

GAUNTLET THROWN DOWN TO JEWISH COMMITTEE BY RABBI MOSES GRIES

**Declares National Committee of
New York Self-Created
and Self-Perpetuated.**

**DENIES THAT SELECTION
IS BETTER THAN ELECTION**

Debate Was Precipitated by a Motion to Print 10,000 Copies of His Speech, Prominent Members of Union Favoring and Opposing.

In a speech which fairly electrified his audience, and carried them away with enthusiasm, Rabbi Moses J. Gries, of Cleveland, Ohio, threw down the gauntlet to the "self-created, self-perpetuated" Jewish national committee of sixty of New York city, and in ringing words advocated that the Jews of the country throw off the yoke which has been imposed by New York. He stated that the committee had no right to exist, and he denied that "selection is better than election." By indirection he charged despotism on the part of the committee.

The time to challenge the committee now, he said, when the emergency exists.

After the delivery of the speech the applause lasted for several moments. When quiet was finally restored, Rabbi Gries moved that the address be printed, and that 10,000 copies be distributed throughout the country.

Simon Wolf Approves.

Simon Wolf, the venerable philanthropist of Washington, in an impassioned speech along the same line, urged that the address be printed, and suggested, if the union did not have sufficient funds, that a subscription be started to defray expenses. His praise of Rabbi Gries' speech was unstinted, and he concluded saying that the hope of Zionism was in the hands of just such young men as

would have been the subject of the debate. As a compromise, it was decided to refer the whole matter to a committee of five, who shall report today at 3 o'clock, when final action will be taken.

There are two distinct factions in the convention, and the fight will doubtless be a hard one. The committee having the matter in charge is composed of Rabbis May, Berkowitz, Kalish, Moses and Levy.

Rabbi Gries' Speech.

The subject of Rabbi Gries was "The Union: Its Past and Its Future." He said in part:

The Union has lived the lifetime of a generation. It is thirty-four years since thirty-four congregations convened in July, 1878 in the city of Cincinnati to form the union. It is a pleasure to remember that on the alphabetical roll call the name "Atlanta" led all the rest. One year thereafter the first council met in Cleveland, and one year later, October, 1879, the Hebrew Union college was born into the world. Moritz Loth was the first president of the union. Bernhard Bettmann, of the board of governors, and Isaac Mayer Wise was the first president of the college. The union was fortunate in its great men, whose life was bound up with its life. Unforgettable the life-work of Isaac M. Wise.

The college was his favorite child, the college was the union's first-born son. What has it accomplished? It opened its doors in 1879. Its first graduates, four rabbis, it sent off into the world in 1883, and since then, including the year 1906, it has prepared one hundred and twenty-three rabbis in Israel. One hundred and ten are in charge of the congregation, ten are not in the ministry, and three have answered the higher call.

In the largest twenty-five cities of the United States, ranging from New York to Denver, there are thirty-four graduates of the Hebrew Union college. There are eight in Greater New York, three in Philadelphia, three in Baltimore, the strong Jewish centers of the east.

Jewish life and Jewish opinion in America by the great leaders and teachers of a generation ago were given definite direction, and there will be no turning back. Some over-estimate the power of money, and the influence of rich endowments. They are powerless to give new direction to Jewish power. Money will not change the current of Jewish development. They misread and misinterpret the signs and spirit of the times who believe that Judaism in America will halt or turn back in its development. Judaism in America seems destined to lead the world—the Hebrew Union college is still needed to train rabbis to represent and to teach the true spirit of American Israel.

Problem of Immigration.

The work of the union for the immigrant from Russia and from other lands of Europe has never been strongly enough emphasized. Deep is the obligation of all Jews to the union, and especially deep is the Russian Jewish obligation.

The problem of immigration grows increasingly difficult. There is work before this union. Louder sounds the cry, "Shut the gates." Yet there is need for labor, not only in the new south, but everywhere throughout this great country. One hundred and fifty thousand Jews came within the year past, and thousands more will come. Let those who will, sneer at Jewish philanthropy. These twenty-five years the American Jew has borne his burden nobly, and full reward has he in what the Russian Jew has accomplished in a

brief quarter of a century. Ours still the obligation to heal the wounds of the Russian butchers. Keep open the doors of opportunity for life and happiness. We in America must welcome.

Let those who will proclaim the need for a Jewish state in Zion, in Africa, or anywhere, proclaiming to all the world America will close its gates. If we teach America to know the truth United States will not change its historic policy. America will not send back the escaped, the exiled, the driven, the hunted, to death in the Russian pale. With the noble John Hay it will declare United States offers asylum to the oppressed of all lands.

Bigots Abroad in the Land.

All important the work of the union on behalf of liberty, civil and religious. Bigots are abroad in the land who would narrow the letter and fetter the spirit of the constitution which grants liberty to all. True Americans believe in liberty. America for a hundred years the example of liberty and justice to all, is the mighty world influence for human rights and freedom. With John Hay let us and all America, in the name of humanity, make earnest appeal to the principles of international law and eternal justice, resting upon the American principle guaranteeing to all equal civil rights at home and equal protection abroad. As Americans, let us not permit Russia, in treaty or in treaty interpretation, to declare that the Jew has no right to the protection of the American passport and to the privilege of American citizenship. Shall Russia make false distinctions between American citizens, distinctions not made and not approved by our own government? As Americans we demand that the American passport be honored whenever and wherever represented by an American citizen, whether he be Jew or non-Jew. We shall fight on until this victory be won.

We have faith in the president of these United States, and in the man Theodore Roosevelt. We honor him for the strength of his American manhood, because of his fearless courage in words and in deeds in the cause of justice. He believes in liberty in America and in human liberty throughout the world.

Jewish misery under the tyranny of the czar and Russian bureaucracy compel the attention of every Jew throughout the world. Out of grim necessity cries the appeal for organization, not every one is prepared to grapple with Jewish world problems. Time and need demand safe leadership. Therefore the appeal for a representative committee who shall, with authority, speak and act in the name of the Jews on this land.

Attack on New York Committee.

Have we not now an American Jewish committee? It is self-created, self-appointed; it has no right to exist. The Jewish spirit is essentially democratic. As Americans and as Jews, we shall not accept the false doctrine that "selection is better than election." Absolutism to some students of government may seem a better form of government than a republic, but we want no despotism, however benevolent. We believe in democracy. With Webster, we still believe in the "people's government" made for the people, made by the people and answerable to the people. We need more great men with the great Lincoln's faith in the plain people.

A committee self-created and for the time being self-perpetuated, is un-American. We are advised to wait to discover what it will do, hoping that it will do little. The time to challenge the authority of the committee is in the beginning at this first opportunity. The time is now when no emergency exists. I do challenge the authority of the American Jewish committee. Now is the time to establish a principle. It is confessed it was not and is not in principle. If it is not in principle, it is wrong in fact.

It matters little who leads, we are told; none cares for glory. There be those who were not always thus minded. Others have had upon them the duty of leadership and have led in the past, and have we forgotten that these very ones now called in self-created leadership would not follow.

"It exists, let it lead." Is the false plea. False especially from the lips of those who for years have stood aloof. If in the past twenty-five years there has been no real union the cause is clear to those who know the history of American Israel.

Plus
replies
for
several
795.

and earnest service with life inspiring the life of American Israel.

He was the master whom we loved and honored as friend and teacher. I do not lessen the stature of other leaders and teachers in America. Giant-like he towered above them all. He was the master-force through the last half century of Jewish life in America—he, the constructive spirit in American Israel. The Union of American Hebrew Congregations, the Hebrew Union college, the Central Conference of American Rabbis are all the children of his courageous soul which never knew despair or failure.

Isaac Mayer Wise, the dreamer of dreams, thank God! lived to see his visions actualized in the conference, the college and the union that live and shall live.

The Night Session.

At the night session the following standing committees were appointed for the next two years:

On Hebrew Union college, to whom is referred report of the board of governors, report of the president, Rev. Dr. Joseph Silverman, Rev. Dr. Joseph Stolz, Rev. Dr. Israel Aaron, Rev. Dr. E. N. Calisch, Rev. Dr. William S. Friedman, Rev. Samuel Hirschberg, I. G. Haas, Rev. David Marx and Max B. May.

On synagogue and school extension, to whom is referred report of Director George Zepin, report of the board of managers, report of the president, Rev. Dr. Isaac M. Wise, M. Henry Cohen, Rev. M. M. Feuerlicht, Samuel Guthman, J. C. Haas, Rev. E. A. Landau, Rev. C. H. Loewenstein, Max N. Oerdsorfer, Rev. M. Samfield and Morris H. Tobias.

On Isaac M. Wise memorial fund, to whom is referred report of collections for the fund, report of the Isaac M. Wise memorial fund national committee, the report of the president, Morris Loth, Rev. A. S. Anspacher, Rev. Henry W. Etelson, Aaron Haas, Gabe Jacobson, I. Loewenberg, Rev. E. Mannheim, Rev. Louis D. Mendoza, Benjamin Z. Phillips and Simon Wolf.

On publication of a journal, for the use of religious schools and teachers, to whom is referred Director Zepin's report, board of managers' report, correspondence in the hands of secretary, Rev. Dr. H. G. Enelow, Sol Fox, Louis J. Goldman, Julius L. Fleischer, Arthur Heyman, Rev. Moses P. Jacobson, Rev. Joseph S. Kornfeld, Dr. D. Mayer, Leo K. Steiner and David Weil.

On organization for Jewish purposes of Jewish students in universities and colleges, to whom is referred Director Zepin's report, board of managers' report, correspondence in hands of secretary, Jonas B. Frankel, Charles Eisenman, J. Walter Freiberg, Rev. Dr. Louis Grossman, David Hirsch, Rev. Dr. K. Wohler, Rev. Charles S. Levi, Leopold Strauss, Rev. Alexander Weise and Sidney E. Filiz.

On discrimination by foreign governments against citizens of the United States because of religious affiliation, to whom is referred report of the board of delegates, report of the president, Rev. Dr. J. Leonard Levy, Nathan Cohn, Alfred S. Elchberg, J. Arthur Freiberg, Louis Krohn, Rev. David Lefkowitz, Rev. Jacob Milziner, Rev. Max Pashin and Alfred Seligman.

On new buildings for the Hebrew Union college, to whom is referred the report of the committee on new college building, proceedings of the executive board (not yet printed) at a meeting held January 14, 1907, Emil Pollak, E. Pashin, Charles K. Davis, Jacob Elsas, Rev. Moses J. Pashin, Isaac Joseph, A. Levy, Joseph Seligman, David Steiner and Leo Weil.

On improving the financial condition of

at the Hebrew Union college, to whom is referred supplemental report of the board of governors, Rev. Dr. Henry Berkowitz, Rev. Moses Bergman, Rev. Solomon Foster, Rev. Alfred T. Godshaw, Rev. Abram Hirschberg, Rev. Pizer Jacobs, Rev. Theodore F. Joseph, Rev. Dr. Max J. Merritt, Rev. Alfred G. Moses, Rev. Dr. William Rosenau and Rev. George Solomon.

On improving the financial condition of the Union of American Hebrew Congregations, to whom is referred financial statement of the secretary, report of the treasurer, report of the examining committee, Samuel Woolner, Levi Gottschalk, Charles Goldsmith, Joseph S. Hartman, D. Kaufman, Emil Lesser, M. A. Marks, Rev. M. Newfield, Abram Oppenheimer and Albert Steiner.

To nominate candidates for thirty members of the executive board to be elected by the council, Adolph Nathan, Rev. Louis Bernstein, Rev. Leo M. Franklin, Simon Bartman, Dan Hessberg, Joseph Hirsch, Rev. Dr. I. Lewinthal, Jacob Ottenheimer, A. G. Schwab and Jonah B. Wise.

It matters much who leads. The right to leadership belongs to those who in years past have led and served in the great Jewish movements of America—a right which the officials of our national Jewish organization are not empowered either to surrender or to compromise without the consent of their constituents. The historic right to leadership is with this union. The duty of leadership is still upon us.

The Union Must Lead.

The union has the obligation of leadership. It must not surrender it. I am conscious it is not the only organization in America; its leaders are not the only leaders in America; it must stand ready to cooperate with all, but this union is truly representative. It springs from the synagogue and the temple, the very heart of Jewish life. It was chosen in true American democratic fashion.

If this union shall lead it needs wise and strong leadership. All honor to the men who served faithfully and successfully in years past. But the founders and the builders are passing, the call sounds to the sons of Israel, the union and the college need the best men we can offer. The time has come for reorganization and revitalization.

How the years justify the faith and the life labor of Dr. Wise. Wise was his name and wise was he in prophetic foresight. To the end of his long life he treasured close to his heart the faith that the college would be the directing influence in American Jewish life. He believed in "his boys," his boys even when we were men. What sacred obligation upon every man of us to give honest

At the Tuesday night session permanent committees were appointed and Dr. Moses J. Gries, of Cleveland, read an address on the work of the Union in the past, and its present duties. He referred to the representative character of the Union, and condemned the American Jewish Committee. The Union needed, he said, revitalization. The address was received with great enthusiasm.

The convention has the largest delegation in years, over one hundred delegates, including ladies, being present. There are present delegates from all parts of the United States, from New York to Oregon.

Max May moved that Dr. Gries' lecture, delivered last night, be reprinted as a pamphlet. This motion aroused much opposition, and a long debate ensued. It was decided to print the lecture as part of the proceedings, but not separately.

Then there was evoked another discussion on the American Jewish Committee when Alfred Seligman of Louisville made a motion that all committees claiming to represent American Jewry secure their mandate from Jewish organizations, in lieu of which they be asked to represent none but themselves. The debate on

DEFENSE OF COMMITTEE CALLS FORTH APPLAUSE

To Help Their People.

"Then five prominent Jews of America called a meeting for New York city of sixty Jews. We were no better than you. We knew no more, nor were we more anxious to help our people. That committee did have ordinary, average intelligence. You will admit this.

"Suppose we would officially have named a committee to influence legislation on behalf of our immigrants, wouldn't the call have rung out, 'Isn't congress representing us?' Yes, and 'Isn't the president our president?' Certainly they are. We need no committee to speak for us as American Jews.

"Why, then, force us to separate ourselves from the rest of American citizens? You see now why this committee was appointed, not elected, because its action could be individual, not official.

"Did not such distinguished and patriotic Jews as Marshall and Schiff want a committee elected by the congregations? We of the West opposed it. Did they not acquiesce, convinced that our stand was the best?

"Then, can this union elect such a committee? Are we all the Jews of America? Think of what a small proportion we do represent!

"It would have been dangerous to have elected such a committee. There must be no unity among the Jews of America to control politics.

Began Organization.

"Did not all this foolish agitation lead to a movement of one organization to organize all over the country? Did not one man go all over the country, lecturing on this organization? What are the planks of its platform? First, all Jews must become naturalized. Second, they must become registered voters. Will we, must we, organize a political party! God forbid! Let us vote our honest convictions, but let us vote as individuals, not as Jews or members of any religious body. When we get where we can control politics our safety is at an end.

"I don't believe in throwing accusations at men doing their best. We must not say, 'New York has her Ghetto, let her keep it,' or 'New York has her 600,000 Jews, let her keep them.' We don't need New York. That's true. But they need us. Let us help them.

"I have always considered that a rabbi was a teacher of good; that he was a good man, who, above all else, was charitable."

At this point the speaker was interrupted by Rabbi Jacobson.

"I rise to a point of order!" he exclaimed.

"This is not personal to you," said President Kraus, amid laughter and cheers.

"A point of order is out of order at this time," ruled Vice President Sutzberger, who occupied the chair.

"Let Us Be Charitable."

"Let us be charitable," continued the

Adolph Kraus Replies to Speech of Rabbi Gries.

COMMITTEE OF SIXTY WORKING FOR RIGHT

Jewish Council Is Divided on the Subject of Debate.

"God forbid that the Jews of America will ever seek to control the politics of this country."

This was the dramatic utterance of Adolph Kraus, of Chicago, president of the convention, at the Wednesday morning session of the Union of American Hebrew Congregations at the Kimball House convention hall.

Mr. Kraus left the chair and arose to a point of personal privilege, to reply to the attack of the night before on the committee of sixty, which was appointed to look after Jewish immigration to this country.

"I rise to a point of personal privilege," began Mr. Kraus, "not that I have any personal feeling in this matter, but as a member of that committee of sixty, which was so bitterly attacked on the floor of this hall last night.

"We must not let ourselves do anything which will be a stumbling block in the way of our children. I was a member of that committee. Now, let this union do the manly thing in a manly Jewish way. Let us not hurl accusations and throw stones at men who are doing their duty as they see fit—men who are seeking, not only to help themselves, but to help you and our distressed brethren on foreign and hostile soil.

Defense of Committee.

"Much was said because the committee was self-appointed and not elected. Many were the thrusts hurled at this committee because of this fact. And herein, because the committee was self-appointed, lies your safety. The committee was composed of men who were not afraid of or

jection to the committee or to any of its actions, the blame could not be placed on you and your union or on the Jews of America, only on these individual members of a self-appointed committee.

"After the fearful massacres of recent months, when the appalling condition of the Jews in other countries was brought to our notice so forcefully and so horribly, was not the Jewish people zealously and patriotically pleading that something be done to relieve our suffering brethren?

"No one said what was to be done by the committee. No one said how the committee was to be chosen. A meeting of the Jews of America was impracticable for many reasons.

AN HONOR CONFERRED ON RABBI GRIES

Elected Member Of Board Of Governors Of Hebrew Union College To Succeed The Late Rabbi Israel Aaron - Union Of American Hebrew Congregations

Cincinnati, June 3 (Special).—The most interesting news item to Cleveland which developed yesterday at the semi-annual meeting of the Executive Board of the Union of American Hebrew Congregations was the election of Rabbi Moses J. Gries, of Cleveland, as member of the Board of Governors of the Hebrew Union College, to fill the vacancy caused by the death of Rabbi Israel Aaron, of Buffalo. Others elected members of the same board for the term of three years were: Messrs. Maurice J. Freiberg, Edward L. Heinsheimer, Irwin M. Krohn, Jacob Ottenheimer, Murray Seisongood and Eli Winkler, of Cincinnati; Rev. Dr. M. Samfield, of Memphis, Tenn., and Mr. Henry Wangenheim, of San Francisco.

President J. Walter Freiberg presided, and Mr. Lipman Levy, as usual, was secretary.

The president announced the death of Samuel Katz, of Omaha, Neb., member of the board. The secretary reported that during the recess of the board the following additions had been made to the membership of the Union of American Hebrew Congregations: Adath Israel congregation, of Boston; Canton Hebrew congregation, of Canton; Temple Israel congregation, of Gary, Ind.

Appropriations were voted to the end of the fiscal year terminating on October 31, 1913, as follows: For the Board of Governors of the Hebrew Union College, \$50,000; for the Board of Managers of Synagogue and School Extension, \$17,000.

The president reported that Mr. Leo Wise has contributed the free use of the advertising columns of the American Israelite for the benefit of the college building fund, for which the thanks of the Executive Board were tendered him.

The question of saving the Falashas of Abyssinia to Judaism was presented and the president was authorized to appoint a committee to collect money for that purpose.

Mr. Sigmund Rheinstrom, chairman of the Building Committee, reported that the magnificent new buildings for the college were nearly completed and would be ready for occupancy in ample time for the opening of the college in September.

Mr. Charles Shohl, chairman of the committee to make preparations for the meeting of the twenty-third Council in January, reported that subcommittees had been appointed and preparations were being made.

MJC.
Elected to
Board of
Hebrew Union

del. The next speaker was Rabbi Moses J. Gries, of the Willson Avenue Temple, who was received with a storm of applause. Rabbi Gries said:

"The Jew has celebrated many centennials. He has had share in many civilizations. With the course of the sun, he has wandered across continents and oceans; across great lands, and great seas. He has participated in the greatness, and enjoyed the mighty civilizations of the past. He was when Egypt was; he was in Babylon and with great Syria and Assyria. He was with mighty Greece, and conquering Rome, and we, who stand here to-day, may learn the lesson from those great empires of the past; we who to-day in this our great centennial year, who boast ourselves of our commercial greatness and industrial strength, how mighty and how powerful we have grown. Let us remember that all these great empires once were, and all these great empires have fallen. Let us remember that these great empires had their roud capital cities, and these proud capital cities have tottered to ruin, and to-day of all of them naught remains but the great Pyramids and the ruined temples. With naught to tell their story but the inscriptions upon brick and tablet, and these great empires of the past have fallen, because they were not built on righteousness; because they were not founded in justice. If

ISRAEL TO-DAY STILL LIVES

in the world; if Israel, hoary with the age of centuries, still lives in the midst of nations, it is not as some people think because Israel is the people cursed of God, but it is here in the midst of the nation because it has striven through the centuries to be a God-fearing people. It has sought righteousness lest it perish from the earth; and now here in this great and free America; here in this land of liberty once again the Jew, with a great and mighty civilization, celebrates the centennial. We rejoice to celebrate the centennial in this great and free republic, and I assure you that of all who rejoice to celebrate this centennial none does so with heart more glad than the Jew, and none speak a prayer of truer thanksgiving than does the Jew. He rejoices to stand upon the same platform with Catholic and Protestant, and speak a word on behalf of human fellowship, human brotherhood, and on behalf of freedom, righteousness, and justice. (Great applause.)

"Judaism has been in Cleveland but half a century. The first Jewish settler came, to this shore in the year 1838, and we have grown to twenty thousand in 1896. Perhaps no great influence manifests itself; perhaps no monuments have been built. I will not speak with detail. We have concentrated synagogues, and dedicated temples, and established great charities. We have opened wide our hand to the poor. We have brought peace to the aged and infirm; we have protected the widow; we have been fathers to the fatherless. Aye, and more than that, we have blest the fatherless with a mother's love. We have cared not only for our own, but with glad and free heart have joined with Protestant and Catholic to care for our fellow men. We point not to our great commercial and industrial establishments, though these have their value, nor yet to our beautiful synagogues and magnificent temples and noble charitable institutions. We have striven to perform the great task of

STRIVEN TO MAKE MEN

men of uprightness and honor; men who should live the highest and noblest and purest life in true service to God and fellowmen. Religion with us has been an influence to prepare not for heaven beyond, and the mysterious unknown, but to fit for life on earth.

The year 1492 heard the decree spoken which banished the Jews from ancient Spain. Once he enjoyed the blessings and prosperity of beautiful Spain, but in the year 1492, on the same day that Columbus set sail on his voyage of discovery, the decree was signed by Ferdinand and Isabella, giving the Jew choice of renunciation of faith, exile, or death. It was sunset in the east. On that day, by the strange working of providence in human history, whilst the sun was setting in the East, in the West of the stormy sunrise the sun has risen—may its leashed light never be clouded. I hope, and I believe, that it will never set again.

"American Judaism is to-day the hope of the ancient faith. Here it has opportunity for fullest and freest development, and we Jews hope and pray that the ideals of the prophets will find their real fulfillment. We are assembled here to-day not as Christians and Jews, but as citizens of the republic. Whatever we may choose to call ourselves; whatever badges or labels we may wear upon our persons; whether we call ourselves Catholic or Protestants, Jew or unbeliever, believe me, God from the height of heaven looks down upon us and knows us all as his children, and we, too, know one another as brethren. In the great crisis of the nation know that we are not divided by the petty distinctions of creed. When the

REPUBLIC WAS ENDANGERED

by civil conflict our fathers went to the front, not as Catholic or Protestant, or Jew, but as citizens of the republic to preserve independence, to maintain the Union; to protect home and loved ones and their liberty, and we at home in the times of peace in the great crises of life which come to States and cities, help one another, as men in the name not of religion, but in the name of our common humanity. As men we have duty not to church, but to city and to fellow man. The old century is behind us; the new century is before us. Let it be a new century for better and purer citizenship.

"We are called to be patriots in the time of peace; called to be patriots to establish and preserve the government which shall be a government not by the few for the few; a government not by the class for the class; a government not of race for race; not a government of religion, but a government as the immortal Lincoln has declared that government should be of the people and for the people, a people that shall be the happiest of all the people upon the face of the earth, blessed with peace and liberty. It is the destiny of the great United States in the course of time to be the richest, and therefore, it will be the most powerful of the nations of the earth. It ought not therefore be weak, nor the tyrant over the helpless and defenseless, but it shall be the great peace nation seeking peace, the free nation, loving freedom, the just republic establishing justice."

After Rabbi Gries had ceased speaking, and the applause had died away, a

and then Rabbi Moses J. Gries was introduced. In his opening sentence he said that the meeting was called in the interest of humanity. He then deprecated war and predicted that this will be the banner year of the century when this country makes its treaty of arbitration with England across the seas. But war exists, said the rabbi, and something besides talk is necessary to aid the Cubans, whom we love, in their battle for freedom against a nation which for centuries has been notorious for her cruelty and oppression and tyranny. He further said that of men the Cubans had plenty and that money and encouragement would help her to victory. Then, in a most eloquent peroration, he defended a war which might be brought

on between this country and Spain or some other country, because of aiding the Cubans. He declared that he loved peace, but not peace at any price, and there are times when temporary war establishes permanent peace; when war with all its horrors is the lesser evil.

"Life should be and is freely given for rights without which life is of no value," declared the rabbi, "and it war is to be, let it not be for territory; let it not be for gold; let it not be for selfish greed, but let it be in defense of home and national honor; let it be in defense of liberty and to end oppression, human butchery and slaughter; let it be to crush out tyranny and to help the struggling and oppressed to be free. Let the sword not be lifted except for right, for justice, for freedom. We should forever stand as the friend of the weak and oppressed, championing human freedom. As a nation we should not suffer injustice. International law may forbid, but the external law of God commands."

In closing Rabbi Gries appealed to the old independence bell to proclaim freedom not only in this land but through all the nations.

It was a most brilliant and eloquent effort, and his words stirred the audience to the heart. As the rabbi sat down a dozen outstretched hands congratulated him, and the shouting and the roar of the applause of the audience shook the very building. Rabbi Gries certainly has

MYC

Defining
"patriot"

The Sabbath, Rabbi Gries said, should be not only a day of rest, but a day of gladness. The gloomy Sabbath was of Puritan, not Jewish origin. Lyman Abbott had said that the Jewish Sabbath was more like the New England Thanksgiving than the New England Sabbath. The history of the Jews showed that the observance of the Sabbath had been strictly enforced of old, but that such observance was not made in itself so strict as to make it a day of gloom and sadness. Jesus justified the broader construction of the uses and purposes of the Sabbath when he said that it was made for man, and not man for the Sabbath. The same was the spirit of the old rabbinical teaching: "The Sabbath is given over to you, but not you to the Sabbath." Hence the construction of the best authorities in both Jewish and Christian faith was the same as to the use and character of the Sabbath.

Applying what he had said to the present time, Rabbi Gries first declared in favor of

OBEDIENT ALL LAWS

on the statute books. If laws were such that they had no place upon the statute books rectify the wrong in the proper way, but above all things obey the law. Society had no right to enforce Sabbath observance. The Sabbath should be observed for economic and ethical reasons not religious. No law could make a thing immoral on one day and moral another. The extremists would stop trains and street cars, close parks and museums and libraries, and have no music save that of church bells and church music. The Sabbath should not be the Puritan Sunday of gloom nor the Parisian Sunday of frivolity, nor yet the Pharisaical Sunday of petty rules. The Sabbath should be a day of rational pleasures, a day of rest and worship for those who desired to worship. The Sabbath should not be regarded as an excuse for a one-day religion. Henry Ward Beecher said: "The whole seven days for religion, and one of them for rest." The Sabbath should be kept free from business, consecrated to the best thoughts and deeds, made the happiest and best day in the week.

No one now literally observed the fourth commandment, even those who made the greatest outcry about desecration. It was not so anywhere that the man, his man servant, maid servant, cattle, and all absolutely rested. The command given an agricultural community many hundreds of years ago was not, in literal interpretation, in harmony with the complex civilization of the day.

Rabbi Gries advised that in the morning, be it Saturday or Sunday that was observed, the morning hours be given to worship, the afternoon to good deeds, and the evening to home and domestic joys.

BOSS SYSTEM IN POLITICS.

Ownership of Parties Condemned By Rabbi Gries.

The Ignorant and Prejudiced Follow the Party Banners.

Rabbi Moses J. Gries, yesterday morning at the Temple said that it is the ignorant and prejudiced who follow political party banners. He urged his hearers, as intelligent men and women, to act as thinking beings. "Hear both sides. Seek the truth. Speak, act, vote as freemen and citizens of the commonwealth to whom the destiny of democracy is intrusted," he said.

Referring to the Cleveland situation during his sermon on "Politics and Ethics" Rabbi Gries held that the fight is one for selfish interest, a fight for control and personal advantage. He said: "The great interests are behind some men. They are as pawns on the public chessboard, which their masters will move around at will to further their own interests. Selfish interests are everything."

The speaker defined politics as "the science of government" and ethics as "the science of human duty." "Politics, properly considered, should be a branch of ethics," said he. "Yet it is true that the two are entirely divorced. Today politics is not the science of government. It is trickery and wire pulling. The modern politician will not acknowledge the ten commandments or the golden rule. Government is a moral problem, so much a one, in fact, that Burke has called it morality extended."

It was held that it is impossible to secure high results from men who are not ethical. The congregation was told that issues, not individuals; measures, not men; should be dealt with at election time.

"The election today," said Rabbi Gries, "is conducted for bringing greater power to aid the selfish ends of some boss."

"The people have nothing to do with nominations. They are controlled by the bosses and each party submits, as candidates, men more or less the representatives of some ring, men who have some selfish interest to further through us. The boss system is the private ownership of the great public parties. The cry of the political boss is 'always stand by the party'."

Independent candidates were then discussed and Rabbi Gries expressed the belief that they are generally more able and competent than the nominees of

either of the regular parties. He advocated a popular indorsement of honest independents as a means of teaching the party bosses a lesson that they will not soon forget.

"When the matter of choosing a seal for the United States came up in our country's infancy, Franklin, Adams and Jefferson recommended that the seal show the people of Israel, with Moses at their head, being driven out by Pharaoh and his army. They wanted the seal to bear the inscription 'Rebellion to Tyrants; Obedience to God.' Such a sentiment is the one we ought to consider when we vote. It fits our condition of today in a limited sense. I believe in democracy rather than despotism. In popular government rather than boss government. Let us work out our destiny as a democracy. I trust these great powers to the people, ignorant and blundering as they are, rather than to benevolent tyranny."

Reference to the new code and the form of government that it will bring to Ohio municipalities was made, as follows:

"Not long ago an opportunity was afforded whereby a good form of government could be given to Ohio cities. But instead came the code, condemned by critics. It makes no difference what you or I may think of it. Even though men who are the best judges have declared that the law can be readily used for advancing personal and selfish interests, let us try to get the best government possible under existing conditions. Right government means a clean city, healthy homes, sanitary workshops, security of life and property, protection for our wives and daughters. It does not mean salaried offices for men who have been party workers."

"The problem of a city is the problem of law and order," continued Rabbi Gries. "No party brings us a solution that we can favor. Hence the question, 'Are we incapable of self-government?' We permit the bosses to exist because we will not sacrifice ourselves for political duty. We are called for political duty and we do not heed the call. We need patriots and we need prophets. We want less politics which means wire pulling. We want more government which means the science of government."

MYG
Boss System
in Politics

RABBI MOSES J. GRIES gave a most inspiring talk at the Cleveland School of Art on last Sunday afternoon. Rabbi Gries, who, in a subtly witty manner was introduced to his large audience by Mr. H. H. Johnson, had many ideals to hold before the people, some of which, as reported at that meeting, are printed below.

Art

Spencer Adams

At the conclusion of the speech a surprise was given when the chairman asked Captain Richmond Pearson Hobson, who was among the listeners, to rise and greet the people, and much enthusiasm was shown as the great hero of the Spanish War responded to this request.

Rabbi Gries' Talk.

I suppose the ideal city must be beautiful. There are some people who don't care whether a city is beautiful or not; they don't care so long as a city is what they call a "live town," so long as it is a hustling city, so long as it has the go-ahead spirit and is a city in which they can make money.

Yet a city ought to be beautiful. Strangers always praise the beauties of a city. . . . Think of the cities of Europe. Have they not invested heavily in beauty? . . . Millions have been spent to make those cities beautiful and to attract visitors and tourists from all parts of the world. Beauty with them has been a paying investment.

There was a time when Cleveland was known as the beautiful "Forest City," when our Euclid avenue had a world-wide fame and when people who came from across the seas wanted to see Euclid avenue in Cleveland in America. And if we are wise here in Cleveland, we shall endeavor to recreate a more beautiful Forest City than we had in the past, and a more beautiful city in many other ways.

Let us begin at the gates of the city, whether we enter by land or by the lake, let us make the portal through which we enter beautiful. Let us ask no one to come in by the back door, by the rear alley. Our own homes have beautiful front entrances, and our business places beautiful front doors. We expect none to come in by a rear, dirty passage way. Let us make our city gate beautiful; let none look upon Cleveland with contempt. Let not the passer through as the train halts in the Union Depot, turn to the conductor and say, "What place is this?" and when he receives the answer, "This is Cleveland," look out over that smoky atmosphere and in the darkness of that dungeon say, "Is this Cleveland?" and so get that first impression which he perhaps will think is the true one of the place. The railroads that enter Cleveland, in justice to the city—that enriches them, and the city, in fairness to the railroads which serve it well, should join at last to give Cleveland a noble gateway.

And when we pass through that portal and out of that noble gateway into the city, let us come out upon the mall that is to be surrounded by the group plan of our public buildings and that will give a real distinction to our city. Fifteen or more years ago, when the group plan was first dreamed of here, many were heard to criticize and many to condemn, but I rejoice to say that the spirit has grown until now all the people are eagerly waiting for the realization of that beautiful plan.

We are perhaps more fortunate than many. We are the only large city that has all its public buildings to build, the only large city which has just built its federal building, which has just built its county building, and which is just building its city hall. These and the other great public buildings that are to be built upon the mall will give Cleveland a unique distinction among the cities of this land, and perhaps among the cities of the whole world. And a future Emerson will perhaps praise Cleveland as Emerson praised Athens when he said, "Earth proudly wears the Parthenon as the best gem upon her zone."

I have announced my subject today as "Cleveland the Ideal City." Don't be deceived. No city is ideal in which literature and music and art are homeless. . . . No city is ideal which has been waiting twenty years and more for an art museum. Oh, yes, the stakes are driven and the posts are standing in the park, and the time is not far distant when Cleveland will have an art museum. And when it is built I hope it will be as beautiful a building as the Buffalo or Toledo museum. I hope also it will not be a mausoleum of art, but rather a living educator, together with this School of Art, for the development of the art taste and the cultural life of the people.

The Increased Art Interests.

A teacher and lecturer in art who has returned to Cleveland after a absence of several years, has expressed much astonishment over what has taken place during the interval. Art at last is

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Cleveland

THE CLEVELAND

THREE LINKS.

A Chain Formed by Friendship,
Love, and Truth.

CLEVELAND ODD FELLOWS.

They Celebrate the Anniversary of
the Founding of Their Order.

Impressive Services Are Held in the Will-
son Avenue Temple—An Inspiring
Address is Delivered by
Rabbi Gries.

Every pew in the Willson Avenue Temple was filled yesterday afternoon by Odd Fellows and Daughters of Rebekah. There were fully twelve hundred persons present. The occasion was the seventy-seventh anniversary of the founding of the Independent Order of Odd Fellows in America. The pulpit was beautifully decorated, a floral design of one of the emblems of the order being conspicuous in the foreground. The standard of one of the lodges also occupied a prominent place on the platform. After an organ voluntary, "A Hymn to the Three Links" was sung by the congregation. The lines were composed by Ed O. Peets for the anniversary, and were sung to the tune of "Coronation."

THE FIRST LINE BEING

"All hail to friendship, God-like
power."

Then followed in order, prayer, and a selection by the choir, scripture reading, and the reading of the memorial service. Miss Sara Cohen, one of the choir, sang "My God, 'Tis to Thy Mercy Seat."

An excellent address followed by Rabbi Gries. The rabbi began by saying it was exceedingly fitting that annually a great, powerful, and beneficent order like the Odd Fellows should gather in some cathedral, church or synagogue, or even in their lodge rooms, to commemorate the founding of their organization. He bade them welcome to the temple dedicated to the worship of the ancient God of Israel.

"An order," said Rabbi Gries, "which numbers 500,000 men and more than 50,000 women can exercise an immense influence. Were such a secret organization banded for selfish ambition it could threaten and possibly overthrow a stable government. But when welded for the purpose of worthy ambition to do good what a wealth of power for righteousness it can exert. I have not the advantage of being one of you, and must address you from the standpoint of an admiring outsider, but I have read enough of your history and seen enough of your mottoes and watchwords to be cognizant of the great good it must be your advantage to accomplish. Friendship, love, and truth, your mottoes mean much. Friendship in its truest sense means such a loving regard as is felt by Jonathan for David. It is not though himself

THE SON OF

willingly gave up all his earthly power that his brilliant and noble mind must reign. Such true and lasting friendship should be that which should your interpretation of the world should ask. Love in its pure sense will temper all your acts and dealings with one another and with the world. Truth sought by men in all ages will help you in the exercise of both the other qualities. That truth you will find not in the mountain tops, but on earth in the cities and among men.

"To protect the widows and orphans and to help the weak is your aim, and a most worthy one. In doing the former you found the asylums for the fatherless and comfort and support those bereft of the strong arm of the head of the family. In helping the weak you will do that which all men should do and which is always the most commendable of actions.

"It is a sad fact that even in this day and generation the weak are oftentimes not helped, but on the contrary oppressed and downtrodden. We are apt too often to boast the advanced civilization of the nineteenth century and forget how much that is the reverse of justice and opposed to brotherly kindness to men is characteristic of the age. From Armenia we hear the cry that the Sultan and the Turk are oppressing the Armenians and that

THE MOST AWFUL HAVOC

is being wrought in that far away country. Even in the halls of our own national Congress voices have been lifted in denunciation of this fearful condition, but thus far no power has been found to stretch out its hand and stay the ruthless arm of the Turk; no national voice has been raised to say, 'this thing must not be.' Near our shores lies the island of Cuba whose sons are striving to liberate themselves from the iron oppression of Spain. Yet thus far no nation has been found to stand in the pathway of Spain and say 'Let these men go free.' Every nation thinks of its own interests and not of the justice and brotherly treatment that should be accorded these oppressed peoples. This should not be. Because one man is a Cuban and another a Spaniard the one should not be oppressed by the other. Because one man is a Mohammedan and the other a Christian the one should not massacre the other. In the broad economy of God there is no discrimination as to person. When one looks down upon earth from the top of a tall city building and sees the people below he cannot distinguish their faces. He can

ONLY SEE THAT ALL

are men. So I think does God look down from heaven and see nothing on earth except that all are his children. May the time come speedily when without respect to creed, social condition, nationality, or race, all men shall be brothers. May the true meaning of your mottoes and watchwords be that not only within your order, but throughout the earth, you will strive for that true brotherhood among men which shall be founded upon the principles of friendship, love, and truth. May the sun of that day soon rise and continue in the heavens until the noon-day, and then stand in the heavens and the day continue."

Rabbi Gries also spoke of the dead in the order, and said a few words in their memory. The Odd Fellows gathered at the corner of Willson avenue and Quincy street and marched to the temple in a body. The Daughters of Rebekah gathered in the lodge room at Rock's Corners and proceeded to the temple in street cars. The following are the committees which had the anniversary observance in charge:

Committee of arrangements—C. J. Downs, chairman; ● F. Siebenhar, secretary.

Finance committee—S. A. Taggart, Miss Mattie Hamley, Mrs. Deighton, John Collins, H. D. Ashby.

Music committee—A. A. Barnhard,

ON A BROAD SCALE.

Institutional Work to be Adopt-
ed by the Jews.

A REMARKABLE GROWTH.

It Has Been Enjoyed by the Tifereth
Israel Congregation.

Rabbi M. J. Gries to Introduce Some Mod-
ern Features—A Society to be
Formed Next Wednes-
day Evening.

Institutional work, which is so fast growing in favor in Christian churches, is soon to be introduced in the Temple of the Tifereth Israel Congregation, on a scale much broader than has ever yet been attempted by any Jewish congregation. Ever on the alert for anything tending toward the betterment of his people, Rabbi Moses J. Gries has watched with keen interest church extension as practiced in Christian churches, and he has decided to adopt the plans which have been so successfully inaugurated of late toward the education of the masses.

A society is to be formed next Wednesday evening, which will probably be named the "Temple Society." A meeting has been called for 7:30 o'clock in the assembly hall of the Temple, and everyone interested in the work is invited, whether a member or non-member of the church. The Temple was built with

THE VIEW OF ACCOMMODATING the proposed features. It is the intention of the society at first to open classes under the leadership of professors of standing. The course will include American literature and history and the literature and history of the Jews, and in case a sufficient number of persons desire the formation of still other classes they will be included upon the recommendation of the board of trustees. The classes will meet weekly, and it is proposed to hold open meetings monthly, when lecturers of eminence will be engaged, and literary, musical, and social entertainments will be held.

This is only the beginning of the work, according to Rabbi Gries, and touches only upon the educational side. Evidently it is expected that the work will broaden so as to include social study and physical development. The temple is so constructed as to make the establishment of a gymnasium and baths an easy task.

In the East Jewish congregations have societies, under the name of culture societies and the like, which touch only the literary side of church extension, but it remains for the Tifereth congregation to inaugurate the institutional church among the Jews. The new organization will use the library and reading room, books for which are now being bought. Considerable money has already been

DONATED FOR THIS PURPOSE, and more is forthcoming. The library will be equipped with a complete reference library on Jews and Judaism, in the English language, and with the standard popular literature, the best magazines, daily papers, and weekly journals. Both the library and reading room will be open to the public every evening in the week and on Saturday and Sunday afternoons. Every person above the age of eighteen years will be eligible to membership in the organization and the dues will be nominal. Next Sunday morning Rabbi Gries will preach on the subject. His theme will be, "The Temple Society: Our Duty to Your People."

MJG
Speech to
Odd Fellows
"Three Links"

SERMONS FOR WOMEN

By Rabbi Moses J. Gries,
THE TEMPLE.

The virtue of woman saved Israel from the bondage of Egypt. taught the rabbis of old. Thus they expressed the Jewish esteem for womanhood.

Noble are the women of the bible—Sarah, Rebecca and Rachel, the loved and honored helpmeets of the patriarchs; Miriam, leader of women; Deborah, inspirer of men to battle; Esther, savior of her people. The ideal woman, true helpmeet, faithful housewife, and blessed mother, is portrayed in the closing chapter of the book of Proverbs.



The position of woman has been transformed in the nineteenth and twentieth centuries. Ever increasing thousands of women are at work, in stores and factories, offices and schools. Woman has become the helpmate and co-worker with man, not only in the home, but in all the activities of life.

Danger of Losing Old Ideals

The twentieth century woman lives in a new and larger world. Changed are her duties, activities, tastes, ambitions and hopes. It is a great good that woman is free, but she is losing her old ideals. Herein is great danger.

America honors and respects woman more than any country of the world, but witness the open disloyalty to individual women and the shameful dishonor to womanhood. Men still prey upon women as in the days of savagery. Men publicly violate the sanctity of the marriage obligation.

One moral standard let there be for man and for woman alike. The law of society should ostracize the immoral man as well as the fallen woman. Woman determines the laws which rule in the social world. Let her exercise her power. Respect for woman and womanhood is an index of civilization.

Her Natural Place is in Home

Whatever other contribution woman may make to the advancement of the world, her natural place is in the home—her true destiny is motherhood. Woman is the chosen teacher and protector of the child.

The earnest, thoughtful woman, eager to do her full duty to home, family and child, will not find her life narrowed—life may be broadened, touching all the largest fields of human interest—religion, education, politics and philanthropy.

Home and family and child offer woman her highest duty and her most important service to society.

MTG
ON
WOMEN'S
ROLE

INTRODUCTION.

The word of God may be spoken by all men. All people and all classes may worship God. At no time, in the history of nations, were special privileges granted to any people. Nor would it be consistent with that justice ascribed to the Almighty were the petitions and prayers of any class, regarded with especial favor. Thus it happens that prayers are addressed to God on High by persons differing most widely in both character and religious beliefs. But in late years there has arisen an influence which has caused vital changes in our religion, changes which would lead us to believe that the religious freedom of which our Psalmist speaks is no more. (Pa. cxix. 46) וארכה בערותך נניסליכים ונא אבנש. "I will speak of thee, O God, even before kings and will not be ashamed."

The Jews, as a class, have always given due weight to the thoughts and feelings of others. Maltreated and persecuted for centuries, the Jew has forced himself to look up to others as if to superior beings. When tolerance and peace were granted him he did not consider these blessings an expression of right, but rather some privilege graciously allowed. Care must be taken, due diligence observed, a bridle placed upon his heart's longings and desires, lest perchance he offend the powers that be and his privileges be revoked. Thus it was in ages past, and thus, to some extent, it is to-day. At the present time we do not display this tolerance and consideration because of our meekness, humility and yielding disposition, but rather are we humble from force of habit.

Moses, when he led Israel from the land of Egypt, did not lead them direct to the promised land, Israel, a nation of liberated slaves, was not a fit nor yet a safe party in whose hands the scepter might be trusted. Slaves, accustomed to brutality and harshness, to dominating and tyranny, could not, without peril to nation and state, be entrusted the power to rule and govern. How could such people, a race of freed men, be trusted?

Where were the lofty and sublime principles of morality to guide the young heart aright? Where those tender, loving passions, mercy, grace and goodness, to succor the needy, to honor the guest, and render justice to evil-doers? Alas! they were absent; and for this Moses led them around about through the desert during forty long and weary years, to uproot the evil that had been sown in Egypt.

The nation must be purged, the idolatrous practices and customs of Egypt must not be introduced into the Holy Land. Therefore, Moses waited, and when the new generation arose, freed from most of the superstitions of Egypt, raised under more favorable and enlightening influences, he led them into the sacred land.

But do not, friends, think that this refining process purified Israel completely. The force of habit was too strong and urgent. And often, as Scripture testifies, did Israel revert to idolatrous worship. Nobly did her princes labor for her redemption. With the fire and vigor of earnest enthusiasm did her prophets assail the ranks of superstition, heresy and idolatry. They conquered, the standard of God, the banner emblazoned with truth and justice, with tolerance and good will, was raised aloft. May her gracious folds be over Israel and lead her ever onward to the attainment of her end.

Israel to-day is not inclined toward idolatrous worship, but, unfortunately, she has inherited from her long list of ancestors an unwonted respect for others. American Judaism, as represented by American Israelites, has ever displayed a remarkable deference. This astonishing peculiarity, especially remarkable in native-born Americans, has not directed its meekness and humble tendency to a ready acknowledgment of the authority of ancient traditions. Our deference has found its most pronounced expression in regard for the opinions and feelings of our non-Israelitish brethren. Rarely has an American Israelite lacked the assurance to pronounce his decisions and opinions regarding vital questions of religion. In this regard he possesses no modesty. He proclaims his beliefs, or rather disbeliefs, with astonishing readiness.

And in truth we are glad that his sense of regard, if not ex-

Nothing can be more highly proper than respect for the feelings of others. No one would be more ready than myself to pronounce in favor of such propriety, but I can not see the deference, the extreme deference so wrongly bestowed, and remain silent. Were our deference respect for former authorities, for recognized customs, my voice would be hushed in silence. But our actions are guided by a public-policy principle. How does it look, what will the world say? Such feelings, such impure motives animate our deference, such thoughts have inspired acts of seeming virtue and nobility. Well, we ought to be thankful that at least some good is thus accomplished, which an utter disregard for public opinion would leave undone. But when this supreme regard throws itself into religion and seeks to modify religious customs to suit a new-born fancy, my soul revolts, my feelings rouse me into utterance.

Friends all men are worthy of most respectful consideration. The feelings of every class must be regarded. But it is not necessary that the slings of respect, for any particular class, or the desire of maintaining a religious standing should so far intrude upon a religious community as to cause a change in any religious ceremony. It has been very painful to me to note the frequent attempts among our brethren at scoffing or ridiculing some of our former ceremonies. Doubly painful has it been, because such ridicule is characterized by an utter lack of reverent or tolerant spirit.

Our much vaunted spirit of tolerance seems to exercise itself toward others rather than toward ourselves, or perhaps is more expressed in words and in theory than in actual practice.

Consider how well these contrasts hinge together. Our boasted pride and tolerance and our ridicule of former ceremony.

Have you ever felt the blush mount your cheek at some well-aimed ridicule? It seems a hardship to suffer an unanswered sneer, and yet how can we dignify so contemptible an onslaught by a reply? I confess that ridicule is a most powerful agency in argument. It must be powerful from the utter helplessness of the person or thing attacked. Nothing is too noble, too lofty or too sacred to escape the censure of ridicule. Holy traditions and most sacred ceremonies are ridiculed by unholy and irreverent tongues. Alas! sufficient is the evil that such thoughts and feelings can exist; but that they should seek expression to gratify an insensate longing to please others, this is entirely uncalled for. Our deference has reached such an extreme that some have wished to abolish certain Jewish customs, because forsooth non-Israelites, who may chance to be

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Address to
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Union

Can this be a reason, to exercise, to exert an influence upon reasoning minds? Still such an argument possesses strength because so much of our religious practice is for public display, to keep up public appearances. Nowhere, especially in this country, can such feelings be noted as in the small Jewish communities. Unable because of numbers to support a minister or to hold regular services, these few still wish to maintain their connection with Judaism. I am glad that it is so. Being born Jews, not finding the tenets of any other religion more satisfactory to their hearts and minds, they remain Jews; too often Jews only in name. Some such may be found in almost every place; they wish to celebrate their festivals, not from any religious motive, not from any desire for satisfying the needs of their spiritual nature, but from the mere propriety of such action. It shows the world that we are not dead religiously, that we still survive, that we are a religious community.

Friends, it is perfectly proper that we be desirous of being well thought of by all righteous men and women, that we should aim to maintain a high standing in the world, but let not religion be the vehicle to such an end.

Religion and religious service are an expression of devotion, of true feeling. Religion is not a badge, which proclaims to the world our respectability. Religion is not a cloak wherewith to mantle ourselves, to conceal our vices and faults. Religion is not a garment to be worn and cast off at pleasure. No! Religion stands higher, and men to be esteemed truly religious must espouse the noble cause, not by expression in words, not by semblance of piety, but by honorable dealing in the walks of life. This must at all times remain the true test of religious character, the test of the influence of any special belief. If the believers in a certain faith, as a class, are righteous, upright, honorable men, it is fair to assume that that religion is accomplishing its purpose. But a religious belief must not be judged by those who accept and advocate her doctrines, merely for the sake of appearances.

This would cast a blemish upon religion, and no reproach must come upon her. When pirates sailing under false colors, flying the flag of some friendly nation, capture and destroy the unsuspecting merchantman, does any reproach come

upon the friendly nation? And now when these human pirates, masking themselves under the guise of religion, prey upon the confiding public, perpetrate outrageous wrongs, is religion to be reproached? No! odium is not to be cast on her because unprincipled men have shielded themselves within her protecting folds; because bold pirates have sought refuge in her safe harbor to prey upon and plunder the weak and unprotected. Religion ought to be above all reproach. But we, we ourselves must be blamed for our worldliness, that we dare practice self-deception, that we dare dupe others by our religious display.

This spirit in our religious worship manifests itself again in an attempt at the abrogation of such a religious institution as the reading of the Torah, the sacred Law.

Non-Jews may not understand, and truth to tell, many Americans who are Jews do not the more understand. But shall that be a reason for the abolition of a religious ceremony?

Shall the ignorance of the worshippers be a cause for changing a religion or its beliefs and customs? Rather let it be an incentive for renewed activity in educating the ignorant masses.

Religious ceremonies which possess a meaning, which have a purpose, which have been invested by ancient traditions and long usage with a sacred character, can these be so lightly dispensed with?

It is well enough to wish to be reasonable, to do away with a number of useless customs and antiquated manners of a past age, but this weeding-out does not include the destruction of our bulwark, which while allowing our free exit, affords an easy entrance to the enemy.

Therefore let not the ruthless hand tear down the structure so carefully reared for ages. These ceremonies have their value for all of us, and especially to that person who has cherished them so long. Let us regard his feelings; let us not ridicule his beliefs.

Have you ever in your experience met a man, born and bred in some simple village, in some quiet nook? Here removed from the busy world, in sweet communion with nature, deaf to the shriek of whistle, silent to the din and roar of machinery; the clank of hammer is not heard; the rumbling and creaking, the busy hum of trade, all unheard. Here in this quiet retreat his young life was nurtured. Later in life, though his circumstances may have changed and his surroundings be more elegant, his mind ever wanders lovingly back to those scenes of his young childhood. A lingering affection for those shady and quiet retreats fills his heart and mind.

a vision of those happy days of early boyhood. How fondly he clings to the old homestead, associated in his fancy with a thousand and one beauties! Many residences are prettier, more comfortably furnished, more suited to the requirements of the day, more in accordance with modern ideas of architectural beauty; but none possesses for him the peculiar charm of this old homestead. In the same manner there are those among us, those who have been born and raised under influences differing from ours, whose early youth has been associated with special ceremonies and customs, whose hearts have rested in undisturbed peace and quiet 'neath the kindly influences of ceremonial religion.

As the former loves his familiar walks and spreading elms the latter favors his early likings and beholds sacred beauty, where beauty lies concealed for more irreverent eyes. Do we laugh at the former for his sentimentalism, in loving his old homestead? Then we ought not to ridicule the latter because he finds peace and consolation in the practices of his boyhood.

I can find no stronger appeal for a fair-minded consideration of our ceremonies and the advisability of maintaining or rejecting them. There are ceremonies which contain a store of beauty and meaning. They have been our fortress in the past and must remain so in the future.

It will not benefit Judaism to assume an air of superiority or refined feeling, which revolts at the mere mention of ceremony. Ceremonies have their uses, their beauties and their proper meanings. No reasoning mind can afford to disregard them. None dare shield themselves behind the terms: liberal minded men or advanced thinkers, and seek to escape the responsibility of a thoughtful consideration of all ceremonies and proposed changes.

If abrogations are to be made let them be made on reasonable ground, but let not an undue regard or a too great deference for public opinion, force itself into the synagogue, into the congregation, and attempt to codify a religion satisfactory and suitable for public display.

Let thoughtful and learned minds abrogate and cause our religion to be a religion of the heart, inspiring men, inspiring women, to a nobler and higher life. Then no longer will a foolish regard for appearance govern our action; but in a spirit of justice, in a desire for truth, we will do that which we esteem to be right, regardless of public opinion.

The subject, "Why Jew?" He spoke for over two hours in the dark and cruel centuries of persecution, and to-day we know again the horrors of oppression in modern Russia. Again the people of Israel are deprived of human rights. Again they have no life, they have no liberty and they dare not dream of happiness. That hybrid monster, a Church and State combined, ruled the ancient world as it rules Russia to-day. It always brings evil, bigotry, fanaticism, persecution, murder in the name of holy religion. Israel, 3,000 years old, pure and unmixed with the nations of the earth; Israel's faith, 3,000 years old, pure and untainted by the idolatries of the world—these are the precious heirlooms which the ancient world has bequeathed to us.

"I point to this one fact and I say it has a profound meaning. Israel was not delivered from Egypt and made into a powerful nation and taught the law and truth of God, and then scattered to all ends of the earth, scattered and yet united, destroyed and yet preserved, and all without a purpose. Were there nothing else to hold us to our faith, this one fact that Israel lives in its religion to-day, having maintained itself alive these many centuries, despite the whole world, in opposition to all its destructive forces, must teach us there is eternal truth in Israel's faith, and ought to hold us fast and firm.

"No man ought to disregard the truths of history's teaching and no man ought to be base enough to desert a cause for which his fathers bled. Can one of us so far forget this wonderful fact of history, this wonderful preservation of our faith, this wonderful preservation of our race? We, we ourselves, would not be here, breathing the free air of heaven and partaking of the pure joys of life, without that wonderful preservation. We owe our lives to our religion, for because of it we did not perish and we are now come into life. Shall we not then live for it? Shall we not endeavor, in our weak and human way, to pay this debt of endless gratitude?

"But there is another reason that must be powerful to hold us to our faith. We know that the potter can not fashion strong and beautiful vessels without proper clay. But Judaism needed not the good clay, it created it. Judaism labored with the enslaved of Egypt, the orags of the ancient world and by its laws and by its teachings formed a beautiful and priceless treasure, the righteous people of the ancient world.

"And when in the later centuries, persecuted and hunted, they fled from the wrath of man and were shut up to themselves and misery and the darkness of the night, again Judaism entered the soul of man and worked a miracle, moulding beautiful vessels from the poorest of clay. And when the day of freedom dawned and Israel was free to live with other men, to compete with them in every sphere, lo, and behold! Israel, the descendant of slavery, of persecution, of enforced ignorance, leaped to the front in every sphere of life.

"But more wonderful than the mental power of our people, more wonderful than the patient industry which brought success in the world, more wonderful than all else is the fact that Israel, emerging from oppression, from persecution, from physical subjection and degradation, Israel is pure, honest, upright. In the building of these necessities of our social life Judaism has shown a force greater than all others. I know what is claimed for Christianity. Christian writers, and Christian ministers especially, are in the habit of claiming the whole earth and all of heaven, too. But claiming does not constitute a right of possession, as these enthusiasts would speedily learn were they compelled to prove their titles. The work of religion is to build men. Has not Judaism done it? Has it not been better done than by any other faith?

"In all the weeds of our social life, in the character of the individual, in the purity and worth of the family, the Jew may well stand as a model to the world. The beginning and the end of religious work is in men. Make men worthy, honorable, pure and true, and your work is done.

...the price of the ...
...to any place ...
...may be found ...
...the Jew. When we ...
...almost free from ...
...men, adulterers, ...
...when we know ...
...behind the bars ...
...we know that, ...
...world, we have ...
...that from the ...
...morality and true ...
...first of the world, ...
...we have been, and ...
...be. Be Jews, honestly ...
...sincerely practicing ...
...and the spirit of life ...
...hearts of Israel, and ...
...he has ever been, the ...
...worthy type of manhood, ...
...the God-like man."

A Young Rabbi's Lecture.

The congregation at the Washington Street Temple last night was unusually large. The attendance was due to the fact that Rabbi Gries delivered his first lecture. The newly made rabbi is an orphan who was cared for by the temple congregation, and some eight years ago was, at the suggestion of Rabbi Leucht, sent to the college at Cincinnati from which he graduated with high honors. Almost immediately he received a call to Chattanooga, Tenn., which he accepted. He is on a visit to his old home and friends and his old preceptor took occasion last night to have him lecture. He selected "Worship" as his theme and his auditors were so delighted that congratulations were given him from all. He is a pleasant speaker and at once made friends. He will remain in Newark for several weeks preparatory to going to Tennessee.

An Eloquent Young Rabbi.

Some years ago a lad named Moses Gries, whose parents were dead, was placed in the Hebrew Orphan Asylum in this city. He soon developed ability of a high order and attracted the attention of leading members of the congregation of the Washington Temple, and it was finally decided to prepare him for the ministry. After passing through the High School in this city he was sent to the Union Hebrew College at Cincinnati, where he was recently ordained, and he has already obtained a charge at Chattanooga, Tenn., at \$1,800 per annum. A few days since he came to Newark to visit the congregation that has been the means of his advancement in life, and last evening he lectured to a crowded audience in the Washington Street Temple, on "Worship," and fairly electrified all present with his fine delivery and eloquent rhetoric. Indeed, the lecture has been spoken of to-day about the city as one of the best delivered in this city in many years.

— Moses Gries, ein junger Newarker, welcher auf Kosten des israelitischen Waisenvereins in dem Union Hebrew College in Cincinnati ausgebildet und dort kürzlich ordinirt wurde, hielt am Freitag Abend im Tempel in Washingtonstr. einen Vortrag über „Gottesverehrung“. Der junge Mann zeigte ungewöhnliches rhetorisches Talent, und sein Vortrag wurde als einer der besten erachtet, welcher seit langer Zeit hier gehalten wurde. Herr Gries hat bereits eine Anstellung in einer Gemeinde in Chattanooga, Tenn., mit einem Jahresgehalt von \$1800 erhalten.

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GERMAN

RABBI DECLARES HOME IS FOUNT OF HAPPINESS

*In Sermon Dr. Gries
Says the Truest
of Earthly Joys
Has Its Center in
the Family Circle.*

**IS ADVOCATE OF
EARLY MARRIAGE**

*The Simple Virtues,
Cheerful Outlook
and Love for All,
Rather Than Gold,
Bring Lasting Joy.*

In a sermon on "How to Be Happy" at the Temple yesterday Rabbi Gries laid stress on the wedding of happy homes, and declared his belief that young men and young women should marry while they are young.

"It always seems to me that the yearning for happiness centers about the home," said he. "It seems to me that if we wish to be happy it must be by making happy homes. I am old-fashioned enough to believe that young men and young women should marry while life is still young. They should not wait till life's strong energies are spent.

Should Marry Young.

"I am old-fashioned enough to believe that youth and maiden should begin life together. A happy home is dependent upon the old, simple virtues of love and loyalty; of truth, of virtue, of honor, of faithfulness. In all the wide world there is no more beautiful picture than a happy home. I confess that in this series of addresses I found it easier to tell how to be rich and how not to be poor than how to be happy. This last seems, somehow, to be bound up to the other. The world believes that if we be rich we are happy, and if we be poor unhappy. There is no greater fallacy than this.

Lack of Love is Poverty.

"Only last week we were privileged to hear the words of young Rockefeller to his Sunday school class: 'I know what it means to need friends. All the money in the world will not take the place of friends. The world is full of unhappy rich and also of happy poor.' Yes, the poor seem to be the unhappy ones of the world. If in our own generation we hear the voice of discontent it is from the lips of the poor. My sympathies are with the discontented, and I am not afraid of the names that are howled at those who sympathize with this class. I'm not afraid of being called Anarchist and Socialist on the same breath.

THOUGHTS ON HAPPINESS UTTERED BY RABBI GRIES

"I am old-fashioned enough to believe men and women should marry while life is still young."

"A happy home is dependent upon the old simple virtues of love and loyalty."

"The world believes that if we be rich we are happy, and if we be poor, unhappy. There is no greater fallacy."

"If you wish to be happy don't imagine that you have been singled out for misfortune and suffering. Look upon the cheerful side."

"A distinction should be made between happiness and content. Content is having what we want. Limit your wants if you wish to be content."

"I am not one of those who think we were born to be unhappy. I hold it to be a maladjustment that so many millions are suffering and unhappy."

Must Try to be Happy.

"I believe the poor have not a fair chance in the world. Not even in America, the land of freedom and opportunity. There are unjust laws that rest heavily on the poor. The sorrowing and suffering of the poor oppress us. We ask ourselves, 'How can we be happy when the world is so full of misery?' It is fortunate that we can enjoy our own happiness. If we wish to justify ourselves we should do our share to lighten the burden of others. I say to you, 'Try to be happy,' just as I said to you, 'Try to be rich.' Let us not emphasize the holiness of sorrow. If you wish to be happy don't imagine that you have been singled out for misfortune and suffering."

Should Seek Bright Side.

"Look upon the cheerful side. If we try to make others happy we will find happiness ourselves. A distinction should be made between happiness and content. Content is having what we want. Limit your wants if you wish to be content. One may be happy in spite of one's riches. Real riches are the noble thoughts of mankind. The way to be happy is to live toward the right and noblest things of life. The best way to be happy is for man, woman and child to live the true life of man, woman and child."

All Have Right to be Happy.

"The longing for personal happiness dominates our life. We are happy when we are true to ourselves, and unhappy when we are untrue to ourselves. I plead for the right of man, woman and child to be happy. I am not one of those who think we were born to be unhappy. I hold it to be a maladjustment that there are so many millions who are suffering and unhappy. Try to be rich in true riches. Try to be happy in the true treasures of humankind. Character and honor are worth more than gold and silver. The treasures of the heart are of far greater value than the treasures that are locked in strong boxes."

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Home as
source of
happiness