

## PROPHETIC LETTER PENPED MORE THAN A DECADE AGO

Twelve years ago these letters were written. Neither of them ever saw the light of publicity, but both are extremely interesting at this time of dedication of the new Council Educational Alliance. One seems to be prophetic.

Under date of November 8, 1897, or only a short time after Rabbi Moses J. Gries came to Cleveland to assume charge of the Tifereth Israel congregation, the young rabbi received an eloquent letter from a well known Jewish resident.

He wrote to the rabbi for information and to secure his careful and best judgment. His life, he wrote has always been a busy one and for that reason he had not been able to give much attention to problems of charity and the best forms of philanthropic work. "I feel," he wrote, "that I have been abundantly blessed with prosperity and having none who now depend upon me I am considering whether I ought not share my prosperity with others."

Following a statement that he has never refused his share of charity when called upon, he wrote, "I am thinking now of the larger problem of charity."

"Do not think," he writes, "that I am preparing for death. Though no longer young I feel myself still strong and vigorous; but during life I wish to make such worthy disposition of a part of the means at my command, as seems to commend itself to my judgment."

In reply Rabbi Gries wrote at length. "Despite the many worthy societies and organizations," the rabbi wrote, "and the numerous charitable institutions whose work is a source of pride to us all, the poor and unfortunate are always with us. They seem to multiply more rapidly than the agencies established to make an end of poverty. And I believe that the problem of the poor will continue to perplex us, until we make a scientific study of poverty, its causes, here and elsewhere."

Below are a few brief extracts from the letter:

"Thousands of dollars are annually wasted by the unwise distribution of charitable funds."

"Some day I do not doubt we will come to our senses, and if for no other cause, moved by practical reasons, we will refuse to support these innumerable organizations with their never ending affairs, entertainments and bazaars, which always seem to be out of season. We will entrust the work to established organizations and we will trust them with all the money which they may need. We will give more than money. We who have made a success of life will give ourselves to this work, hoping to redeem those who failed in the struggle. I believe most thoroughly in organized charities. The work of the poor will be more wisely administered, and more humanely too, I think.

Then there may be an end to all these entertainments and bazaars, of which business men complain so much. What are these but the means to raise money not voluntarily given. They will be necessary as long as those who can well afford to give their hundred dollars or their one dollar will not give of their own free will but always be sought out."

"All the hope of the future for the unfortunate of the world rests with such plans whose influence is not temporary but permanent. The appeal of the poor has force with me because I feel that he is my brother, a like Divinity stamped him, man higher than beast or brute. How-

ever low he may have fallen, I feel that within him was and is the same Divine matter which makes men children of God."

"The Jew ought to save the Jew his brother. We should save him, from himself, if need be. All that seek a home in this land should by us be fitted for citizenship, and life in the land of liberty. If we fail in our duty to them, surely they will bring evil upon us."

"We need men and women to do this work, as much as we need money. We dare not cut ourselves off from our brethren. If we will ever to save them, we must give ourselves to the work. We must come in personal touch with the poor. We must be the friends of the unfortunate."

"If we feel that we are human beings, children of God, as we are, we dare not deny ourselves to them in the hour of their need. The poor have children as dear to them as our children are to us. We love our children and they love theirs. These children are born to a heritage of misery and misfortune. It does not surprise us that many of them do not rise to independence. We will suffer these children to grow to a manhood and a womanhood of dependence. Then, our problem of the poor will never find any end. We ought to guard the lives and the characters of these unfortunate children as carefully as we guard the lives of our own. We should not by the foolish and sentimental answer to appeal for charity, help those children who beg at our doors, on the road to pauperism to lying and to worse than this. No cost could be considered too great did we set these children upon the right path of life."

"If you wish to share a portion of your prosperity with these children of adversity, may I be bold enough to suggest to you the establishment of a settlement home to be for all the unfortunate, a center of life and light. This institution would be to the poor who have not what our Temple is to the not poor who have. It would be to them more than the Temple is to us. It would be their home from which ought to go forth influence of life and light to brighten and cheer their homes. The poor need an opportunity which would be offered them in a home like this; opportunity which would help them to make something of their lives, which would give them and their children the means to develop whatever good is in their nature."

"A home like this is needed in Cleveland. It will never be possible to save from annual subscriptions money enough to secure it, but once established, the work which it will do, will bring support sufficient. Today, crowded in limited quarters, unsuited to our purpose, a large work is being done, and oftentimes rooms are crowded to more than their capacity. I have full faith in a plan like this. It does not altogether save the poor, then it will surely brighten and strengthen the lives of hundreds of men and women of all ages, and of nearly the thousand children who need the personal influence and the moral strength which will go out from this home."

"While I cannot assist you in the same with a large personal contribution, should you desire it, be assured that I am willing to make any sacrifice to bring this work to a success. I stand ready to consecrate my strength and energy in this cause than which I believe no other worthier."

### WINTER LECTURES.

The Temple Society Presents a Fine Course at a Low Rate.

The Temple course of entertainments is attracting much attention, and it is probable that the seating capacity of the Willson Avenue temple will be entirely filled at the various entertainments. A very excellent choice of lecturers and concert companies has been made, as the following calendar will demonstrate:

Wednesday, Oct. 16, Prof. John B. DeMotte, LL. D., "The Harp of the Senses;" Thursday, Oct. 31, the Redpath Grand Concert Co.; Tuesday, Nov. 19, the Royal Welsh Ladies' Choir; Wednesday, Nov. 27, George R. Wendling, "Hamlet and His Interpreters;" Wednesday, Dec. 18, Russell H. Conwell, "Acres of Diamonds;" Wednesday, Jan. 29, Remenyi Grand Concert Co.; Wednesday, Feb. 26, John Temple Graves, "The Reign of the Demagogue;" Thursday, March 26, Temple Quartet Concert Co. of Boston; Wednesday, April 29, Leland T. Powers, "David Copperfield."

The sale of seats for members begins on Monday at 8 a. m., and the following day the public generally will be accommodated at Burrows Bros'.

The profits, if there be any, will be applied to broaden the educational work of the Temple society. This society is organizing classes as follows:

English novelists, Prof. Charles Davidson, Adelbert college; Shakespeare, Prof. Charles Davidson, Adelbert college; political economy and civics, Prof. William J. Truesdale, Central high school; botany, physics, with experiments, Prof. Henry O. Muckley, supervisor public schools; anthropology, Prof. M. M. Curtis, Adelbert college; geology (illustrated), Prof. E. W. Claypoole, Buchtel college, Akron, O.; Current Topics club, Prof. Henry E. Bourne, Woman's college.

MJG  
Letter  
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# The Jewi

SIXTH VOLUME, No. 25.

CLEVELAND

## LINCOLN'S CHARACTER INSPIRATION TO ALL

The Martyr President's Life Story Renews Our  
Faith In Democracy

## MEMORIAL SERVICES IN THE TEMPLE

Eloquent Addresses By Rabbi Gries, President Thwing, Of Western  
Reserve, And President Howe Of Case—"He Did Not  
Abuse His Power, He Did Not Fail"

Despite the wretched weather, the worst of the winter, a large congregation attended the Lincoln memorial services in the Temple on Sunday morning. Lincoln's greatness as a man, citizen and statesman were the subjects of the addresses delivered by Rabbi Moses J. Gries, of the Temple; President Charles F. Thwing, of Western Reserve University, and President Charles S. Howe, of Case School of Applied Science and the Chamber of Commerce.

President Howe read the martyr president's Gettysburg speech and extracts from his first and second inaugural addresses with comments.

Rabbi Gries said among other things:

"Lincoln's name will forever be associated with the idea of human liberty. Minds there are which have not yet grasped the fundamental truth that human liberty must be liberty, not alone for us but liberty for all. Liberty does not mean liberty for the white, and not slavery but lesser ill for the black and the brown and the yellow peoples. It does not mean freedom of authority for the strong and the powerful races and subjection and slavery for the weak and the inferior races of the earth.

"In America slavery persisted in contradiction of the Declaration of Independence. In 1860, just before the civil war, there were 3,000,000

slaves in the United States. Liberty meant freedom for the whites and slavery for the blacks, until the hour of emancipation.

"History has vindicated the wisdom of Abraham Lincoln. On his way to Washington in 1861, standing in old Independence hall and interpreting the Declaration of Independence, he declared it 'gave liberty, not alone to the people of this country but hope to all the world for all future time.'

"The Russian peasantry are struggling now, fighting the age old battle of human freedom. Millions are dreaming of liberties and pleading for human rights we hold to be natural and inborn. Russia cannot be half free and half serf—half nobility and half peasantry. Lincoln's historic declaration 'A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the house to fall, but I do expect it will cease to be divided'—has proved true for America. It will prove itself true for Russia.

"Politically, whether the bosses or the people shall rule in the city and the state and the nation; industrially, whether the trusts and the corporations or the government shall be supreme; commercially, whether the privileged few or the people shall control the neces-

sities of life; morally, whether there shall be a double standard of morals, one for the private and another for the public life, one for the rich and powerful and another for the poor and weak, one standard for men and another standard for women.

"The life story of Lincoln renews our faith in democracy. It gives us new trust in the people, and in the government of the people. Let us remember his name with honor. His character is an inspiration to us all. Intrusted with the supreme power of life and death, he did not abuse his power, he did not fail. How true the tribute of Jefferson Davis, president of the Confederacy, spoken ten years after the war. 'Next to the destruction of the Confederacy, the death of Lincoln was the darkest day the south has ever known.' Magnificent the tribute of the distinguished English ambassador to America, the Hon. James Bryce: 'If American institutions had done nothing else than produce the character of Lincoln, they would have justified their right to be.'

President Thwing spoke in part as follows:

"In a humorous way Colonel John Hay's writings furnish evidence of the greatness of Lincoln. Colonel Hay tells of Lincoln coming to his room at midnight to read a poem of Hood's, saying, however, that what the eye saw of Lincoln was even more laughable than what the ear heard of Hood's verses. On the night, too, of the day of the second election, when Hay and others were at the War Department to receive the returns, Lincoln amused the company in lull of telegrams by reading from the letters of Petroleum V. Nasby. Such contrasts in the nature of Lincoln give evidence of the man's essential greatness."

President Thwing referred to Lincoln's magnanimity and foresight in his written statement made in August, 1864, at a time when it seemed probable that he would not be re-elected, to the effect that it would be his duty to co-operate with the president-elect to save the Union between the election and the inauguration.

"As," wrote Lincoln, 'he will have secured his election on such ground that he cannot possibly save it afterwards.' After his own election Lincoln told his cabinet that he had resolved, in case of the election of General McClellan, to go to him and to say: 'General, the election has demonstrated that you are stronger, have more influence with the American people than I. Now let us together, you with your influence and I with all the executive power of the government, try to save the country. You raise as many troops as you possibly can for this final trial, and I will devote all my energies to assisting and finishing the war.'

"Such foresight and generosity, such self-forgetfulness, are proof of the greatness of Lincoln."

WJG  
speech  
on Lincoln's  
greatness

## Rabbi Gries On Lin

Last Monday night in Pittsburg, the churches of that city paid a tribute to Lincoln in Dr. Levy's temple. Rabbi Moses J. Gries of the Temple was among the speakers. The other speakers were Chancellor McCormick, of the University of Pittsburg, and non-Jewish ministers of Pittsburg.

Rabbi Gries is in great demand for Lincoln oratory, having been compelled to refuse several invitations. He spoke on that subject at Glenville High on Thursday noon and Thursday night he delivered a Lincoln address at a centennial Lincoln banquet given in Windermere Presbyterian church. On Tuesday Rabbi Gries responded to a toast on Lincoln at a banquet given by the Cleveland Chapter of the American Institute of Bankers.

The colored people will have a Lincoln celebration at St. John's M. E. church on Sunday afternoon when Rabbi Gries will deliver the principal address under the auspices of the Colored Men's Association.

## RABBI GRIES ADVISES JEWS.

He Finds Discrepancies Between Their Religion and Their Lives.

Rabbi Moses J. Gries of Cleveland said at the Free Synagogue yesterday that the hundred years just passed had wrought upon the face of Judaism more changes than all the previous centuries. He declared that further reform was necessary and that to continue his power in the world the Jew must live his religion and not merely follow its forms officially and live scandalously his private life.

The last century, he said, had been the most revolutionary in Jewish history and in the development of Jewish thought and worship since the destruction of the Temple and Israel's dispersal among the nations.

"And nowhere is the failure of orthodoxy more clearly demonstrated than here in New York," he said; "everywhere official orthodoxy and everywhere the individual is religious. What was said of the Jews in Germany is true of America—officially pious, they disregard every law of the legal code in their private lives. The Jewish reformation was needed. The need is not to perpetuate and justify the past, but to vitalize the present and safeguard the future.

"Here in America who can state how many tens of thousands of Jewish children are without proper religious instruction? The ancient law has lost its authority. The call sounds to the Jew to-day. Judaism must find expression in life through Jews. The Jew must live his religion; then will it have vital power."

## BLAMES CHRISTIAN FOR AVOIDING JEW

Rabbi Gries Denies Members of Hebrew Race Are Naturally Exclusive.

Asserts Solution of Problem Lies With Followers of Christ.

"As today we celebrate the feast of Purim, the old feast of Esther, there is a power in the story because it contains a revelation of the truth of life itself," said Rabbi Gries at The Temple yesterday. "Why is the Jew always persecuted? The answer would be a justification of the history of Israel from the day when Abraham protested against the idolatry about him to the present day.

"There is a social prejudice that we cannot fathom. We cannot lay hold upon it, yet we know that it is present. A social barrier walls about the Jew and then the Jew is charged with being exclusive. The charge is made that the Jew does not wish to intermarry. Shall the Jew intermarry with those who refuse to live side by side on the same street?

"My thought is that the Jew cannot solve this question. We must wait for the non-Jews to have an awakening in them, a knowledge of the immorality, the injustice of this attitude. The world refuses to understand the Jew and fairly to comprehend the meaning of his history. The Jew shall hold himself as his fathers have taught him, pure in his personal life, pure in his family life. The Jew shall be a man of intellect, a man of culture.

"The solution is not in the return of the Jews to the Holy Land, there to await the second coming of the Messiah. If the Jew leave his Judaism it is not to turn to Christianity, it is to unbelief he turns.

"Neither is the problem to be solved by the establishment of a Jewish state. The Christian world expects the restoration of Israel. We may say to the world that there will be no realization of the Hebrew prophecies until there is a real fulfillment of the prophecies.

"How shall we solve the Jewish question? By justice between man and man, between nation and nation, between religion and religion. It will be solved by freedom. Anti-Semitism is not immoral. The statement that there will always be anti-Semitism is un-Christian. It is un-Jewish. The golden age is always before us and never behind."

size of the purse and partly on the extent of time during which the purse has been in the possession of the family. Then he said:

A few days since a multi-millionaire couple were divorced, in a method which some of the best and most conservative papers in this city have regarded as improper and scandalous, claiming that the courts made a distinction in their favor because of their wealth and position. It was, according to them, another of those recognitions by the courts of the privileged class. They are occasional, but they are worth noting as indicating a tendency, a trend, against which both Church and State should guard.

## "ORTHODOXY FAILS."

Modern Conditions to Blame, Say Jewish Reformers.

A symposium on the Jewish Reformation was the feature of the meeting of the Free Synagogue at the Hudson Theatre yesterday. The Rev. Dr. Stephen S. Wise conducted the service. Rabbi Moses J. Gries, of Cleveland, in the opening address, said:

The last hundred years have wrought more change in Judaism than all the centuries that went before. No such transformation of Jewish thought and Jewish forms of worship has taken place since the destruction of the temple and the dispersion of Israel. Orthodoxy has failed to uphold Judaism, and nowhere is that failure so manifest as here in America and in New York. Orthodoxy is impossible under modern economic and social conditions. Judaism cannot live as an ideal; it must find its expression and interpretation in the life of the Jew.

Rabbi Leo M. Franklin, of Detroit, Mich., in the course of his address said:

If anywhere the hand of God may be discerned, it is in the unfolding processes of human history. The nature argument of the atheist may be met in some degree by the specious theories of agnosticism. In speaking on the Jewish Reformation it shall be my purpose to show that the reform movement in Judaism is the reflex of God's hand in our history. Einhorn, Adler, Gellenger and Wise are speaking the message that God put into their hearts.

The Rev. Dr. William S. Friedman, of Denver, in his address, said:

The modern Jewish Reformation began only a century ago, when the Jew was admitted to the rights and responsibilities of citizenship. A new generation has arisen which can no longer be satisfied with the Oriental ceremonialism nor be stirred by the spiritual hopes of a return to the land of the fathers.

M. J. G.

speech ad. Orthodoxy



# RABBI GRIES REPLIES TO (1909) RABBI WOLSEY'S CRITICISM

"The Failure of Reform Judaism" Sermon In  
Scovill Temple Analyzed

## OPEN LETTER WITH EIGHT QUESTIONS

"Do You Accept Or Do You Reject The Principles Underlying Reform  
Judaism?—"Why Did You Not Offer A Satis-  
factory Inter-marriage Resolution?"

The following from Rabbi Moses J. Gries to Rabbi Louis Wolsey requires no further explanation:

An open reply to Rabbi Wolsey's attack upon Reform Judaism.

My attention has been called to your recent sermon, entitled "The Failure of Reform Judaism." Replying to my inquiry you answer: "The report of my sermon as it appears in the Leader of December 4th, and the last Jewish Independent, is correct, for I wrote it myself."

I forward this letter to you in answer to your note of yesterday, in order that your reply may be published together with my open letter to you.

It is contrary to my custom to indulge in controversy, but your condemnation of Reform Judaism is so sweeping, and your criticism of the spirit and the action of the recent Conference of Rabbis is so drastic, that I cannot permit them to pass unchallenged. Your utterance was public and published, therefore this reply to you is "open" to the public.

Nothing is easier than to make broad generalizations. It is very hard to establish them. Nothing is easier than to pronounce sharp criticisms. Sometimes it is very hard to justify them.

You say "but the book of Reform Judaism is closed. . . . Far from being the hope of the Jew today, it may be the menace of his very existence."

Question 1. Do you accept or do you reject the principles underlying Reform Judaism?

You say "What Reform has accomplished we must be grateful for—but to allow its method or its ideals to continue after its work has been done, is to face Judaism with a menace and an inevitable failure."

Question 2. What method and what ideals of Reform menace Judaism and threaten inevitable failure? Please be specific enough.

In a paragraph beginning "But that is the spirit of modern Reform," you are guilty of unjust reflections upon Reform Rabbis, Reform Congrega-

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Letter to  
R. Wolsey  
denying the  
end of Reform  
Judaism

tions and Reform Judaism. Every sentence of this paragraph could be successfully challenged, i. e., I quote your own language: "Devotion is measured by figures; religiousness by a card index, and worshipfulness by rabbi worship."

**Question 3.** Of what Congregations and concerning what Rabbis may this be said with truth?

And quoting again: "Catholic canonization, germs of excommunication, amalgamation with the nations, sycophancy before the Gentile, transformation of the synagogue into a church, a religion of charity expended by the superior rich upon the inferior poor, the division of Jewry into German aristocrat and Russian plebeian—all this is the sign index of the failure of Reform Judaism."

These are your very words. Unfair and unjust—I let them stand to speak their own refutation, for every thoughtful Jew. Not a single phrase is strictly true. It is a misinterpretation of the spirit of Reform. It is misrepresentation of the purposes and motives of Reform Jews. And the fling at the "religion of charity" and the "superior rich" and the "German aristocrat" is as unwarranted as it is uncalled for.

You say "And thus we have the failure of Reform Judaism. It outlived its day, and it must yield to a new day with a new-old spirit. The day of construction has set in. The day of criticism is done."

**Question 4.** What is your construction and wherein does it differ from the programme and purposes of other Reform Rabbis?

Your criticism of the Conference because of its "intermarriage resolution" is needlessly severe, and as far as I know, without any foundation in fact. Either you misunderstand or you do not know, the language of the resolution. You say "The implication of its intermarriage resolution was the commitment of Reform to a pol-

icy of proselytism—and we can easily conclude from this evasive provision how inadequately Reform meets the problems of modern Jewry."

Here, fortunately, is a definite statement, whose truth you can easily substantiate by the resolution itself.

**Question 5.** Please do not fail in your reply, to quote exactly, the words or phrases which imply the "commitment of Reform to a policy of proselytism."

Your emphatic repudiation of the Conference resolution and your injection of the "policy of proselytism" makes pertinent the inquiry:

**Question 6.** Do you, in your practice, conform to the decision of the Conference concerning the "reception of proselytes?" Are you more or less rigorous than the Conference which you condemn because of a "policy of proselytism?"

You criticise the intermarriage resolution as "evasive."

**Question 7.** Please publish the non-evasive resolution which you would have had the Conference pass?

You are a member of the Conference, and were present at its session. It was your right, nay your duty, to endeavor to save the Conference from what you now call "evasion" and "policy of proselytism."

**Question 8.** Why did you sit silently by? Before and not after the resolution was passed was the time to speak—then and not now. Why did you not offer a satisfactory resolution?

By the "intermarriage resolution" according to your statement, the Central Conference of American Rabbis "eloquently illustrated the failure of Reform." This illustration, which you yourself have chosen, proves not the failure of Reform, but most conclusively the failure of your argument, and the manifest inaccuracy of your statements.

Please do not fail to answer these questions.

RABBI MOSES J. GRIES

(Rabbi Wolsey has notified us that he will reply to Rabbi Gries' open letter in next week's Jewish Independent.—The Editor.)

# THE CONTROVERSY BETWEEN RABBIS WOLSEY AND GRIES (1909)

## "Reform Destroys Jew's Uniqueness"

### WHAT WOLSEY SAYS

#### "Reform Philosophy Paves Way For Jews Extinction"—Absent From Marriage Debate

##### WOLSEY'S REPLY TO GRIES.

In last week's Jewish Independent, Rabbi Moses J. Gries, of Tifereth Israel, published an open letter to Rabbi Louis Wolsey, of Anshe Chesed, in criticism of the latter's sermon on "The Failure of Reform Judaism." Below is a reply by Rabbi Wolsey of Rabbi Gries' open letter:

An open letter in answer to Rabbi Gries' open reply to my sermon on the "Failure of Reform Judaism."

I have read your open reply to me with great care, and while a controversy is as distasteful to me as it is to you, I welcome your questions most cordially, as they give me an opportunity to more clearly and extendedly defend my position. I would regret with you, any religious dispute begun in petulance, arrogance or in offended dignity, and continued in bitterness and passion. But there need be no such disputation between us. I feel sure that we can conduct such a debate in the best of feeling and with the heartiest respect for one another's opinions.

On the other hand, I could hardly conceive of any depth to our religious life, if it feared to dispute and to discuss vital issues. If Beth Hillel and Beth Shammai had not disagreed we might never have had a Talmud. Their disputations were carried on in the name of religious truth, and I see no reason why our own differing viewpoints might not be ventilated under the inspiration of a like love for the truth. For we are not debating a local issue. This is a matter of vital concern to all of American Judaism, for the interpretations which we are respectively assuming are merely straws which indicate the currents of

thought in all of American Israel.

I agree with you very heartily when you say that "Nothing is easier than to make broad generalizations. It is very hard to establish them." If, however, you have introduced your argument with this truism as an explanation for your own failure to defend the Reform movement with anything more than dogmatic generalizations, you have only proven that you have not justified the continued existence of the Reform interpretation. "Not a single phrase is true. It is a misinterpretation of the spirit of Reform." These are generalizations, dogmas which require something more than mere utterance to substantiate. If you have so premised your statement as to serve as an indictment of my sermon which was presented to the public only in the form of a synopsis, then I must recall the Talmudic aphorism: "One must not accuse another of a blemish which he possesses himself." If you mean to defend Reform, I am not unreasonable if I look for statements as specific and definite, as you very correctly require of me. This you have not done. You call your statement a "Reply," though the major portion thereof consists of questions, and the remainder of generalizations—all of which can hardly be called a defense of Reform.

Question 1.—Let me answer your question by first defining what I believe to have been the original meaning of Reform.

It was an attempt to meet a condition, namely to reconcile the Jewish Religion to the Jew's life after he had emerged from his narrow Ghetto. It aimed further, to re-emphasize the principles fundamental to the Jewish faith. Where Reform aimed to vitalize a formalized Judaism, and to declare its religious outlooks and its moral system as of greater importance than its ceremonial institutions and its ritual observances—I accept the principles underlying Reform Judaism.

But in order to achieve this purpose—and this answers Question 2—Reform was under the necessity of eliminating many customs and rites which had been associated with Jew-

Wolsey is  
reply to  
Gries letter.  
3 pgs.

ish life for many centuries. Its method was that of the critic. It acted as surgeon, and it dissected and severed many a dead branch from the tree of Judaism.

Modern Reform may be characterized as an extravagant development of both this ideal and this method. In laying stress upon ideas, it has—whether consciously or no—attempted to equate Judaism with all universal religions, and by thus destroying the uniqueness of the Jew and the Jewish religion, has prepared the way for the assimilation of the Jew.

Let me illustrate its method. In emphasizing the purely spiritual aspect of Judaism, Reform defined the Jew as a member of a religious denomination which posited as its fundamental principles the Unity of God, the Brotherhood of Man, the Sacredness of Life, of Home, of Property, the Sin of Sensuality, Greed, etc. The material conception of the word, namely that the Jew is a member of a race, a family of people who are the bearers of these truths—was rejected by Reform. As it strove to accentuate the universal, it subordinated the particular out of existence—and my contention is that to follow this philosophy any further, is to prepare the way for the extinction of the Jew. We have talked about fundamental principles long enough. The time has come to emphasize the specially Jewish aspect of our religion. The continued and exclusive use of the Reform Method, and the exclusive pursuit of the Reform ideal is to my mind a menace to the Jew and his faith.

You may challenge my contention, but I want to sound a warning that the day is not far when the choicest Jewish spirits will be irrevocably lost to us, if we shall make the way easy into amalgamation over the route of Reform Judaism. Let me point to our empty temples, to our lack of Jewish feeling, to our waning of the Jewish consciousness, to our dense ignorance of the Jewish past. Strict adherence to the Reform ideal and the Reform Method will never cure these diseases. Reform only excuses them. In effect, it shows how there is no difference between Judaism and the religion of the enlightened Gentile—and thus you menace the continuance of some of our ablest Jews within the Jewish fold.

Question 3—Study frankly the life of the Jew in Reform circles, and you will see how unsound is our religious health. We have honestly and conscientiously enough attempted to vitalize our synagogal life, but handi-

capped by the Reform method which is to us almost as a fetish, we have de-Judaized many of our synagogues. YoYu want me to name those synagogues. Surely it would be in bad taste to individualize. Let us avoid the personal as much as possible. I could name half a dozen congregations of prominence of whom my indictment is almost literally true. As to "worshipfulness by rabbi worship," this is true of nearly every Reform Jewish congregation in America, for if you should eliminate the effective speaker, the attractive personality and modern culture from the Reform Jewish pulpit, even what scanty attendance now prevails, would be woefully diminished. It is not worshipfulness, piety or religious devotion which count in the Reform synagogue—it is the personality in the pulpit. Do you now challenge this statement? You say you could do it successfully.

And now as to the exception which you take to my statement: "Catholic canonization, germs of excommunication, amalgamation with the nations, sycophancy before the Gentile, transformation of the synagogue into a church, a religion of charity expended by the superior rich upon the inferior poor, the division of Jewry into German aristocrat and Russian plebeian—all this is the sign index of the failure of Reform Judaism."

You have very effectively, perhaps unwittingly, put an arrow into my quiver when you say that you let these words "stand to speak their own refutation for every thoughtful Jew." You have by implication banished me from the class of "thoughtful Jew." You will pardon me if I add to the above criticisms that Reform has nursed not alone rigid and intolerant narrowness, but something else not far removed from vanity. My word "germ" is correct. Only one step more beyond Reform, and I might expect to be excommunicated finally and completely from the Jewish fold altogether.

You say my words "misrepresent the purposes and motives of Reform Jews." I deny that charge in toto. I have never impugned the motives of the Reformers. I have always believed—and still believe—that they were inspired by no other motive than the fear of God and the love of the Faith. Early Reform was a necessity. Modern Reform is honest enough, but it is misguided. It is a movement to seed. Its day is



done. It no longer answers a condition widely different from that which obtained during the major portion of the nineteenth century.

"Catholic canonization"—Do you mean to say that the last Conference did not almost canonize Einhorn? "Sycophancy before the Gentile"—I repeat the charge. The Reform Jew is obsessed by a fear of prejudice, and when I hear a manly and brave assertion of Jewish individuality, I also hear the attempt to silence the speaker with the elegant words: "Hush, you make rishus!" Have you ever heard Reform Jews soft-pedal the word 'Jew' in the presence of Gentiles? I have. "A religion of charity expended by the superior rich upon the inferior poor"—you condemn the statement, and yet it is a too frequent experience with me to hear rich contributors to charity denounce the recipients of their charity as "ingrates." What does the word mean? "Because you have received my dollar, you must bow down before me." My statement about "the division of Jewry" offends you. You say it is "unwarranted and uncalled for." Pardon me if I tell you that in the society of German-born Jews, nothing can quite so condemn a man as to be derived from Russian soil. I can cite you numerous instances. Analyze the word "Pollak," and along with your comprehension of the sneer and contumely that accompany the curling of the lip which hisses the word out—and you will concede that they issue from circles of Jewry that pride themselves upon an aristocracy that derives itself from a certain territorial origin.

As a teacher in Israel, I know you condemn these features of Jewish life, but as a thoughtful Jew, you must also recognize that these phenomena actually exist—and that they are conditions obtaining within Reform Jewry.

Question 4.—"The day of construction has set in." I do not believe in a 'stand pat' policy in religion, any more than I do in any department of human thought. We must move forward to meet new conditions as they develop, and we must think out new panaceas for new wounds. American Jewry is changing rapidly, and to stand still upon the old platform of Reform is to be guilty of a reckless and unpardonable orthodoxy. I believe in being progressive, and I feel that to adhere to Reform is to stand fast in the mire of an old day. The

slogans we shouted are out of date. The Reform Jew has moved on, and to remain where he is to abide complacently upon a moss-grown patch of stand-patism, while Judaism marches forward, is to be a genuine Orthodox is the man who never changes his viewpoints.

My constructive programme will find in our local Jewish press issue of December 17th, in a synopsis of a sermon called "The Golden Mean." I believe we can awaken Jewish feeling and stimulate Jewish enthusiasms if we clothe our principles with those old forms which still retain their old-time appeal to the modern generation.

Let me cite for example the Jewish ceremony. I believe the re-institution can bring Judaism to the home, impart a Jewish spirit to the household, and give to the evening meal that old religious halo which encircled the family table, though it were an altar.

Thus with the old ceremony, conserve and make real many Jewish truths — truths in which Reform glories — which now are honored more in the utterance than in the deed.

How does this differ from the programme and purposes of other Reform rabbis? Do you believe I am originating a new movement in Judaism? Do you think all this is a local matter? Not at all. My plan does not differ from the standpoint of all Reform rabbis. Many of them have been advocating these revivals for some time; but in so far as they view Judaism from this historical basis, they are no longer Reformers in the

strict sense of the word. They are followers of what I choose to call "The Golden Mean in Judaism." Magnes, in New York, called it "Counter-Reformation." It is interesting to read in a letter of Rabbi Solomon, of Savannah, to the Reform Advocate (December 18, 1909) the phrase: "As a faithful adherent of the principles of modern Reform, called, though with others, I maintain, Historic Judaism." He speaks of himself. This spirit of reaction is widespread, and the Radicals in Judaism are either opposing or ridiculing it. Some of them refer to it as religious romanticism." That, on your question at once. In the minds there is considerable difference of opinion from the fact that they have falteringly tried to do so.



Question 5.—In order to evidence to you that I at least "know" the language of the Conference's resolution on intermarriage, I herewith copy it: "Resolved, That the Central Conference of American Rabbis declare that mixed marriages are contrary to the tradition of the Jewish religion, and should therefore be discouraged by the American rabbinate." I have copied this from the proceedings as reported in The American Hebrew of November 19.

When I say that this resolution virtually committed the Conference to a policy of proselytism, I feel that I do not "misunderstand" its meaning. What is a mixed marriage? A marriage of a Jew or Jewess with a person who professes another religion, and has not been converted to the Jewish religion. I am using the language of Dr. Schulman, as he defines the term in his paper on "Intermarriage." The word "intermarriage" is scrupulously avoided in the resolution. Why? Because "intermarriage" means a marriage between persons of different races. (Cf. Kohler's article on "Intermarriage" in the J. E.)

The inference is obvious. If conversion takes place the rabbi may officiate at the marriage. The resolution, while declaring against mixed marriages, inferentially suggests how such a marriage might be arranged. Pray tell me, if this is not a policy of proselytism?

Question 6.—(a) Only when compelled to by regard for the Jewish welfare of the second generation. (b) I certainly am more rigorous than the spirit of the new resolution.

Question 7.—I would have offered no resolution whatsoever. The tradition on intermarriage is definite and well-known, and I feel that the time of the Conference is too valuable, and its reputation for sanity too precious to fritter away its hours, and its patience, with resolutions on truisms and commonplaces. Would you have the Conference pass a resolution, solemnly declaring that the week has seven days? Nor would I propose a resolution on intermarriage. That would mean nothing more or less than that the subject is debatable. To this, I do not agree.

On the Thursday afternoon of the Conference, you will remember that a motion was made to close the discussion on "Intermarriage." I was one of the thirty-four who voted in favor of the motion. I also voted against reconsideration. I believed

that both the discussion and the papers were very much out of place.

When the motion carried, I firmly believed—and so did most of the other rabbis—that this Conference had ruled the subject out, at least for this session. I never anticipated that anyone would bring the matter before the body again, particularly during the closing hour of the sessions. The resolution, which was carried, was brought before the rabbis almost at the very end of the convention. I had left the Conference some two hours before, because I was compelled to take an early evening train so that I might return to Cleveland by the next morning. I was, therefore, not present when the resolution on intermarriage was offered, argued and carried.

Does that answer your question No. 8? And yet you ask me: "Why did you sit silently by?" Your question amazes me, not because it is asked, but because you ask it. You were the last person to whom I spoke before leaving the Conference. I told you why I was compelled to leave, and we bade one another good-bye. You knew that I was not present during the entire debate on the intermarriage resolution. When you returned home you told me over the phone of the exciting debate which took place in the closing hour—and yet you ask me: "Why did you sit silently by?" To be sure, I should have spoken before the resolution was passed, but I had no long distance means of communicating with the Conference.

But neither my presence or absence is an argument when we consider the unfortunate character of this resolution on intermarriage. The matter is either inherently bad or good—and that, too, without any reference to one individual's speech or silence. If my country pursues what I think is a mistaken policy, it is a patriotic duty to point out the mistake. If the Central Conference of American Rabbis resolves what I believe are unJewish interpretations, it is my right and my obligation to criticize it in the house of its friends.

You close your Open Reply by saying that my illustration proves conclusively the failure of my argument and the manifest inaccuracy of my statements. Well, we at least agree that it proves failure and inaccuracy somewhere. At any rate, I have attended to your request of "Please do not fail to answer the question."

Fraternally yours,

LOUIS WOLSEY

Letter to  
W. C. C. /  
Hampshire  
1881/82

## GRIES' QUESTION

## “Failed To Answer Queries In Direct, Straightforward Fashion” —Evasion Charge

GRIES' REPLY TO WOLSEY.

Rabbi Gries' reply to Rabbi Wolsey's open letter in the opposite column follows:

I am compelled to make a very hasty reply to your letter so tardily sent me. You have had my letter since December 14th, but the "original" of your answer was delivered to my house Wednesday, December 22d, late in the morning, although you sent the carbon copies to the newspapers Tuesday afternoon, having been informed that they would go to press at noon Wednesday. I shall be out of the city until next Wednesday as you know full well. Therefore, must reply briefly and in part now.

I asked you direct questions in order to point a path through the labyrinth of words—and to find a way out of the confusion of thought and of tongue. I desired to have you define your position more clearly. I wanted less rhetoric and more logic—"less thunder and more light."

I have just finished reading your very lengthy reply. I regret to be compelled to say that you failed to answer the questions, in direct and forward fashion. You are full of evasion. You are definitely clear the Conference which you attended is because of "occasion." You never can confer with "a policy of proselytism," and you failed utterly to point out the phrases or names, as specifically requested, to substantiate your statement. You add further inaccuracy as concerns facts.

You contradict yourself absolutely. Having previously said most positively--"The Book of Reform Juda-

ism is closed—its story is ended etc., you yourself are attempting to continue the story. You distinctly deny that you are "originating a new movement in Judaism. I agree with you. You are not originating a new movement, you are compelled to acknowledge that many Reform Rabbis for some time have had a like constructive programme and plan. Then your former sweeping indictment of the spirit of Reform and of Reform Rabbis is evidently not true. Perhaps you said Reformers and meant the "formidable radicals." And again you would be wrong—for the "revivals" you advocate have been most successfully re-introduced by leading radicals in Philadelphia and Pittsburg—and elsewhere.

Your constructive programme, you inform me, is contained in the synopsis of your sermon called "The Golden Mean." This constructive programme is now and has always been a part of the work of Reform Judaism and of Reform Rabbis. It contains nothing new—save the one amazing suggestion, viz.: Your appeal for "obedience to the dietary laws as they are ordained in the Bible," and to the distinction between the clean and unclean as outlined in the eleventh chapter of Leviticus.

Do you obey the dietary laws ordained in the Bible? In the eleventh chapter of Leviticus? If you do, it is news to me. And what about other dietary laws in the Bible, certainly of equal validity and authority?

Let us examine your answers to my questions.

Question 1. Do you accept or do you reject the principles underlying Reform Judaism?

Your answer is qualified and your definition of Reform is narrow. Read the declaration of principles of the Pittsburgh Conference, formulated by the leading Reform Rabbis of America in 1886, and then answer the question.

Question 2. What method and what ideals of Reform menace Judaism and threaten inevitable failure? Please be specific enough.

You state "the method was that of the critic." You do not clearly state what ideals of Reform menace Judaism. Exceedingly narrow is your interpretation insisting "The mission of Reform was that of the critic." Perhaps the best answer in the concrete life-work of our teacher, Dr. Wise. He

less critic when criticism is his mission. The conference in American Judaism was a Jewish life was done by workers and disciples. The reform destroys "the Jew and the Jewish life." You fail to prove it. The frequent apostle of the "unique" of Judaism is Dr. Hirsch. And his thought has been magnificently interpreted by the same Dr. Schulman who originally introduced the marriage resolution.

Question 3. Of what Congregations concerning what rabbis may this speak with truth?

You evade the answer. Better now individualize than to have indulged in that another has called your "indefinite amendo." Yes, I challenge the statement. In no congregation, so far as I know, is worship of the rabbi substituted for worship of God. I continue to say "this is the modern reform."

Your interpretation of my phrase "every thoughtful Jew" is what the Germans call "kinderspiel."

You deny in toto that you "misrepresent the purposes and motives of Reform Jews," and I affirm that you do when you write "under the spirit of modern reform, 'listen to the personal pronoun as it looms large, etc., etc., and the Jew's 'piety is vested in rabbinical loyalty.'" And your further defense is a worse misrepresentation than the original in-  
tention.

You do not evade your questions, even though I did send them so late that my answer may not be ready before the paper goes to press.

"Catholic Canonization"—  
Do you mean to say that the last Conference did not almost canonize Einhorn? Now you prudently qualify by "almost." In your "Failure" you wrote—"The whole Conference resolved itself into an apotheosis of Einhorn"—and "to canonize a saint." I answer unqualifiedly that the Conference did not canonize nor apotheosize Einhorn. I declare such statement to be a misrepresentation of the Conference, and of the spirit of Modern Reform.

"Synecophancy before the Gentile"—  
Your illustration proves nothing more than that some individual Jew may be lacking in moral courage. There are such Jews, even in Orthodox Europe, where Reform is unknown. It is not "the sign index of the failure of Reform Judaism."

And your "Religion of Charity," etc., etc.—

I hold to be "misrepresentation of the purposes and motives of Reform Jews." You should know that "division in Jewry" antedates "Reform" by centuries—and none were worse offenders than your pietist Sefardim. Jews have suffered enough because all were judged by the few. A Jewish teacher should be the last to judge all Jews because a few Jews, in his limited experience, were unjust and unfeeling. This is neither a question of Reform nor of Orthodoxy. It is one of humanity.

Yes, "it is unwarranted and uncalled for," especially in Cleveland. It is not the spirit of our community, whose magnificent social enthusiasm and social service are an inspiration and a glory. Sneer at "Religion of Charity" if you will, but if religious piety does not manifest itself in a life of service to our fellowmen, I would none of it. It was modern Reform that re-discovered and re-emphasized the Jewish ideas and ideals of social justice.

Question 4. What is your constructive programme? And wherein does it differ from the programme and purposes of other Reform Rabbis?

I have already called attention to the inadequacy of your answer. (See above.) As for your argument—I know no Reform rabbi who advocates a stand-still. Question No. 10. Do you? Please quote some passages. You say "I believe in being progressive," but in the "Golden Mean" you write "Let us turn back toward the past, etc., etc." To go back is to retrogress. You cannot progress by going back. Retrogression is not progression.

The Pittsburg Declaration of Principles, enunciated by the Reform Rabbis of America, held the Mosaic laws regulating diet, foreign to our present mental and spiritual state—and they do not ridicule historic Judaism." They insist that we must preserve "the historical identity with our great past."

Question 5. Please do not fail in your reply to quote exactly the words or phrases which imply the "commitment of Reform to a policy of proselytism."

Your answer proves that you know the resolution and also that you fail to understand it. You are not privileged to read into a resolution what is not there. Asked to justify your



charge "of the commitment of Reform to a policy of proselytism" you underscore your remarkable discovery. "The resolution, while declaring against hixed marriages inferentially suggests how such a marriage might be arranged." "The inference is obvious. If conversion takes place the rabbi may officiate at the marriage." I answer your question. No, it is not a policy of proselytism it is common sense.

Question 11. Is not this your own practice?

Question 6. Do you, in your practice, conform to the decision of the Conference concerning the reception of proselytes? Are you more or less rigorous than the Conference which you condemn because of a "policy of proselytism?"

You have misunderstood my question, or perhaps I did not state it clearly enough. The Conference determined many years ago that proselytes might be received by "any officiating rabbi, assisted by no less than two assistants, and in the name and with the consent of the congregation." Now, answer the question.

Question 7. Please publish the non-evasive resolution which you would have had the Conference pass.

You accused the Conference of "evasion." Answer the question. Prove how you would make it non-evasive. Do not evade.

Question 8. Why did you sit silently by? Before and not after, the resolution was passed was the time to speak—then and not now. Why did you not offer a satisfactory resolution?

Here, at least you seem to be right, but once again prove your inaccuracy. It is true that you were not present during the final debate on the intermarriage resolution. All your heavy underscoring does not, how-

change the following facts, nor need you be amazed by my question. You were present on Friday—Religious Education Day—when Rabbi Schulman offered his "Intermarriage resolution." The motion to table was lost. It was referred to the committee on resolutions. (This is correct. I have the record from the secretary.) You were present Friday, Monday and Tuesday. You had abundant time and opportunity to offer a satisfactory resolution, or, if you felt so strongly, to point the way to success, rather than to failure. Question No. 12. Do you claim that you did not know the resolution had been offered? You cannot pass by as "commonplaces" what, at the same time, you believe to be so vital. Answer the new and the old question.

I believe that the principles and the spirit of Liberal Judaism, not only are not a menace to, but are the only hope for the religious life of the Jew today. The justification of the principles, governing the Conference of Rabbis is found in the life of American Judaism. The best defense of Reform Judaism is revealed by its own history. The principles and the history of Reform Judaism are clearly presented in Dr. Philipson's splendid book, "The Reform Movement in Judaism." I advise you to read it, and if you have read it, to read it again.

I agree with him that "Reform Judaism bridges antiquity and modernity, garbing the eternal verities that root in the origins of the faith in the raiment of these latter days. It proclaims the great truths that God's revelation is progressive, and that Judaism has in itself the power of adaptation to bring this revelation to successive ages."

## LETTER TO THE EDITOR.

January 5, 1910.

To the Editor of The Jewish Review and Observer:

I wish to thank you for opening your columns to my answer to Rabbi Gries' questionnaire, and for your kind offer of space for my reply to his rejoinder. I regret, however, that I have no inclination to enter into a debate with Rabbi Gries, which he has chosen to distinguish with what are to me objectionable personalities. In my letter I said: "I feel sure that we can conduct such a debate in the best of feeling and with the heartiest respect for one another's opinions." I find, however, that Rabbi Gries does not care to enter into such a debate, namely, a debate of principles and platforms.

Such personal criticisms as: "Less thunder and more light," "kinderspiel," "inaccuracy," "your answers are not straightforward," "read it again," the unnecessary accentuation of the second person, the spirit of dictatorialness that runs through his whole letter, the implication that I do not obey the dietary laws of Leviticus xi—a religious custom which I have endeavored to live true to all my life—and even his objection to good English, indicate to me the fact that Reform, though placing chief emphasis upon ethics as the groundwork of its thought, is in practice not true even to itself. A continuance of such a spirit can hardly prove otherwise than irri-

tating to the peace and dignity of our community, and I am not willing to endanger the harmony that has heretofore obtained in Cleveland's synagogical life. Rabbi Gries has chosen a path that can lead to no pleasantness in our community, and I do not care to follow him along that road.

When Rabbi Gries will have a respectful regard for the amenities of a dignified debate, I shall be glad to continue the debate, but not until then. When Reform chooses to stoop to aspersions, the others can afford to let those aspersions stand as evidence of its decadence and failure, for it is then, not alone not Jewish—it is not even religious.

As for myself, I am satisfied if I have succeeded in pointing out the fact that there is something radically wrong with the religious life of American Jewry. We cannot go on as we have and expect to find healing for our wounds. If Reform can bind up our hurt, so much the better for Reform, but I question its ability to do so. If I have called attention to its defects and its failures, I am perfectly satisfied with my own part in thus laying bare the weaknesses of the movement and in suggesting a constructive program for its rehabilitation. I shall continue to work and to preach along the lines of a conservative interpretation of Judaism. If there is no hope in that interpretation, I am convinced that we must then accept either assimilation or Zionism.

Very truly,

LOUIS WOLSEY.

W-70  
Pages of  
letters over  
controversy

# CALLS UPON JEWS TO UPHOLD FAITH

Rabbi Gries Asserts Judaism  
in America Should  
Lead World.

New Year's Greeting Tells of  
Persecution That  
Failed.

Calling upon the Jews of Cleveland and upon members of the faith throughout the entire United States to show to the world how Judaism in a free country can thrive and do its part in uplifting humanity, Rabbi Moses J. Gries delivered a sermon on "A Judaism for Free America" in The Temple last evening. It was his New Year's greeting to the congregation.

"The thought that tonight begins the new year of the world," said Rabbi Gries, "is not of Biblical origin but is a child of the rabbinical imagination."

"Geology interrupts the record, written in the earth, and proclaims the world is older than 5671. Truer to the longing of the human heart is the quaint rabbinical conception that at this season God writes the decree in the book of life, who shall live and who shall die. Sincere is the greeting to them we love, 'Be you written for a good year in the book of life.' No wish is dearer than for life."

"Earnest is the desire to live—man rejoices to be alive. Therefore, mankind welcomes the worldly new year with revelries and feasting and midnight orgies. Nobler far is our Jewish conception, interpreting with solemnity the passing of time and of life."

"All important seems the life of the individual. It is a mere bauble in the life of a nation, in the destiny of a race, in the fate of a religion. We welcome the new year of life for the world and a new year for Israel."

"We rejoice to be alive—living in so many nations of antiquity have been buried in the oblivion of history. Noble is its life record of 1,000 years. Wonderful is it that the Jew lives in spite of persecutions centuries old and oppressions world wide. Let us discover why the Jew lives. What purpose his life has been served—of what he is representative in the history of mankind."

"The world voices the challenge—let the Jew explain his presence among the nations. The world expects simply and easily enough—it is the cause and punishment of God, be-

cause of Jewish blindness to the revelation of truth. It is the power, persistence of a tenacious race, the grim Hebrew obstinacy, refusing surrender to the crusade of sword and fires of the Inquisition."

"Even sons of Israel question why temples and synagogues are necessary in this modern world of reality. They incline to believe the Jew is under the obsession of ancient follies and medieval superstitions."

"There is but one explanation. The Jew lives because he is chosen as bearer of an historic truth—appointed to an historic work among the nations. Paradoxical though it seem—the enemies of Israel keep the Jew alive. The world's anti-Semitism is the only Jewishness of many sons and daughters of Israel."

"Judaism is a noble religion, for Israel and for the world. We affirm truths the world does not yet believe, and we deny the world's interpretation of God and of history."

"We want our Judaism to be a very part of our very lives. The Jew believes in God—not as an abstraction, an infinite God of the universe, but more the God in man, the inspiring power of life. The Jew is insistent that life be righteous. He cannot live apparently acquiescent of the persistence of licentiousness and lawlessness in the heart of civilization. He must interpret life and society and all human relationships, ethically in the sight of God."

"Judaism in America is free. It should be an honest, genuine religion. An end to all mockery and make-believe—to all sham and hypocrisy. Out of free America to the Jews of the world should sound the trumpet call to loyalty and faithfulness. The Jew under liberty should speak courage to Jews under oppression. The obligation rests upon the Jews of America. Judaism that survived the yoke of bondage and the sword of oppression should live triumphant in freedom. Our Judaism should be a religion of freedom, not a religion of the hunted and persecuted. Delivered from the ghetto walls, we should be emancipated from the ghetto spirit."

"The Jews of the world look to free America for life and for liberty and for peace, and the Judaism of the world will turn to America to behold free, emancipated Judaism that shall be a true world religion."

## MEET IN BURNED TEMPLE

Members of Tifereth Congregation  
Will Hold Services De-

spite Fire. 7:30 P. M.

Services in the Temple of Tifereth Israel congregation, 55th street and Central avenue S. E., damaged by fire Thursday night, will be held Saturday and Sunday as usual. This was made possible by the rapidity with which a corps of workmen, some of them volunteers, cleared away the debris.

"I had arranged to go to Dayton on Saturday," Rabbi Gries said last night, "to attend the sessions of the Ohio Sunday school teachers' convention, and the Rabbinical Convention, of which I am president. I have canceled those engagements and will remain here."

The Temple received invitations from Rev. W. M. Tippy and the trustees of Epworth Methodist Church, from the Seavill Avenue Temple and from Manager Hartz of the Opera House, offering us the use of those edifices for services. We will use the Temple auditorium, however, but the Sabbath school will not meet this Sunday."

# 'STAGE REFLECTS DEGENERATE AGE'

Rabbi Asserts Standard of  
Plays is Lowered by De-  
mands of Patrons.

Lays Blame on Theatergoers  
Instead of Managers  
or Newspapers.

P.D. 3/28/10

In a sermon on "The Power of the Stage" delivered at The Temple yesterday Rabbi Gries declared that the stage, unlike the church and the temple, had the power to draw.

"The theater draws whether the play be good or bad, whether it be well or poorly presented," he said. "Sometimes it seems that the worse the play the greater its power to draw the multitudes."

"It seems to me that there has come a lowering of the standards of the stage. I think we are living in a time of degeneracy, a degeneracy that has brought with it a lowering of the standards of the stage. I don't blame the managers. They are in business and not in art. They are looking for the financial success. They are looking for plays that will make a hit. They are thinking of the box office."

"If we denounce a play as immoral we are told that its success is assured. One of the newspapers said of a play recently that no decent man or woman should see it. On the editorial page of a newspaper, not sensational, was the assertion that Cleveland seemed to like it. I don't doubt that many of you were there. Yet a few weeks before, Stephen Phillip's 'Herod,' well staged and well acted, was presented to an almost empty house."

"I believe that purification of the stage will not be through the managers, or the dramatists or the actors. It must be by the influence of the theatergoing public. The stage is false to almost all of its noble history if it is to become the purveyor of the depravity of an unthinking generation. If the public demands that plays be clean and pure, plays will be clean and pure. A play need not be vile and nasty to draw. We have had abundant illustrations of that fact in recent years."

"Plays are dangerous that present a false picture of life. The stage has the power to arouse the most noble thoughts as it has the power to arouse the most vile. Wonderful is the power of the stage. As magnificent its opportunity, yet so serious is its responsibility. The opportunity is being frittered away. May there be a rebirth of the drama."

In closing, Rabbi Gries said that while he recognized the power of the stage, the school and the press for moral leadership, it was the duty of church and temple to lead the way.

myc

condemns  
current plays  
condemns  
patrons



# "A Judaism For Free America"

1916

New Year Eve  
Sermon



BY  
RABBI  
MOSES J. GRIES

"A Judaism for Free America" was the sermon delivered by Rabbi Moses J. Gries at the Temple on New Year eve. The rabbi said among other things:

"The thought that tonight begins the new year of the world is not of Biblical origin but is a child of the rabbinical imagination. Geology interprets the record, written in the earth, and proclaims the world is older than 5671. Truer to the longing of the human heart is the quaint rabbinical conception that at this season God writes the decree in the book of life, who shall live and who shall die. Sincere is the greeting to them we love, 'Be you written for a good year in the book of life.' No wish is dearer than for life.

"Earnest is the desire to live—man wishes to be alive. Therefore, mankind welcomes the worldly new year with revelries and feasting and midnight orgies. Nobler far is our Jewish conception, interpreting with solemnity the passing of time and of life.

"All important seems the life of the individual. It is a mere hauble in the life of a nation, in the destiny of a race, in the fate of a religion. We welcome the new year of life for the world and a new year for Israel.

"Israel rejoices to be alive—living when so many nations of antiquity have been buried in the oblivion of history. Noble is its life record of 4,000 years. Wonderful is it that the Jew lives in spite of persecutions centuries old and oppressions world wide. Let us discover why the Jew lives. To what purpose his life has been preserved—of what he is representative in the history of mankind.

"The world voices the challenge—let the Jew explain his presence among the nations. The world explains simply and easily enough—it is the curse and punishment of God, because of Jewish blindness to a revelation of truth. It is the power and persistence of a tenacious race. It is grim Hebrew obstinacy, refusing surrender to the crusade of sword and fires of the inquisition.

"The sons of Israel question why synagogues and synagogues are necessary in this modern world of reality. They refuse to believe the Jew is under the shadow of ancient follies and medieval superstitions.

"There is but one explanation. The Jew lives because he is chosen as bearer of an historic truth—appointed to an historic work among the nations. Paradoxical though it seem—the enemies of Israel keep the Jew alive. The world's anti-Semitism is the only Jewishness of many sons and daughters of Israel.

"Judaism is a noble religion, for Israel and for the world. We affirm truths the world does not yet believe, and we deny the world's interpretation of God and of history.

"We want our Judaism to be a very part of our very lives. The Jew believes in God—not as an abstraction, an infinite God of the universe, but more the God in man, the inspiring power of life. The Jew is insistent that life be righteous. He cannot live apparently acquiescent of the persistence of licentiousness and lawlessness in the heart of civilization. He must interpret life and society and all human relationships, ethically in the sight of God.

"Judaism in America is free. It should be an honest, genuine religion. An end to all mockery and make-believe—to all sham and hypocrisy. Out of free America to the Jews of the world should sound the trumpet call to loyalty and faithfulness. The Jew under liberty should speak courage to Jews under oppression. The obligation rests upon the Jews of America. Judaism that survived the yoke of bondage and the sword of oppression should live triumphant in freedom. Our Judaism should be a religion of freedom, not a religion of the hunted and persecuted. Delivered from the ghetto walls, we should be emancipated from the ghetto spirit.

"The Jews of the world look to free America for life and for liberty and for peace, and the Judaism of the world will turn to America to behold free, emancipated Judaism that shall be a true world religion."

On Tuesday morning, Rabbi Gries made an eloquent plea for a new Temple, quoting figures showing that the members have nearly all moved away from the Temple neighborhood. He also said that when the Temple was built the membership was not much more than one hundred, while at present it has passed the six hundred mark.

STRAIGHT BALLOT

SCORED BY RABBI

Moses J. Gries Urges the  
Young Men to Wear  
No Party Yoke.

Christianity's Message Still Rings  
True, but the World Has Wrong  
Conception.

In his address Sunday morning Rabbi Moses J. Gries, speaking upon the theme, "Righteousness Exalteth a Nation," declared that all political questions were moral in character. He pointed out the human element in every governmental problem.

Answering the question, how a man should vote, the rabbi regretted that the conduct of the campaign more often confused rather than clarified the issue, because of the dishonest presentation and the false interpretation of facts. He said, to ask a man to vote "straight" is to insult man's intelligence.

He emphasized three principles for guidance: "If public officials are honest and efficient and desire to continue in the public service, they should be retained, whatever be the party to which they may belong. If they be dishonest and not true to the public interests, the honor the public is rid of them the better for the public good. The public should demand honesty and efficiency in its public servants."

Concerning public revenues, he urged that franchises and contracts between the city and private interests must be clearly above suspicion and in the interest of the city. He referred to the referendum as the instrument of justice within the grasp of the people, and added that, if there be any doubt or suspicion attending franchises and contracts of bonds, they should be voted down.

The rabbi alluded to the fact that to wear the yoke of "party" is to be a slave to the party. He said that the rate of the Jewish population in the city was about 100,000 and that the Jewish vote was about 10,000.

MJG  
ON  
VOTING  
a straight  
ballot

# MANY TREATS IN TEMPLE COURSE

Twenty Program Numbers  
Will Contain Best in En-  
ertainment Line.

Noted Singers and Speakers  
to Appear Here This  
Winter.

From a musical point of view the Temple course season of 1908-9 promises to excel all previous records.

The opening on Wednesday, Nov. 4, will see the appearance of Mme. Fannie Bloomfield Zeisler in a piano recital. William H. Sherwood, who will be here in January, will give another recital. Accompanying Mr. Sherwood is Sol Marcossow, who happens to be a Cleveland, but is known through the United States as a master of the violin.

The International Symphony club is another of the musical treats. This organization is composed of six selected members of great orchestras, including Nikolai Sokoloff, solo violinist, and Miss Mary Fay Sherwood, soprano.

Mme. Mary Hissen de Moss, soprano, will be here early in January. Mme. de Moss has sung under the baton of such conductors at Thomas, Damrosch, Paur, Herbert, Van der Stucken, and has repeatedly been the center of attraction at great musical festivals.

The Marion Green Concert Co. in a song recital is coming. This company includes the well known basso cantante, whose name it bears; Luella Chilson, soprano; Agnes Lapham, pianiste, and Josephine Gerwing, violin virtuoso. The Dunbar bell ringers will present a musical program of merit, while Sibyl Sammis, the famous soprano, needs no introduction to Clevelanders. Miss Sammis will be here in March.

An annual musical feature which always closes the course is the concert by the Temple choir, which this season includes Rita Elandt, Ethel Dufre Houston, Claude Selby, W. J. Corns and Emil Ring, organist and choirmaster.

While the course will be good musically it will also be fine from a literary standpoint. Last season several of the most eminent professors of Chicago university were engaged for this course, and this season others from the same school will be here. "The Evolution of a Continent," a lecture by Prof. J. Paul Goode is said to be one of the most interesting. Prof. George E. Vincent will speak on "The Larger Selfishness," and Prof. James H. Breasted will tell the story of the Pyramids.

One of the unique features of the course will be the appearance of Walter S. Howe in dramatic presentations from American authors. John A. Johnson, governor of Minnesota, will also be here and his subject will be "The Majesty of the Law."

## WHAT IS MEANT BY THE AMERICAN RABBI.

RABBI MOSES J. GRIES.

"Who is an American? Not he who is an American by birth, but he who is an American in spirit and purpose. True Americanism is not in the blood, but in the heart and soul. I know recent immigrants, not speaking nor fully understanding the language of the land, who are better Americans than some whose fathers for generations have been born upon the soil of freedom, but who themselves, in word and thought and deed, and especially in ideal, are un-American.

"The assimilation of races and nationalities and religions on this Western continent has been the wonder of the world. Millions have become American, heart and soul. We want no hyphenated Americans—German-American, Irish-American, Hungarian-American, Russian-American, and all the rest. Let us be Americans.

"The greatness and glory of America are not alone in the expanse of territory, in the riches of our resources. Let us not deify industry and commerce. America must not be measured by agriculture and manufacture alone, triumphant in exports and imports. President Roosevelt said. 'The merely material, the merely commercial ideal, the ideal of the men whose fatherland is the till,' is, in its very essence, debasing and lowering. We should remember the thought of George William Curtis, 'Commercial prosperity is only a curse if it be not subservient to moral and intellectual progress, and our prosperity will conquer us if we do not conquer our prosperity. We have something to do in America besides turning the air and water and earth into wealth.'

Order slips have been sent out and these are being returned, stating the number and kind of seats desired, but no more than six tickets will be sold to any one person. Beginning Wednesday every envelope will be numbered and opened and numbered coupons exchangeable for reserved seats will be mailed on receipt of the money. On Wednesday, Oct. 14, at 7:30 p. m. there will be a public drawing of numbers in the Temple assembly room. Patrons may be present in person or by proxy. The committee will assign seats to those not represented.

"To be an American should mean more than to enjoy the blessings of freedom, more than to share in our riches and prosperity, more than to strive unhindered for all we can make and get. To be an American means to be loyal to the American idea, to the idea of liberty. We should take to heart the impressive and inspiring words of President Roosevelt and our only living ex-president, Grover Cleveland. Said Cleveland, within the week: 'Give to our people something that will concentrate their common affection and solicitous care, and let that be their country's good; give them a purpose that stimulates them to unite in lofty endeavor—and let that purpose be a demonstration of the sufficiency and beneficence of our popular rule, and we shall find that in their political thought there will be no place for the suggestions of sordidness and self.'

"What does it mean to be an American? And what is the purpose of these United States? The purpose of the republic is not mere protest against and denial of the divine right of kings. To be an American means not alone the lessening of burdens and taxes and oppressions which have been the curse of mankind through ages. Not negation, protest and denial, but affirmation of a positive faith and a positive life. The American will continue to make unceasing protest against tyranny and oppression and injustice. He will declare that divine right is not in princes, but in the people. He will proclaim that the appointment of God is not upon kings but upon the nations. The true American will affirm and reaffirm the basic principles of the Declaration of Independence and of the Constitution. He will renew in the children of every generation the spirit of the fathers of the republic. The opening chapter of Genesis conceives man made in the image of God, and our American institutions are based upon the principle, God-given are the rights of man to liberty and justice. Americans thought to secure and establish and preserve human liberty, and true Americans will continue to proclaim liberty and to fight for liberty, if necessary, until the day shall come when liberty shall be to all, everywhere. America is example, proof and testimony to military monarchies and to despotism that to all, of all conditions and races and nationalities, may be and should be given fullest individual freedom. Therefore, the people of America have content and happiness.

"To be an American means to be the preacher of hope to the persecuted and enslaved—to be the prophet of the better age of mankind. He is the prophet of peace, giving testimony in his own history of the blessings of almost unbroken peace for more than a century. The people of America are happy, their life unclouded by fear of war. To be an American is to be the prophet of justice and liberty. Justice is embodied in the very institutions of freedom. Curtis is right. The object of human government is human liberty."

mzg  
Music at  
the Temple



# The Jewish

Twelfth Volume, No. 10.

Nov. 1911

CLEVELAND

## "WE PROTEST AGAINST THIS CARICATURE OF OUR PEOPLE"

The "Hebrew Comedian" Is Deserving Of The  
Contempt Of Jewish Theater Goers

### RABBI GRIES TO HIS CONGREGATION

Stay Away From Theaters That Insult You—Shylock And Others—  
Tribute To The Author Of "As A Man Thinks"—"The  
Jew On The Stage," The Subject

Rabbi Moses J. Gries before a large congregation at the Temple, on Sunday morning paid his compliments to the libelous wretch known as the "Hebrew

taken possession of our vaudeville stage.

"We protest," said he, "with all our might against this caricature, this libel of our people, who hold up the Jews to public ridicule." Rabbi Gries added that they are deserving of the contempt of the Jewish theater goers. He mentioned the so-called Jewish jokes with their low and nasty form of wit which can be of no possible benefit to the Jew, the alleged jokes referring to fires, failures, greed for money and jewelry, all which the speaker branded as an indelicate form of ridicule, which simply intensifies the prejudice against the Jew.

"We tolerate and even laugh at and applaud these grotesque, these vulgar figures of the vaudeville stage," the rabbi said, "and what think you of the non-Jew in the audience who believes that this caricature may be your photograph? We should not be a part of the audience which tolerates this grotesque mistreatment of our people. We should give credit to the Jewish press which is making a campaign against this monster, and which in season and out of season has fought to drive him out. We should give credit to the Central Conference of American Rabbis who have taken a stand against him." The Jews, said he, should do all in their power to suppress the "Hebrew comedian." "If they will not heed you," he added, "my advice to you is to give expression to your protest by staying away from the theaters which continue to offer such insults."

Rabbi Gries spoke of the stage villain, saying that whenever a dramatist needs

(Continued from Page 1.)

daughter. Speaking of "The House Next Door," Rabbi Gries said he does not accept it as a true picture of modern Jewish life. Of "The Melting Pot" the rabbi declared that the play portrays Jewish life with Jewish atmosphere and whether we agree with Zangwill or not we must accept it as a true picture of Jewish life.

Of "As A Man Thinks" the rabbi said that the fact that Jewish lives are interwoven with Christian lives, the intermarriage theme is introduced, but the real problem of the play is not intermarriage, but the double moral standard of the sexes, the protest by woman that there should not be one standard for man's morality and another for woman's, a protest that should be heard by every man and woman in the land. Rabbi Gries speaking of Augustus Thomas, the author of "As A Man Thinks" said that it is the first time a non-Jew ever grasped the Jew's place in history and expressed himself so clearly and so beautifully on the trust of the Jew, to carry from generation to generation the belief in one God. He described Dr. Seelig as a noble type of Jew representative of intellect, culture and real character. Thomas was wise when he made his ideal figure a Jewish physician, a patron of art interested in the best things in life. He also told the truth in the sentence that when a Jew does wrong all Jews must bear the burden. He referred to the Jewish heart in the character of Dr. Seelig to his tenderness, to his strong human nature, to the spirit of Jewish family life as shown in the Seelig home.

Augustus Thomas, the rabbi concluded, has rendered a service to the Jews for which all Jews should be grateful. Such a character helps to destroy the insane, stupid prejudices against the Jew. We should take to ourselves the lesson of Dr. Seelig, who boldly stands forth and speaks words of respect and shows loyalty to the spirit of Jewish history. The Jews should have respect and loyalty for the spirit of our past, the Jews have been entrusted with a sacred heritage and it is our duty to carry it to all nations of the earth.

RABBI MOSES J. GRIES.

Comedian" and asked his audience to stay away from the theater whose manager defies the Jewish playgoers by employing them.

However, the "Hebrew Comedian" was

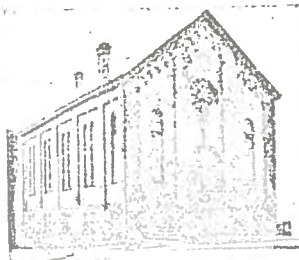
M 26  
condemns  
"Hebrew"  
comedians



## TIFERETH ISRAEL AND RABBI GRIES

Called by Tifereth Israel congregation, Moses J. Gries, a young, enthusiastic, energetic graduate of the Hebrew Union College, following a brief rabbinate at Chattanooga, Tenn., came to Cleveland on November 20, 1892, and immediately started to do things.

The succeeding summer, July 16, 1893, the cornerstone of the new Temple, at Central avenue and East Fifty-fifth street, was laid.



On Saturday and Sunday, April 28 and 29, 1894, farewell services were held in the historic old synagogue on Huron road.

September 21 to 24, 1894, the new Temple was dedicated, Rabbi Isaac M. Wise, the father of American Reform Judaism, preaching the dedicatory sermon.

However, this is not intended as a history of Tifereth Israel, of its temples and of its rabbis. We merely wish to congratulate Rabbi Gries on the wonders he had accomplished in two brief decades, on the revolution he had wrought in Jewish affairs in Cleveland. Many innovations which seemed radical and for which he was bitterly criticised at that time were introduced by him, and his loudest critics in various parts of the country later became his followers.

Tifereth Israel was the first Open Temple, or institutional place of worship, among the Jews of the United States and for that matter, of the world.

When Rabbi Gries came to town his congregation had a membership of 125. It now has more than six hundred. When the new Temple was dedicated fifteen boys and girls were confirmed.

Today, the Temple has the largest Jewish Sabbath school in the world.

Rabbi Gries does not confine his activities to the Temple. He has always been active in civic affairs and he embraces every opportunity to work for the betterment, for the advancement of Cleveland, the city he calls home, the city in which God blessed him with the ideal minister's wife, the city in which he is raising his family.

Never content with leaving well enough alone, Rabbi Gries insisted upon a new and much larger Temple when he came to Cleveland twenty years ago. Two years later his heart's desire was gratified and now after a lapse of eighteen years, the new Temple is much too small for the work of the congregation and several years ago the first steps were taken to build further East on a much larger, a much more beautiful scale.



We all remember Rip Van Winkle, he of the long white beard, tattered garments and stout hickory stick; we can all recall his surprise upon seeing the thriving, busy little town that had grown up around the Village of Falling Waters.

There was a reason for Rip's surprise. He had been asleep twenty years.

There is no reason for Rabbi Gries to ask whether this is really the small city of Cleveland toward which he turned his face twenty years ago, for he had been wide awake and bustling during all the years of his residence here and he was among those Clevelanders who helped to make of the comparatively small city of 262,000,—which was our population when he came here—a great city of more than 600,000.

There is no occasion for him to ask: "Is this the Village of Falling Waters?"

He knows it is, for he was among those who assisted in wiping out the village characteristics of Cleveland and transform it into a great metropolis.

Here is hoping that Rabbi Gries will live long enough to see this a city of 2,000,000 and take part in a discussion about the advisability of moving the Temple "further East" to what is now Willoughby—or Painesville.

MJC  
Newspaper  
of 20 on  
MJC



# Simson Thorman And Descendants—Five Generations Of Oldest Jewish Family In Cleveland



**SIMSON THORMAN,**  
First Jewish Pioneer.



**MRS. KAUFMAN HAYS,**  
His Daughter.



**MRS. MARTIN A. MARKS,**  
His Granddaughter.



**MRS. HERMAN MOSS,**  
His Great Granddaughter.



**MARGARET ELIZABETH MOSS,**  
His Great Great Granddaughter

*Jewish Independent*  
April 26, 1917

MJE  
family  
photos



the "master builder," the rabbi. "And," he added, "while we have no lot selected for the new Temple by adding enough names to this roll of

honor it will enable you to erect a Temple that will reflect honor and glory to the cause and this Temple will really be Tifereth Israel, the Glory of Israel."

Mr. Marks read the names of the contributors. Each name was received with applause and before the meeting adjourned enough more was added to the list to bring up the total to about \$65,000.

Mr. Eisenman, on behalf of the congregation presented Rabbi Gries with a beautiful electric automobile. He called the rabbi a realist, who created in religion a spirit of unflinching reality and uses religion as a means to better the world. His activities, said he, are not confined to this city. He is a national and an international leader.

When the terrific applause subsided Rabbi Gries came to the front and said: "So many kind things have been said and done to me and to my beloved wife today, as to make us supremely happy and I am not clear in my mind as to what I ought to say." He called it a succession of surprises, one more beautiful than the other. In spite of his close relationship to the president, he said, he has been the only ignorant person of all the preparations. The surprise was complete. He thanked the congregation on his own behalf, on behalf of Mrs. Gries and the children. "Although I have known many discouragements in my career in this city," said he, "one forgets the discouragements and disappointments on an occasion of this kind." The rabbi, continuing, said that in Cleveland he has found for himself personal happiness in his wife whom the congregation had known since childhood and who has been his helpmeet, his encouragement and inspiration. He expressed his thanks to the officers, committees and loyal members of the congregation, to the Alumni Association and Sabbath school pupils, saying that he wants the boys and girls of his Sabbath school to proudly bear the name of Yisroel from generation to generation. "If all of you," he said, "liked the day as well as I did, you would be in your pews a great deal oftener."

He spoke of the needs of a new Temple, because the cause for which the congregation stands must not be allowed to be undermined for lack of opportunity and lack of development. He would not wish to build a Temple until there are funds sufficient for a site which will be satisfactory and a Temple which will be large enough and good enough for the next twenty-five or fifty years. If twenty years ago 125 members could build this Temple, he expressed confidence that today 663 members can without difficulty build a new and still more glorious Temple.

The meeting adjourned, the congregation standing and singing "Our Rabbi," to the tune of "My Country 'Tis of Thee," words by Miss Edna Goldsmith.

As the audience filed out Rabbi and Mrs. Gries stood before the platform and received words of congratulation.

Beautiful classical music was sung and played throughout the evening. The musical programme comprised a quartette from "Rigoletto" by the choir, several Haydn numbers by a string quartette of Temple young men composed of Lloyd Feder, Magnes Haas, Henry Halman and Richard Friedlander. Miss Rachel Freese Green also sang a selection from "Madam Butterfly" and responded to an encore.

## 20TH ANNIVERSARY OF RABBI M. J. GRIES.

Eloquent Anniversary Sermon Delivered by Rabbi M. J. Gries—Entertainment of Sabbath School Alumni Dinner—An Elaborate Program Presented in the Evening in Honor of Rabbi Gries—Money Raised for a New Temple Amounting to Nearly Seventy Thousand Dollars—Rabbi Gries Received Tokens of Appreciation of His Services.

Twenty years of faithful service and self-sacrificing devotion to the cause of Judaism and the welfare of the community on the part of Rabbi Moses J. Gries, rabbi of Tifereth Israel congregation, was marked with a celebration Sunday that showed in what high esteem Rabbi Gries is held by the members of his congregation and how greatly his labors are appreciated.

In honor of the occasion the Temple was decorated in a most artistic manner in palms, chrysanthemums, ferns and pennants representing the various classes in the Sabbath School.

The Temple was crowded to its utmost capacity in the morning, Rabbi M. J. Gries, in a most eloquent manner, delivered his anniversary sermon, which gave an excellent resume of twenty years' work.

He spoke of the growth of the congregation from a membership of one hundred and twenty-five when he came here in 1892 to the present number of 625. The Sabbath School has increased from a membership of eighty to over 700, and the Sabbath School is a delight to the children, whose parents often promise them as a reward for being good that they can go to Sabbath School. This was not the case in former years. At that time the children despised the Sabbath School and had to be driven there. The Sabbath School is an open Sabbath School, and although the policy was criticized very harshly at first it has been imitated by all the Sabbath Schools in the city.

(1912)  
The confirmation class of 1894, the first confirmation class of the new Temple, had fifteen. The last year's class had 72. The total number of pupils confirmed by Rabbi Gries is 778.

This temple has always been an open temple since it has occupied the present building, and this policy was met with disapproval, but it is different at present, and the mark of approval is that it is imitated by many other congregations. The Temple has organized many spheres of activity for men and women and the boys and girls.

Rabbi Gries spoke feelingly of how he had been with the members of the congregation in their hours of joy and of sorrow. How some of those who had been his staunch friends when he first came here had gone to their eternal home. He spoke of the sanctity of the marriage vows and the great blessing of parenthood. He said that he had always tried to be faithful and true to the ideals of Judaism, and that the Temple stood for liberal Judaism.

The sermon was a masterpiece and one of the finest ever given by Rabbi Gries.

Special musical numbers were rendered on this occasion.

The exercises in the afternoon, were conducted entirely by the children of the Sabbath School. To the number of 725 they entered the Temple at 2 o'clock, each child carrying a flower and its class colors.

Early in the morning, with twenty white rosebuds, Rabbi Gries was invited by the children of the Temple to come to his Temple study at 2 o'clock, and it was there that, after the children were seated, two honor pupils, Hilda Friedman and Mortimer Siegel, went to meet Rabbi Gries and escort him into the Temple. As Rabbi Gries entered the children arose and greeted him with a song written for the occasion by Miss Edna Goldsmith. Twelve girls of the confirmation class, with words selected from the Bible and Talmud, built upon the pulpit a "monument of deeds," each stone representing one of Rabbi Gries' virtues. The builders were, Myrtle Arnold, Justice; Edna Klein, Truth; Mortimer Siegel, Love.

MJG 3/25

20th

Anni Wasser

- NICE



M. A. Marks, in behalf of the Temple building committee, presented as a testimonial to Rabbi Gries the names of fifty-one members who had pledged themselves to give fifty-two thousand dollars toward a new temple. Mr. Marks' address was a scholarly one, in which he gave a resume of the great work done by the Temple and Rabbi Gries during the twenty years that Rabbi Gries

has been in the city. He also spoke of the necessity of a new temple. During the evening other subscriptions were received, making the donations amount to nearly seventy thousand dollars. Mr. Charles Eiseman, in behalf of the congregation, presented Rabbi Gries with an electric brougham. The Temple Choir rendered the Finale from "Faust."

Rabbi M. J. Gries, in a few well chosen words, thanked the congregation for the many kindnesses shown him during the twenty years he has been here, and he expressed profound gratitude for the kind remembrances of him on his twentieth anniversary day. He said that he and Mrs. Gries appreciate keenly all the kind acts that had been done for them and their family.

The vast audience then arose and sang the following song, composed in honor of the occasion:

#### OUR RABBI.

Tune: "My Country, 'Tis of Thee."  
Words arranged by Edna Goldsmith

Our Rabbi, 'tis of thee,  
Rock of Fidelity,  
To thee we sing.  
For twenty years our pride,  
Loving and faithful guide,  
Throughout this land so wide,  
Thy praises ring.

Proving God's word divine,  
Thy life a light will shine,  
Eternally.

Urging for all the right,  
To live in Freedom's light,  
Serving us day and night,  
Unceasingly.

Living and teaching truth,  
Bringing to age and youth,  
Justice and peace.

We wish our share to do,  
Our friend so staunch and true,  
God's blessings shower on you,  
Dear Rabbi Gries.

Every one of the addresses paid a glowing tribute to the beautiful work done by Rabbi Gries in behalf of the congregation and the community of Cleveland.

The day had been one of complete surprises for Rabbi Gries from early morning until late in the evening. Rabbi Gries received a command, accompanied by a bunch of twenty white roses, from the Sabbath School to appear in his study in the afternoon and remain there until he was summoned to appear elsewhere.

Much credit is due to Mr. Herman Moss, who had charge of the morning and evening affairs, and Miss Edna Goldsmith, who had charge of the afternoon program. At the conclusion of the evening program. All present extended their congratulations to Rabbi and Mrs. M. J. Gries.

After congratulations all repaired to the parlor of the Temple, where refreshments were served.

The event, which was a brilliant success in every way, will be long remembered by all who attended, and reflects much credit on those who were connected with the details of its arrangements.

#### Our Rabbi

Tune "My Country 'Tis of Thee"  
— Words arranged by Edna Goldsmith

Our Rabbi, 'tis of thee,  
Rock of Fidelity,  
To thee we sing.  
For twenty years our pride,  
Loving and faithful guide,  
Throughout this land so wide,  
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Justice and peace.

We wish our share to do,  
Our friend so staunch and true,  
God's blessings shower on you,  
Dear Rabbi Gries.

#### A Beautiful Tribute.

Rabbi M. J. Gries, in commemoration of his twentieth anniversary as rabbi of Tiffereth Israel Congregation Sunday, was the recipient of many beautiful and appropriate tributes of respect and esteem, but none were more touching and impressive than the presentation to him of a pure white chrysanthemum from each one of the seven hundred Sabbath school scholars. The sight of those children approaching their beloved teacher with this beautiful symbol of innocence and purity was an impressive and touching one and will not soon be forgotten by those who witnessed it.

Nothing indicated more surely and more appropriately the reverence and love of pupil for teacher than did this presentation.

Rabbi Gries has implicit faith in the children. He believes that in the children rests the future of Judaism, and it is nothing short of marvelous the work he has accomplished in their behalf. He loves his boys and girls and never loses an opportunity to manifest it. He is a firm and sincere friend of every Sabbath school pupil, and he said that a new temple is needed for the children.

The nucleus of a fund for a new temple, which was started as a fitting tribute to the twentieth anniversary of Rabbi Gries, who has given the best that is in him to the congregation in every way, should constantly grow so that his magnificent efforts shall not be curbed for lack of facilities to carry them out.

The congregation in honoring Rabbi Gries at the culmination of his twentieth year of service in its behalf not only honored the beloved rabbi but honored itself.

Cleveland can be proud of having such a leader within its midst. Rabbi Gries, who has devoted much of his life to the service of fellowmen.



## RABBI GRIES' ANNIVERSARY

Called To Tifereth Israel  
In 1892

### TWENTY YEARS AGO

His Activities In Numerous Civic,  
Religious And Other Organiza-  
tions—Will Preach An An-  
niversary Sermon Sunday  
—The New Temple

Twenty years ago this week Rabbi Moses J. Gries responded to a call from Tifereth Israel congregation and Sun-

built and dedicated, the dedicatory sermon being preached by Rabbi Isaac M. Wise, Rabbi Gries' teacher, and founder of the Hebrew Union College.

A well developed movement is now progressing to build a temple further east, nearer to the part of the city in which the members of the Temple are now residing. The new place of worship will be much larger, for the membership has grown from 125, when the Temple was dedicated, to more than 600.

Something about Rabbi Gries and Tifereth Israel will be found elsewhere in this issue, but it will be interesting to know that he always had been active in many other things that concerned the welfare and the upbuilding of Cleveland.

Rabbi Gries is now connected with the following organizations: Vice president, Central Conference of American Rabbis; member, Board of Governors of the Hebrew Union College; member, Board of Editors, Department of Synagogue and School Extension, Union of American Hebrew Congregations; chairman, Religious Education Committee, Central Conference of American Rabbis; chairman, Executive Committee, Cleveland Peace Society; member, Committee on Municipal Art and Architecture, Cleveland Chamber of Commerce (Group Plan); Executive Committee, Boy Scouts of America; trustee, Cleveland School of Art; member, Board of Trustees, Cleveland Association Charities; president, Council Educational Alliance; trustee, Federation of Jewish Charities, director, City Club, of Cleveland.

Rabbi Gries is also past president of the Educational League, the B'nai B'rith Lodge, Cleveland Council of Jewish Women, Alumni Association, Hebrew Union College, Jewish Religious Education Association of Ohio, and the Ohio Rabbinical Association.



RABBI ISIDOR KALISCH.  
First Spiritual Head of Tifereth Israel.

day morning at 10:30 he will preach his anniversary sermon.

Rabbi Gries had graduated from the Hebrew Union College two years before he accepted the invitation from the Cleveland congregation, having occupied the pulpit for two years of the Reform congregation at Chattanooga, Tenn.

When the young minister came to Cleveland in 1892 he occupied the pulpit of the old Huron street temple. Two years later, the Temple, at Central avenue and East Fifty-fifth street, was

## Our Rabbi

TUNE: My Country 'Tis of Thee  
Words arranged by Edna Goldsmith

Our Rabbi, 'tis of thee,  
Rock of fidelity,  
To thee we sing:  
For twenty years our pride,  
Loving and faithful guide,  
Throughout this land so wide,  
Thy praises ring.

Proving God's word divine,  
Thy life a light will shine,  
Eternally.  
Urging for all the right,  
To live in freedom's light,  
Serving us day and night,  
Unceasingly.

Living and teaching truth,  
Bringing to age and youth,  
Justice and peace.  
We wish our share to do.  
Our friend so staunch and true  
God's blessings shower on you.  
Dear Rabbi Gries.

## A Tribute

Mr. Chas. Eisenman, on behalf of the Congregation, paid this tribute to Rabbi Gries:

Our Rabbi, in beginning his work here, twenty years ago, must have been imbued with the spirit of the man who devoted his great wealth and his remarkable talents to training boys for the sea—a physical and moral and religious training. When a thousand boys had passed through his hands, the boys on the training ship made this man a presentation in gratitude for his devotion. He was a huge, burly, white-headed fellow, a yachtsman, cricketer and coaching man; but as he stood before the boys his voice broke and his eyes filled with tears. He said to them in conclusion, "A thousand boys have passed through this ship. Now do you know what will satisfy me? Do you know what I pray God to grant me? I pray that on my deathbed, I may have the vision of one boy—just one boy out of the thousand—facing towards God and going straight. If I can see that, I shall know that my work has not been in vain. One boy—just one—going straight."

MIG 2B  
A Tribute  
for 20  
Years



97

Rabbi Gries' vision must surely have been this—not one child, not a hundred children, facing God and going straight, but hundreds of men and women and children going straight.

What, so far as we can understand it, is the secret of this man's achievement? If I may venture to attempt an answer, I shall begin by emphasizing this particular aspect of the Rabbi's character as I see it. He is, to my mind, a realist. Just as in literature and art we have a new birth of realism—every man seriously attempting to see life and express life, not as a romance, but as it really is. So in Rabbi Gries we have a man who has created in religion a spirit of unflinching reality. Religion is not for him either legend or sentimentality. It is a fact. He is neither mystic, dreaming in his cave nor theologian equivocating in a library. He is a man standing at the center of life and using religion as the supreme force for bettering Humanity to the World.

I am not a judge of ecclesiastical systems or their methods, but I have an impression that the mass of the people are of the opinion that there is a great gulf between the profession of love—love which is the core of religion, and the practice in daily life of those activities and self-sacrifices which will ever spring out of love where it exists. Religion to Rabbi Gries has been a living, breathing, active principle.

We need men like Rabbi Gries because the world needs religion—religion in high places and low, religion in our aristocracy, religion in our politics, religion in our newspapers—just as much as we need religion in the blackest sections of the community.

Our Rabbi's leadership in the community has been and is being acknowledged by all. His activities are not confined to this Church, nor to this City, nor to this State, but to every Church, every City and every State. He is a leader of men and a man among leaders. Our gathering here this evening is to do him honor, not in acknowledgment of the years but of the kind of service he has rendered in these years.

In closing, I feel that I am expressing the individual view of everyone present when I say that we are all, every one of us, deeply appreciative, and I would ask you to rise with me in this hearty expression of affection, in helping me to present to him with your compliments, this outward conveyance of your good will.

#### Response

When the prolonged applause subsided Rabbi Gries was called to the platform and said: "Many kind things have been said and done to me and to my beloved wife to make us supremely happy today." Rabbi Gries called it a succession of surprises, one more beautiful than the other. In spite of his close relationship to the President, he said, he has been the

# PRESIDENT GRIES' MESSAGE TO CONFERENCE AMERICAN RABBIS

"No Jewish National Body In All The Land Is  
More Or Equally Representative"

"BEILIS TRIAL FILLS US WITH HORROR"

Anti-Immigration—Co operation Between National Organizations—  
Anti-Semitism In Europe And America—Mission To Jews  
Of The World—Opening Of Silver Jubilee

BY MAURICE WEIDENTHAL.

Detroit, July 1 (Special).—The silver jubilee of the Central Conference of American Rabbis is on.

Reform rabbis from everywhere in the country, many accompanied by their wives, have been arriving since Monday and matters of much importance to Reform Judaism will be debated and settled

before the convention adjourns on Tuesday, July 7.

The convention opened at Temple Beth-El on Tuesday evening, with a prayer by Rabbi Sig-mund Hecht, of Los Angeles, followed by evening services, conducted by Samuel Goldenson, of Albany, N. Y.



FRANKLIN

The formal address of welcome was delivered by Rabbi Leo M. Franklin, of Temple Beth-El, Detroit, and Rabbi William Rose-nau, of Baltimore responded. Memorial resolutions for Rabbi Solomon H. Bauer were read by Rabbi Joseph Stolz, of Chicago and for Rabbi Henry J. Messing, by Rabbi Samuel Wolfen-stein, of Cleveland. Rabbi Goldenson read the Kaddish prayer and Rabbi Hecht pronounced the benediction. Rabbi Ed-ward Calisch, of Richmond, eulogized the late Rabbi Isaac L. Leucht.



SCHULMAN

The important event of this session was the read-ing of the president's mes-sage by Rabbi Moses J. Gries, of Cleveland.

Rabbi Gries opened his address by quoting the prayer with which Rabbi Isaac Mayer Wise, the founder of the Central Conference of American Rabbis welcomed its members to its first meeting. He began with giving the history of the Central Conference, adding:

"Our members live and work in every state and territory of the United States of America; yes, even in Canada beyond our northern border. Our members occupy almost every pulpit of prominence in this land. No Jewish national body in all the land is more, or perhaps equal-ly, representative. It is truly a Central Conference. Isaac Mayer Wise, the founder of the Conference, has often been termed an organizing genius. He be-lieved in the organization of American Israel. The Conference has demon-strated the wisdom of his vision and of his faith in the power of organization."

Rabbi Gries also said: "Within our body radical, liberal, conservative, and those of Orthodox inclinations, have fel-low-shipped with one another. Perfect freedom of discussion has prevailed and the smallest minority has never been denied a hearing. The Conference claims no binding authority—it proclaims no law—but its decisions and resolutions have been generally accepted as the es-

tablished rules of practice. It has in-fluenced and guided its members and American Israel by the force and weight of its opinions and judgments."

"We treasure our Jewish tradition—we love the spirit of the law. From generation to generation our teachers have carried forward our ancient tradi-tion, and our rabbis have developed and

enlarged the interpretation and applica-tion of the law. The Conference has the right and the duty to reinterpret and to make new application of the law to the changed conditions of Israel's life in America."

Referring to the Beilis trial, the presi-dent said, among other things: "The mere memory of the Beilis trial fills us with horror. An innocent man was charged with murder and his life put in peril; but the indictment of 'ritual murder' was lev-eled against Judaism and the whole people of Israel. It is difficult to fathom the terrible con-spiracy and still more to comprehend the dangerous forces at work in Russia. The Russian govern-ment showed respect neither for truth nor justice, and not a spark of mercy either to Beilis or to Israel. A travesty on justice—impossible to belief—altogether incomprehensible in the twentieth century!"



GUTTMACHER

"Would that this plague spot, the Pale, were destroyed and the door of oppor-tunity opened for enslaved Israel. If only Russia possessed the statesmanship and the wisdom to do justice to her Jews, Jews might become the regenerating force of the Russian empire."

"The Jewish yoke will not be lifted and Jewish misery will not cease until a true Christianity shall become regnant in Christian nations and throughout Christendom. The appeal is to true Christianity which dare not be silent in the presence of a 'perpetual pogrom,' planned to destroy the life and happiness of millions. Russia, blind to all sense of justice and deaf to every entreaty for mercy, must be forced to hear the voice of united public opinion. Before the power of world opinion and the judgment of civilized nations, even Russia will bow her head in shame."

Referring to the current agitation to restrict immigration, the rabbi said: "Persecution and oppression are the forces, driving Jewish immigrants from lands of bondage to promised lands of freedom. Gloriously, the Jews of Amer-ica have borne their heavy burden; to the exiles hunted from their fatherland, they have reached out the hand of wel-come and of help. America has been the refuge for the hunted and the perse-cuted. Never should the 'right of asy-lum' be denied or put in jeopardy. De-mocracy dare not join forces with des-potism—America with Russia—to make still heavier the burden of oppression."

(Continued on Page 5.)

[Jewish Independent]  
1914, July 3

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Rabbi's

## CONFERENCE

(Continued from Page 1.)

Speaking of co-operation with national organizations, Rabbi Gries mentioned the department of Synagogue and School Extension, the Board of Editors for the preparation of religious school books, the Jewish Chautauqua, the Independent Order B'nai B'rith, the Anti-Defamation League and similar organizations. The speaker also offered appreciation for the useful services rendered by the National Council of Jewish Women and by the National Federation of Jewish Sisterhoods.

The speaker then narrated the history of the new Bible translation. "For five years," he said, "the Board of Editors has labored most faithfully, with the inspiring purpose to translate into English not only the letter, but also the spirit and the character and the genius of the traditional and historic Bible of the synagogue. We announce, with true rejoicing, the completion of the new Bible translation, and that this new monument to American Jewish scholarship will soon be published to the world."

The president further said: "The way should be found for a closer and more sincere co-operation between all our national organizations interested in kindred problems. The welfare of Jews in America and abroad are of deepest concern to the rabbis of this Conference. It is our sincere desire that the rights and liberties of Jews throughout the world should be safeguarded. Rabbis throughout the country bear the burden of responsibility, and by virtue of their of-



ENELOW

fice are in the most natural position for leadership. Harmonious and united action is particularly desirable and imperative in dealing with questions affecting the rights and liberties of Jews in America and abroad. With fullest appreciation for the remarkable services rendered to the Jews of America and of the world, and to the still larger cause of liberty and of justice, by the American Jewish Committee and the Board of Delegates on Civil and Religious Rights, by individuals and by national organizations, your president recommends that the Conference instruct your Executive Committee to endeavor, through co-operation with existing national organizations, to have created one body properly representative of all, entitled to representation. There is constant danger—and Jewish interests are needlessly imperiled—because of the confusion of voices and of the eager desire for priority in action. Israel's cause demands wise statesmanship and representative leadership."

"Anti-Semitism still runs riot in European centers of culture and Anti-Jewish feelings and prejudices make themselves manifest in lands of freedom, including our own America. Are they wise who counsel that we meet the misinterpretations and the undervaluations of Judaism and the Jew with calm, dignified silence, or are they wiser who would actively combat intellectual Anti-Semitism, its false presentation of Judaism, compared and contrasted with other world religions, and its misrepresentation of the Jew, as a factor in modern life and in world civilization? How easily, and also unthinkingly, the Jew and his contribution to scholarship and to all intellectual advancement are underestimated and ignored! Injustice is wrought both to Judaism as an historic religion and to the Jew in his historic relationship to the development of mankind. It is important that we publish to the thinking world an affirmative presentation of the teachings, the spirit and the ideals of Judaism and the Jew."

"We hesitate—we are naturally disinclined towards enterprises and endeavor, missionary in character, but I believe that it is a positive duty to ourselves and to our religion that there shall be a simple, true and just presentation of Judaism, not alone to America and to the nations of Europe, but to China and Japan and the races of the



ROSENAU

Orient, and to the people of the new and mighty republics of South America. Not one of us believes in sending missionaries to convert any people or individuals to Judaism. Conversion never was necessary for salvation. Even the rabbis of old taught, 'the righteous of every faith have a share in the world to come.' I believe that living teachers and living workers, and if not these, the printed word, should be sent, in order to give a true knowledge and a true understanding of Jew and Judaism, to the great nations destined to be masters over vast empires, just opening to modern civiliza-



# COMPARES LINCOLN WITH WASHINGTON

Rabbi Gries Sees Inspiration to  
Every True American in  
Their Birthdays.

## PRAISES PRESIDENT WILSON

His Veto of the Immigration Bill  
Commended in Sermon at  
Free Synagogue.

*N.Y. Times, Feb. 15/18*

Rabbi Moses J. Gries, of the Temple Cleveland, President of the Central Conference, made an address yesterday to a large audience at the Free Synagogue in Carnegie Hall on "Lincoln and Washington." He was introduced by Abram I. Elkus, who said that one of the important incidents of the life of Washington for Americans to master at this time was his discouragement of the attempt of Citizen Genet to induce the United States to take a part in the European war, even though it was urged that this country should aid France in gratitude for the help she had received from France in the Revolutionary War.

"Americans should be the most patriotic of all peoples," said Rabbi Gries. "Of all nations we have the most cause for patriotic love of country. To me, February is always a month of patriotic inspiration. February is distinguished among all the months of the year by its two national holidays. It is consecrated by the memory of two great Americans—George Washington and Abraham Lincoln."

"We should remember their birthdays, not for the celebration of the days, but for the powerful message which they speak. Unfortunately, all the holy days of our American national calendar have been transformed by the worldly spirit in our generation to public holidays. The Day of the Declaration of Independence and our National Day of Memorial are not consecrated as days of noble thought of country and national uplift, but are desecrated by almost universal merry-making and feasting, pleasure-seeking and sport."

### Inspiration to Americans.

"The birthdays of Abraham Lincoln and George Washington should bring personal inspiration to every true American. They plead eloquently for the upliftment of our national ideals. Wonderful and equally inspiring is the story of Washington. He was not born the child of poverty. He was not trained in the hard school of adversity. Lincoln was born to poverty and to disadvantage. Washington was born to privilege, to advantage, and to fortune. Both of them were born to opportunity and to freedom. Both of them were great Americans."

"Washington was born to leadership. In his young manhood he revealed his energy and capacity. He had the spirit of the pioneer. He was master of himself, and therefore became master of his work. He was a soldier in his youth and in his manhood. Almost all the years of his life he devoted to the service of his country. He was not selfish. He served his country at the sacrifice of and not for the enrichment of his personal fortune and personal interests. He was not ambitious for power or station or honors. Behold him, strong and brave and modest; honored by all, but not spoiled by honor; and how simple! He was noble and sincere in word and heart and deed. What a lesson the public men of our time might learn from the life and memory of Washington."

"George Washington and Abraham Lincoln are the two great Americans. Lincoln was the child of poverty, Washington the child of wealth. Both of them were great because of character, because of qualities of mind and heart."

"Study the life of Lincoln. It renews our faith in Democracy. It strengthens our trust in the people and our faith in the government of the people. Remember his name with honor. His character is an inspiration to us all. He was a great man, strong and tender, just and merciful."

"Ex-President Roosevelt said more than a decade ago: 'Every American is richer by the heritage of the noble deeds and noble words of Washington and Lincoln.'"

### The Two Great Americans.

"Washington and Lincoln belong to the great men of all ages. They are THE two great Americans. Both of them lovers of their country, both lovers of mankind, honorable in their public life and clean in their personal life."

Rabbi Gries quoted Lincoln as saying that the Declaration of Independence not only meant freedom for all Americans, but hope for all the oppressed peoples of the world.

"We should be thankful," he said, "that this is also the view of our present President and that he had the courage, in the face of an overwhelming vote of the Senate and the House of Representatives, to veto the Immigration Bill containing the literacy test, which was intended to deny the right of asylum in this country to the oppressed."

"There are many lessons to be drawn from the life of Abraham Lincoln which could be applied at this day. You will remember that when Douglas was preaching that he 'didn't care whether slavery was voted up or voted down,' Abraham Lincoln in his speech in this city said that Douglas professed that he didn't care about a question concerning which all true men did care."

"How many today adopt the 'don't care' attitude toward questions concerning which all true men do care? Do the bosses rule in this country or do the people rule? Are we one-half slave and one-half free, commercially, industrially, or politically? Are we tolerant of a double standard of morals, one for the rich and one for the poor, one for the private life and one for the public life, one for men and one for women? How many of our millionaires take the 'don't care' attitude when they admit that they don't understand the great social problems of today?"

Another well gotten up congregational year book is that of "The Temple," of Cleveland, O., Moses J. Gries, rabbi. It contains besides the usual calendar and program for 1912-13, the names of all the committees, a resume of all the interesting local events of the year 1911-12, the annual address of President M. A. Marx, Sabbath-school and congregational summary of attendance and membership, the roll of honor of the Sabbath-school, the confirmation class, marriages, deaths, etc.; in fact, it is a complete record of the congregation and its various societies during the past year, and as such has permanent value.

M. J. G.  
Carnegie Hall  
address on  
Lincoln and  
Washington



## Rabbi Gries Retires From the Ministry.

The announcement of the retirement of Rabbi M. J. Gries from the pulpit of The Temple, which the rabbi made to his congregation on New Year's eve, was received with intense regret by all the members, who have held him in the highest esteem and respect.

Rabbi Gries came to Cleveland in November, 1892, and during that period has occupied a prominent place, not only in the Jewish community of Cleveland, but also in the public life of the city.

During his many years as spiritual leader the congregation has made phenomenal advancement in every direction. The membership has reached over seven hundred and the enrollment in the Sabbath School over eight hundred, which makes it the largest Jewish Sabbath school in the world. He is identified with nearly every Jewish and civic movement in Cleveland that conduces to the betterment of humanity.

In addition to his many interests in Cleveland he is prominently identified with numerous activities of national interest to American Israel.

The American Jewish Reform rabbinate has in its ranks a number of very able men, but not enough for the community to be able to afford to lose the services of any one of them. It is therefore to be sincerely regretted that Rabbi Moses J. Gries of Cleveland, Ohio, has announced his intention to leave the Jewish ministry. Rabbi Gries was graduated from the Hebrew Union College in 1889. After serving a brief term as Rabbi of Mizpah congregation of Chattanooga, Tenn., he assumed the Cleveland post, nearly twenty-five years ago. Under his ministration the Temple congregation has grown to be one of the largest and most progressive in the country and in religious school work has been a leader. His was probably the first to welcome to its class-room, without charge, the children of members and non-members alike. Rabbi Gries has also been very active in the civic life of the city of Cleveland and no doubt will continue to be, but his retirement from the pulpit is a grievous loss to American Judaism which he has served long and well.

(1916)

Rabbi Gries has been more than a rabbi. He has always taken a personal interest in the members of his congregation, sharing with them their sorrow and their joy. He has given of himself to his congregation. No sacrifice has been too great for him to make when duty was concerned. He has always been willing to give counsel to those seeking it, and his influence for good has not only been felt in the city but throughout the country. He had the highest conception of the function of a rabbi. No service has been too arduous for him. His greatest pleasure has always been to do good for others. Many beneficial innovations in congregational life owe their origin to Rabbi Gries, and in his retirement from the ministry not only his congregation but entire American Israel has much cause for regret.

He will not retire to a life of ease, but he will devote his energies to numerous spheres of usefulness that will result in much good to his fellowmen.

His many years in the ministry have been crowned with those noble actions that have been the outcome of his high ideals of the calling of a rabbi who is the teacher and leader in Israel.

May he be spared for many years, surrounded by those near and dear to him, to continue a life of usefulness and happiness.

m26  
All the rest  
concern  
m26's  
resignation