

25-27 The Jewish Religious Education Association Annual Convention was held in Cincinnati. A majority of The Temple teachers attended. There were present Rabbis and Teachers from nearly every large Sabbath School in the State.

The Association unanimously elected Rabbi Gries Honorary President. To Rabbi Gries is given the honor of having organized the Association, and the first meeting was held at The Temple in Cleveland.

17 Rabbi Gries was one of the speakers at the Annual Banquet of the B'nai B'rith.

FEBRUARY

17

7 The great Temple Social, arranged and directed by the Entertainment Committee, was attended by an immense throng of Temple members, Temple Women's Association and Alumni. Edward A. Guest of the staff of the Detroit Free Press gave a humorous address. There was a fine moving picture film; good music; unique prizes; refreshments and a social hour. The evening was a tremendous success.

14 12 Rabbi Gries delivered an address before the Cleveland Rotary Club, on the occasion of their Lincoln Banquet.

17 On Saturday, February 17th, the Cleveland Council of Jewish Women and the Council Educational Alliance present and past Officers and Trustees met at the Hotel Statler and tendered a luncheon to Rabbi Gries, retiring President of the Alliance. In the absence of Mr. Alfred A.

16

Benesch, Acting President, Mr. William Rothenberg, Secretary, presided. Messages were read from past officers now living out of the city, and from those who for various reasons could not attend. Mr. Rothenberg, in behalf of the Alliance, presented to the Settlement House a portrait of Rabbi Gries, which was accepted by Mr. Walter Leo Solomon, Headworker of the Alliance. With the unveiling of the picture, the guests stood and sang a song, to the tune of America, especially arranged for the occasion by Mrs. D. H. Kornhauser.

Mrs. Julius Fryer, President of the Council of Jewish Women, related in rhyme the history of Rabbi Gries' association with the Council and announced the establishment by the Council of a "Moses J. Gries Educational Fund." A Testimonial Book, expressing the appreciation of the Educational Alliance, was presented by Mrs. Fryer to Rabbi Gries, and to Mrs. Gries was given an old-fashioned bouquet of orchids, lilacs and rosebuds.

13

MARCH

10 Annual Congregational and Alumnaal Dance at the Hotel Statler will long remain a pleasant memory to the more than four hundred who attended. An energetic Committee of The Alumni and The Temple Women's Association worked untiringly for the success of the Dance, and had their efforts rewarded in one of the most delightful affairs The Temple has given.

A large number of Patrons insured financial success and added enthusiasm and interest to the affair.

17

25 Rabbi Gries announced that he would deliver a final series of Addresses, reviewing his own Life-Ideals and Purposes, and interpreting the Work and Principles of which The Temple stands representative.

The Temple Orchestra Concert. This was one of the most delightful evening entertainments of the season. Earnest rehearsing, under the efficient leadership of Professor Carl Dueringer, resulted in a delightful program, for which the Orchestra received well deserved praise.

MJE many  
In the winter  
of 1917, the  
Temple was  
honoring MJE

18

22 Rabbi Abba Hillel Silver, of Wheeling, West Virginia, was greeted by a large and representative congregation last Sunday morning, when he occupied The Temple pulpit. His subject was "The Religion of Youth."

29 The Sixty-seventh Annual Meeting of the Congregation was held, Sunday evening, at eight o'clock. This meeting was of particular importance and was very largely attended. A full report appears on page 66 of this Annual.

19

20 Rabbi Gries delivered his last regular sermon from The Temple pulpit, before a Congregation which filled the Auditorium. His subject was "My Religion—God and Man."

20

6 The Temple Alumni Association presented "The Hermit of Hawaii" at the Colonial Theatre, under the direction of Miss Aldarett Sherman, assisted by Mr. Emil Ring and Mrs. G. Quinlan Spaeder. Miss Hilda Friedman proved to be a delightful "Star." Other girls in the cast who did exceptional work were: Eva and Rix Osteryoung, Sylvia Schulist and Gertrude Rosenberg. Special mention should be made of the fine work of Florence Englander, Pearl, Selma and Stella Jacobs, Jean Koch and Lillian Spero. Among the boys who made a hit are: Robert L. Cohn, Lloyd Feder, Sydney Heiner, I. Reich, Verne Resek, Charles K. Schwartz and William Sinek.

The Hawaiian, Society and Military Dances, as well as all the Choruses, were well received. Every one present spent a most enjoyable evening.

William R. Weidenthahl and Winfred Spiegle, Managers, Henry Marcuson as Business Manager, and Jay Glick and Robert Gries as Property Managers deserve thanks for their faithful services.

21

31 Alumni Rally and Reception in honor of Rabbi Gries, and Reception to the Class of 1917.

A varied and interesting program was given, all the participants being members of the Alumni. Rabbi Jacob B. Krohngold of Lexington, Ky., the only Rabbi among the Confirmants, was present and made a stirring address. A complete program of the evening will be found on page 12.

JUNE

3 Farewell Testimonials in honor of Rabbi Gries—given by Sabbath School and Congregation—are described in detail on pages 14 and 28 of this Annual.

For three years, Rabbi Gries has voiced the prayer that our country might remain at peace, nor be drawn into the world war. Complications have arisen and we are being drawn into the vortex. Our President and Congress representing the people of these United States have declared for war. It is our duty to stand by the President, and should the call come, in whatever form, let it not be said the Jews of our country failed in their duty. We are a peace-loving nation, and as has been recently voiced, if we must unsheathe the sword, may it be in sadness—not in passion—and may the outcome of this terrible struggle be the real freedom of the Jews, not alone in Russia, but in all foreign lands, and may the final result of this conflict be the Universal Peace of the World.

We contemplate with sadness the fact that this is the last year of Rabbi Gries' active work as our Leader and Teacher; his life has been given to The Temple; no man ever devoted himself more faithfully, earnestly, nobly; words fail to express our sense of loss. May he be granted long life and health, that his presence in our midst may inspire us to be worthy of his esteem. We are happy at the thought that as a member of the Board, he will be in our counsel and lend the wisdom of his understanding to our problems—

"A man is he,—to know, to love,  
Unselfish, kind and gracious.  
A friend to all—he ever strove  
For what to him was precious.  
The earnest thought, the higher life,  
The duties well performed;  
His teachings pure—avoiding strife,  
God's pulpit he adorned."

*Respectfully,  
The Board of Directors*

The Meeting was closed by Rabbi Gries, with a few words of encouragement and cheer, ending with an impressive benediction.

## The Record of the Year

### 27-28 New Year Services.

On New Year's Eve, Rabbi Gries startled the Congregation with the sad announcement of his retirement from The Temple pulpit and from the ministry.

### 6-7 Atonement Day Services.

An unusual solemnity and spirit of reverence surrounded the beautiful Holy Day Services at The Temple. Great throngs of worshippers attended every service. Never before have so many remained throughout the Atonement Day Service. It was most inspiring.

48

- 22 First Sunday Service for the season. Rabbi Gries was ordered by his physician to go away for a rest. Rabbis Morgenstern, Berkowitz and Franklin consented to fill The Temple Pulpit during Rabbi Gries' absence.

Dr. Julian Morgenstern of Cincinnati occupied the pulpit on October 22nd. His subject was, "The Purpose of Life."

### 12 Feast of Tabernacles.

- 15 The Harvest Festival. This beautiful and impressive service has become an annual event and is eagerly anticipated by the children of the Sabbath School, all of whom take an active part. No one who has witnessed the service will soon forget the inspiring sight of the hundreds of children, fruit and flower-laden, wending their way down the aisles of The Temple to the platform to deposit their offerings.

- 12 Dr. Leo M. Franklin of Detroit occupied The Temple pulpit. His subject was, "The Jew and the World-Crisis."

- 13 The Sabbath School Children sent a Sunshine Gift of Flowers to Rabbi Gries, who was away from the City. Rabbi Gries' telegram of acknowledgment was read to the children by their teachers.

- 19 Alumni Day. Rabbi Gries returned to the City in time for this Annual Rally of his "boys and girls."

The Day began with the usual Alumni Day Service at 10:30. Rabbi Gries delivered a special address, "My Message to My Boys and Girls." Dinner was served at noon, in the Assembly Room, more than three hundred participating. The dinner was followed by the business meeting and a splendid program.

Rabbi Gries was elected Honorary President, by acclamation.

50

A framed testimonial, written by Miss Oppenheimer and beautifully decorated by Mr. Charles Schwarz, was presented to Rabbi Gries.

The retiring President, Mr. Lawrence Rich, paid a fine tribute to Mr. Martin A. Marks, always considered the particular friend of the Alumni.

The names of Officers elected will be found on page 91.

- 30 Citizens' Thanksgiving Service at Amasa Stone Memorial Chapel. The Temple Congregation participated and by special request of the Committee in charge of the arrangements, Rabbi Gries delivered the address on "America and World-Peace."

## DECEMBER

- 2 The Confirmation Class of 1917 had its first weekly session with Rabbi Gries.

- 4 Rabbi Gries addressed the Traffic Club at a dinner given at the Excelsior Club.



23  
TWA  
Report

The Reception and Rally to Rabbi Gries in May will never be forgotten. It was perhaps the largest gathering the Alumni has ever held. The Temple was crowded with confirmants, old and young, who came to welcome their beloved rabbi, after 25 years of faithful service to his boys and girls. An informal reception in the assembly room followed the speaking and entertainment.

22

At the Sabbath School Testimonial Service in honor of Rabbi Gries, on the afternoon of June 3rd, both Troops 2 and 9 acted as personal escort to Rabbi Gries, and as their tribute to him, presented him with an official Scout Swagger Stick, with a gold medallion inlaid.

21

On Sunday, June 3rd, the children of the Sabbath School paid loving tribute to Rabbi Gries. The beautiful celebration will never be forgotten by the vast audience which filled The Temple to overflowing. Miss Edna Goldsmith directed the service and was most ably assisted by Mrs. Rebecca Cassel, Miss Florence Heineman, the teachers and members of the Sabbath School Committee. The description of this remarkable celebration, which appears in another part of this Annual, should be read by everyone interested in the children and the work of the Sabbath School.

We annually contribute to the Hebrew Union College, a Temple Scholarship, as a token of love and respect to Rabbi Gries. It was established originally to commemorate the twenty-fifth anniversary of his ordination. Every man, woman and child in this Community owes our beloved Rabbi, Teacher and Friend a tremendous debt of love and gratitude. To him this community owes the Educational League, for which our able Committee worked so faithfully.

TWA  
Report

102

103

24

We will miss Rabbi Gries, our active leader, but it is our earnest hope and prayer that God will spare him to us for many years to come, giving us the benefit of his living presence and guiding us by his fine influence, high ideals and loving spirit.

### Public Worship

Rabbi Gries' startling announcement at the New Year Service, that he would leave the ministry in June, cast a sadness over the Congregation which has permeated all our services and gatherings for the past ten months. Our people, realizing that they were soon to lose the privilege of hearing Rabbi Gries' beloved voice from the pulpit, have shown an unusual eagerness to hear it as often as possible.

One of the functions of the Public Worship Committee is to invite regular and punctual attendance at Sunday morning worship. We are glad to say that during the past year the attendance at Service has been very good. Beginning with the Fall Holy Days and the ever-interesting Harvest Service, when the auditorium was crowded to its capacity, the average attendance has been much above normal throughout the season.

The beautiful Harvest Service, which has become an eagerly anticipated annual event, was attended by all the Sabbath School children and by many members of the Congregation.

During the month's rest which our Rabbi's physician compelled him to take at the close of the Holy Days, the pulpit was filled by out-of-town Rabbis, particular friends of Rabbi Gries. We had the great pleasure of hearing fine addresses by Rabbis Berkowitz of Philadelphia, Franklin of Detroit, and Morgenstern of Cincinnati.

Rabbi Jonah B. Wise of Portland, Oregon, who came east to attend the convention of the Union of American Hebrew Congregations in Baltimore, accepted Rabbi Gries' invitation to speak, from The Temple pulpit and gave us a splendid spiritual interpretation of "Slums."

The ten closing regular services of Rabbi Gries' ministry, were marked by a series of addresses, in which Rabbi Gries reviewed his own life-ideals and purposes and interpreted the work and principles, of which The Temple stands representative. Your Committee was gratified to note the interest manifested in these addresses, as indicated by the large congregations which attended.

The Testimonial Services of Congregation and Sabbath School, honoring Rabbi Gries, of which full reports will no doubt be given, closed a most momentous year in the history of The Temple.

The Public Worship Committee invites for our new Rabbi, an even greater loyalty and co-operation than has been accorded Rabbi Gries, in order that The Temple may continue to grow in strength and influence through the coming years.

H. EINSTEIN, Chairman.

# Rabbi Gries Delivers His Farewell Sermon.

His Subject Was "My Religion---God and Man."

Approximately one thousand people gathered Sunday morning at The Temple to hear the farewell sermon of Rabbi Gries. His subject was "My Religion—God and Man."

Rabbi Gries said:

Never in all the long history of man has religion seemed so futile and so perilous—has religion seemed to have failed so completely. The war of the civilized nations has rent the veil. The war of the civilized nations has brought before our eyes the naked revelation of the sliding world, of the tempestuous influence of religion upon the lives of individuals and upon the lives of nations. To all sincere and earnest believers in the great historic religions of justice and of love the shock has been beyond measure. I cannot believe the fallacious and specious reasoning which would harmonize violence and war, with all their horrors, with the ideals and the teachings of the religions of love and justice. It is too fearful a price to pay—the death of the earth's greatest and best; the death of the valiant hearts and of the heroic spirits of mankind.

I refuse to believe that spiritual rebirth, as some would tell us, is father of the ways of blood-lust and war, a path to the death of millions, and is nurtured by angry passions and hate. It is true, I think, as has been said many a time, that the war has brought to us the collapse of religion—the failure of the parent of all our ideals. It is not the failure alone of religion, it is the failure also of all our philosophies and of all our science and of all our education: for all of them, religion and philosophy, science and education, have failed utterly to prevent the war, and they have been as futile and powerless to stop the war.

Never through all my ministry, with all its varied experience, have I ever been unconscious of the difficulties of those who choose to believe; never have I been unconscious of the difficulties of faith in the presence of the crudeness of superstition, the vagueness of mysticism and the ever present challenge of agnostic doubt and of atheistic denial. It has been a part of my faith and principle that our Judaism, if it shall live, must satisfy the questioning intellect. And, therefore, I have been one of those who have believed, with fullest heart, that our Judaism must adapt and apply and reinterpret and harmonize the ceremonies of the Oriental and the symbols of the Oriental, the laws and the code of the medieval, and the principles and ideals of the laws of the ancient life, to our modern life. At the same time, I have had but scant patience, I confess, with unreasonable, and I think unreasoning, rationalism with a pretense to intellectuality, here in our country and time. I say a pretense to intellectuality on the part of those who do not in the least understand the oldest or newest faith—a pretense to intellectuality on the part of those who secretly within themselves are free of the superstitions, ancient and modern—the pretense to intellectuality on the part of those who, even in this twentieth century, are still under the spell of Oriental magic and miracle—as repugnant to my mind and spirit as our Occidental quackery in religion.

My religion has posited its faith upon the fundamental words of Genesis with which our Bible begins: "In



RABBI M. J. GRIES.

the beginning God." I believe in the idea of unity, as the great poet has expressed it: "One God, one law, one element." "The sublime unity of God." And as also is written in the opening chapters of Genesis, I have believed in that noble and glorious interpretation of human life and history, man fashioned in the image of God. I believe man is born to a nobler life, and I have always felt it to be part of our Jewish obligation that the Jew shall be the interpreter and exemplar of this conception of man—man fashioned in the image of God. I know it is difficult to hold this faith. I know it is difficult to believe always that man is fashioned in the image of God. We behold men in the streets of every city, in the great centers of enlightenment and civilization. We see the poor wretches in the streets and in the alleys and in the gutters as well. We see also the moral lepers who make life on our fashionable boulevards offensive—the moral lepers, educated and cultured, arrayed in their broadcloth and not in rags—lives misspent and evil and corrupt, glorious powers wasted, endowments and opportunities cast aside. Man is in the mire and mud; man submerged by vice and by crime; man underneath and degradation unspeakable. Then we ask: Are these, too, human and have these in them the divine element? Are these degraded and depraved and dissipated creatures human and divine and are they human and divine beings? And I answer you that I believe no human beings are all bad, that even in the worst of them there is something of good. And our Judaism has always refused to believe in the doctrine of the fallen human race. We gloriously have affirmed an ever-rising mankind. We have no belief, in the least, in that doctrine familiar to those of other religions, the doctrine of lost races, of mankind doomed and damned to eternity or to earthly torment. It is not a part of my religion! I do not believe it! I believe in the perfectibility of the human race—in the perfectibility of all human creatures, even the lowest kind, the most depraved and degraded of our kind. I believe in the glory of human life, in the innate nobility of human life, in its divine purposes. I believe every hu-

(Continued on page 4.)

MJG

Farewell sermon  
on core beliefs  
AND the bond  
of war! New  
Wave

man being bears within him the infinite God likeness which in life striving shall be developed into godliness.

What should be the faith of the 20th century man and woman? What should be the faith of the modern, intelligent Jew—the modern, intelligent Jew and 20th century man and woman, free as men never have been free in all the history of the race? Free from every physical yoke, free intellectually from every shackle of fear and superstition, free from all blinding law and authority, and spiritually free to aspire to such ideas and glory as the soul may have power to aspire to? The men and women of this 20th century are engrossed by their materialism—are submerged by their sensationalism. There is enough materialism with sensationalism—too much altogether. But is there no idealism in the world, no idealism in America? Is there no idealism among Jews? I believe the fundamentals—the springs of conduct—are neither material nor sensational, even though we are given to the following of pleasure. The springs of conduct are not material self-interest. The springs of conduct are not self-interest in spite of all our calculating selfishness. I believe that life is under the appointment of God. I believe that life cannot be interpreted, as some would interpret it, as a battle and fight and race; a battle in which the fight is to the strong; a race in which success and triumph are to the swift. I do not believe that man is a fighting animal and nothing more. I do not believe that the strong will triumph and the fist physically will survive. I am not of those who believe that the human wrecks, the derelicts on the human sea of life, will endanger the progress of the race and therefore cannot hurry to the conclusion. Let the sick perish and be destroyed; let the weak be put out of existence; let us crush the poor, the feeble and the oppressed. Even those who say they believe that life is to the strong and victory to the swift, and that all is only a battle and fight, are unwilling to live out their own cruel, brutal and pitiful philosophy.

I declare my attitude toward life—my attitude toward life springing from this whole conception of God, awe, and of man; that we of the twentieth century and we Jews of free America ask for ourselves a faith for manhood that will give us confidence to struggle on in the fight of the world; for manhood that will give them faith and power to endure and sacrifice in the face of life's adversities, and for youth and vigor that will sustain them. I believe in the deep sense of brotherhood; that it is not a mere charity; that it is not the mere temporary feeling of mercy within us; that says "open thy hand" to thy brother and to the needy in the land. I believe in the need of justice to create the nobility of our human society; that teaches us mercy to all who are stricken; that gives tenderness and pity to all who are suffering, and commands every human being to right the wrongs that still exist after these thousands of years of civilization. Is man only a fighting beast? Is that what we would believe? You have a magnificent illustration of it before your very eyes in the world menace of fighting and of slaughter; of man as a fighting beast, fighting scientifically, with cool precision, with the newest discoveries at his command, and also with philosophical justification, and I regret to add, new inspiration and consecration of religion. Is man only a sensual animal? Is that all there is in life?—to feed in the best pastures, to drink the purest running waters, to bask and to play in the brilliant and beautiful sunshine? Is man only a creature of impulses and desires with the huts of the brute? It is a very low interpretation of human life that you must be only classed with the animal—that the king of creation, the highest of the animal kingdom, the most

be classed with the beasts of the field and the forest. Or is man only a wonderful and marvelous machine, a wonderful material mechanism, with qualities only that make him a polished automaton in this twentieth century? No, I believe none of these. I believe man is a being with will. I believe that man is a being with free will, whose body and whose mind are but the tools and instruments for his labors in the world. I believe you and I are living personalities, and with a soul within us, whatever it be, and that you and I are masters of the mind and of the body in which we dwell. I believe we are beings, not creatures of whimsical chance or human fate, but that we are free-will beings, morally responsible beings to the great divine Father of all. My religion roots itself in faith in God, in the interpretation of life with and under God. And through all these years I have not preached to you justice and love and brotherhood as mere words and phrases. I believe in justice. I believe in justice as the very fundamental rock upon which all civilization must build—justice in all the relations of life—justice of man to man—justice of nation to nation. In the spirit of our Jewish teachers, I believe in righteousness—righteousness as the way for individual salvation—righteousness exalting the nations. I believe with our teachers that righteousness is a sanction of the kingdoms of the world to come. And I reject absolutely the doctrine of the exclusive salvation either for Jew or Christian or any man, whatever be his faith.

Lincoln, the great president, unbeliever, agnostic, whatever he may have been, once declared he was willing to join that church, and only that church, over whose portals would be written "Fatherhood of God and Brotherhood of Man." And here I take my stand. I believe in the doctrine of human brotherhood—not as a lip service, not

a phrase to sound beautifully through the world—but I believe in human brotherhood uniting men with men and nations with nations around the whole globe. And if there be one thing magnificent and outstanding in our own human life, it is that our America has stood as the teacher that nations might live side by side peacefully with one another.

Here, from the day this Temple was dedicated, I have preached the spirit of fellowship between Jew and Christian, between believer and unbeliever, because I have had faith in human brotherhood. I take it, that fundamental to all this thought, and allied with it inevitably, is the doctrine of human freedom, in which I sincerely believe. Freedom is the most precious possession of the race. Freedom not for you and for me, but freedom for all of human kind. Physical freedom that banishes forever the degradation of the slave and serf and subject under the taskmaster. Intellectual freedom that gives to you and every other man freedom to think, and that breaks the chains and fetters of ignorance and superstition—a spiritual freedom that recognizes you and other human beings as modern, free-willing spirits who have paid off forever the yoke of licentiousness. For I think that a life of passion and lust and low ideals results in man's enslavement. Nations must be free. Not for strife or mastery; not for war and subjugation, but nations and peoples must be free to utilize the blessings and resources of the earth upon which we live, and to develop the nobler gifts and higher purposes of our human life. There can be no true freedom until all nations are free. There can be no true freedom until within all nations all men are free. Was it said with truth that our America lay here in this western ocean an undiscovered continent providentially preserved to our human life? Perchance it was our America was provi-

dentally preserved for human liberty—in these last days of earth to proclaim liberty to the world and all the inhabitants thereof.

My religion is that religion that believes that God is, and that within human lives lives the divine; that life is under the appointment of God; that life is exalted by some divine purpose, and that every man is the servant of God and that every man and every woman is under the divine appointment to strive to do God's work in this world. You may not believe it, but I believe, that if men were sincere God-believers, that if men and women and nations would put their religion which they profess into actual practice, that we would transform the world in which we live within one single generation; that we would readjust and reorganize our human society; that still, after the passing thousands of years bears with it the inheritance of evils and abuses that have come down through the ages. If men were sincere God-believers and if we, in reality, would put into actuality the religion we say we believe, we would in one generation destroy the intense evils which we have accepted and tolerated and approved, and sometimes approved and justified these many generations. If men and women were sincere God-believers, if the nations of the world truly believed in Christianity or in Mohammedanism or in Judaism or in Buddhism or in any kind of faith, we would not today, in the 20th century, be mobilizing the wealth and wisdom, the energy and the genius of the whole civilized world for human warfare. We would be mobilizing the wealth and wisdom, the energy and the genius of human-kind for human welfare.

It is a privilege to live in the twentieth century. It is a privilege to be a part of the twentieth century race of human beings, with all our magnificent endowments, with all our glorious opportunities. I charge you, men and women of the twentieth century, to live true to your power and to your opportunity. I charge you, men and women of this twentieth century, that we be not of those who are devils of destruction, but rather, let us endeavor and strive to be God's children in the world. I am ashamed to believe that human want and human wretchedness are in fact a part of our human history. I am ashamed to believe that evils are inevitable and unconquerable.

No! I have abiding faith, however

dark the world may seem, however overwhelming the evidence and the testimony to the contrary—I have abiding faith in the cumulative human power of the conscience of the whole people—in the cumulative human power and in the cumulative conscience of mankind; that if we individuals and the nations of the world will be loyal to the higher life and to true standards of success—loyal to the life of freedom and loyal to justice—loyal to truth, in actual truth to God and our interpretation of man—that within the time of our own life we may revolutionize the world and solve the problems which have perplexed and haunted through the ages; that in your time and mine, and the world so minded and so spiritualized and moved, we might fulfill the magnificent dreams of Israel and the ancients.

And so, may I ring out to you as fundamental to our faith, that opening word of Genesis: "In the beginning God," and as associated therewith, that glorious interpretation: "In the image of God made he him." And so, may I close this last sermon to you with those wonderful words of faith with which we conclude our Yom Kippur service, ringing out to the ages again the old historic message: Adonai hu Elohim; the Eternal who is God.



# **RABBI ABBA HILLEL SILVER ELECTED TO THE TEMPLE PULPIT**

The Sixty-seventh Annual Meeting, held last Sunday evening, brought together a large and enthusiastic assembly of members of The Temple.

The particular interest centered in the election of a new Rabbi to succeed Rabbi Gries, who retires from the pulpit on Confirmation Sunday, May 27th.

The usual routine of the meeting was followed by the reading of a splendid report written for The Temple Women's Association by its President, Mrs. Sol R. Bing, and which was read by Mrs. Walter Goldsmith, Secretary.

The Temple Alumni Association was represented by Mr. Wm. R. Weidenthal, President, who made an interesting report of the activities of that energetic body of young people.

Charming vocal numbers were rendered by Mrs. Rachel Frease-Green and Mrs. Sara ReQua Vick, Soprano and Contralto soloists of The Temple Choir, both of whom graciously responded to encores.

In accordance with a motion, the President appointed a Nominating Committee, who reported for the approval of the meeting the following nominations for the Board of Trustees, to serve for a term of three years: Messrs. Moses J. Gries, S. M. Gross, Jay Iglauer, Sidney Schloss, Jesse Solomon, Emile L. Strauss and Wm. R. Weidenthal; to serve for one year, Magnus Haas.

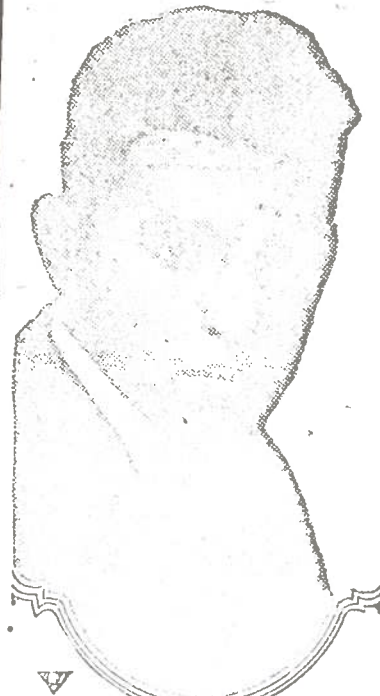
Then followed the President's Message, replete with items of interest concerning the year's activities. It received most hearty approval.

Mr. Benj. Lowenstein, who was Chairman of the Committee on Selection of a new Rabbi, made a very full report of the work of his Committee, and placed before the Congregation for consideration the name of Rabbi Abba

Hillel Silver of Wheeling, West Virginia. The report was received with enthusiasm and Rabbi Silver was elected to the pulpit of The Temple by the unanimous vote of the members present.

Rabbi Gries, with a few words of encouragement and cheer, followed by an impressive benediction, brought the meeting to a close.

## **GRIES' SUCCESSOR IS CIVIC WORKER**



**RABBI ABBA HILLEL SILVER**

Rabbi Abba Hillel Silver, who comes from Wheeling, W. Va., to succeed Rabbi Moses J. Gries, of the Temple, is the grandson and great-grandson of rabbis. He is much interested in social and civic work, being director of Wheeling's Associated Charities, which he was instrumental in founding; director, also, of the Child Welfare and Anti-Tuberculosis League and a member of the advisory board of the West Virginia State Woman Suffrage Association, as well as honorary member of the Rotary Club, Men's Liberal Club. He is also a worker in the B'nai B'rith movement, having raised \$30,000 for the orphanage in Erie, Pa.

Rabbi Silver has held scholastic positions in the Hebrew Union college, Cincinnati, of which he is a graduate and for the doctor's degree of which he is now preparing. He assumes his rabbinical duties in Cleveland next September.

Rabbi Silver was in Cleveland yesterday for the Temple alumni's play, the "Hermit of Hawaii," given last night at the Colonial theater.

Rabbi Silver is a graduate of the University of Cincinnati and Cincinnati Hebrew Union college.

Rabbi Silver's interest outside the pulpit is in social questions. He is a director of the Wheeling Associated Charities, the Anti-Tuberculosis League and an honorary member of the Rotary Club.

He believes in woman suffrage and stumped West Virginia for it last year.

"Social movements are essentially religious movements and should be given a religious interpretation by the pulpit," said Rabbi Silver.

Rabbi Abba Hillel Silver of Wheeling, W. Va., was greeted by a large and representative congregation last Sunday morning, when he occupied The Temple pulpit. His subject was "The Religion of Youth."

MONDAY, MAY 7, 1917

## **RABBI, 25, TO FILL PULPIT OF TEMPLE**

**West Virginian Interested in  
Social Questions Will Come  
to Cleveland.**

**Abba Hillel Silver Also Be-  
lieves in Giving Vote to  
Women.**

The pulpit of the Temple, E. 55th street and Central Avenue S. E., will be occupied by a twenty-five-year-old rabbi in September.

He is Rabbi Abba Hillel Silver, who comes from Temple Lechem Shalom, Wheeling, W. Va., where he has been for two years.

M J G 11  
Silver  
Cleveland

WASHER

Having Its Own Printing Plant.

February 23, 1917

\$1.00 Per Year—Single Copy, 5c

## Moses J. Gries Educational Fund Established

By the Cleveland Council of Jewish Women, in Recognition of His Invaluable Services.

Honoring Rabbi Moses J. Gries, the retiring president of the Alliance, the present and past officers and trustees of the Cleveland Council of Jewish Women and of the Council Educational Alliance, tendered a luncheon at the Statler hotel Saturday, Feb. 17.

In the absence of Mr. Alfred A. Benesch, acting president, Mr. William Rothenberg, secretary, presided.

Messages were read from many now living in other cities and from others who for various reasons could not attend.

Mr. Rothenberg, in behalf of the Alliance, presented a portrait of Rabbi Gries to the Settlement House, which was accepted by Mr. Walter G. Solomon, head worker of the Alliance, with the following words:

"I feel in a measure that a large responsibility rests upon my shoulders, because I am speaking in a sense not for myself but as a representative and mouthpiece of the hundreds, nay the thousands of eager souls who have been, who are and who will be the Council Educational Alliance. Human thinking is, of course, largely a matter of symbols; concrete realities have more force than abstractions. The presentation of this fine picture to the Alliance and its acceptance by me in the name of the Alliance are, it seems to me, not so much the exchange of a new consecration and an effort to preserve for all times an intangible spirit, an ideal of community service which Rabbi Gries more than anybody else has typified. It is in effect a restatement of the deeper aims and purposes of the Council Educational Alliance. For in a way the Alliance is typical of much that Rabbi Gries stands for. It represents primarily the effort to interpret Jewish tradition and culture in terms of twentieth century American culture and ideals. If the Alliance can in time be shot through, permeated with the real and unselfish devotion to community welfare that has distinguished Rabbi Gries, it too, may reach a high plane of usefulness and worth.

"That it will be a joy to us to have this reflection of Rabbi Gries, the man, always with us, needs hardly be said. To know that though he has relinquished his responsibility as presiding genius, we shall live always in his watchful eye will stimulate us all to efforts that shall deserve his approval. As a means of keeping our 'president' constantly with us and as a symbol of reconsecration to the social ideals that have distinguished his labors, in the name of the Council Educational Alliance I accept this picture."

With the unveiling of the picture the guests stood and sang the following song, especially arranged for the occasion by Mr. D. H. Kornhauser:

(Tune, "America.")

Honor to Rabbi Gries,  
Who merged societies  
And made us one.  
'Twas he who saw our mission,  
Gave us supervision,  
Helped us make our decision,  
And all went well.

We wish to thank you now  
For aid which taught us how  
Our work to do.  
If we make lives more bright,  
Help fight for what is right,  
Lead others from dark to light,  
'Tis 'cause of you.

In one accord we ask,  
God's blessing on our task,  
And him we love.  
May he with sons and wife  
Enjoy long, happy life,  
Protected from all strife  
By God above.

An address by Mr. E. M. Baker, who represented the Federation of Jewish Charities, was followed by Mrs. Julius Fryer, president of the council, who related in the following rhyme the history of Rabbi Gries' association with the council and announced the establishment by the Cleveland Coun-

cil of Jewish Women of a "Moses J. Gries Educational Fund."

Tribute to Moses J. Gries.  
Mine was the happy privilege to serve with Rabbi Gries

When the council's ways were pleasantness, and all its paths were peace.

It had then existed for a score of years and one,

It stood for social uplift, and noble deeds well done.

The council and alliance were working hand in hand

To serve a great humanity, an earnest loyal band.

I went back to the annals of our society and there found many records that seemed curious to me.

It started in November of 1894; it federated all the clubs, there were then three or more.

I read with eager interest, the pages I did scan,

And learned to my amazement our first leader was a man,

Possessed of breadth of vision of understanding rare,

The troubles of his fellow-men have ever been his care.

A love illumined sympathy that's bal- lasted with brain,

A heart that is receptive to joy as well as pain.

There's nothing that is human that's alien to the man.

He acts his thought and then thinks aught.

He does the best he can.

To him all men are brothers, and his social point of view

Long since suggested methods that are now considered new,

Possessing faith in mankind, he gives to everyone,

A better chance to help himself and seek relief from none.

I've gleaned all this from records that were written at the time,

And if I've added to them it's just to help my rhyme.

It's recorded in the minutes of November, '94,

That a motion was presented, Mr. Gries then had the floor,

That all unmarried ladies of the town should join our throng.

Now I have my suspicions, but then I may be wrong,

That 'way back in the '90s he thought Fanny Hays

Would make a naïve vice president, she had such charming ways.

We note in '97 that the council gave a fair,

The members showed a zealousness that nowadays is rare.

Belle Wiener was the chairman, she worked with might and main,

And the lasting good her services brought proves it was not in vain.

A home was given to us in the year of '99,

And 'twas then that the alliance and the council did combine.

In March of 1900 we opened wide the door,

To greet the national council which we joined four years before.

We later started Martha House, and purposed thus to give

Poor working girls a touch of home and a wholesome way to live.

In the heart of every member who was active at the time,

The name of the departed Flora Schwab must be enshrined.

Her spirit is with us this day as we record our past,

And the influence of the work she did for us will ever last.

Belle Wiener, Linda Joseph, and then we have T. R.—

Oh, no, it isn't Teddy, it's Theresa Rosewater.

A list that has no equal, they achieved a deathless fame,

And I hope I may prove worthy to this list, to add my name,

I could go on ad infinitum to tell what they have done,

The noble ones who led us and the battles they have won.

But we have not come here today to talk about each other,

MJG pp  
AN MJG  
Educational  
Fund established



We've come to pay high tribute to him  
we call big brother.

The council honors him this day, the  
man who served us long.

And a prayer is breathed to God above,  
to keep him well and strong.

In grateful recognition of the work  
that he has done,

The council has created a Moses J.  
Gries Fund,

To give an opportunity for better edu-  
cation,

To boys and girls of C. E. A. who are  
seeking a vocation.

We hope 'twill grow from year to year,  
its benefits increase,

And be a lasting tribute to Rabbi M. J.  
Gries.

Although I've written my thoughts in  
rhyme, they're as earnest and sin-  
cere,

As the tribute Edna Goldsmith wrote  
and which you now will hear.

Miss Edna Goldsmith's Tribute for the  
Council.

Mosés J. Gries.

**M**AN of righteousness, consecrated to  
Judaism and humanity; living the  
truth that he teaches; he is one of the  
forces of this generation translating  
ideals into realities and his worth and  
influence are felt throughout the na-  
tion.

**J**USTICE and truth are the deep, un-  
derlying principles of his life, ex-  
pressed day by day in noble aspira-  
tions and worthy deeds. To know him  
is to have higher ideals of thought and  
action, a stronger grasp on the things  
that make for right, and his wise coun-  
sel and far-seeing ability for twenty-  
three years have been the blessed priv-  
ilege of the Cleveland Council of Jew-  
ish women.

**G**UIDING the destinies of the council as  
organizer, president and leader, he  
has thrown the weight of his mighty  
soul into its cause. His inspiring ex-  
ample, splendid service and unwaver-  
ing loyalty have made him the most  
valued friend of the Cleveland Council  
of Jewish Women and won its lasting  
gratitude, affection and esteem.

The following tribute from the Al-  
liance was written by Mr. Alfred A.  
Benesch:

To Moses J. Gries, upon his retire-  
ment from the presidency of the Coun-  
cil Educational Alliance, in grateful  
recognition of constructive service.

His was the clear intellect, his the  
firm hand and his the warm heart that  
have guided the destinies of our social  
center and made of it a potent, living  
influence for good. He has interpret-  
ed the neighborhood, and both have  
caught his compelling spirit.

Steadfastly adhering to the high  
ideals of his traditional faith, he has  
stressed moral and physical and recre-  
ational development along with relig-  
ious. He has brought parents and  
children to a more intimate under-  
standing one with the other. With  
indomitable will and ready self-sac-  
rifice, with high intelligence and pub-  
lic spirit, he has shaped our course  
and translated into concreteness the  
vital principles of the Jewish center.

Courageous, unfaltering, tireless and  
forward-looking, his creed has been  
"to do justice, love mercy, and walk  
humbly with his God."

Rabbi Gries, in answer to this over-  
whelming demonstration, paid earnest  
tribute to woman's enthusiasm and  
power, and made grateful recog-  
nition of the splendid leadership  
and the loyal co-operation of the  
women of the Council. Referring  
to the Council and the Alliance  
and their union through the bond  
—education—he emphasized the suc-  
cessful co-operation between men and  
women, the happy marriage without  
one cloud in almost twenty years—the

quality in government with perfect  
unity in spirit.

The Alliance had been an interpre-  
ter of the neighborhood, of the parent  
to the child, teaching respect for the  
old, of the child to the parent, teach-  
ing understanding of the new—of the  
foreigner and the newcomer to the  
native-born and those longer in the  
land. Americanization was pointed  
out a duty, clearly seen two decades  
ago. Rabbi Gries urged the choice of  
a noble rather than a vicious Ameri-  
canization to fight against the evil and  
vicious tendencies, the degrading and  
corrupting influences of the neighbor-  
hood and city and to fight for a re-  
adjustment to the new life in the new  
world. He advocated the mastery of  
the English tongue as an instrument  
for self-advancement and appreciation  
of the ideals, institutions and spirit of  
America.

The noble Americanization of the  
immigrant is ever recognized as a  
patriotic duty, as an obligation of the  
nation. Visioning the future, Rabbi  
Gries appealed for a more aggressive  
leadership, for a full participation in  
Cleveland's social reorganization, and  
stressed strongly the importance of  
the educational ideal and the true val-  
uation of the spiritual needs of men,  
women and children. No sort of re-  
lief and no alleviation of sickness and  
suffering surpasses in worth that con-  
structive work which gives direction,  
encouragement and inspiration to hu-  
man lives. He praised the Council  
and Alliance as offering the common  
meeting-ground for all Jews of all  
groups and all neighborhoods, main-  
taining the bond of union for the unity  
of the community, which should never  
be broken.

With enthusiasm and pride Rabbi  
Gries rejoiced in the social spirit, so-  
cial enthusiasm, social intelligence  
and social organization of Cleveland  
during the past 20 years. Earnestly  
and most impressively he declared  
that the noblest use of life's endear-  
ments, be they richer, intellect or  
soul, was in human service, and that  
life's highest compensation would be  
found in the consciousness that one's  
life was of value to one's fellowmen.

A testimonial book, expressing the  
appreciation of the Council Educa-  
tional Alliance was presented by Mrs.  
Fryer to Rabbi Gries, and an old fash-  
ioned bouquet of orchids, lilacs and  
rose buds to Mrs. Gries. The presen-  
tation was made with the following  
appropriate and original lines:

"'Tis stated by a student of history  
that he finds  
Great thoughts and great achieve-

## THE JE

ments are born of married  
pinds;

Whene'r you see a great man you'll  
also find, they say,  
A great woman just beside him, or not  
very far away;  
And so will give the book to him, the  
flowers to his wife,  
To symbolize the charm she adds to  
everybody's life."

The afternoon closed with the read-  
ing of the following lines by Mrs.  
Fryer:

"Good friends, the word is spoken,  
And in the closing line,  
Let us pledge eternal loyalty  
For the sake of Auld Lang Syne."

This affair was one whose like has  
never been witnessed in our midst,  
and the impressive tributes, the hap-  
py occasion, not untinged with sad-  
ness, will ever linger in the memory  
of those present.

# Temple Alumni Honor Rabbi M. J. Gries.

Last Thursday evening hundreds of the members of The Temple, the occasion being a rally and reception held in honor of Rabbi Moses J. Gries. The following program was presented:

Waltz—"Brahms" .....  
.....Miss Bertha Goldberger  
Welcome to Class of 1917.....

.....Mr. Jay Iglauer  
Our First President.

Address.....Rabbi Jacob Krohngold  
Our Alumnus Rabbi.

"Thank God for a Garden"—Del Riego.  
Page Aria from "Les Huguenots"—

Meyerbeer...Miss Ruth B. Lehman  
"Blame It on to Her".....

.....Mr. Jos. S. Newman  
Another Ex-president.

"NINETY-THREE TO SEVENTEEN."  
Written by Miss Selma Jacobs.

Stated by Miss Aldaret Sherman.  
The Players:

Teacher.....L. M. Rich  
Perfect Attendance..Chas. K. Schwarz

Scholarship.....Stella H. Jacobs  
Volunteer Choir.....{ Pearl Jacobs

{ Bertha Marx  
Dramatic Club.....Selma F. Jacobs

Alumni Dances....{ Helen Mendelson  
{ Irma Gross

Orchestra.....Lloyd Feder  
Miss Hattie Shapero, Accompanist.

Scene—At The Temple Sabbath  
School.

Spotlight furnished through the  
courtesy of Mr. Herman S. Mandel-

baum, one of our Alumnus.  
Testimonial.....W. R. Weidenthal

Our President.  
"To My Boys and Girls".....

.....Rabbi M. J. Gries  
Our Honorary President.

Reception in the Assembly Room.  
DEDICATED TO RABBI GRIES

In Appreciation of Twenty-five Years  
of Devoted Service.

(To the Tune of "When Johnny  
Comes Marching Home Again.")

From Moses unto Moses, so the an-  
cient saying ran,

From Moses unto Moses you would  
never find a man,

In any land or century,  
Who ever could the equal be

Of Moses, and the saying still holds  
true.

We sing with pride of him we love,  
who bears this honored name;

Right glad are we that under his fine  
influence we came.

He's taught us to hold very dear  
The heritage bequeathed us here,

Of Israel's mission, ageless and  
revered.

So splendidly has he obeyed that Jew-  
ish message clear,

"Yea, love the Lord with all thy heart,  
and hold thy neighbor dear."

These words which He commanded  
thee,

Oh, thou has taught them faithfully  
Unto thy children, aye, unceasingly.

From Moses unto Moses, so the an-  
cient saying ran,

From Moses unto Moses, you would  
never find a man,

In any land or century,  
Who ever could the equal be

Of Moses, and the saying still holds  
true.

—By Stella H. Jacobs.

The testimonial presented to Rabbi  
Gries was a book in which was in-

scribed the autographs of over hun-  
dreds of the alumni. Miss Effie Op-

penheimer wrote the testimonial of  
the officers. This gift was greatly ap-

preciated by Rabbi Gries.

Refreshments were served. Char-  
acter sketches representing different

incidents connected with the alumni  
were among the unique features of

the affair.

This occasion will always be remem-  
bered with pleasure by all who at-

tended.



Two men sat behind me at the Temple on the occasion of the farewell testi-  
monial to Rabbi Gries. I could not help  
but overhear their conversation and  
from what they said I gathered they  
were not members of the Temple.

While the great audience was still  
gathering and being seated for the open-  
ing of the program one of them was  
heard to say: "No sir, I'll never believe  
any such thing again."

"What won't you believe?" his friend  
asked.

"That the reformers have goyishe  
singers in their choir. It's a slander."

"What do you mean?"

"Just this. Look at this program.  
Here are the names of two women choir  
singers, one of them is Rachel and the  
other Sarah."

"Guess you're right," remarked his  
companion.

Let me state for the information of  
the strangers that neither Rachel Frease-

Green, nor Sarah Re Qua Vick is Jewish.

But, come to think of it, how many  
Rachels and Sarahs will you find in the  
confirmation classes today in all the  
temples?

The headline artist of the Chicago  
Israelite remarks in the blackest of  
type:

## CONFIRMATION SERVICE FOR JEWISH GIRLS 100 YEARS OLD

However, let me explain:

The writer does not mean to imply  
that the girls are 100 years old. He  
merely wishes to convey the idea that  
the confirmation service is 100 years old,  
that it was originally introduced in Ber-  
lin in 1817.

It only requires a careful reading and  
analysis to clear things up, as it were.

SHMOOL SHMOOS.

## Sang at Reception.



MISS RUTH LEHMAN.

Miss Ruth V. Lehman, who sang at  
the alumni reception and rally at The  
Temple in honor of Rabbi Gries on  
Thursday.

1172 Alumni  
The Temple Hall  
2014 and 2015  
occasions  
1972-1973

Headline  
CONFIRMATION  
SERVICE for  
Jewish Girls  
100 years old



# Temple Holds Confirmation Services.

Rabbi Gries' Last Class.



THE TEMPLE.

Before a congregation that filled the Temple completely, Rabbi Gries conducted his last confirmation service last Sunday.

Eighty-one boys and girls were confirmed.

The program was as follows:

Organ Prelude.....Organist  
Anthem—Holy, Holy, Holy.....Choir  
Organ—Solemn March.....Organist  
Welcome.....The Rabbi  
Blessed Be Ye Who Come.....Choir  
Opening Prayer.....  
Lucille Klein, Florence Mendelsohn  
Lord, Into Thy Sacred Dwelling....  
.....Children  
The Offering of Flowers...Ruth Eaffy  
The Reading of the Law.  
The Scrolls of the Law.....  
.....Dorothy Landesman  
The Spirit of the Law.....  
.....Lawrence Newman  
The Two Tables of the Law.....  
.....Hortense Straus  
The Moral Law.....Edith Weber  
Exaltation of the Scrolls.....  
.....Morton Buchman  
Blessing and Commandments.....  
.....James Gerson  
Commandments.....Sol Ghinsberg  
Commandments and Blessing.....  
.....Irving Schwarz  
Return of the Scrolls.....  
.....Jerome Kurlander  
Lord, What Offering Shall We Bring  
.....Children  
The Meaning of the Commandments.  
I Am the Eternal, Thy God.....  
.....Berthold Weil  
Thou Shalt Have No Other Gods...  
.....Cecil Bauer  
Take Not the Name of God in Vain  
.....Edwin Edelstein  
Remember the Sabbath.....  
.....Eva Beckman  
Honor Thy Father and Thy Mother  
.....Herman Friedman  
Thou Shalt Not Kill.....Svbil Glick

Abel, Rose Beckman, Myrtle Bialosky, Alan Blau.

The Holy Seasons—Leonard Blum, Jose Blumenthal.

The Religion of Israel—Gustus Bowman, Sidney Brust, Morris Chaikind, Robert Cohn.

The Bible—Helen Crawford, Lucile Dauby, Leonard Dubin.

Duties of Man—Raymond Emrich, Claire Feldman, Eleanor Frankel, Lillian Friedman, Elsie Gluck.

Response—Incline Our Hearts to Keep Thy Law.....Choir

The Spirit of Our Sages.

Thoughts Concerning God—Jay Goldstein, Evelyn Goodman, Florence Goldberg, Edith Gross, Florence Greenbaum, Pauline Grossman, Beatrice Hoffman.

The Religion of Man—Sylvia Jaffe, Myron Jaskalek, Tillie Katowitz, Pearl Kohl, Olga Kohn, Frieda Komito, Samuel Komito.

The Servant of God—Sadie Kuret, Dorothy Levine, Irene Levy, Mabel Libman, Gilbert Morris, Julia Newman.

Righteousness and Justice—Louis Newman, Goldie Ravitz, Hilma Reed, Martin Rich, Silma Rosenberg, Sidney Schwartz.

Messianic Ideals—Maurice Seaman, Harold Scher, Leroy Shields, Belle Simon, Elsie Simon, Edna Sitzman.

Proverbs of Wisdom—Ethel Strauss, Beatrice Toffler, Phoeneda Waldman, Esther Weisberger, Alfred Weiss, Irma Wolf.

Response—Incline Our Hearts to Keep Thy Law.....Choir

Confirmation.

Anthem—Harken Unto Me.....Choir

Sermon—Be Thou a Blessing.....

.....Rabbi Moses J. Gries

Solo—Hear Ye, Israel.....

.....Rachel Frease-Green

147

(1917)

M20  
81 children  
speak of  
issues learned  
from M20



## Rabbi Gries' Last Month In The Ministry

To retire in the prime of life, in the glory of the sunny side of middle age, as Rabbi Moses J. Gries is about to do, is a rare privilege vouchsafed to but few of us. To leave one's work practically finished before old age has made the inevitable inroads, before the world can say: "He was all right in his day, but he has changed, hasn't he?" is so uncommon an occurrence that most of us are able to point to only a few such rare examples in our own experience.

This is true of men who have earned fame in pulpits, of men who occupy chairs in universities and even of men and women on the stage.

Playgoers of a generation ago all remember Mary Anderson, who left the stage in the height of her wonderful career. We all recall her as young, beautiful, charming and a great tragedienne. We remember her as "Our Mary."

Then take the other extreme—Sara Bernhardt, a genius, one of the most celebrated actresses the world has ever known. No one has ever dared to dispute her supremacy, but she waited too long.

"Oh, well," people say, "she was great in her time, but she is merely a magnificent ruin of her former self."

And that is how Sara Bernhardt will live in the memory of future generations.

Our readers will pardon us for making such a comparison, for to compare the pulpit with the stage is rather unorthodox, but no better simile suggests itself at this time.

Rabbi Moses J. Gries, of the Temple, is in the last month of his ministry. He is young, virile, masterful, in the full possession of his physical—and, of course, it goes without saying—all his other faculties, and yet the time draws nigh when he will speak his last word as rabbi and take his place in the laity, among the rank and file.

However, the Temple will remain as dear to him as on the day he came to Cleveland, a quarter of a century ago, and during all those years of his wonderful activities in the synagogue to which he gave the name of the Open Temple.

Rabbi Gries came to Cleveland at the psychological moment just at the time Cleveland was ripe for him. He succeeded beyond his fondest hopes and in a short time became a factor in Reform Judaism of the country,

occupying only three years ago the post of president, the highest honor that can be bestowed by the Central Conference of American Rabbis.

While this is not even a shadow, an outline of an attempt to review Rabbi Gries' Temple work during the twenty-five years of his rabbinate, it might be mentioned in passing that from a handful of members in little Old Huron Temple the congregation has advanced with such rapid strides that today it has passed the 700 mark.

And the Sabbath school has today butted up against a stone wall. In other words, there are no more pupils because there is no room for more.

Far from retiring from Temple activities, Rabbi Gries will give of his experience, his genius, and time to the institution he loves so well, for at the annual meeting last Sunday he was made a trustee of the Temple and he knows just what the Temple requires to add to its further usefulness.

Rabbi Gries came to Cleveland from a small city, Chattanooga, Tenn., after his first and brief rabbinate, following his graduation from the Hebrew Union College. Now history is repeating itself, for Rabbi Abba Hillel Silver, his successor, who received the unanimous endorsement of the congregation last Sunday, is also coming to Cleveland from a small city, Wheeling, W. Va., after his first and a short rabbinate, following his graduation from the Hebrew Union College. He has more than "made good" in Wheeling and those who know him, his intense love for his chosen avocation, his enthusiasm for the faith of Israel, prophesy that he will "make good" in the much wider field in Cleveland.



[917]

Last Month  
at Temple



(1917)

# Rabbi Gries Delivers His Farewell Sermon.

His Subject Was "My Religion---God and Man."

Approximately one thousand people gathered Sunday morning at The Temple to hear the farewell sermon of Rabbi Gries. His subject was "My Religion—God and Man."

Rabbi Gries said:

Never in all the long history of man has religion seemed so futile and so perilous—has religion seemed to have failed so completely. The war of the civilized nations has rent the veil. The war of the civilized nations has brought before our eyes the naked revelation of the sliding world, of the tempestuous influence of religion upon the lives of individuals and upon the lives of nations. To all sincere and earnest believers in the great historic religions of justice and of love the shock has been beyond measure. I cannot believe the fallacious and specious reasoning which would harmonize violence and war, with all their horrors, with the ideals and the teachings of the religions of love and justice. It is too fearful a price to pay—the death of the earth's greatest and best; the death of the valiant hearts and of the heroic spirits of mankind.

I refuse to believe that spiritual rebirth, as some would tell us, is father of the ways of blood-lust and war, a path to the death of millions, and is nurtured by angry passions and hate. It is true, I think, as has been said many a time, that the war has brought to us the collapse of religion—the failure of the parent of all our ideals. It is not the failure alone of religion, it is the failure also of all our philosophies and of all our science and of all our education: for all of them, religion and philosophy, science and education, have failed utterly to prevent the war, and they have been as futile and powerless to stop the war.

Never through all my ministry, with all its varied experience, have I ever been unconscious of the difficulties of those who choose to believe; never have I been unconscious of the difficulties of faith in the presence of the crudeness of superstition, the vagueness of mysticism and the ever present challenge of agnostic doubt and of atheistic denial. It has been a question of my faith and principle in Judaism, if it shall live, must it be the questioning intellect. And, therefore, I have been one of those who have believed, with fullest heart, that our Judaism must adapt and apply and reinterpret and harmonize the ceremonies of the Oriental and the symbols of the Oriental, the laws and the code of the medieval, and the principles and ideals of the laws of the ancient life, to our modern life. At the same time, I have had but scant patience, I confess, with unreasonable,

and I think unreasoning, rationalism with a pretense to intellectuality, here in our country and time. I say a pretense to intellectuality on the part of those who do not in the least understand the oldest or newest faith—a pretense to intellectuality on the part of those who secretly within themselves are free of the superstitions, ancient and modern—the pretense to intellectuality on the part of those who, even in this twentieth century, are still under the spell of Oriental magic and miracle—as repugnant to my mind and spirit as our Occidental quackery in religion.

My religion has posited its faith upon the fundamental words of Genesis with which our Bible begins: "In

the beginning God." I believe in the idea of unity, as the great poet has expressed it: "One God, one law, one element." "The sublime unity of God." And as also is written in the opening chapters of Genesis, I have believed in that noble and glorious interpretation of human life and history, man fashioned in the image of God. I believe man is born to a nobler life, and I have always felt it to be part of our Jewish obligation that the Jew shall be the interpreter and exemplar of this conception of man—man fashioned in the image of God. I know it is difficult to hold this faith. I know it is difficult to believe always that man is fashioned in the image of God. We behold men in the streets of every city, in the great centers of enlightenment and civilization. We see the poor wretches in the streets and in the alleys and in the gutters as well. We see also the moral lepers who make life on our fashionable boulevards offensive—the moral lepers, educated and cultured, arrayed in their broadcloth and not in rags—lives misspent and evil and corrupt, glorious powers wasted, endowments and opportunities cast aside. Man is in the mire and mud; man submerged by vice and by crime; man underneath and degradation unspeakable. Then we ask: Are these, too, human and have these in them the divine element? Are these degraded and depraved and dissipated creatures human and divine and are they human and divine beings? And I answer you that I believe no human beings are all bad, that even in the worst of them there is something of good. And our Judaism has always refused to believe in the doctrine of the fallen human race.

...we gloriously have affirmed an ever-rising mankind. We have no belief, in the least, in that doctrine familiar to those of other religions, the doctrine of lost races, of mankind doomed and damned to eternity or to earthly torment. It is not a part of my religion! I do not believe it! I believe in the perfectibility of the human race—in the perfectibility of all human creatures, even the lowest kind, the most depraved and degraded of our kind. I believe in the glory of human life, in the innate nobility of human life, in its divine purposes. I believe every hu-

(Continued on page 4.)



RABBI M. J. GRIES.

M J G  
Farewell Sermon  
My Religion -  
God + MAN



man being bears within him the innate God likeness which in life striving shall be developed into godliness.

What should be the faith of the 20th century man and woman? What should be the faith of the modern, intelligent Jew—the modern, intelligent Jew and 20th century man and woman, free as men never have been free in all the history of the race? Free from every physical yoke, free intellectually from every shackle of fear and superstition, free from all blinding law and authority, and spiritually free to aspire to such ideas and glory as the soul may have power to aspire to? The men and women of this 20th century are engrossed by their materialism—are submerged by their sensationalism. There is enough materialism with sensationalism—too much altogether. But is there no idealism in the world, no idealism in America? Is there no idealism among Jews? I believe the fundamentals—the springs of conduct—are neither material nor sensational, even though we are given to the following of pleasure. The springs of conduct are not material self-interest. The springs of conduct are not self-interest in spite of all our calculating selfishness. I believe that life is under the appointment of God. I believe that life cannot be interpreted, as some would interpret it, as a battle and fight and race; a battle in which the fight is to the strong; a race in which success and triumph are to the swift. I do not believe that man is a fighting animal and nothing more. I do not believe that the strong will triumph and the fist physically will survive. I am not of those who believe that the human wrecks, the derelicts on the human sea of life, will endanger the progress of the race and therefore cannot hurry to the conclusion. Let the sick perish and be destroyed; let the weak be put out of existence; let us crush the poor, the feeble and the oppressed. Even those who say they believe that life is to the strong and, victory to the swift, and that all is only a battle and fight, are unwilling to live out their own cruel, brutal and pitiful philosophy.

I declare my attitude toward life—my attitude toward life springing from this whole conception of God, of life, and of man; that we of the twentieth century and we Jews of free America ask for ourselves a faith for manhood that will give us confidence to struggle on in the fight of the world; for manhood that will give them faith and power to endure and sacrifice in the face of life's adversities, and for youth and vigor that will sustain them. I believe in the deep sense of brotherhood; that it is not a mere charity; that it is not the mere temporary feeling of mercy within us; that says "open thy hand" to thy brother and to the needy in the land. I believe in the need of justice to recreate the maladroitness of our human society; that teaches us mercy to all who are stricken; that gives tenderness and pity to all who are suffering, and commands every human being to right the wrongs that still exist after these thousands of years of civilization. Is man only a fighting

beast? Is that what we would believe? You have a magnificent illustration of it before your very eyes in the world menace of fighting and of slaughter; of man as a fighting beast, fighting scientifically, with cool precision, with the newest discoveries at his command, and also with philosophical justification, and I regret to add, new inspiration and consecration of religion. Is man only a sensuous animal? Is that all there is in life?—to feed in the best pastures, to drink the purest running waters, to bask and to play in the brilliant and beautiful sunshine? Is man only a creature of impulses and desires with the lusts of the brute? It is a very low interpretation of human life that you must be only classed with the animal—that the king of creation, the highest of the animal kingdom, the most powerful and skillful and wisest, must be classed with the beasts of the field and the forest. Or is man only a wonderful and marvelous machine, a wonderful material mechanism, with qualities only that make him a polished automaton in this twentieth century? No, I believe none of these. I believe man is a being with will. I believe that man is a being with free will, whose body and whose mind are but the tools and instruments for his labors in the world. I believe you and I are living personalities, and with a soul within us, whatever it be, and that you and I are masters of the mind and of the body in which we dwell. I believe we are beings, not creatures of whimsical chance or human fate, but that we are free-will beings, morally responsible beings to the great divine Father of all. My religion roots itself in faith in God, in the interpretation of life with and under God. And through all these years I have not preached to you justice and love and brotherhood as mere words and phrases. I believe in justice. I believe in justice as the very fundamental rock upon which all civilization must build—justice in all the relations of life—justice of man to man—justice of nation to nation. In the spirit of our Jewish teachers, I believe in righteousness—righteousness as the way for individual salvation—righteousness exalting the nations. I believe with our teachers that righteousness is a sanction of the kingdoms of the world to come. And I reject absolutely the doctrine of the exclusive salvation either for Jew or Christian or any man, whatever be his faith.

Lincoln, the great president, unbeliever, agnostic, whatever he may have been, once declared he was willing to join that church, and only that church, over whose portals would be written "Fatherhood of God and Brotherhood of Man." And here I take my stand. I believe in the doctrine of human brotherhood—not as a lip service, not

a phrase—to sound beautifully through the world—but I believe in human brotherhood uniting men with men and nations with nations around the whole globe. And if there be one thing magnificent and outstanding in our own human life, it is that our America has stood as the teacher that nations might live side by side peacefully with one another.

Here, from the day this Temple was dedicated, I have preached the spirit of fellowship between Jew and Christian, between believer and unbeliever, because I have had faith in human brotherhood. I take it, that fundamental to all this thought, and allied with it inevitably, is the doctrine of human freedom, in which I sincerely believe. Freedom is the most precious possession of the race. Freedom not for you and for me, but freedom for all of human kind. Physical freedom that banishes forever the degradation of the slave and serf and subject under the taskmaster. Intellectual freedom that gives to you and every other man freedom to think, and that breaks the chains and fetters of ignorance and superstition—a spiritual freedom that recognizes you and other human beings as modern, free-willing spirits who have passed off forever the yoke of licentiousness. For I think that a life of passion and lust and low ideals results in man's enslavement. Nations must be free. Not for strife or mastery; not for war and subjugation, but nations and peoples must be free to utilize the blessings and resources of the earth upon which we live, and to develop the nobler gifts and higher purposes of our human life. There can be no true freedom until all nations are free. There can be no true freedom until within all nations all men are free. Was it said with truth that our America lay here in this western ocean an undiscovered continent providentially preserved to our human life? Perchance it was our America was providentially preserved free from all the entanglements of the ancient world—providentially preserved for human liberty—in these last days of earth to proclaim liberty to the world and all the inhabitants thereof.

My religion is that religion that believes that God is, and that within human lives lives the divine; that life is under the appointment of God; that life is exalted by some divine purpose, and that every man is the servant of God and that every man and every woman is under the divine appointment to strive to do God's work in this world. You may not believe it, but I believe, that if men were sincere God-believers, that if men and women and nations would put their religion which they profess into actual practice, that we would transform the world in which we live within one single generation; that we would readjust and reorganize our human society; that still, after the passing thousands of years bears with it the inheritance of evils and abuses that have come down through the ages.



# MOST REMARKABLE SERIES OF TESTIMONIALS TO RABBI GRIES OF TEMPLE TIFERETH ISRAEL

## His Retirement From The Pulpit Following Quarter Century Of Activities

### A PLATINUM WATCH AND \$10,000 GIFT

Dr. William Rosenau, Dr. David Philipson, Rabbi A. H. Silver, Rabbi  
Gries' Successor, Participants—The Congregation, Alumni,  
Temple Women's Association, Sabbath School



Rabbi Moses J. Gries has spoken his last word, has given his last benediction, as rabbi, after twenty-five years as spiritual leader of Tifereth Israel. He will now take his place among the laity

in a Temple pew as a member and trustee of the congregation. A number of testimonial events had been planned in his honor, all of which were successfully carried out. The first was a reception and rally by the Temple Alumni Association, on Thursday evening, May 31, before a great audience. The second was a tribute to the retiring rabbi by the children of the Temple last Sunday afternoon, every seat in the Temple being occupied and the last, before another wonderful audience, on Sunday night, the farewell testimonial by the members of the congregation, attended by visiting rabbis from out of the city.

The alumni affair was an inspiring occasion and included not only speaking but entertainment, an important event on the program being the American debut of Miss Ruth B. Lehman, who had studied voice culture in Berlin, and returned to this country following America's declaration of war, as one of the party of Ambassador Gerard. Miss Lehman made a hit, eliciting considerable applause for her rendition of numbers by Del Riego and Meyerbeer.

Jay Iglauer, the first president, in his address, said that he began to realize how old he was getting when his daughter was enrolled in the Sabbath school class. Mr. Iglauer referred to what Rabbi Gries had accomplished in the Temple Sabbath school to the thousand or more children he had confirmed in the faith of Israel.

Rabbi Jacob B. Krohngold, of Lexington, Ky., one of Rabbi Gries' confirmants, dwelt upon the love and esteem he always had for Rabbi Gries, ever since he entered the Temple Sabbath school as a boy. Although the members of the Alumni Association had gathered to say farewell, he hoped that the boys and girls would have their rabbi and teacher with them for many, many more years. It is not given to many at so early a period of life to lay down the responsibilities of life. Continuing, he said that no one can or ever will know what Rabbi Gries meant to his, the speaker's life; he was his inspiration, his example. He always held out before him. It was the deep love he bore Rabbi Gries, his wonderful work, the good example constantly before his eyes that induced him to choose the ministry as his avocation. In closing, he said Rabbi Gries neither desires nor needs a eulogy. The story of his ministry is written in deeds, not in words.

The address of Joseph S. Newman, former president, was a delightful combination of the humorous and serious. He referred to the time he occupied the presidential chair of the Alumni Association and spoke of the difficulties he had encountered. In concluding, he said: "Rabbi Gries, I am glad that you are still to be one of us, to share in our joys and sorrows."

Mr. William R. Weidenthal, the president of the association, spoke of the war. "We have joined in the conflict," said he, "to protect the rights of humanity and with pride I state that many of our members have enlisted and are now wearing the uniform of the United States, preparing to protect, with their lives if necessary, the fair name of our country. Its life, yes its very existence, has been assailed, and we are honored that so many of our members stand ready to do and to die for the best country in the world."

The speaker suggested that the dues of enlisted members be refunded. In closing, the president said: "As we take up the battle of life, we look to you as our guide, for to you we owe everything, for you have molded our characters as children and always stood in the forefront to point the way to righteousness."

Then, on behalf of the Alumni, Mr. Weidenthal presented Rabbi Gries with a beautiful book, containing the autographs of his children, accompanied by some personal sentiment, also photographs of all of his confirmation classes from his first of 1894 up to the last.

When Rabbi Gries accepted the gift, he addressed the audience as "my boys and girls."

"You will always be boys and girls to me," he said. Nothing they might have given him, he added, could give him greater pleasure, for it will always remind him of his boys and girls with whom he had worked for twenty-five years. He spoke feelingly of the men and women in the audience whom he had known and loved since they were little tots. He watched them grow and develop until they became men and women and with the passing of the years he had always regretted that the personal intimacy with the children he enjoyed so much has been lost. He referred to the picnic days, when he romped, raced and played ball with the boys, but the time for change had come, when four years ago he discovered that he was no longer a boy and that his days of playing short-top with the Temple baseball team must come to a close.

He spoke touchingly of the 1131 boys and girls whom he had confirmed in the faith of Israel during the quarter century of his ministry, of the congregation, which during those twenty-five years had become a power of might and importance.

He mentioned the new rabbi, young and energetic, who will shortly be the teacher of his boys and girls.

Rabbi Gries spoke of the war crisis, of the time which tests the moral fiber of all. "If you want real happiness in this world, my boys and girls," he said, "you must know that your life had some value and my reward will be that I was instrumental in helping my boys and girls to some higher unfolding of life."

The rabbi maintained that always by example he tried to teach. In closing, he said that if they wished to reward him for his labors of the past they will always remain his boys and girls.

Miss Bertha Goldberger played a waltz number by Brahms and a playlet by Miss Selma Jacobs, "Ninety-three to Seventeen," staged by Miss Alderett Sherman, was produced with the following cast:

Teacher.....L. M. Rich  
Perfect Attendance.....Charles K. Schwartz  
Scholarship.....Stella H. Jacobs  
Volunteer Choir.....  
.....Pearl Jacobs, Gertha Marx  
Dramatic Club.....Selma F. Jacobs  
Alumni Dances.....  
.....Helen Mendelson, Irma Gross  
Orchestra.....Lloyd Feder  
Miss Hattie Shapero, accompanist

A song to the tune of "When Johnny Comes Marching Home Again" concluded the rally.

A reception in the assembly room followed.

On Sunday night the largest and most brilliant audience ever assembled in the Temple attended the farewell testimonial. The Temple was beautifully decorated with garlands of flowers. The pulpit platform was occupied by Rabbi Gries: Rabbi Abba Hillel Silver, rabbi-

Watch  
+  
\$10,000

(1917)

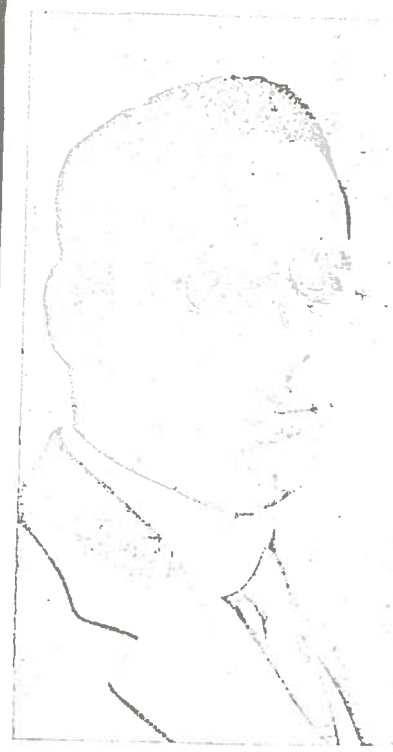
On last Sunday evening the Tifereth Israel Congregation of Cleveland, Ohio, bade official farewell to the great leader who for a quarter of a century stood at its helm and by his remarkable

**RABBI GRIES' RETIREMENT** work in the pulpit and the community made this congregation one of the great Jewish religious organizations of the country. By his force of character,

his single-hearted devotion, his purity of purpose and his fine gifts of administration, Rabbi Gries has won an enviable place among the religious leaders of this country. He built up a most efficient organization; the Religious School, the Young People's Society, the Women's Association, all of which are large in number and flourishing in their activities, attest to his tireless energy and whole-hearted service. Two of his most intimate friends in the Jewish ministry—Dr. Rosenau, the president of the Central Conference of American Rabbis, and Dr. Philipson, with whom Rabbi Gries' associations have been particularly close—as well as his successor, Rabbi A. H. Silver—joined with the representatives of the congregation and its subsidiary organizations in expressing their deep regret at his retirement from the ministry and in testifying to his splendid service in the cause of Judaism and humanity. No man in the Jewish ministry has been a finer influence for all that the ministry should represent than has Rabbi Gries, whose voluntary retirement from the pulpit in the very prime of his years is a distinct loss not only to Jewry in Cleveland but throughout the country. However, the comfort remains to us that he will continue to serve in the ranks. He has been already elected a member of the Board of Trustees of the congregation. There he will be a high influence. His voice will be heard and heeded in the counsels of the congregation. In a way he will be able to do as effective service as a layman as he did as rabbi, even if not as wide-reaching. His successor is particularly fortunate in having so experienced, so capable and so sympathetic an adviser to whom he can turn for help and counsel. The prayer of all the friends of Rabbi Gries throughout the country, and they are numbered by the thousands, is that he may be kept in full health and strength by a generous Providence for many years to come. We hope to meet him time and again in the great gatherings

where the representatives of Judaism come together to deliberate upon and discuss important questions and issues. There his voice will carry weight, as it always has heretofore. In this we rejoice, however much we regret that he has relinquished the high office upon which he shed such distinction and which he truly dedicated to his God by his devoted service to his fellow men.

### Temple Alumni Rally



RABBI KROHNGOLD

The Temple Alumni Association is busy preparing for a rally and reception at the Temple, in honor of Rabbi Moses J. Gries, on Thursday evening, May 31. Rabbi Gries will talk to his "boys and girls" for the last time as rabbi. A short allegorical play will be produced. Rabbi Jacob Krohngold, of Lexington, Ky., a confirmant of the Temple, will be among the speakers. Miss Ruth Lehman, who has studied in Germany for several years, and returned to America with Former Ambassador Gerard's party, will sing. William R. Weidenthal, president of the Alumni, will address the meeting.

M. J. Gries  
Retiring  
Rabbi  
May 31, 1917



49185

Memorial service in honor of Rabbi Moses J. Gries will be held at The Temple Sunday morning, November 24, at 10:30. The program will be announced in our next week's bulletin.

Memorial for Rabbi Moses J. Gries. As a tribute and a memorial to Rabbi Gries, the members of The Temple and his friends have established a memorial fund. This fund will be used to erect a Gries memorial chapel within the new Temple, to be built in the near future by the congregation. A committee has been appointed, of which Rabbi A. H. Silver is chairman. All contributions may be sent to the chairman.

Services in memory of the late Rabbi Moses J. Gries of Cleveland, O., were held on Sunday, December 1, in Tifereth Israel Temple, Cleveland. The speakers, in addition to Rabbi Abba H. Silver, were Rabbi Leo M. Franklin, of Detroit, and Rabbi Nathan Krass, of New York City.

Sunday, Dec. 1, 10:30 a. m. Memorial service in honor of Rabbi Moses J. Gries. Speakers, Rabbi Leo M. Franklin, Detroit, Mich.; Rabbi Nathan Kraus, New York city.

Memorial services for Rabbi Moses J. Gries will take place in connection with the regular Sunday morning service, Dec. 1, at 10:30. Dr. Leo M. Franklin of Detroit, Mich., and Dr. Nathan Krass of New York city will be the speakers.

The Children to Honor Rabbi Gries. Brief memorial exercises will be conducted by the children of the religious school at 2 o'clock Sunday afternoon, Dec. 1. Parents and friends of the pupils are invited to be present at this service.

Memorial Service in Honor of Rabbi Gries will be held Sunday, Dec. 1, instead of November 24, as previously announced. Full details of the Service will be given in next week's Bulletin.

CONTRIBUTIONS FOR THE GRIES MEMORIAL CHAPEL should be sent to Rabbi Silver, who is Chairman of the Memorial Fund Committee. The money will be used to erect a Chapel within the new Temple which the Congregation will build in the near future. The Chapel will be used for the smaller religious meetings, wedding ceremonies, etc. The need of a Chapel has long been felt in the work of The Temple. It will be a most fitting tribute to the memory of Rabbi Gries.

CHILDREN TO HONOR RABBI GRIES' MEMORY On Sunday afternoon, December 1st, children of The Temple will hold brief Memorial Exercises, both Schools taking part. Plans for the service will be made known to the children next Sunday.

Memorial service in honor of Rabbi Moses J. Gries will be held at the Temple Sunday morning, Nov. 24, at 10:30. The program will be announced later. As a tribute and a memorial to Rabbi Gries, the members of the Temple and his friends have established a Memorial Fund. This fund will be used to erect a Gries Memorial Chapel within the new Temple to be built in the near future by the congregation. A committee has been appointed, of which Rabbi A. H. Silver is chairman. All contributions may be sent to the chairman.

Memorial services in honor of Rabbi Gries will be held Sunday, December 1, instead of November 24, as previously announced. Full details of the service will be announced next week.

Contributions for the Gries memorial chapel should be sent to Rabbi Silver, who is chairman of the memorial fund committee. The money will be used to erect a chapel within the new Temple which the congregation will build in the near future. The chapel will be used for the smaller religious meetings, wedding ceremonies, etc. The need of a chapel has long been felt in the work of The Temple. It will be a most fitting tribute to the memory of Rabbi Gries.

Children to Honor Rabbi Gries' Memory. On Sunday afternoon, December 1, will be held brief memorial exercises. Plans for the service will be made known to the children next Sunday.

M J Gries  
deaths  
and tributes



# "HE LAID DOWN HIS LIFE ON THE ALTAR OF HUMAN SERVICE"

## Tribute to Rabbi Moses J. Gries Is Voiced At Memorial Gathering at Temple

### LARGE THRONG HONORS DEPARTED LEADER

Eloquent Tributes by Rabbis Leo M. Franklin, Nathan Krass, Abba Hillel Silver and President Lowenstein of Temple—"As Rabbi Gries Was a Great Jew So Also Was He a Great American"

"My covenant was with him  
Of life and peace, and I gave them  
to him,  
And of fear, and he feared Me,  
And was afraid of My name.  
The law of truth was in his mouth,  
And unrighteousness was not  
found in his lips;  
He walked with Me in truth and  
uprightness,  
And did turn many away from ini-  
quity."

These words of the Prophet Malachi were quoted by Rabbi Leo M. Franklin of Detroit as descriptive of the service and character of the late Rabbi Moses J. Gries, in an address delivered at the Temple Sunday morning, Dec. 1, as part of the Memorial Service held in tribute to the departed leader and teacher.

The Temple was filled to overflowing and the large throng gathered to honor the memory of the late rabbi of the Temple, took part in the Memorial Service, and heard eloquent tributes to the departed paid by Rabbi Franklin, Rabbi Nathan Krass of New York, Rabbi Abba Hillel Silver of the Temple and President Benjamin Lowenstein of the Temple.

President Lowenstein read a resolution on the death of Rabbi Gries and letters received from Secretary of War Newton D. Baker and Mr. Frank A. Scott.

Quoting the words of Malachi, Rabbi Franklin declared that Rabbi Gries, too, was wrapped in the priestly mantle of high purpose.

"With him religion was the dominant influence in his life," he said. "It was the passion of his being."

Rabbi Franklin declared further that Rabbi Gries had no patience with the mere pretender who does nothing to make life better and insists on the observance of every jot and tittle of the ceremonial law and that the life of the departed teacher was a protest against forms and traditions that are out of harmony with the spirit of the twentieth century and western world.

Rabbi Franklin spoke of Rabbi Gries' efforts as president of the Central Conference of American Rabbis. In addition he referred to his achievement in the Temple itself, declaring that a time when to do so invited carping criticism, and even slander and ridicule, when it even brought

(Continued on Page Seven)

forth the charge of un-Jewishness, Rabbi Gries had the courage to start on a path hitherto untrod and to build the true institutional Temple.

Rabbi Franklin laid stress on the Americanism which characterized Rabbi Gries' service and declared that as Rabbi Moses J. Gries was a great Jew, so also was he a great American.

Rabbi Krass spoke of Rabbi Gries' ardent efforts in behalf of the Jewish cause. "In Cleveland Rabbi Moses J. Gries became the Jewish apostle to the Gentile world," said Rabbi Krass. "He was a great tower of strength in this community. He laid down his life on the altar of human service. He made righteousness a familiar word. Nay, more than that he made it a familiar fact in the civic life about him. He became in a true sense a real teacher. When the history of American Israel will be written, his name will find an honored place upon its pages."

[1918]

The loss we have sustained is an irreparable one. "Tzadik ovad, l'doro ovad," when a righteous man departs his whole generation suffers the loss." We, the present generation, are the common sufferers of this bereavement. The world does indeed seem poorer by his loss.

No one who came at all into close contact with him could fail henceforth to have that exuberant mentality and genial presence among the invisible audience—the "choir invisible," as George Eliot called it—in which our best selves pass their existence. It is even more difficult to consider his spiritual career as closed and attempt to sum up its chief characteristics, and if I assail this impossible task with faltering hand at the moment of the overwhelming shock, it is in response to a call which a friendship of six years imposes on me.

Rabbi Gries made his theology human because he was so human himself. His was a great and noble soul which embraced all humanity, to which nothing was alien in time and place. Adorned as he was with accomplishments, he was as simple as a child in his unswerving faith in the great Mystery of the Universe. His generous spirit embraced all mankind in affectionate regard.

Rabbi Gries was a man of action. He saw the needs of his people and forthwith he set out to supply them. By his indomitable will, his lofty purpose, his untiring diligence, he

overcame the most formidable difficulties to which others would have succumbed, and succeeded where others failed.

Rabbi Gries has created an "Open Temple," has stamped his personality, his genius upon the young lives of the children who attended his school. They have caught the fervor and fire of their teacher and master, the enthusiasm for the sacred work and the spirit of co-ordination and co-operation without which no effective work for the common good can be accomplished.

He has not lived in vain, he has not toiled for naught. His life's work will remain. His name and his memory will be a blessing for Israel. A loyal Jew, a patriotic citizen, he has by his achievements, written his name on the roster of those whom future generations will gratefully remember as the founders and fore-runners.

We weep with the many that mourn his departure and ask that consolation be granted to his wife and children. To them a dear husband and father, he was to hundreds a friend, to thousands a beacon. His memory will be a source of blessing. On his fresh grave we reverently lay our tribute of respect and admiration.

1726

Entered by  
m. b. b.

(1918)

3

### Acknowledgement of Donations

#### UNION OF AMERICAN HEBREW CONGREGATIONS.

Grateful acknowledgment is made by the Union as follows:

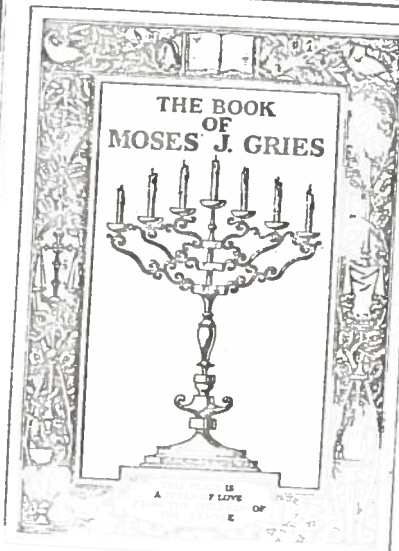
\$1,000 from Mrs. Moses J. Gries, Cleveland, Ohio, in memory of her beloved husband, the late

Rev. Dr. Moses J. Gries, who died October 30, 1918.

The annual meeting of The Temple Women's Association, which was held Tuesday afternoon, was opened with a short address of welcome by the president, Miss Edna Goldsmith. The report of the treasurer, Mrs. Leopold Einstein, was read and Mrs. Sol R. Bing read the memorial resolution for Rabbi M. J. Gries.

On motion of Mr. Cyrus L. Sulzberger, and duly seconded, it was unanimously decided that the family of Rabbi Moses Gries receive fitting resolutions on his death.

#### Designed to Mark Books of Late Rabbi Gries



Above is a reproduction of a book plate designed to mark the books of the late Rabbi Moses J. Gries. The book plate is the gift of the children of the Temple.

President Loeser spoke of the passing of Rabbi Gries, and stated that in his death the cause of Judaism in Cleveland and in America has suffered a severe loss. "Largely through his persistent efforts and his own high standing in the eyes of the Christian world, the status of Jews in Cleveland was raised to a relatively much higher plane; and future generations will re-echo our praise of him for this and other great accomplishments," said President Loeser. "Our sympathy goes out to his bereaved family, and to the peoples to whom he ministered so faithfully for over a quarter of a century."

7 H G  
de notes  
to M J G  
Jury



dreams."  
In Memory of the Late Rabbi Moses J. Gries.

Through the death of Rabbi Moses J. Gries, our Jewish community, our city and American Israel sustained a great, almost irreparable loss.

Having been instrumental in bringing Rabbi Gries to our city and to the pulpit of the Temple, it appears to me as a duty to devote a few thoughts to honoring his memory.

I knew Rabbi Gries as a student at the Hebrew Union College. With a class of eight colleagues, of whom he was the youngest, he received in 1889 the "Semicha"—the title of rabbi from the hands of the president of the college, the late Dr. Isaac M. Wise, having obtained previously the B.A. degree from the University of Cincinnati. His first pulpit was at the comparatively small Jewish Community of Chattanooga, Tenn., where he officiated for three years.

A committee, composed of the late Morris Joseph, Jacob Steinfield and myself, had been charged in 1892 to select a rabbi for our congregation here. My co-members of the committee left it entirely to me to make the selection, declaring themselves satisfied with whatever selection I would make. Rabbi Gries had written to me, expressing his desire to be a candidate for the position. From the number of names suggested to me I selected him. Presenting his name to a special meeting of the congregation, I read two letters endorsing my selection, one from Dr. Wise, and the other from Mr. George Ochs, publisher of the Chattanooga Times. I was authorized to issue in the name of the congregation a call to Rabbi Gries to present himself to the congregation. It was on Thanksgiving Day of 1892 when Rabbi Gries preached his first sermon before our congregation, whereupon he was unanimously and enthusiastically chosen as our rabbi. He entered immediately upon his duties, and I believe I can say, without meeting a dissenting voice, that he won the hearts and the esteem of the entire congregation within a very short time and held it up to the day when he retired from his office.

Rabbi Gries never pretended to be a rabbinical scholar. He did not select his themes from musty volumes of talmudic literature. "Life," "the problems of life," were the field of his diligent studies, which he presented to his congregation in a masterly style, with rare oratorical grace and force. Sociology in its various phases was the favorite source of his subjects in his sermons and lectures. A large percentage of his audience on Sundays consisted of non-Jews. I was once regaled by a prominent man of our community—a non-Jew—who expressed to me his great delight in having the chance to listen to Rabbi Gries on Sundays. "You ought to pass around the plate, though," said he, "as is being done in many of our churches, for I should like to evidence my appreciation."

In this way Rabbi Gries became a power in our civic life, recognized in

#### RABBI MOSES J. GRIES.

The sympathy of our congregation is extended to our sister congregation in Cleveland upon the passing away of Rabbi Moses J. Gries, who for a quarter of a century was its well-beloved and gifted spiritual leader. We in Detroit felt particularly close to Rabbi Gries. Many times we had the privilege of welcoming him to the pulpit of Temple Beth El, and his coming was always eagerly looked forward to. His personal friends here were very numerous. Moreover, he stood out as one with whose ideals our congregation was in close sympathy. He stood uncompromisingly for an interpretation of Judaism that was in harmonious accord with the thought and the spirit of the twentieth century and of the western world. It was he who more than a quarter of a century ago established the institutional temple in which the social as well as the religious life of the community was to center. He was intensely a Jew and he was intensely an American.

Perhaps no two congregations in America have worked more harmoniously along the same lines of endeavor than that over which Rabbi Gries presided and our own. We feel, therefore, that not only his own people have lost a well-beloved leader and guide, but that we, too, shall miss the inspiration of his personality and teachings.

The Rabbi of our congregation was accorded the sad privilege of delivering the memorial address in Cleveland on Sunday, Dec. 1st. On this occasion one of the largest assemblies ever gathered together in the city of Cleveland was present in the Temple, and richly deserved but high words of encomium were spoken for him who had been not only the gifted leader of his own people, but as well a power for good in the city in which he had lived so long.

our community not merely as a co-worker in all efforts for the betterment of our social conditions, but as a leader. When some years ago a mass meeting was held, in which some social problems which at the time were agitating the mind of our community were handled and discussed by ministers of all denominations, Rabbi Gries was facile princeps of all the speakers, obtaining a fine ovation from the mass of people present.

Rabbi Gries possessed what usually is missing in the men of the cloth—he had a practical turn of mind. He was a master of executive ability, and as such he appeared to me a great asset in the communal life of our city, which caused me to say that by his death we suffered a great, irreparable loss.

I would not dare to utter a word of consolation for the sorrow-stricken widow and her two dear sons. Their deceased husband and father has left to them an imperishable inheritance, more costly than all the treasures of the world, "a shem, too," "a grand, good name."

May they find in the sincere sympathy of thousands of their fellowmen solace and strength to bear their loss in fortitude.

DR. S. WOLFFSTEIN.  
Cleveland, O., November 3, 1918.

Key to  
1918 Thayer  
Live life  
was



(1918)

present for you, unconditional surrender.

*Dr. Moses J. Gries*

### A LEADER IN ISRAEL

Beloved by the congregation he ministered to for many years, by his colleagues and by all who came in contact with him, Rabbi Moses J. Gries, last week, passed out of this life at the age of fifty. His death has created the keenest sorrow in the hearts of all who knew him and were attached to him. He was a noble character, whose life was lived beautifully in the presence of man and of God. His was a life of action and of unusual achievement. His ministry of 25 years and more was one that reflected honor and credit upon the profession in which he was so distinguished a leader.

A quarter of a century ago he became the Rabbi of a congregation in Cleveland and through the force of his personality, his ability as preacher and organizer he gave to it a commanding place amongst the congregations in this land. It was he who instituted what is known as the old Temple. This is the Temple whose doors are open not only for worship on sacred occasions but every day for the carrying on of such activities that make for the deepening of the lives of its members. His was the religion that was liberal in its teaching and its outlook upon the world. It was a religion of service and of conduct.

His conception of the minister's vocation was a big one. Consequently he played a large part in the communal life of Israel and was a great factor in the civic life of Cleveland. A number of the philanthropies either were inspired by his preaching or were nurtured by his teaching and personal service. He served as President of the Conference of American Rabbis and was one of the founders and the first President of the Ohio Religious Education Association. It was with the deepest regret that his colleagues learned of his decision to retire from the ministry a little over a year ago. Though he did not identify himself with the work of the active ministry since his retirement, he still maintained a vital interest in his own Temple, which at the time of his death, he served in the capacity of trustee, and also in the congregations of Israel and Israel's larger life.

The influence that he wielded in whatever position he occupied was strikingly helpful and very extensive. Though dead, he still lives in the hearts of American Israel. The memory of the righteous leader is a blessing.

by unanimous agreement became the spokesman for the

WOODROW WILSON, President of the United States, has made for himself an imperishable name in history.

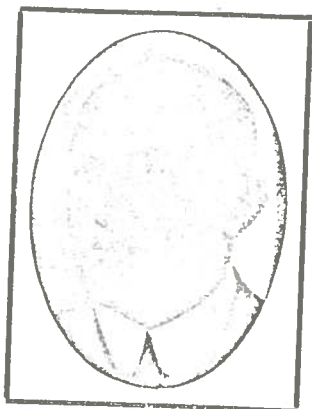
### MOSES GRIES.

In the death of Rabbi Gries, of Cleveland, the American Jewish Rabbinate lost one of its ablest leaders. While it is true Dr. Gries had retired from the pulpit, yet for a quarter of a century he enjoyed the reputation of being one of the ablest of the Reform Jewish Rabbis. A man of splendid presence, possessed of an unusual gift of eloquence and endowed with a rare mind, he proved to be the ideal pulpiteer. In the civic life of his city Dr. Gries was always to the forefront and his influence and work were valuable factors in promoting the common welfare.

MJG

Sum up  
his life  
and goals

## In Memoriam



Twenty years ago, when Jewish social service was in its early stages of development and there was little relationship between the religious life of the Jewish communities and their practical social service problems, Moses J. Gries became a pioneer in the field of social service in the synagogue. To him, religion found expression in human service and the congregation was the unit for communal inspiration; the Temple must stimulate and further social service and the actual service should give outlet for the vital social energies of real religion. As Rabbi of the Tifereth Israel congregation in Cleveland, he expressed this ideal in the promotion of numerous social movements, among them the creation of the community center known as the Council Educational Alliance; every Jewish social activity could count upon his earnest and devoted support, and as synagogues throughout the country opened their doors to social endeavor, he became a social service, as well as a religious leader.

Rabbi Gries was born in Newark, N. J., on January 25th, 1868. He was admitted to the Hebrew Union College at the age of eleven, and attended the University of Cincinnati while pursuing his theological studies. Following his graduation he was called to Chattanooga, Tenn., and after a period of two years as Rabbi of the Chattanooga congregation, he was called to Cleveland to assume the spiritual leadership of the Temple, where he succeeded Dr. Aaron Hahn as rabbi. The congregation at the time had a membership of 125. It had not then the imposing structure that now stands as a monument to the pastorate of Rabbi Gries. One year later the new Temple was built, and there for twenty-four years the Rabbi served his people. On September 28th, 1916, he announced his intention of retiring from the ministry after twenty-five years active service.

He was a pioneer of the open temple, which included such secular activities as the well-known Temple course. In all of his activities Rabbi Gries emphasized his keen appreciation of professional social service, working side by side with the social workers. He was the forerunner of a new type of Rabbi, and he brought to the social worker a new vision and a new understanding. It is in his social endeavors that Jewish social workers throughout the country knew him and loved him and, now that death has taken him from them, cherish his memory as a precious heritage.

M76

IN MEMORIAM

JEWISH

CHARITIES



t to be  
It will  
ncilmen,  
put the  
The new  
nd great  
of the  
board of  
agers of  
  
ged by  
to exer-  
ng their  
rs man-  
ions for  
esc. Mr.  
r. Can  
well de-  
l solely  
is qual-  
and he  
some of  
the city.  
s was a  
Jewish  
ave par-  
h of the  
and de-  
of the  
na long  
wish af-  
fection  
tion of  
t firmly  
ism and  
zenship.  
  
LINT  
Charities  
in, the  
Dr. and  
k. Mr.  
C. Mr.  
Mich.  
only be-  
h later  
he died  
w. Mr.  
emains  
at the  
ry on  
shman  
le his  
is par-  
s.  
ember  
f., and  
nown  
id for  
n ad-

## Rabbi Moses J. Gries—An Appreciation [9]8

That a prince and a great man has fallen in Israel was the sentiment that naturally sprang to the lips of the leaders in American Israel, when the news reached them of the sudden death of Rabbi Moses J. Gries of Cleveland.

Rabbi Gries was a man whose keen intellect, whose high courage, whose unflinching integrity, whose zeal for righteousness, whose loyal service, whose fine appreciation of spiritual values, whose constant sacrifices of self-interest, whose loyal leadership of his people, whose sincere Jewishness and whose intense Americanism easily place him in the front ranks of Israel's leaders.

Gifted beyond most men with intellectual acumen, it was none the less the genial warmth of the man's personality that won him the respect and the esteem of his colleagues and of his congregants. It was a rare tribute of love that was bestowed upon him little more than a year ago, when failing health compelled his retirement from the pulpit upon the occasion of his completion of twenty-five years of active service in the ministry of the Cleveland Temple. This tribute offered by his congregation was shared in by the thousands of children in Cleveland who loved him almost as a father, by national Jewish organizations in the furtherance of whose activities he had taken a notable part, and by the citizenry of his city, among whom he stood with the foremost. We know that he appreciated the privilege of hearing at that time from the lips of those who loved him, that his unselfish labors through a quarter of a century had not been given without appreciation. Sweeter the words of affection and esteem that were spoken then than now, when the ear is dull to hearing.

When the history of Israel in America shall come to be written, the name of Rabbi Gries will find in its records a place of prominence and honor. He was a man not afraid to enter upon paths before untrod. Realizing when others were only prating about the need of adapting religion to life, that the theory must translate itself into fact if it was to have any worth at all, he instituted the great Institutional Temple at Cleveland with its many and varied forms of activity. None before him in this country had had the courage to make the synagogue a social as well as a religious center. His undertaking called forth the most acrid criticism and even ridicule at the hands of certain leaders in the American rabbinat, but since that time they have followed in his wake and institutionalized their synagogues even to a larger degree than Rabbi Gries had advocated.

He stood forth an uncompromising devotee of Reform Judaism. With him, there was no halting between two opinions. He believed that if Judaism was to have a future, it must throw off many of its outgrown symbols and adapt itself to the spiritual needs of a new century and of a western world. He believed that Reform Judaism must not be a mere negation of Orthodox customs and ideals, but that it must present to the Jewry of our time, a definite, a positive, and a constructive program. He felt that our Judaism must be distinctly touched and colored by the free spirit of America. He did not frown upon his brethren who could not see as he saw conditions, but he was ever ready to extend to them the hand of fellowship and of co-operation and, if possible, by means of education, to bring them to his view of things.

M 70  
Detroit  
writes a  
tribute  
to M 70

RABBI M. J. GRIES

## DIES IN CLEVELAND

For Quarter of Century He  
Was Pastor of Clevel-

land Temple

~~Akron Journal~~  
Rabbi Moses J. Gries, former head of the Cleveland Temple and well known in Akron, died at his residence on Lake Shore boulevard N. E., Cleveland, last evening. He was taken ill early in the evening and died within a few hours. He was 50 years old.

Rabbi Gries was in the Temple pulpit for 25 years, resigning in 1916. He had held a charge at Chattanooga, Tenn., before going to Cleveland in 1891, and was prominent in the Jewish world, being at one time head of the Central Conference of American Rabbis. He also held executive offices in many of the city's charitable institutions.

He was a member of the board of governors of Hebrew Union college, Cincinnati, the institution from which he was graduated in 1889. During his period as head of the Temple, that church's membership was increased 500 per cent. When he retired, the congregation presented him with a large money gift.

He is survived by his widow, who was, before her marriage in 1898, Miss Frances Hays, and two sons, Robert H., 18, and Lincoln H., 13.

## RABBI GRIES DIES AT HIS CLEVELAND HOME

Rabbi Moses J. Gries, former head of the Temple, died at his residence on Lake Shore boulevard N. E. Cleveland, last evening. He was taken ill early in the evening and died within a few hours. He was 50 years old. Rabbi Gries had many friends in Canton. He came here frequently in the performance of his duties.

Rabbi Gries was in the Temple pulpit for twenty-five years, resigning in 1916. He had held a charge at Chattanooga, Tenn., before coming to Cleveland in 1891, and was prominent in the Jewish world, being at one time head of the Central Conference of American Rabbis. He also held executive offices in many of the city's charitable institutions.

He was a member of the board of governors of Hebrew Union college, Cincinnati, the institution from which he was graduated in 1889. During his period as head of the Temple, that church's membership was increased 500 per cent. When he retired, the congregation

presented him with a large money gift.

He is survived by his widow who was, before her marriage in 1898, Miss Frances Hays, and two sons, Robert H., 18, and Lincoln H., 13.

1918  
Though he had ceased performing ministerial functions for well over a year prior to his demise, the death of Rabbi Moses J. Gries, of Cleveland, last week, constitutes a serious loss to the Reform rabbinate of the United States. He passed away at a prematurely early age, but had succeeded in indelibly impressing his forceful personality on the community in whose midst he lived and worked for so many years. Rabbi Gries was essentially the pastor, the guide of his congregation in weal or woe, and the gifted orator on the great questions of the day as faith and ethics inevitably react on these. He did not attempt to shine as a scholar, and his acquaintance with the rabbinical literature was neither profound nor intimate. But in his chosen field of endeavor Rabbi Gries accomplished much. This we said here at the time when he severed all active connection with the Jewish ministry, and we now repeat it when he has passed beyond the Veil.

GRIES—Moses J., beloved husband of Frances Hays Gries, and father of Robert and Lincoln Gries, died Wednesday, November 1, at 3 p.m. In accordance with Mr. Gries' wish known wishes the family deeply regret that flowers be omitted.

## RABBI MOSES J. GRIES OF CLEVELAND DEAD.

~~Democrat-News~~  
Spiritual Head of Temple and Active Leader for Twenty-five Years.

Rabbi Moses J. Gries, spiritual leader of Temple Tifereth Israel of Cleveland, died Wednesday, Oct. 30th, after a brief illness.

He was a graduate of the Hebrew Union College. After a period of two years as rabbi of Chattanooga Congregation he was called to Cleveland.

He served the Temple for twenty-five years after which he retired. He closed his career as spiritual leader in September 1916.

A testimonial service was given in his honor and the demonstration on the occasion showed the remarkable influence of his work and his leadership in Cleveland communal life.

In addition to his direction of Temple activities, Rabbi Gries was actively interested in many other institutions and organizations and was president of the Central Conference of American Rabbis and of the Ohio State Religious School Association. In addition he was a member of the board of trustees of the Hebrew Union College. At the time of his death he was a member of the board of trustees of the Temple. The deceased was a member of the Chamber of Commerce Committee on art and architecture, and was interested in the Cleveland group plan project. He was also a member of the Band of Friends, the Council of Sociology, the City Club, the Oakwood Club and the Excelsior Club.

Rabbi Gries is survived by his widow, Mrs. Fannie Hays Gries, two sons, Robert Hays and Lincoln Gries, four brothers, Messrs. Herman, Sigmond, Bernard and Anton Gries, and one sister, Mrs. Sarah Back.

## RABBI M. J. GRIES IS MOURNED HERE

Rabbi Moses J. Gries, former head of The Temple, Cleveland, and for over 30 years a prominent figure in the Jewish church died at his Cleveland home Wednesday evening after an illness of but a few hours.

Rabbi Gries was well known in Youngstown having appeared frequently at the Temple Rodef Shalom speaking there for the first time three years ago last June during the dedicatory exercises. He was a close personal friend of Dr. I. E. Philo, pastor of Rodef Shalom who, on his visits here acted as his host.

Rabbi Gries resigned from The Temple in 1916 after 25 years as head of the church. Prior to going to Cleveland he was in charge of a church at Chattanooga, Tenn., and was at one time head of the Central Conference of American Rabbis. He was a member of the board of governors of Hebrew Union college, Cincinnati, the institution from which he graduated in 1889.

He is survived by his widow, who before her marriage in 1898, was Miss Frances Hays, and two sons, Robert H. and Lincoln H.

Dr. Philo will go to Cleveland Friday morning to attend the funeral services will be conducted by the Board of Rabbis.

MTG  
Tribute  
from all  
over USA



# CLEVELAND WOMEN

Official Publication of the Womanhood of Cleveland

MRS. ELLA M. ESTABROOK.....Managing Editor  
MRS. EMILY WARNER.....Associate Editor MISS LOUISE KLEIN MILLER.....Feature Editor

VOL. I, NO. 34

CLEVELAND, FEBRUARY 23, 1918

## The History of The Council of Jewish Women



Belle Wiener, Hon. Pres.

### Paper Read at 20th Anniversary of C. C. J. W.

The Cleveland Council of Jewish Women organized November 20th, 1894, when several small societies engaged in philanthropic work, combined forces for the purpose of enlarging and improving methods for the care of the sick, needy and the immigrant, who at that time were coming to our shores in large numbers.

The Union of these societies was suggested by Rabbi Gries and received the hearty support of all interested.

The National Council of Jewish Women had been organized, yet we were not ready to affiliate with them. With the thought of doing so at some future time, the consolidation adopted the name "The Cleveland Council of Jewish Women."

Rabbi Gries was chosen our first president, and held office for two years, ably assisted by our lamented Sister of Blessed Memory, Flora M. Schwab as vice president.

Our activities consisted of friendly visiting to families in sickness and distress; free baths, sewing schools, Sabbath schools, book-keeping classes, work shops, and many clubs and classes, all conducted by volunteers.

February 4th, 1896, we joined the National Council of Jewish Women, and elected Flora Schwab as our president. At this same meeting, Rabbi Gries was elected Honorary President, the position he has faithfully filled up to this time ever ready to advise and Council with us.

Mrs. Schwab was chosen a delegate to the first Triennial Convention held in New York City. November 1896, she there extended Cleveland's invitation for the next Triennial. It was accepted and convened in this city March 4th, 1900. Those of us who participated in that glorious event will recall with much pleasure and satisfaction the work of that Convention, which stimulated and strengthened us in the accomplishment of those higher ideals for which this organization stands.

Under the able leadership of Mrs.

Schwab our organization was the first to have public playgrounds, the first vacation schools, a fine library in connection with our Friendly Club, a Kindergarten, all of these successful ventures having since been conducted by the city.

The numerous activities undertaken by the Council embracing the entire Jewish Women's Philanthropic work in Cleveland, our well organized "Book Club" and Bible classes, brought us to the front rank in the National Council, with which body we worked in harmonious accord, until differences arose with which you all are familiar, resulting in our withdrawal in 1908 from the National organization.

The first years of our existence were closely co-operative with the Hebrew Relief Association, and at a time when that organization was closely pressed for funds, we inaugurated the long to be remembered Charity Fair, the proceeds thereof was first to give them the assistance they required, and to provide for us the nucleus for a building fund, which amounted to over \$13,000.

At a mass meeting called to receive the financial report of the Fair, an additional \$5,500 was subscribed and it was then decided to refer the entire matter to a committee of fifteen to consider plans for the creation of a settlement house where men and women could work jointly in the promotion of welfare work, the pursuit of which was impossible in the building we then occupied.

The Council Educational Alliance was then organized and incorporated, it being provided that the Cleveland Council of Jewish Women be housed with ample room to conduct their work for women and children, and to at all times have a majority representation on the Alliance Board.

We were negotiating for the purchase of the Joseph home on Woodland avenue, when that noble and generous philanthropist, Mr. Moritz Joseph sent an urgent call, request the presence of Mrs. Schwab and at his office.

Upon our arrival you may judge our joy and surprise when after viting us to be seated, he said to "Ladies, I have sent for you in be of my dear wife and myself, to to the Council of Jewish Women recognition of the beautiful work are doing, a deed of my home Woodland avenue without any strictions.

It is needless to say that the Council gratefully accepted this munificent gift, and the settlement house have been decided upon the deed was m out to the Council Educational Alliance.

On May 28th, 1899, the Joseph Home was formally accepted and dedicated. Would that we had more Moritz Josephs in our community.

In our new and well adapted home our work proceeded with renewed vigor and inspired us to still greater efforts.

We inaugurated sewing circles, and established a maternity wardrobe for district nurses, made quilts for the sick and poor, following the policy to which this Council stands committed of directing the Women's Jewish Charity and Philanthropic work of the Cleveland Jewish community. Our affiliation with the Council Ed.

Alliance brought us in contact with the men actively identified with the communal work of our city, and the associations have been most harmonious. The work of the two organizations being so advantageously interwoven, that it is hard to say where the work of the Council begins or that of the Alliance ends.

In the earlier years of the Council's life, there was no Federation of Jewish Charities, yet we were never without funds; we collected and spent our own moneys, contributed to every non-sectarian charity, whose doors were always cheerfully opened upon call, we ministered to the sick and needy, and befriended, advised and counseled with them, and are reaping the pleasures of seeing many and many of them appreciative, prosperous citizens of our community today.

In the spring of 1906, steps were taken towards finding a suitable house to establish a home for working girls and those of our wards from the Cleveland Orphan Asylum as a home for them after leaving the institution.

We were fortunate in securing the present site for one year, with an option to purchase. The following year, the home was secured and paid for by subscriptions from some of our members and the Martha House named after our lamented Cleveland authoress, Martha Wolfenstein, has since been and is now in successful operation.

For years we had harbored the thought of a Recreation Home, where working girls could have a suitable place to recuperate during the summer. We had already taken the refusal of a home on Mayfield Heights, when it was suggested at an Alliance meeting that a gentleman who had purchased a hotel site on the lake shore might be persuaded to permit us to use it for a summer camp for

boys and girls. The suggestion was brought to a happy realization when our noble, generous citizen, Mr. Samuel D. Wise, offered us the use without compensation of his broad acres on the lake shore for the entire summer and at the close of the season, he was so impressed with the good work, that he made a gift to the cause by deed of the entire property which in honor of his generosity and name became the Camp Wise Association.

The removal of the Excelsior Club and the offer to us of their Woodland avenue building came at a most opportune time, when the trend of our beneficiaries was eastward, and our work had again outgrown our home.

With the concurrence of Mr. Joseph to be permitted to sell the house and lot he had given us, and with the addition of our building fund, we accepted the very generous offer of the Excelsior Club and purchased our present quarters.

A dream we had harbored for years, to have a genuine settlement where our workers could live was to be realized. But it required many hours and days of time and thought with the architect to establish our present settlement home with its beautiful accommodations and comforts, and we are proud of the fact that it is the only successful Jewish resident settlement in this country.

I cannot close my remarks without a word of tribute to the life and deeds of that noble spirit, that great leader among us, Flora M. Schwab, who gave her very life to this work.

As long as the Cleveland Council of Jewish Women survives, her blessed name will be enshrined in the hearts of every member.

May our organization continue to grow in numbers and in good deeds, so that the Cleveland Council of Jewish Women may ever be a blessing to this community.

MJC  
women of  
Cleveland

# HOME FUNERAL FOR RABBI GRIES SET FOR FRIDAY

Religious Leader Stricken  
and Dies After Only a Few  
Hours' Illness.

Funeral services for Rabbi Moses J. Gries, former pastor of The Temple and leading in many public affairs, will be conducted Friday afternoon at



RABBI MOSES J. GRIES

3 o'clock from the family home, 10311 Lake Shore blvd. Burial will be at Mayfield cemetery.

Rabbi Gries, who was fifty years old, died late Wednesday in E. 55th st. hospital, only a few hours after he was stricken with an attack of intestinal trouble.

The rabbi came to Cleveland from Chattanooga, Tenn., in 1892 and occupied the pulpit in the old Huron Street temple. Two years later The Temple, E. 55th st. and Central ave., was built and dedicated. He held the pastorate there from that time until June, 1917, when he retired from the active ministry.

## Rabbinical Leader.

During his twenty-five years as spiritual head of the organization he watched it grow from 125 members to the largest in Cleveland, and at the time of his death was reputed to be one of the strongest men in the Jewish ministry in America.

During the years of his ministry Rabbi Gries was interested in founding and furthering the Council Educational Alliance, Council of Jewish Women and the Federation of Jewish Churches.

He served as president of the central conference of American rabbis and of the Ohio State Religious School Association, of which he was one of the founders. He also was a member of the board of trustees of his alma mater, the Hebrew Union college.

At the age of eleven he sought admittance to the college, but was refused on account of his youth. Three years later he was taken in as a student.

He was graduated at the age of nineteen, having attended the University of Cincinnati while pursuing his theological studies. His first charge was at Chattanooga, Tenn., and after serving that congregation for two years he was called to the Temple.

## Parents Died in Youth.

The rabbi was born in New York, N. Y. His parents died when he was a youth. In 1898 he married Miss Frances Hays, daughter of Dr. and Mrs. Kaufman Hays, of Cleveland.

At the time of his death the rabbi was director of the Cleveland Hebrew Trust Company, the Cleveland Hebrew Educational Alliance, the Temple and a member of the board of trustees of the Hebrew Union College, Cincinnati, and a member of the board of trustees of the Cleveland Hebrew Trust Company.

(1918)

## Moses J. Gries.

The death of Rabbi Moses J. Gries is a distinct loss to Cleveland. He was an active citizen who participated earnestly in the movements for civic betterment and progress. During his twenty-six years' residence in Cleveland Moses J. Gries was known as one of the intellectual leaders of the city, a man of energy who was devoted to the highest ideals.

Rabbi Gries was a spiritual leader whose influence will not cease with his death. Not only his own former congregation, but all thinking people of Cleveland, non-Jewish as well as Jewish, have felt the benefit of the example of this zealous and tireless worker. In religion as in secular activity Rabbi Gries was always progressive, a man who felt the necessity of keeping abreast of the world's advance.

The people of Cleveland, both those who knew and loved him and those others who respected him for the work he did, will sincerely mourn the loss of a good man and a valuable citizen.

## A KEEN AND DEEP LOSS



RABBI  
MOSES  
J.  
GRIES

Courtesy Cleveland Plain Dealer

On October 30th, the Council Educational Alliance was notified of the loss of a faithful and much beloved friend, in the death of Rabbi Moses J. Gries.

Rabbi Gries founded and established the Alliance on a firm basis at East 22nd St. Later he was instrumental in moving the institution to its present location.

At the time of his death, Rabbi Gries was honorary president of the Alliance.

Funeral



(1918)

# RABBI MOSES J. GRIES DIES FOLLOWING SUDDEN ILLNESS

## Spiritual Head of the Temple and Active Leader for Twenty-five Years

### STRICKEN AT HIS HOME WEDNESDAY

Attained National Prominence in the Ministry at an Early Age—Leader  
in Many Religious and Philanthropic Movements and in Welfare  
and Civic Projects During the Past Quarter Century

Rabbi Moses J. Gries, beloved spiritual leader of the Temple for a period of twenty-five years, and a figure of national prominence in religious and philanthropic movements, died at the E. 55th Street Hospital Wednesday evening at 6:45 following a sudden attack of intestinal trouble that had seized him earlier in the day. At about 2 o'clock Wednesday morning he complained of severe abdomi-

nal pains and was removed to the hospital later at the advice of physicians. Rabbi Gries had been in good health Tuesday and for the past year has attended to business matters. He was also actively interested in the Martha House building campaign, which came to a close recently and gave much time and attention to the project.

Identified with many similar movements throughout his career as spiritual leader of the Temple, the announcement of his sudden death following a long period of constant efforts and tireless zeal in behalf of the Cleveland Jewish community caused widespread grief throughout the city yesterday.

Rabbi Gries is survived by his widow, Mrs. Fannie Hays Gries, two sons, Robert Hays and Lincoln Gries, four brothers, Messrs. Herman, Sigmund, Bernard and Aaron Gries, and one sister, Mrs. Sarah Back. The funeral will be held this afternoon at Mayfield Cemetery, where the interment will take place.

Rabbi Gries was born in Newark, N. J., Jan. 25, 1868. When he was a boy his parents died. At the age of eleven he asked to be admitted to the Hebrew Union College, but on account of his youth he was not accepted immediately as a student. After persistent effort he obtained the desired admission. He attended the University of Cincinnati while pursuing his theological studies and was graduated from the Hebrew

(Continued on Page Three)



RABBI MOSES J. GRIES

Union College at the age of nineteen. He was called to Chattanooga, Tenn., following his graduation and after a period of two years as rabbi of the Chattanooga congregation he was called to Cleveland to assume the spiritual leadership of Tifereth Israel congregation, then worshipping in the old Huron street temple. He succeeded Dr. Aaron Hahn as rabbi of this congregation, which at the time had a membership of 125.

Rabbi Gries was an earnest advocate of the Open Temple policy and a number of the innovations introduced by him were followed in other Reform Temples throughout the country. He also gave earnest attention to the building up of the Religious School classes which under his general guidance grew to be the largest in the country. The congregation membership also grew at a remarkable rate and some time ago the decision was reached that plans for a new Temple must be prepared to care for the growing needs of the congregation.

On Sept. 28, 1916, Rabbi Gries announced his intention of retiring at the conclusion of his twenty-fifth year as rabbi of the congregation and in June, 1917, after the confirmation of his twenty-fifth class he closed his career as spiritual head of Tifereth Israel Congregation. A testimonial service was given in his honor and the demonstration on that occasion showed the remarkable influence of his work and his leadership

in Cleveland communal life.

In addition to his direction of Temple activities, Rabbi Gries was actively interested in many other institutions and organizations and was president of the Central Conference of American Rabbis and of the Ohio State Religious School Association. In addition he was a member of the board of trustees of the Hebrew Union College. At the time of his death he was a member of the board of trustees of the Temple. The deceased was a member of the Chamber of Commerce Committee on art and architecture, and was interested in the Cleveland group plan project. He was also a member of the B'nai B'rith, the Council of Sociology, the City Club, the Oakwood Club and the Excelsior Club.

The marriage of Rabbi Gries to Miss Fannie Hays, daughter of the late Kaufman Hays, took place June 15, 1898. Their elder son, Robert Hays Gries, is now a member of the Naval Unit of the Student Army Training Corps, Yale University. The Gries residence is at 10311 Lake Shore boulevard.

At the funeral this afternoon, Rabbi A. H. Silver, Rabbi Gries' successor, will officiate. The pall-bearers will be the nephews of the deceased, Messrs. Herman Moss, Herbert Dryfoos, George Richman, Walter Goldsmith, Ralph Joseph and Jesse Back of East Orange, N. J. The honorary pall-bearers will be Messrs. J. Nutt, O. M. Stafford, George H. Hodgson, Charles Eisenman, Benjamin Lowenstein and Dr. S. Wolfenstein.

After printing