

# ALUMNI AND SABBATH SCHOOL SERVICES.

(1967)

Rabbi M. J. Gries Honored by His Old Pupils.

About 350 alumni and the entire Sabbath school met together in the Temple on Sunday to do honor to their beloved Rabbi Gries.

Mr. Martin A. Marks presided over the meeting. Grouped around him on the platform were the thirteen representatives of the alumni classes. Mr. Marks, in opening, bore tribute to the rabbi and gave due credit for success to the assistance of the Sabbath school committee, the teachers and the officers of the Temple.

A song by the children then followed, after which Miss Schott spoke on behalf of the teachers.

Pledges of the members of the Alumni Association were presented to Rabbi Gries by Miss Lillian Sloss, class 1894. She said in part:

"I represent the class of '94. I was your child, Rabbi Gries, in the little basement Sabbath school on Huron street. It was I who brought the pure white rose to lay upon the altar at the dedication of this beautiful Temple. [We were the first class of Cleveland upon whom you bestowed the threefold priestly blessing at confirmation.]

"Today I wish to express to you the love and respect that is due a father from his oldest child.

"We have subscribed our names to pledges that we will remain loyal to you and the Temple, which pledges I hereby present to you, our beloved Rabbi Gries, from your thirteen confirmation classes, with an earnest prayer that we may fulfill the hopes you have in us; that we may exemplify the lofty lessons you have taught us and help you in your noble work."

A facsimile of the pledge appears below:

"In Honor of the Fifteenth Anniversary of Our Teacher and Friend, Rabbi Moses J. Gries:

"I, as an Alumni, pledge my renewed loyalty to the Temple, and will try to make it manifest by my regular attendance at public worship, and by my active effort to maintain and increase the interest in our services and upbuild the varied works of the Temple.

"Name .....

"Address....."

Following Miss Sloss' presentation speech the representatives brought greetings to Rabbi Gries in the order of their confirmation:

Class 1894, Lillian Sloss.

" 1896, Elsa Littman.

" 1897, Rebecca Markowitz.

" 1898, Jay Iglauer.

" 1899, Edith Willner Roth.

" 1900, Sidney Davis.

" 1901, Walter Weil.

" 1902, Leo Ulmer.

" 1903, Elsa Kaufman.

" 1904, Martha Markowitz.

" 1905, Sol Marx.

" 1906, Gerald Lowenstein.

" 1907, Ethel Spera.

Particular mention should be made of Jay Iglauer's address, in which he said:

"In presenting the congratulations of the class of 1898, I desire to emphasize a thought which was expressed in this morning's sermon. Rabbi Gries pleaded that instead of the one rabbi being compelled to visit the thousand people let the thousand visit the rabbi. I will ask you how many of the graduates, the confirmants, have sought to continue the friendship begun in the Sabbath school class by calling on Rabbi Gries?

"Are we not the church members of the future? Will not the duties and responsibilities now

borne by our elders soon devolve upon us?

"Let us, then, fit ourselves for the work that is to come by creating a more intimate relationship with our rabbi. Let us, the boys and girls whom he had known so intimately in the confirmation hour, give him the opportunity to share with us our joys and sorrows, our problems and our ambitions. I am sure that nothing would make him happier than to know that in personal conversation and by personal intimacy he had been the inspiration for this or that good deed which you had performed, or to learn from your own lips that his influence had been the means of keeping you in the straight and narrow path.

"Let us go to see him, let us open our hearts to him, and may the next fifteen years produce among you children of the Sabbath school and among the alumni the material results of Rabbi Gries' work in the Temple, and may they prove to be the most ardent workers and enthusiastic helpers."

The following is the address of Miss Rebecca Markowitz:

"Time's cycle brings today the fifteenth anniversary of our beloved rabbi's services in our Temple. What he has accomplished for us, for our Temple, for the community in general, does not need my eulogy.

"For we, the children of the Temple, know full well how lovingly and patiently he has given heart and soul, that we may become true and faithful sons and daughters of the covenant. As Browning fittingly says:

MJG EPB  
GRATEFUL  
ALUMNI

We that so love him, follow him,  
honor him,  
Live in his mild and magnificent  
eye,  
Learn his great language, catch  
his clear accents.  
Make him our pattern to live and  
to die.'

"In the name of the fifty mem-  
bers of our class, the class of 1904,  
I extend our heartfelt thanks and  
congratulations to you."

The children sang one of their  
hymns, and then the Sabbath  
school classes were represented.

The children bore greetings and  
flowers to the rabbi.

Rabbi Gries then feelingly re-  
sponded and said that he claimed  
them all, both young and old, as  
children, as he felt as a father to  
them. He thanked them as best  
he could, but words apparently  
failed him and the audience recog-  
nized his feelings and position.

Mr. Gries led the children  
in song, after which the Sabbath  
school was dismissed.

The Alumni Association then  
held a reunion and shook hands

Continued on page 4.

with the rabbi. Adjourning to the  
assembly room, the Alumni Asso-  
ciation held their final meeting to  
accept the constitution and elect  
officers. Mr. M. A. Marks pre-  
sided.

Mr. Iglauer reported the consti-  
tution, which was accepted with  
amendments.

The following officers were then  
elected: President, Jay Iglauer;  
vice president, Beatrice Moss;  
secretary, Rebecca Markowitz;  
treasurer, Louis Kaufman.

The plan of work was mentioned  
to the meeting, which then ad-  
journed.

### Fifteen Years Rabbi and People.

Rabbi M. J. Gries delivered an  
interesting lecture at the Temple  
Sunday morning, giving review of  
work during his fifteen years as  
rabbi.

Rabbi M. J. Gries, in his lecture  
at the Willson Avenue Temple Sun-  
day morning, paid a glowing trib-  
ute to the departed pioneer mem-  
bers, who had done so much for  
the Temple in its early days. It  
was through their efforts and the  
efforts of many of the older mem-  
bers of the present time, that the  
congregation outgrew the syna-  
gogue of Huron street and was en-  
abled to build the handsome edi-  
fice on Willson avenue. The build-  
ers of this present edifice deserve  
much credit for their work. They  
were greatly aided by their noble  
wives in their undertaking.

The Temple has been always  
true to its ideals of an open tem-  
ple. All have been made welcome,  
whether they be Jew or non-Jew,  
and though this congregation has  
been often accused of catering to  
Christians more than to Jews, it is  
more Jewish than many others that  
are constantly parading their Jew-  
ishness. The Judaism practiced  
here is deed as well as creed. The  
rabbi then thanked the members  
for the liberality they had given  
him during his fifteen years as their  
rabbi. This is essential for the  
rabbi in order that he may be bet-  
ter able to accomplish his work.

The rabbi has many activities to  
pursue if he would achieve that  
which is best for the congregation.  
He has many functions to perform  
outside of his congregation. He  
must be interested in civic, educa-  
tional and charitable work, and  
this Rabbi Gries is doing. He has  
been called upon numerous times  
to represent the Jews of Cleveland  
in various organizations, which he  
deems an honor and a privilege.  
He has always felt interested in  
the welfare of every member of his  
congregation, and if he has not  
come in personal contact with them  
at their homes it is because his  
other duties have been so manifold  
that it is impossible for him to en-  
joy the pleasure. The mission of  
the rabbi is for the masses and not  
for the individual. He must often  
forego the joy of personal friend-  
ship in order that he may achieve  
the best work for the congregation  
as a whole.

The congregation has much to  
be thankful for during the past  
fifteen years, for it certainly has  
made wonderful progress under the  
able leadership of Rabbi Gries, who  
has been an indefatigable worker  
in behalf of Judaism, not only in  
Cleveland but throughout the coun-  
try.

The Temple was handsomely  
decorated for this joyful occasion.  
There was an unusually large au-  
dience present, and the singing was  
especially fine.



Oberlin Tribune  
Feb. 24<sup>th</sup> 1905

## ELOQUENT ADDRESS.

Rabbi Gries Spoke Before a Large Audience on  
Washington's Birthday at First  
Church.

As the annual Washington's birthday address, delivered Wednesday morning before one of the largest and most highly appreciative audiences that ever gathered at the historic Old First church, Rabbi Gries, the Cleve and divine, gave one of the most brilliant and most inspiring addresses ever heard in Oberlin. It was scholarly and eloquent throughout, and never before was a speaker accorded more enthusiastic applause and higher commendation than Mr. Gries received at the conclusion of this discourse.

President King in introducing him to the audience said "It is a long and distinguished list of speakers that you have had the opportunity of hearing on this day in the past, and I am very glad to say that this distinguished list is to be continued this morning."

The subject was "Washington and Lincoln". The speaker entered at once upon his theme and began by contrasting the different environments of the two men. Washington was the child of ease, the child of advantage, reared in comparative wealth, while Lincoln was the child of poverty, the child of disadvantage, and began life in as humble a home as anyone could imagine. The speaker then dwelt at length upon the characteristics of Washington. His modesty, his integrity, his ability to master every difficult situation makes his life a story well worth telling to children, a biography well worth the careful study of the younger people, and an example of right living for those engaged in active life. His life is the wonderful story of a wonderful character. He was a human being. He was not visionary. He did not live in the clouds. He was a soldier and a statesman, a statesman unlike the present day politician, not actuated by personal greed, but by a desire to benefit his country and his fellow countrymen. He was a business man in politics. He was not selfish nor ambitious for increased station in life. Did he not refuse to be a dictator. Did he not scorn the offer of becoming a king. Was he not showered with the idolatry of all the people of his country. Yet he was a man genuine and sincere. Let his life be a lesson to our generation and to our day. Remember always that he was a man of truth, who never broke his promise. He not only gave liberty to America but the hope of liberty to all the world.

If Washington was the father of his country, Lincoln was its savior. Lincoln is in many respects the greatest man America has ever produced, in many respects the greatest man the world has ever known. As a result of his work never again will philosophy argue as did Plato that slavery is necessary to a Republic, nor will ministers of God maintain that slavery is biblical. Lincoln's prediction that a nation can not exist half slave and half free has proven true in America and will in time prove equally true in Russia. As a result of our recent great strife and our great love of liberty America can have no sympathy for Russia. A Republic can have no sympathy for a cruel despotism. America is a great country mentally, spiritually and physically. Russia is a great country physically only. America is destined to teach freedom and liberty to the world.

This country has opportunities and blessings innumerable and these we owe to Washington and Lincoln. They are both great because they were the most suitable instruments of the national life. Let us believe with President Roosevelt that every American is richer for their deeds and acts. Many are the Americans that are great but these two men stand out pre-eminently, without comparison, the two men who were born in the month of February.

May we hasten the day when we shall celebrate as a national holiday not only the birthday of the founder of the Union but also the birthday of the preserver of the Union.

The speaker was forceful and direct, and infused great inspiration into the audience by his great patriotism. No speaker in years has been listened to with greater eagerness and more intense interest by his audience, and the Oberlin people shall look forward with great pleasure to the opportunity of hearing Rabbi Gries again.

1176  
WASHINGTON  
& LINCOLN



# Rich Reward Comes of [1907] Work in the Temple

Fifteenth Anniversary of Rabbi Moses J. Gries Attracts  
Attention of Ministers of Other Denominations,  
Who Appreciate the Work He Has Done



MRS. GRIES AND CHILDREN

RABBI M. J. GRIES

**W**ITH an address on "The Future of the Temple," by Rabbi Gries, at the Temple Sunday morning, will close the week's celebration of the rabbi's 15 years of earnest service for the spiritual welfare of Cleveland Jews.

A service of great achievement has been that of Rabbi Gries in his 15 years of labor in the Cleveland Jewish community.

The rabbi has earned the good will and friendship of scores of Cleveland ministers, in his work, and they have joined enthusiastically with the Jews in their appreciation of the fifteenth anniversary of his work in the Temple pulpit.

A reception to the rabbi at the Excelsior club building, which was attended by the congregation and their families and the young people of the Alumni association, was a feature of the celebration. On this occasion addresses were made by prominent Christian ministers of the city, who joined heartily in the exercises.

In his sermon on Sunday morning, Rabbi Gries spoke feelingly of the hearty support given him by the congregation in his work, and thanked them for the opportunity accorded him of freedom in the pulpit. He also spoke eulogistically of the Jews who had gone before, and who, 50 years ago, established the humble synagogue which was later succeeded by the present Temple.

## PAY A TRIBUTE TO RABBI GRIES

Friends of Jewish Divine  
Hold Reception Upon Fifteenth Anniversary.

Cleveland Ministers Eulogize  
the Man and His  
Works.

A glowing tribute was paid to Moses J. Gries at a reception held last evening at the Excelsior club, in commemoration of his fifteenth anniversary as rabbi of The Temple.

From 8 o'clock until 9:15 Rabbi Gries stood in the reception room of the club while a steady stream of visitors filed past for the cordial handshake, the warm smile and cheery word of greeting which all who know him have learned to expect. Receiving with him was Mrs. Gries and Mr. and Mrs. A. Lewenthal.

The ballroom was transformed into an auditorium, and here the visitors gathered after the reception to listen to addresses by pastors of various churches of the city and other men in public life with whom Rabbi Gries has been associated and who had gathered to do him honor.

Lewenthal, who introduced the speakers, gave first place to Dr. S. Wolfenstein, head of the Jewish Orphanage. "It is fitting that Dr. Wolfenstein should be the first speaker of the evening," he said, "because he was the chief instrument fifteen years ago in bringing Rabbi Gries to Cleveland."

"The relation between a congregation and a minister has often been likened to the marriage union," said Dr. Wolfenstein. "There is an old saying that marriages are made in heaven. Among our people there once prevailed a custom that marriages were arranged by a third person. That 1, the intermediary in this case, should be invited here tonight after fifteen years of union, proves that this marriage has not been a failure."

Director Cooley introduced as "standing to the Christians as does Dr. Wolfenstein to the Jews, foremost in good works and zealous for the orphans and friendless," paid a glowing tribute to Rabbi Gries.

Dr. Cooley was followed by Rev. M. Tippy of Epworth Memorial church, Judge Alexander Hadden, Rev. Wilson R. Stearly of Emmanuel Episcopal church, President Charles S. Howe of Case school, Rabbi Louis Wolsey, M. A. Marks and Rev. Paul E. Sutphen of the Second Presbyterian church.

Rabbi Gries, in a brief speech, spoke of his life and work in Cleveland, and the pleasant association with his colleagues in sociological and public work. Several musical selections were rendered by the Temple choir.

110002  
TRIP  
BY CHAIR



(1905)

# MEMORY OF THE DEAD RECALLED.

The Cleveland Elks Hold Their Annual Lodge of Sorrow.

Ministers and Lawyers Take Part in Beautiful Service

Impressive memorial services for deceased members were held yesterday afternoon by Cleveland lodge No. 18, B. P. O. Elks. Solemn ritualistic ceremonies, scholarly addresses and beautiful music combined, made the meeting a notable one in the annals of the Cleveland branch of the order. The "Lodge of Sorrow" convened in the Empire theater at 2 o'clock. It was open to the friends of the order and the auditorium was crowded. Four men, prominent, either in clerical or legal circles, delivered addresses, full of praise for the dead and teeming with sound advice for the living.

Hon. Warren G. Harding of the Marion lodge delivered the oration "The Elks' Memorial." "Sorrow," said he, "is sometimes crowded out by the hopes that are springing up from the lessons drawn by us from the lives of those who have gone on. We do not recall the dead in lamentation but meet so that we may gather inspiration from their lives. We pay willing tribute and in turn gather a liberal bounty. This reward enhances the value of friendship and leads to the conclusion that he who lives best, lives for his fellowmen."

"I sometimes think that in this age of commercialism, in the never-ending struggle for existence on the one hand and the fierce conflict for wealth and power on the other, that mankind is driven too swiftly and incessantly to realize that it is the many little things done that make a truly great life. We forget the force of example, we fail to realize the potency of a kindly word, we do not stop to understand the far-reaching results of helpful relationships. We are driven at a pace that yields no realization of the responsiveness of human hearts and minds. Struggling strenuously for the imaginary goals of wealth or ambition, conscience loses its sensitiveness, sympathy is benumbed, mindfulness becomes forgetfulness, and there is too little realization of neglected opportunity. It is not to lighten sorrow nor to depress the onward spirit, to urge a thought for the struggling fellowman, on the contrary a halt to scatter cheer gives the stimulus of well-doing, and quickens the pace of the weary-hearted. Many a life failure has been turned to success by the magic of encouragement and good cheer. Many a wreck on the ever surging ocean of human activity has been saved from the rocks by a life line so simple as a kindly word. Many a path has been diverted from ruin to achievement by the mere force of personal example. The contagion of example reaches every stratum of life, the heaven of good cheer imbues

the vast fraternity of man with awakened hopes, new aspirations and high resolution. Therefore, I repeat, we pay highest tribute and gather liberal bounty in recalling the helpful attributes of the beloved who are departed, and go forth resolved to erect living, enduring monuments for ourselves in the hearts of our fellow men."

Walter D. Meals delivered the opening eulogy. He paid a tribute to American mothers and urged his brother Elks to be mindful of the past. Rev. Morgan Wood followed with an oration which drew a lesson from the past and revealed the inspiration for the future. He held that the tender fiber of sympathy is not always on edge and that death can be made as made an angel in disguise. He said that the lesson of life was to be learned in time of sorrow. "Pity for the slain," said Dr. Wood, "who has never shed a tear. Let him weep with those who weep. The day of organization which is at hand means that men are seeking the companionship of each other and are trying to put strife and personal prestige into the background. I can see great possibilities in such a condition and it is the sign of a higher type of manhood. Let us be made better men," he pleaded.

Rabbi Moses J. Grier was the closing speaker and he painted a distinct picture of what "Elk" means to men. "It means," said he, "nothing less than purity and nobleness. Human fellowship comes hand in hand with these two high motives. Let every man be a man. Have for your ideal American manhood and honor to womanhood. From noble mothers will be born noble men, worthy to carry on the great tasks of civilization."

"One is the nation. The children of every clime, descendants of every race, have mingled and fused their life blood to form the great commonwealth which we proudly call America. We realize that we are now become a world power. Our industrial leadership is our glory. Our commercial supremacy is our pride. Again, the strong have great responsibility. Our prosperity brings increase of power and increase of duty. We must know our obligations to our brother man."

"America stands today first among the nations of the earth because it is richest in resources—most powerful in the energy and enthusiasm of its millions. I believe it is first because it is more peace loving and peace pursuing than the armed and warring nations of Europe. I believe it is first because in it are more of justice and of freedom and more mercy than in some of the countries burdened by injustice and oppressions that crush the vital energy of their people."

"Fundamentally, I believe America is more righteous—therefore are its people happier and more prosperous. Says one of our statesmen, 'In all the world there is no history like ours. We began a feeble folk on the coast, with the great interior filled with savages. We began right. We began with the declaration that every man is a man.'"

"We aim at a true civilization that will reveal itself in freedom and mercy and justice to man. We must give of our soul and strength to safeguard the highest interests of the millions of our nation—to create and perpetuate happiness for our people. These be the ideals of your brotherhood: Honor to American manhood and honor always to womanhood. The strength of a nation is in its men. Noble men are born of noble mothers."

The services which opened the meeting were especially beautiful and gave the audience an insight into some of the ritualistic ceremonies of the order. Exalted Ruler John I. Murray conducted the ceremony and he was assisted by the lodge officers. Then the theater was darkened and a beautiful white cross was unveiled upon the stage while Miss Elizabeth Miller sang "The Holy City." The Schubert quartet and the Empire orchestra also assisted in the musical part of the memorial.

The most solemn moments of the ceremonies came when Secretary Stowe called "The Roll of Honor." There are sixty names on the roll and the recital of these names stirred many a memory of the past. Those who have died since the last "Lodge of Sorrow" was held are M. M. Bailey, K. B. Taft, E. N. Currier, John G. Scheidler, G. A. Livingston and Charles E. Schrader.

## The Right of Woman.

I BELIEVED in the right of woman. Her life ought not to be narrowed. Her power ought to be hers. If she have power, she should not be limited in sphere of action. The world was not given to man that man should be king and woman subject—man master, and woman slave—nor was woman destined to silence and man to yell. Every creature of God is sent into the world with some task to perform; therefore freedom should be given to man and woman to be what nature fitted them to be.

Woman has the right to be independent. Independence may not make her a creature more lovable, but surely it wins her more respect. Woman's independence today rests chiefly upon her capacity for self-support. Necessity has forced thousands to become wage earners, but the desire for independence has urged many thousands more voluntarily to seek the power to make a living. Woman is crowding man out of many occupations. She is as faithful, as skillful and cheaper, therefore more in demand. Thus it happens that women and young girls are at work while men and boys sit idle at home. I believe in just pay for every task. No master should offer less wages to a woman because she is a woman, and no woman ought to accept of such a reward for her labor. Wages should be equal when the work is equal, whether done by man, woman or child. And one law shall there be for man and woman in the wages of sin. The world is unjust. Man sins and is pardoned. Woman sins and is ostracised forever. Be just to the woman, do not condone her fault, but let mercy supersede justice. Be just to the man, if there is to be ostracism let the man be ostracised.

Woman ought to have equal rights with man. She need not, therefore, be nor ape a man. If the "new woman" means the mannish woman there will be few to delight in her. Woman may have liberty, be an independent wage earner and participate actively in the affairs of life and still be womanly.

Liberate woman wherever she may be enslaved. Prepare her in body and mind for earnest life. Grant her freedom to choose the way in which she should walk. She will, by the prompting of her nature, choose uprightness and purity and peace. Let her be free and independent. If she loves she will marry and be wife and mother; only a truer wife and better mother than the woman of the past. She will be queen of the home and the home will be happier. She will rear sons and daughters worthy to be citizens of a republic founded on liberty justice and righteousness.

Moses J. Grier

MJS  
Urges  
equality  
for women



(ca 1903)

## The Open Temple and Rabbi Gries

We have received a copy of the reply by Rabbi Moses J. Gries to Dr. Max Heller's criticism of the Open Temple, so-called, published under the heading, "Philosophy of Institutionalism," in the *American Israelite* of December 25. Rabbi Gries argues in favor of an extension of the scope of the synagogue, first disposing of the comment of Dr. Heller on the condition of Judaism in Cleveland. In the course of this reply Rabbi Gries says that he does not regret, rather he rejoices, that they had abolished the Torah reading in his temple. He believed that the Torah reading in Jewish congregations was not inspiring and rarely listened to, and still more rarely understood. The desecration of the Sabbath in Cleveland and New Orleans and in Cincinnati, and in all the Jewish communities, had absolutely no relation, in his opinion, either as cause or effect, with the Open Temple. Few rabbis, Rabbi Gries says, seemed to understand the spirit and beliefs and methods of the institutional church. He asks whether there is a synagogue or temple doing its full work, reaching its men and women and children. He believes that a new spirit is widening the walls and purposes of narrow synagogues and temples. The temples must be open to the men and women willing to worship God. He believes that to-day the synagogue must continue to be the house of learning and must be devoted to the study of life and all its interests, and every effort and activity of life is within the province of religion.

The argument of Rabbi Gries appears to be composed of a rather confused understanding of the scope of the synagogue, and does not seem to meet the criticism of Dr. Heller in any fair spirit. It covers the subject with sentiment and phrases, depending mainly on the appeal to the emotions rather than to the reason. The synagogue, he remarked, was not all there is of Judaism, it must be devoted to the study of life, and all its interests. But there must be, and there is, a distinct line drawn between the scope of the synagogue, that of the home, of the school, and of the hundred and one other phases of life which the synagogue, as a matter of course, cannot undertake to direct. The synagogue proper cannot abandon its special function by doing the work which other agencies must provide for. It cannot manage a gymnasium on the plea that a healthy body provides a healthy mind, and a healthy mind a religious spirit. This circumlocution very as interesting as a quibble in logic but it is not true. In a way all the activities of man are interlaced and inseparable. The synagogue is a special institution for the direct stimulation of the religious feeling and its expression in prayers and song.

Whatever directly tends to upbuild that spirit is within its jurisdiction. Let it undertake strange works, then that one function suffers for it. We cannot teach art in the synagogue on the ground that it arouses good emotions. That is a study for other institutions. So with music. So with literature. If any one would see the effect of the abandonment of the function of the

synagogue in its attempt to keep within its jurisdiction those whom it is powerless to attract to religion, one need but instance the temple in Cleveland of which the energetic Rabbi Gries is leader. The trouble with Rabbi Gries is that he mistakes Esau for Jacob. So impressed is he with the work which is foreign to the synagogue that he sees about everything emanating from his temple a halo of sanctity and religion, whether it be in a boxing match or in a debate of juveniles on the Monroe Doctrine.

## TO BE OPEN TO ALL

### The Advantages Offered by The New Temple Society.

Rabbi Gries Explains the Purpose of the Promoters of the Enterprise—Educational Classes to be Formed.

The educational and institutional work to be taken up in the Willson Avenue Temple formed the basis of a discourse by Rev. M. J. Gries yesterday morning on the subject, "The Temple Society's Duty to Young People." The first part of the rabbi's sermon was devoted to a discussion of the care the church should take of the young; which should begin in early childhood years, before the age of confirmation, and which should never cease. After discussing this subject fully, Rabbi Gries said:

"With such thought in mind, we inaugurate a temple society instituted by and within a temple. I wish to declare it free; its temple open to all. We invite and welcome and hope to have, as active workers,

MEMBERS OF OTHER CONGREGATIONS and members of no congregation at all. I assure them freedom. We have no thought of proselytizing. This is not a conversion agency or a membership formation scheme. Disregard, as beneath you, the envious critics who know themselves and judge others, thereby imputing false motives. We shall do our duty. This work must be done within a church because it belongs to a church. The building of costly structures for mere ornament is bad economy. I hope to live to see the time when not a day shall dawn and set without some good work done within and from this temple. Every association for the betterment of ourselves and our fellows is welcome within these walls. Let the day come, and soon, when we shall be an association of toilers in blessed work, and this temple a shining center streaming forth light, cheer, hope, and blessing. I cannot define the plan of work; it is not definite. It is a movement for culture, education, helpfulness, and human upliftment of self and others. It is for the

RIGHT DEVELOPMENT OF MAN, physically, mentally, and morally; whatever the beginning; that is the end. We have been developing one-sided men and women; top heavy and weak in body or strong physically and mentally weak; of rare beauty and good intellect but selfish and heartless. We want to build the complete man. I want interest and active support from all who have the power to give it to me. We have been too long neglectful of our duty. All truly public spirited men and women who wish this community well are with us in this work. I alone cannot and will not attempt to carry the burden; I lead only that you may follow; direct only that you may do. Your labor is as much as, nay more, than mine. This is your duty to young and old."

Rabbi Gries announced that on Wednesday evening at 7:30 o'clock a mass meeting would be held to arrange for the classes for educational work which is in contemplation by the Temple Society. He explained to his congregation that no previous knowledge was necessary for the class work, nor was any great amount of study involved in taking up the work. A mass meeting of women will be held at 2 o'clock this afternoon, at which the work done by the societies of Jewish ladies in the city will probably be reorganized.

MJG  
Debate w.  
Max Heller  
about  
OPEN TEMPLE



[1902]

# NOT FAR APART.

The Liberal Christians and the Reform and Radical Jews.

URGED HIM TO CONTINUE.

Ministers Listen to an Able Address by Rabbi Moses Gries.

President Thwing Believes the Trend of the Times is to Draw All Men Closer Together.—New Birth of Society.

Interesting and entertaining addresses on the missions of Judaism and Christianity which showed much thought and research in their preparation were delivered at the regular session of the Lake Shore Ministerial Association in Association Hall Monday morning. All the members present discussed the subjects brought to their attention, and the meeting was one of the most profitable ever held.

BY THE ASSOCIATION.

Rev. E. E. Williams, of Elyria, who presided, called upon Rabbi Moses Gries, of the Willson Avenue Temple, who spoke on "The Mission of Judaism." During his address, which was quite lengthy, he called attention to many of the misapprehensions of the Christian ministers regarding Judaism and the teachings of the Jews. Following is a brief synopsis of his address, which he attempted to close several times, but was urged to continue:

"It is the belief of some Christians that Jews must eventually embrace Christianity, but that is not our belief. Judaism is not tribal, racial, narrow, or national. It is faith by which to live, and can be traced back to the time of Abraham, since when it has been constantly developing. Judaism is alive to-day, because it is a law of truth to all people, and cannot die. There are four classes of Jews—the orthodox, radical, reformers, and conservatives. Abraham was a reformer, and the

SPIRIT OF REFORM

has lived ever since, being kept alive by the radicals and reformers. It is a mistake to think that when the Jews were driven from Palestine their history ceased, simply because it was said that God cursed them. The radicals and reformers, including nearly all the American Jews, have kept alive the spiritual feeling of the exiles, and hundreds of volumes explanatory of the Old Testament, have been issued. If you should ask a reform Jew his belief regarding religion and Judaism, he would say they were one and the same thing, and they meant ethical monotheism. That sounds like liberal Christianity, doesn't it? We think the liberal Christians are very near to the teachings of the reform and radical Jews. The only difference is that Judaism is rooted on Jewish soil, while Christianity is rooted on Christian soil. Therein lies the only difference. We recognize in Christ a great teacher, a master, and a Jewish rabbi, while the Christians call him their Saviour and their Messiah. Modern Jews teach that there are many Messiahs—that each Jew is a Messiah whose mission is to save souls.

"Regarding the curse of God on the Jews, we think that when the Hebrews were expelled from Palestine, their real and true history began, and they there began their real work as a nation. Up to that time they were but a tribe, and they defended themselves against their wicked neighbors, but when they left their kingdom they were sent to all parts of the earth, and they began to teach God's Gospel. They are the missionaries, not of a Saviour, but of God and His teachings. They

HAVE BEEN PERSECUTED

in every land and in every age, as were the apostles of the new religion called Christianity, and while they have been persecuted and scorned by all, their duty, as they are taught to believe it, is not to hate, but to love; to seek the truth and give it to the people. In one of our works we are told that when God made Adam, the birds from all over creation came to the Garden of Eden, with particles of dust, from which the first man was made in the image of God, thus teaching us that Judaism and all religions that tend to lift one nearer to God are universal."

President Charles F. Thwing, D. D., of Western Reserve University, spoke concisely on "The Mission of Christianity." He said in part: "My definition of the subject assigned me is the planting of the principles of love in the heart of human society. This definition is supported by all the philosophers from the time of Plato to the present. Plato sought the absolute God, and found it in what is now known as Platonic love. Other philosophers made the same research and found it in the ego, in correspondences and in various other forms, yet the apostles say that God is love, and the teachings of Christianity being the spreading of the gospel of God and his Son, it is therefore planting the

PRINCIPLES OF LOVE

in the hearts of human beings all over the world. That principle of love has made savage tribes civilized; it has made the corrupt man pure in heart.

"I believe we are entering a sociological century, and that a new birth of human society may be expected. The trend of the times is toward cementing factions and drawing men closer together, and all the elements of nature are lending their efforts in that direction, by permitting their long-hidden secrets to be discovered by the inventors of the age, and every invention is a civilizing factor. Just plain love is all God wants the preacher to preach, and love for his neighbor is all he wants the man to practice. The foundation of Christianity rests upon love; it stands for religion, and it represents the teachings of the Great Master."

"The Present Call to Disciples" was the subject of the address of Rev. Henry M. Tenny, D. D., which was very entertaining and practical. At the conclusion of the address a general discussion followed, after which the ministers adjourned and dined together at a Euclid avenue restaurant.

## JEWELRY AND THEIR MISSION.

PLAIN UTTERANCES OF A CLEVELAND RABBI IN THIS CITY.

Yearly Work of the Jewish Maternity Association—United Hebrew Charities and Its Needs—Other Charity, Congregational and Literary Societies.

"Shall we remain Jews?" was the title of an address delivered on Friday evening by Rabbi Moses J. Gries, of Cleveland, at the Rodeph Shalom Synagogue, Broad and Mt. Vernon streets. Rabbi Gries is a young graduate of the Cincinnati College, and his ministrations in Cleveland have been, it is said, quite successful. He emphatically declared that the Jew's duty was to his religion more than to his race. There were no racial Jews without religious Jews. "If men are not Jews religiously," he said, "they are not Jews. Let them surrender the name. I bid them go in peace. Surely they who have not faith in our Jewish religion do not seek to cherish a racial tie or a national bond. The Hebrew and the Israelite perish before the Jew. The nation and the race die before the religion. For us there are no Hebrews, there are no Israelites; there are Jews, and, if not, then simply men and women."

After dwelling upon the purity of the Jewish religion and of the highest ideal it teaches humanity, Rabbi Gries continued: "Why shall we not remain Jews? In the hour of freedom shall we beg for freedom? In the hour of triumph shall we bend the knee? Why has the Jew lived and suffered when it would be easier to die? Why has the Jew been faithful and scorned when it would have been more pleasing to be unfaithful and honored. Has he not lived to hasten this hour, the very hour of which the first stroke now is sounding?"

"We must remain Jews," declared the speaker. "Let others do as they will. Not because the world compels, but because our hearts desire and our minds approve are we Jews. Now, when freedom is near, when the doors are open, we remain doubly steadfast and strong. In ourselves we must and we will prove false the age-long lie that the Jew is low, base, dishonest, dishonorable and all that hating hearts might conceive. We are Jews, and we must and will prove that we can remain Jews and yet be of the noblest sons of earth, not in spite of, but because of, being Jews. Our Judaism, with its laws and its ideals, makes us noble. We are the representatives of the Jew. We are the living proof, that, if despite our centuries of oppression there be worth in us, such worth is possible in every Jew. Why shall we become un-Jewish when the world is becoming Jewish? I do not say it in a boastful spirit. The world is becoming Jewish in religion, in its God conception, in its man conception, in its thought concerning life and duty. We need never abandon our faith. We wish to be Jews. Whatever fault be in some need not be in us. No nation, no race, no religion has not its erring children. We do not claim to be the perfect of earth, yet we do claim—we have proved it by thirty centuries of living, and we would prove it still farther until the end of days that Jewish life means the purest and highest life. Therefore am I," the speaker concluded, "and therefore I ask you to be Jews indeed. Jew you are and Jew remain."

M7G

Christians and Reform Jews.



# FLOWERS FOR RABBI GRIES

LITTLE CHILDREN AT THE  
TEMPLE PRESENT BEAUTIFUL  
BLOSSOMS TO HIM.

## THE TENTH ANNIVERSARY

POPULAR MINISTER CLOSES A DEC-  
ADE OF SUCCESSFUL  
WORK.

## TWO GREAT PURPOSES OF RABBI GRIES

To Lead the Jew to His Judaism and  
to Lead World to Understand  
Judaism.

Sunday was a happy day at the Willson Avenue Temple. Rabbi Moses J. Gries celebrated the tenth anniversary of his ministry at the Temple, and hundreds of persons attended the services.

The anniversary sermon of the rabbi was preached in the morning, and the big auditorium of the church was crowded. At the conclusion of the Sabbath school services, a happy incident occurred, and the warm-hearted rabbi was nearly overcome with emotion. The children of the Sabbath school had raised more than \$35, in amounts of five cents from each child. They also bought a massive

### BUNCH OF FLOWERS.

Rabbi Gries was upon the point of dismissing the assembly when Elsie Kaufman, a little girl, went forward and re-



RABBI MOSES J. GRIES.

quested the privilege of saying a few words. In a few gracious words, on behalf of the Sunday school, she presented Rabbi Gries with the flowers and the money. For a few moments Rabbi Gries could not find his voice. When he did, he told the children how grateful he was that they held him in the light they did, and he was glad they loved their Sabbath school.

In the evening there was an elaborate reception at the Temple in honor of Mr. Gries.

Rabbi Gries' anniversary sermon was in part as follows:

"Ten years have passed since I began my ministry in Cleveland. Ten years are a very brief period in the history of the human race. A decade is as naught, compared with the forty centuries of Israel's life. But ten years may mean very much in the life of an individual, or a congregation, or a community. Within ten years, one by one, the old pioneers have been borne to their last sleep. Not one of the founders of our congregation is with us to-day. The builders of our community have been compelled to surrender their task to younger and to stronger hands. Within ten years, how many we have laid to rest! How many youths and maidens have been joined in holy wedlock! How many of our little ones have been born into the world! The children of ten years ago have come to me young men and women—some of them with homes of their own. Ten years may mean everything to us.

"Our congregation is little more than a half century old. Forty were its years of preparation, looking forward to the land of promise. Ten years ago we crossed the Jordan. We have lived ten years of unceasing work. We have been rebuilding and building. Our work has been reformative and formative. Glorious indeed is our record. Nowhere in the world, in the annals of Jewish congregations, has there been an equal growth in the number of membership, and in the hosts of eager school children. With honest pride, we might honestly give voice to our exultation.

### SUCCESS HAS BEEN OURS!

"Our ten years have been years of work. We have measured our work by results. We have striven to accomplish definite ends. Number and strength are ours—wonderful growth—marvelous increase. Is it for good or for evil? Are we witness to the increase or to the decrease of reverence? To the strengthening of or to the weakening of devotion? Is loyalty as true, as earnest? Are Jew and Judaism respected more or less? Is the spirit of our people developing toward good or toward evil? Your honest answer to these plain questions is the real measure of our work.

"I take a personal pride in the true religious spirit which rules in the Temple—which opens the gates of the Temple to all who would worship with us, and the portals of our school rooms to all who seek religious instruction. We welcome the poor and the rich. The doors of the Temple swing open to the poorest among us, and in all the classes of our school are the children of the rich and of the poor. We make no false distinctions. Thus is expressed the noble, honest, religious spirit of our Temple. The real test of my work and of your work and of all the work of the Temple is in the spirit of our community. Compare and contrast them with what was and what is. Compare and contrast what is in other congregations and in other cities and what is here. Understand the spirit which is in our men and women, our young men and young women, and our hundreds of children.

"We have not followed always in THE TRADITIONAL WAY of our ancient and honored rabbis. They served in their land and generation, and we must serve in our land and generation. Not all-important are decisions concerning ancient law and custom; not all-important are opinions and the weight of authority. Life presents itself under new conditions, unknown in any previous age. Our generation stands face to face with life and life's problems.

"As rabbi I have sought not only to preach, but to do; not only to preach and to do, but to lead and to inspire others to do. My voice has been lifted on behalf of truth and against unrighteousness. I have sought peace and the establishment of uprightness. By honest word and by honest life I have endeavored to lead men and women and children to the good, and to turn them away from the evil and the degrading. I have battled for righteousness in our city. I have striven to further the cause of justice and of freedom in the nation. I have tried to do an honest work in the cause of unrighteousness. I have searched for the truth which exalts the soul. I believe my life has been pure, as the rabbi's life must be. I have not been all things to all men. You have never had cause to wonder whether I was flattering you with honeyed words. It has been my purpose in an age of much insincerity in every walk of life, to compel you to respect the rabbi for his honesty and sincerity. I have endeavored to deserve your respect as he should be respected who bears the honorable title of rabbi with the honor and dignity of the historical office held by the best and purest souls in Israel these many centuries.

"We Jews, like other human beings, are not perfect. We betray our human weak-

nesses, and lower and higher instincts and impulses are

### STRUGGLING FOR MASTERY

within us. Let the Jew be true to his better self. Appeal to his nobler nature. If possible, his life should reveal a moral purpose purer and higher than that of his fellow men. He must stand always for the best. I remember that to-day, in an age and generation that too lightly esteems the marriage vow and violates the sanctity of the family, the Jew proclaims as of old the law of holiness and purity. Home is his sacred altar. I have faith in the triumph of his better nature, and supreme faith in the ultimate triumph of the best among us. All Israel is living witness to the enduring power of the spirit. Physically, he was overwhelmed by Assyrian hosts and Greek phalanxes and Roman legions; but spiritually he has triumphed in spite of the physical oppression of the centuries.

"Two great purposes are mine as a rabbi in Israel: first, to lead the Jew to his Judaism, and to put Judaism into the life of the Jew; and secondly, to lead the world to the understanding of Judaism, and to establish our Jewish principles as the moral law of mankind. The misunderstanding and false interpretation must be explained and swept away. The age-old calumnies must be forever silenced by the power of truth itself. Mankind must be taught to know that Judaism, mother of religions, is a living religion for a living Israel, which shall include all nations. And the Jew must be made conscious of his great historical heritage. He must awake to the recognition of his supreme life purpose. Judaism must become conscious of its historical message. It must awake to the recognition of its supreme duty to the world. The Jew, by the appointment of history, is champion of God and messianic prophet of the triumph of righteousness and the establishment of justice."

Elegant to an unusual degree was the reception to Rabbi Moses J. Gries in the Temple last night. Decorations of palms, smilax, and chrysanthemums and the presence of beautiful women in handsome gowns made the reception one of great brilliancy.

The auditorium was crowded. The program consisted of several musical selections and addresses. Professor Emil Ring opened the entertainment with an organ selection. Rudolph Berliner played a violin solo, and the Temple choir rendered a selection. Barney Landesman sang several solos. Rev. Shlesinger, chairman of the arrangement committee, made an address, in which he compared the success of the Temple with the conditions existing ten years ago. He paid fine tribute to Rabbi Gries, who, by his devotion and untiring efforts, had made the Temple famous as a religious institution.

Emile Strauss, president of the Alumni Association, made the presentation of a painting on behalf of the association. A. Lewinthal, on behalf of the congregation, presented Rabbi Gries with a large number of books. The Council of Jewish Women sent him a large bouquet of American beauty roses.

After the program had been completed the congregation repaired to the parlor, where they were greeted by Rabbi Gries. Afterwards refreshments were served in the assembly room.

By  
Ch. J. Gries  
Ch. J. Gries  
Ch. J. Gries



# "Public Schools Are for the Whole Public— There is Sectarianism in Lord's Prayer and Commandments."

Editor Plain Dealer—Sir: There are no stancher friends of the public schools than the Jews of America. We believe in them. They have made us one mighty, intelligent and patriotic people. The Jews of Cleveland are not responsible for the present controversy, so dangerous to the true interests of the public schools. The question of religious or sectarian teaching in the public schools was unexpectedly thrust upon us and upon all.

It is said in defense of the resolution so recently passed that the instruction will not be sectarian. Such statement is wholly unwarranted by past and present experience. Without any authority there has been and there is today sectarian teaching in some schools and in some class rooms. It has been for the most part patiently borne. If it be necessary, I can and will prove that prayers have been spoken and songs sung decidedly objectionable in language and thought, distinctly sectarian and destructive of the spirit of unity and fellowship which should prevail in every class. It was without official sanction. Now that the attempt is made to make religious instruction a prescribed portion of the course of study—emphatic protest is compulsory upon those who love the freedom of our schools and of our country.

The small quantity of religious instruction, it is said, can do no harm—neither can it do much good. Wise teachers of morals do not expect moral character to grow out of the recitation of Bible texts or commandments. But however little the teaching, it opens the door for the sectarian control of schools intended to be wholly free from all sectarian spirit. It has even been suggested in the public prints that the majority should impose its religious conviction upon the minority—and not to do so would be class legislation—simply to please a minority. Such are the absurd possibilities of poor human reasoning.

I leave this wonderful reasoning to the mercy of the court. The distinguished Justice Welch writes that in his opinion, *Hearst vs. Board of Education*:

"It means that a man's right to his own religious convictions and to impart them to his own children, and his and their right to engage in conformity thereto, in harmless acts of worship toward the Almighty, are as sacred in the eye of the law as his rights of person or property, and that although in the minority he shall be protected in the full and unrestricted enjoyment thereof. The 'protection' guaranteed by the section in question means protection to the minority. The majority can protect itself. Constitutions are enacted for the very purpose of protecting the weak against the strong, the few against the many."

Thank God, the people of America have outlived the age when liberty, civil and religious, meant liberty for us, the strong and mighty, and for ourselves alone.

I have felt from the beginning that the issue at stake was this fundamental question of human freedom and equality. Individual liberty and not individual interpretation of passages from sacred writings is imperiled.

Some refuse to see the larger question. They can see no possible objection to and they defend and justify the resolution. They assert boldly and positively that the twenty-third psalm, the commandments and the Lord's Prayer are not in the least sectarian. I declare and will prove that such assertion is unwarranted and contrary to the fact.

The ten commandments: its principles are fundamental to what is best in our civilization. Surely here is nothing sectarian. To illustrate: Which is the first commandment? And at once Protestant and Catholic and Jew agree to differ. And what is the language and meaning of the fourth commandment? Again Protestant and Catholic and Jew do not agree concerning the language, and positively differ as concerns its true meaning. Which will be the accepted version and the authorized interpretation, the Protestant, the Catholic, or the Jewish? Will there be taught "the seventh day is the sabbath in honor of the Eternal, thy God" means that the seventh day is the first day—Sunday—the Lord's day? Or will the defenders of "non-sectarian" teaching in the public schools be content that Saturday, the seventh day, appear the day divinely appointed to be the holy sabbath?

I do not ask that the ten commandments as written in the Hebrew Bible in Exodus or in Deuteronomy, and as interpreted by Jewish scholars, be taught in the public schools. Neither it nor any other form or interpretation has proper place in the public school course of study.

And the "Lord's Prayer!" I challenge the statement, publicly made, that "many a Jew has used the Lord's Prayer." Jews most certainly do not use the Lord's Prayer for worship—no Jewish religious school teaches it. It is prayed in no synagogue or temple anywhere.

Some cannot conceive that the Lord's Prayer can possibly be sectarian? What is its name? "The Lord's Prayer!" And what does that name imply? It does not mean Jehovah's prayer, nor a prayer to God, but the prayer of "the Lord"—Jesus Christ.

Jews and thousands not Jews do not believe that Jesus was the Lord God, nor will they accept him as the Christ, the Messiah.

The resolution prescribes "The Lord's Prayer," and were it not so named the words cannot be separated from its age old associations. It is distinctly Christian—in name and association and use. It is not an universal prayer. It is not prayed by any other than Christian. Therefore, with truth and perfect justice, I judge it sectarian and out of place in a public school room.

I quote from the eminent Judge Taft:

"If the Protestant Christian would object to have the common schools daily opened with the forms of worship peculiar to the Catholic church, which worships the same trine God with him, how much more serious must be the objection of the Jew to be compelled to attend or support the worship of a being as God, whose divinity and supernatural history he denies?"

"Like the majority of us, the Jews have received their faith from their ancestors, and according to that historic faith, the assertion in the New Testament that Jesus of Nazareth is God is blasphemy against the God of Israel."

Who shall judge what "Jews shall be willing to cheerfully subscribe to?" The Jews themselves or some very broad minded Protestant ministers, for example? Jews may be pardoned if they be unwilling to leave to such Protestant ministers or to any of any sect the decision as to what is or should be objectionable to Jews!

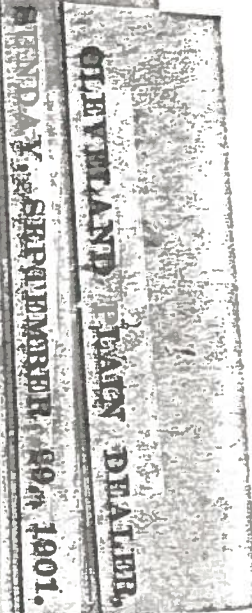
The question is up, and therefore the time has come when Cleveland, the metropolis of Ohio and a cosmopolitan city, should take its place beside the other great cities of this land and declare that sectarian worship and teachings are not the duty nor within the province of the public school.

Gen. Sherman says of Gen. Grant's words which I am about to quote: "I remember the conversation which led him to write that speech; it was because of the ceaseless clamor for set religious exercises in public schools, not from Catholic, but from Protestant denominations."

Grant said: "Leave the matter of religion to the family altar and the private schools supported entirely by private contributions. Keep the church and state forever separate."

Public schools are for the public—the whole public, and not a part of the public.

MOSES J. GRIES, Rabbi Willson Avenue Temple



M76

Public  
Schools



## TEN YEARS OF FRUITFUL WORK FOR HUMANITY.

*Rabbi Moses J. Gries, of the Willson Avenue Temple, to Celebrate His Anniversary---A Forceful, Eloquent Young Man Who Has Achieved Wonderful Success.*

**T**HE tenth anniversary of Rabbi Moses J. Gries' services at the Willson Avenue Temple will be celebrated Sunday, November 28. It promises to be a notable affair.

When Rabbi Gries took charge of the temple in 1902 it had a membership of 125. To-day it has 501 members. In 1902 eighty children were enrolled in the Sabbath school. Now there are 184 children enrolled. This is the third largest Sabbath school among the Jewish churches in the United States and the largest Jewish congregational Sabbath school in the world.

The Temple is located at the corner of Central and Willson avenues, and is an imposing edifice. Since his arrival, in Cleveland Rabbi Gries has been identified with many societies formed for public good. Some of them are as follows: the Cleveland Associated Charities, the Humane Society, the Hebrew Relief Association, the Civic Federation, Council of Jewish Women, Educational League, Cleveland General Hospital, Cleveland Council of Sociology, Council of Educational Alliance, and the Alumni Association of Hebrew Union College.

It was on November 20, 1893, just ten years ago, that a strip of twenty-four came to Cleveland to take charge of the temple of the Jewish congregation Tifereth Israel. Two years before that date the affairs of the congregation had been turned over by the older generation to the younger. The old synagogue on Huron street, which had served as a house of worship for thirty-nine years, had been sold. A site at the corner of Willson and Central avenues had been purchased, upon which to erect a new temple, and plans were then being prepared. Through out the entire congregation there seemed to be an earnest desire for a new religious life.

Moses J. Gries was born in Newark, N. J., on January 25, 1883. He received his early education in the public schools of

his native city. In his fourteenth year he entered the Cincinnati high school, from which he was graduated in 1895. Thereupon he entered the University of Cincinnati, completing his course in 1899. During the eight years spent in the high school and university he studied at the Hebrew Union College under the guidance of Rabbi Isaac W. Wise, president of the college. Here he prepared for his chosen work.

At college Moses J. Gries was a close, thorough student. Ceaseless toil, made possible by lofty purpose and unwavering will and faith, marked these eight years of his life. No opportunity for the acquirement of valuable knowledge escaped him. And so, when his schooling had been completed and the call came to take charge of a congregation in Chattanooga, Tenn., he was ready, though still a mere boy.

He served there as rabbi for three years, and soon his name became known beyond the borders of his own city. Then came the call to take charge of larger work.

Rabbi Gries entered upon his work in Cleveland fully prepared. Thoroughly American and thoroughly Jewish, it was not long until he had the complete confidence of all his congregation. Soon after his coming he took up the untimed task of establishing institutional work in the synagogue. Under his leadership, and with the faithful co-operation of those in the congregation who stood near him, this work has prospered. In 1904 the Temple Society was organized, under the direction of which the Temple course is conducted. At about the same time the Junior Temple Society was formed. This is a literary and debating club for boys and girls. In 1906 the Temple Library, with circulating department and reading room, free to the public, was opened. In

1901 a gymnasium was established. This year an Alumnus Association was formed by those who have been confirmed in the temple. The Temple Association, a club for young men, was also formed. The Council of Jewish Women and the Cleveland lodge of the order, B'nai B'rith, hold their meetings at the temple. In 1905 the Universalist convention was held there. The building is always at the disposal of and is frequently used by committees formed for work for the public good.



RABBI M. J. GRIES.

The institutional work at the temple has been conducted in the most liberal spirit possible. No one of good character is debarred from any of the advantages offered. No question as to creed or belief is ever asked. Success has attended this work in every department. It has endeared the temple to all who have taken advantage of the privileges offered.

In his preaching, Rabbi Gries stands out as a personality of remarkable power. He is a clear, logical thinker, and although he is a man of learning, he never hides his thought in a maze of language. His sermons are forceful and to the point. His work in the pulpit is characterized by his loyalty to Judaism and his distinctive Americanism.

During the ten years past two important innovations in the form of worship have been made. Instead of reading the Bible lessons in Hebrew from the Thorax, or scrolls, they are now read in English from the Bible; and regular Sunday services are now held. Though Rabbi Gries has persistently sought to abolish all that was mere form in worship, yet he has never swerved in his fealty to Jewish principle. The broad humanity of all his sermons and addresses has brought him many admirers outside his own faith. At every service in the temple a large part of the congregation is made up of non-Jews, some of whom are regular attendants. All are made welcome there.

Rabbi Gries is frequently called upon to speak in Christian churches, both at home in other cities; his name is usually found in the list of speakers at large public gatherings. Every important movement for the public good receives his support. He is often appointed upon important committees, having in charge some work for the general welfare. He is a tireless worker on such committees, where his energy and splendid organizing ability bring order out of chaos, and produce results.

Through these ten years a new life has come to the congregation Tifereth Israel. Jew and non-Jew have been brought closer together. Through the work of Rabbi Gries the day seems nearer when the brotherhood of man shall be recognized as a reality.

MJG  
summary  
of 10 years  
as Cleveland  
Rabbi

(1902)