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153

Box
54

Folder
372

Eightieth anniversary of The Temple, 1930.

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"EIGHTIETH ANNIVERSARY ADDRESS."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MAY 25, 1930, CLEVELAND, OHIO.

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My friends, four-score years is the span of life allotted by the Psalmist only to the man of unusual strength. The average life of man is much less. But four-score years in the life of an institution is not unusual; there are synagogues in the Old World which are hundreds of years old. However, in the New World, a synagogue eighty years old is quite unusual, for all of our American institutions are relatively young, and particularly our American Jewish institutions. When you come to think of it, the settlement of Jews in America in large and substantial numbers dates only from the middle of the last century.

So that the eighty years history of our congregation really runs parallel with the large scale history of the Jewish people in the United States; and in our history is reflected the whole social, economic and religious history of American Israel. Like every early Jewish community in the United States the early settlers who came to Cleveland were rich in hope and poor in possessions; they were a sturdy, thrifty, hard-working group of immigrants; they were workingmen, small tradesmen, shop-keepers, peddlers. By dint of hard work and hard struggle they gradually established themselves economically in this city, and before long they began to bring their families over, their wives, their children, their parents,

their relatives, and so little by little this Jewish community of Cleveland grew in size and in substance.

In 1837 there was one Jew living in Cleveland; in 1930 there are over ninety thousand Jews in this city. What was once a small struggling community is today one of the great prosperous centers of Jewish life in the United States; in fact, the fourth largest Jewish center in the United States, a center which reflects in its makeup all the elements in our economic life,--merchants, the workman, professional men, industrialists, artists, scientists; and our Temple, after eighty years, has come to reflect this composite character. Our Temple today is a complete cross-section of the whole Jewish community of Cleveland.

Again, like all early Jewish settlements in the United States, originally our settlement was geographically homogeneous. Those who founded this congregation came from one or two sections of Germany. In the course of time other sections of Germany sent their quotas of immigrants, and then Austria and Hungary, and Alsace-Lorraine, and Switzerland and Poland and Russia. So that today our community is one of the most cosmopolitan communities in the United States; and not all these elements are being amalgamated and assimilated by the social forces in American life.

And again, our Temple reflects today this

cosmopolitan character of the Cleveland community. Here the sons and daughters of all the early and the late immigrant groups find their spiritual home and their spiritual community. And religiously, too, our Temple has reflected the religious development of the Jewish people in the United States.

Tifereth Israel began as an orthodox synagogue like nearly all modern reform temples. Those who came here first brought over with them German orthodox Judaism. They were not rigorists; they were not extreme in their orthodoxy. Many of them were not strict conformists as regards private religious observances, but the ritual of the temple, the synagogue worship, was orthodox. But before long they, in common with other synagogues in the United States, began to introduce reforms. The middle of the nineteenth century witnessed the rise and the growth of liberal Judaism, and some of the leaders of liberal Judaism in Germany came to the United States and became forces for reform among these new synagogues in the United States.

The early founders of our congregation set about improving and embellishing the service, set about introducing the vernacular into the ritual, set about discarding that which they regarded as antequated. All this was accomplished not without struggle, but it was accomplished, and year by year new reforms were introduced.

Your prayers which were no longer meaningful were abandoned. The Second Day holiday was abandoned; the organ and the choir were introduced; in the course of time the oriental custom of wearing of the hats during service was abolished. The New American prayer book of Isaac M. Wise was introduced, and that was followed later by the Union Hebrew book.

This progress in the direction of the reform went on apace until after a while our Temple found itself in the very front ranks of extreme reform Judaism. We instituted the Sunday service, and while the Sabbath service was never officially abolished it fell into desuetude. The Hebrew language was practically eliminated from our prayers, and entirely eliminated from the curriculum of our religious school; in fact, there was a proposal to omit the ark and the Torah when the plans for the Temple on 55th and Central were drawn.

In following reform Judaism to these extremes the Temple was pursuing to its logical conclusion a certain philosophy of Jewish life which was very much in vogue at the close of the nineteenth century and at the beginning of the twentieth century,--the philosophy which maintained that Judaism was nothing more than an ethical monotheism, and that the Jews were nothing more than a religious denomination, and starting from these premises all these acts of extreme reform were justified. But in the course of time a profounder reading of Jewish history

and the faith of the Jewish people persuaded some that these premises were not warranted, and furthermore, that these extreme reform measures in our ritual, in our mode of Jewish living, were making for a weakening of the religious consciousness of our people, and for a slow but steady disintegration of Jewish morale and Jewish group discipline. The distinctive quality and color of Jewish life was being lost not only in the synagogue but in the home; Jewish learning and Jewish knowledge, which up to the present have been the only preservative forces in Jewish life, were being forgotten totally by the Jewish laymen; Jewish observances were falling into disuse, and with them the rich poetry and romance of Jewish life, the memory laden associations of Jewish life, were being lost, and our youth was growing up failing to assimilate Judaism, either emotionally or mentally. Reform Judaism was becoming thin and colorless.

And so a new movement began in reform Judaism, began with the younger group of reform Jewish ministers. It began among some far visioned laymen and lay women in the reform temples,--a movement to enrich the content of reform Judaism without destroying its essential truth. We believed and do believe in the principle of reform because we believe that it is historically legitimate. Progress and adaptation have always been present in Jewish life; in fact, they are one of the great secrets of Jewish

survival. We believe and strictly believe that Jewish life and thought must adjust itself to modern life and thought, that those things which have outlived their meaning and their usefulness, those things which can no longer function creatively in the spiritual lives of men and women today, the antequated, the medieval,--those things ought to be, by right and by wisdom, cast overboard. They are not the essence of Jewish life or of Jewish thought.

On the other hand, we maintain that Judaism is more than a theology and the Jew more than a religious denomination. Jewish life is not the story of a creed or of a dogma, but the story of a people, a people possessing distinctive characteristics, a distinctive temper, a distinctive outlook on life, a distinctive culture. The Jewish people has been molded by centuries of a common experience; the Jewish people has cherished a set of common hopes, the Jewish people has produced a native and characteristic literature, the Jewish people has expressed itself distinctively through certain institutions, through habits of thought and conduct.

To be sure, the religion of the Jewish people is the most outstanding characteristic of it, its supreme mark of identity, even as it represents the supreme contribution of that people to mankind. But after all it is the Jewish people which created Judaism and not Judaism

the Jewish people. Judaism, therefore, we believe, if it is to remain true to its own inner genius, must reflect the life and the spirit of the Jewish people. Judaism cannot be reduced to a mere creed, theologic or ethical,--the kind of creed which other denominations today possess. Judaism must be grounded in the experiences of our people. In other words, it must be both national and universal, just as it has always been from the very beginnings of our history,--both national and universal,--in principle prophetic, broad, universal, embracing the whole world.

But it has always had as the means by which these principles could be made vivid a technique in the lives of the Jewish people; it has always had customs, observances, habits of conduct, ritual, symbols which the race created and which have served and still do serve as stimulation, as inspiration, as guides, as reminders, as the very fragrance of Jewish life.

So that in the last decade or two our Temple, in common with other temples, has embarked upon the program of the intensification, the enrichment of the content of Jewish life. That does not mean that we have gone backwards. We have gone forward. We are not returning to anything; we are redirecting the course of our institution into the main historic channels of Jewish life. When we set about, as we have, for example, to reintroduce the Sabbath service, or to reintroduce a bit of that rich,

beautiful ritualism of our people into our service; when we add an hour or two to our religious school curriculum, or make the study of Hebrew part and parcel of the curriculum of the religious school; when we try to bring about a more happy and colorful celebration of Jewish festivals and historic occasions; when we ask of our members the Judaizing of their homes, we do so not because we are old fashioned, not because we are not modern, but because we are very modern, because we are very alert to what is going on in Jewish life, and because we know that the only way to preserve, if we wish to preserve, our heritage, our faith, our spiritual identity in the world is to follow through a more positive, a more affirmative program of Jewish life in the home, in the schools, in the Temple.

And I believe, my friends, that in this regard, too, Tifereth Israel today is pioneering. We are in the vanguard of courageous leadership in this direction. In one regard we have not deviated an iota from our great past. We are proclaiming today, as my predecessors proclaimed before me, as the spokesmen of the Jewish synagogue have proclaimed since the beginning of the synagogue, the one eternal message of our faith, namely, the supremacy of the spiritual in life.

"Let not the wise man glory in his wisdom; let not the strong man glory in his strength; let not the

rich man glory in his wealth. Only in this let him who will glory, glory that he understands and knows me, God."

This is the essence of Jewish religious thought. Religion, my friends, is really not knowing God but seeking God, and we seek God through a life of worshipful contemplation of God's universe, through honor, self-purification, and through sacrificial loyalty to all that is true and good and beautiful. Through justice and through love and humility we walk with God. And life's greatest prize, my friends, and life's supreme privilege, is not health nor wealth, nor power, nor the applause of our fellowmen, nor happiness. Life's supreme prize is to walk on the highway of eternity with God.

Our life today is being coarsened by our increased wealth and by our continued prosperity. Between the pursuit of our business and the pursuit of our pleasures we have no room, and we have no room for the pursuit of God. We do not even understand today, many of us, what is meant by the quest of God. When our children grow up bent upon attaining in life material success and private pleasures, and the supreme meaning of life, its supreme opportunity, escapes them entirely, they will grow old and never experience the deep, rich, profound spiritual experiences of a mature and questing soul.

And so the Temple today, my friends, as every temple in every land and clime on this, God's foot-

stool, the earth, proclaims today, as it proclaimed decades ago, the same eternal wisdom,--young men, old men, son of man, "Walk with me, God, and seek perfection." Now it may be that the ears of this generation are not attuned to hearken unto this message. Well, we can wait. Our wisdom has outlived many a false philosophy and many an aberration and many a heresy and many an apostasy of the human spirit. Patiently, humbly, fervently we proclaim today as of old the supremacy of the spiritual in the life of man.

This age is not particularly given to meditation, to reflection, to speculation, to religious thought; this age is given to technology and to the exploitation of wealth, to the aggrandizement, to the conquest of the physical forces of nature, and the new science has confused many minds, leading them to believe that God has been outlived; there is no more room in the universe for intelligence, for will, for personality.

Of course nothing is further from the truth, and it is the supreme task of the synagogue today to remind men of this, and to be "a guide to the perplexed," to tide men over their periods of doubts and confusion. It is the supreme task of the synagogue today, my friends, to proclaim unhesitatingly, in full cognizance of all the knowledge that man has acquired through the centuries, in full light of all scientific revelation, "God, Thou hast been our dwelling place in all generations, before the

mountains were begun, before Thou didst form the earth and the world, from everlasting to everlasting, Thou art God."

And so, my friends, we face the future from this milestone of four-score years, in confidence and in high hope. Our work will be difficult and our tasks are many. Much has transpired in the world since those few early founders assembled in some home and builded Tifereth Israel. In 1850 not only had these revolutionary scientific advances not been made, these physical and chemical and technological upheavals not taken place, but many a vast revolution in human thought had not taken place. In 1850 Darwin had not yet written the "Origin of Species," and the doctrine of evolution was not yet known in the realm of human thought. In 1850 Karl Marx had not yet written "Das Kapital," and the whole revolutionary theory of the economic structure of society had not yet permeated the thoughts of peoples and of nations. In 1850 the whole science of psychology and psychoanalysis, which have so tremendously influenced the thinking of men and women today, were practically unknown.

Much has transpired in these eighty years, and yet the things they worshipped then in their humble dwelling are the things we worship today; the verities they proclaimed then are our verities just as they were the verities of our forefathers thousands of years ago. The

eternal truths of Judaism are subject to the mutations neither of time nor of place nor of human speculation. They are forever. God, the unity of God, the spiritual order of the universe, man's relation to God, man fashioned in the image of God, bound by the moral law to seek justice, to love his fellowman, to follow the ways of purity and holiness, to establish peace in the world,--these are ideals which do not fluctuate with the mutations of human thought. They are everlasting as God is everlasting.

And so we face the future in confidence. And as far as the Jewish people is concerned, much has transpired in Jewish life in the last eighty years. Why the whole center of Jewish life has shifted in these years from Europe to America. Many vast migrations have taken place; much persecution has been recorded, many tremendous inner revolutions have taken place, but still we move in the stream of eternity. From Abraham to the last confirmant who will next week in this sanctuary pronounce his confession of faith,--from Abraham to this, his last descendant, the chain of continuity remains unbroken.

Four thousand years have elapsed. The whole known history of mankind practically took place within that period. Empires rose and fell, kingdoms appeared and disappeared, peoples moved to and fro across the face of the world, disasters, catastrophes, political wars, social revolutions,--what vast transformations have come over

mankind in these forty centuries. And yet the seed of Abraham remains unchanged and undestroyed. A stormy career, checkered, hectic, desert wanderers in Arabia, conquerors in Canaan, slaves in Egypt, builders of a kingdom in Judea, exiles in Babylon, returned emigres to rebuild a destroyed country, exiled to the four corners of the earth, twenty centuries of dispersion, the ghetto, the Inquisition, the yellow badge, autodafe, blood accusations, pogroms, and yet in 1930, thank God, the hosts of the descendants of Abraham, in a land unknown to him, assemble to offer thanksgiving to the God of Abraham, Isaac and Jacob, that they are alive and prosperous and privileged to worship Him.

We face our future in confidence and in hope, believing in mystic faith that the God who was with our forefathers will be with us and our children.

"And those that put their hope in God will renew their strength. They will mount with wings as the eagles, they will run and not be weary, they will walk without growing lame."

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EIGHTIETH ANNIVERSARY CELEBRATION

OF

CONGREGATION TIFERETH ISRAEL.

CLEVELAND HOTEL

MAY 26, 1930.

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Joseph T. Kraus
Shorthand Reporter
Cleveland

NEWTON D. BAKER: Mr. Chairman and ladies and gentlemen, I remember reading once in Bergson's rather long essay on "Laughter," in which he undertakes to analyze and trace to their sources the causes that induce the phenomenon in which we all rejoice known as laughter, that he says some of the causes are quite obscure, and he illustrated it by an incident which happened in France, of a man who went into a country parish church, took his seat on a rear bench alongside of another Frenchman, and listened to the sermon of the pastor.

The pastor spoke with great eloquence and great vehemence, and so controlled the emotions of his congregation that at times he had them laughing and at other times deeply moved to tears, and then by the mastery of his art he would summon them back again from distress into a pleasant frame of mind, and so seemed to hold them in the hollow of his hand. But throughout all this the other occupant of the rear pew with the visiting guest remained entirely unmoved; he neither smiled nor wept, and when the congregation was dispersed the visitor said to this chance acquaintance on the rear seat, "Explain this to me. This man has spoken with apparently very great eloquence; he has controlled the emotions of his congregation; everybody in the church but you has laughed or wept at his command, and you have remained entirely unmoved. What is the explanation?" His friend said to him, "Well,

sir, you see, I belong to another parish."(Laughter)

Now it might well be, I suppose, that since in a secular way I belong to another parish than that to which you all belong, you might fear that there was some lack of sympathy between us; but as a matter of fact, I have no such fear. I have long known that these parish differences are the superficial differences among us, and since Mr. Strauss, of New York, and I have been joint chairman of the National Conference on Jews and Christians, I have had occasion more deeply and more fully to realize how entirely superficial most of those differences are.

Nevertheless, since we do belong to different parishes, it will not be expected that I can indulge in any illuminating remarks either about the past, from a religious point of view, of your temple, or about its future. From a civic point of view, I might very well give myself the pleasure of adding to what your chairman has said about the Temple. When I first came to Cleveland in 1899 almost the first thing I heard was that I must go to hear Rabbi Gries, and when I did go to the Temple to hear him, I found that he spoke with the flaming eloquence and conviction of an ancient prophet, and I soon learned that he and the Temple under his leadership were among the great civic interests and institutions of this then growing city, and I think if Cleveland can be said to have come to a realizing sense of its own civic soul in the last thirty

years, that the contribution which he made and which the Temple then made, and is now making to that cause, is a very substantial contributing force.

But I pass by the Temple in order that I may draw some larger conclusions for your reflection tonight. The smallest church in the world is in Minnesota. I do not know its denomination, but it was originally built to seat seven persons. Regular services have been held in that church for something over forty years, I am told. I remember a church, not quite so small, down in my native village, a little Episcopal church to which I went as a child. It is a very shabby little place. When I first knew it it was only half its present size, and now it is only half the size of any other church. I was taken to it as a child; our family belonged there. When I reflect back upon my boyhood in Martinsburg, one of the things that rises in my mind is that little church. Around it clustered memories of the most sacred character; and I suspect that church was a little snobbish. If I can remember the attitude of the people who attended in my boyhood, there was a notion among us that it had kind of a cultural monopoly in the community. We had no doubt that the adherents of other churches would all go to heaven in the end, but we thought with a little more difficulty than with us. (laughter).

I think there were some people in that church

who had a very special feeling of its superiority because it had a kind of hagiology of its own; and perhaps there was a Roman tint to some of the worshippers there who had committed to some of its saints a special intercessory value. But however it may be, there was that modest little village church which had for generations sheltered a select company of cultured people who were valuable members of that community, and who through that church traced back their own right to think well of themselves and their mission, and to think highly of their calling in this world, back through generations and centuries of people who preceded them in the same faith and of the same ideals.

Now of course there is no sort of comparison between that little unpretentious church and this great temple with which you have decorated the eastern end of our city, and which challenges the eye and summons the admiration of all beholding it; and yet underneath the stone of your temple, back of its splendid exterior, there is something higher and finer than the temple of stone, and that is the temple of the spirit and the tradition it represents. And so I get to the thing I want to talk to you about, and that is the value of traditions in this world. There probably never was a time when one needed more to reflect on that subject than now, because this modern world of ours is dizzy with its own inventions.

Science has been prosecuting its inquiries into all of the unexplored recesses of the unknown, in bringing out new laws and new substances and new combinations and inventions. Vendors have taken the results of research science and as engineers between science and practice have made the bridge over which we now march in a material splendor, the like of which the world has never seen; and every day summons forth some new contrivance and contraption that adds to the comfort often, and often to the discomfort, of mankind. And as we moderns look at this modern world of ours, we are, in the first place, immensely proud of it, and perhaps justly; and then I think we are bewildered by it, and we imagine that progress means more electric lights and more radios and more airplanes and more contrivances of a physical kind; and I think we are likely to forget that with all the great scientists and all the great inventors we really haven't added much to the part of life that counts most,-- the moral part, to the contributions that were made first by Moses and Isaiah and Plato and Jesus.

We talk about the present generation, particularly the younger generation, about whom some of us elders are very much troubled, and we wonder what kind of a world they are going to make of this world of ours, with the new found freedom, with the complete breaking down of conventions and the apparent absence of traditional control.

Scientists are now writing books of "Why We Behave Like Human Beings," and "The Mind in the Making," and we are being told on every hand that the laws of the mind are finally being ascertained, and the endocrine glands, if they are in good order, make geniuses of us, and if the endocrine glands happen to get into a state of malfunction, that we may be any kind of a thing (laughter).

No doubt there is a very great deal of truth in all of it. The last word has not yet been said by scientists, and the solemn fact in this world is that science is much, but it is far from all. After all, human life is made for happiness, and happiness does not come out of things but comes out of thoughts, and after you have got money enough to buy a certain degree of comfort, the money that you add to that is all invested in discomforts (laughter).

I had a very striking illustration of it not a great while ago. I happened to be dining at a New York restaurant. The head waiter, who knew me by sight, came over to me and said something about a political convention which was going on at the moment - and which I will not repeat because it has more or less controversial characteristics - but the phrases in which he made his observation struck me so forcibly that I immediately asked him something about himself. A very handsome young man he was, and he said, "Oh, Mr. Secretary, I am Greek." Of

course then I thought it was necessary for me to tell him how much I knew about the Greeks, and I began with Homer, which gave me a fair start. He held up his hand and he said, "No, I am a modern Greek." (laughter). I then said to him, "Of course the modern Greek is a great dramatist." Then he discussed modern Greeks for a few minutes, and then made this extraordinary statement. He said, "I make my living as a waiter in this restaurant, and when I take off my waiter's clothes I go to an apartment which I have here in New York, where I live, and the walls of that apartment are lined with classical Greek writings, and I spend my leisure living with Plato and Aristotle and Sophocles and Euripides and Aeschylus; and no man is richer than I. I am only a waiter when I am making my living, but when I am living I live with the greatest minds that have ever been at work" (applause).

Now of course you and I all know people who have a half a million dollars and are dreadfully grieved because they haven't a million. Can't we take a lesson from that waiter? And isn't he richer than any of us with all the money we may have? And aren't really the permanent and enduring satisfactions of life the intellectual and the emotional satisfactions?

I remember a story that Dr. Oliver Wendall Holmes used to tell of an old lady whom he knew. She was nearly ninety; she was very ill, and thought fatally ill.

Dr. Holmes thought it would be very interesting to discover what remained in her mind after having lived ninety years, after having lived through the American Revolution, and seeing this young country, originally a scattered group of colonies, grow from that unpromising beginning into one of the most puissant and superb nations the world has ever seen. Her experience covered this long range of extraordinary events; and so he went over to have a talk with her. As he sat by her bedside he said to her, "Mrs. Jones, you have lived a long time; you have seen wonderful things take place in the world. What, in this long life of yours, has really given you the greatest satisfaction?" The old lady thought about it for a few minutes and said, "Well, I always was very fond of my victuals." (laughter).

That is a very humorous illustration, but what she had was the satisfaction of the wants she had, and if we will just cultivate ourselves to have spiritual wants and intellectual wants, they can be satisfied for the asking, and when we come to be ninety and look back upon our long lives, we will not sigh because we didn't have yachts, because we were not able to play golf three days a week; we will not be dissatisfied because we had a Packard and not a Rolls-Royce, but we will say, "I began early to want the things that are intrinsically true and intrinsically beautiful, and I found that without a penny in my pocket I could see the most beautiful things in the

world, I could hear the most beautiful things in the world, and I could have the company and companionship of the very elect intellects of the world."

Well, now, that is a far cry, perhaps, from tradition, and yet is it a very far cry? We treat the present world as though it had just begun when we came in it. As a matter of fact, it has been here a very long time, and when we try to draw rules of behavior, we draw them sometimes a priori and from abstract considerations. We forget that no man was born on his first birthday, but that he comes into the world carrying with him the traditions of his people and his race, and that the nobility of those traditions affect every thought he subsequently thinks.

And so now I get down to what seems to me the significance of the Temple. Here is a Temple eighty years old. It represents a people who for four thousand years have stood in the world welded together into a compact mass in defense of their ideals by a common tradition. In this modern world, which needs more than anything else cement to draw it together, where disrupting influences are at work all the time,--the thing this world needs for international peace, for international cooperation, is the cement of a common tradition. And what Israel has had for four thousand years mankind needs now more than it needs any other one thing: a recognition of its common

interests which are superior to all of the disrupting influences that at present threaten.

And when I see a great congregation like this, I think it serves these purposes; that the children who are there at the Sabbath school will look back on it in the future year, as I look back on the little church in Martinsburg; they will not have so lowly a picture of it from a physical point of view; they will remember its splendor and its beauty, and they will realize the profound truth that nothing can be too splendid or too beautiful as a shrine for the religious things. But the chief thing they will remember about it is that it was there they heard the moral precepts upon which their own lives were successfully guided; that it was there they heard the tradition of their people from its earliest history down to now, and got caught up in the cementing influence of that tradition, and were made to feel that the things which were loyal to them were worthy, and the things which were disloyal to them were unworthy.

Who are the greatest people in the world at the moment? I am speaking of nations now. Quite obviously the British. I recognize the fact that it is still true, as Goethe said fifty or sixty years ago, that every great idea in the world had to pass through France in order to be generalized and disseminated. I think that is still true. The efficiency of the French intellect and the facility of

their language still make them the great generalizers and disseminators of the great modern civilization. But the greatest people in the world at the present moment are not the French. In all human likelihood the British are the greatest. That little island for generations has governed half of the people in the world and half of the land in the world; and they have done it not so much by force of arms,--Great Britain has had a good many wars,--most of them fought by other people,--they have done it not by force of arms but by force of character.

Those of you who are familiar with the Britisher as he lives on his own island realize that there are certain traditional courses drawn up which it is possible for an Englishman to follow. There are certain things that are not done, and because they are not done, because they are antagonistic to the British tradition, they are just not done by any of them. During the war in the trenches the Tommy - not the cultured class from Cambridge and the other universities, not the cultured class in the nobility and the aristocrats, but the Tommy from the streets of London, had limits of propriety, of contact, which enforced upon him a consideration for the rights of others and a regulation of his own conduct which were as fixed as iron bands about him. And they are deepset in the British character, as a part of the tradition of being an Englishman.

And so what this modern world needs is to recognize the fact that we cannot manufacture out of hand a moral and cultural civilization; that we can make arbitrary rules of conduct based upon a priori and abstract reason, but we have to recognize the experience of the race as the basis of any acceptable morality; that we have to re-endow the generation to whom we are about to leave the governors of this world with this blessed thing called tradition.

That is the message that I have to convey. I congratulate this great Temple congregation and the fact that it is dedicated to a great tradition. Whether or not Renan was right in his belief that monotheism was born of the sameness of the desert, I of course cannot know; but Israel has been the guardian of monotheistic religion; Israel has been guardian of certain great fundamental morality, the tradition of which, beginning with Moses, lasts down to the present hour. They are a part of the tradition by which modern society must be saved, if it can be saved at all. As your Temple is so splendidly representative of that tradition, I pray that she may continue her mission, that her prosperity may go on unabated, that her walls may be filled to overflowing, so that it will be necessary for her to subdivide and set up other congregations that may follow in her spirit and be a blessing not only to the community in which she now flourishes, as her present

congregation has been ever since I have known it, but that the blessings of her fidelity to all this tradition may extend to all mankind. (applause).

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MR. FELIX M. WARBURG: Mr. President and ladies and gentlemen, I am so absolutely in accord with what our good friend has said, and I have such admiration for him for a great many years, that I would like to subscribe to every word he has said and take my seat. I appreciate that you agree with me. I also approve the way you applauded the young singer. You might prefer to hear him than my speech. But the master of ceremonies has decreed differently, and I will try to be concise.

When I heard the last song it showed a picture to me differently than it impressed you. I heard this song the last time in Russia. I heard it sung in a colony of Jewish farmers who had lived in the city of Moscow, some of them in Kieff, and who had seen better days, perhaps as good days as you have here. They were transferred by a cruel fate to nothing. They were then saved by us from the gutters of Moscow and brought to self-support in the colonies. I spent a Saturday with them in the colonies. I witnessed a gathering of them on a Thursday evening, about two hundred people in a room of small

dimension. I saw the heads packed closer together than yours. The expressions were much more worn than yours, naturally, but the same light of ideals and love spoke out of their eyes. There wasn't a word of complaint; there was only the feeling of appreciation that they were helped over the terrible years that had been behind them; and when they sang at the end of the Sabbath the same song, perhaps not in the same spirit, I admired the courage of the people who had gone through what they had gone through, and greeted their Sabbath with their candles and sang their Sabbath eve full of hope and joyous melody, under circumstances as tragic as anyone could experience.

I took the cut of this room and the cut of that room, which I never forgot. I felt how happy you are to be here, and how courageous all over the world are the people who have gone through these terrible times, and with the idealism of Judaism before them, living and willing to live for the next few years until they are called away.

It is that spirit which this song has brought back, and while I am usually in a smiling humor, you must excuse me if this feeling of reminiscence, which you have introduced in a pleasant way, has brought back a picture which is strong and powerful, but also very promising.

Tonight I am here not because you are eighty years old. That is a thing which does not impress me so much. As the speakers before me have said, Judaism

is so terribly old that eighty years is nothing. For the congregation of Tifereth Israel in this city to have achieved eighty years of success is something to be pleased about, but nothing extraordinary. But what is extraordinary is the work that you have done during that time. I come to Cleveland tonight for two reasons. Foremost I wish to tell your Rabbi Silver that I admire him tremendously. I came to tell him that. He is much more interesting to me, naturally, than this anniversary. He is a leader in the work which lies before us as Jews,-- a fighter, a dreamer, a prophet; and young Rabbi Silver's type is a thing to be cherished, to be honored with, to be hoped with, and to support in every possible way. We haven't got enough of it. I know what I am talking about, and that is why I am here to tell you. On his shoulders one does not hesitate to put weight; and wherever you will place it, be it ever so far away or nearby, your congregation and Judaism can rest assured that the responsibility of sober thinking expressed in beautiful words will always come wherever you are. (applause).

My second reason why I am here is that Cleveland is a teacher to us who have been so interested in social work. The master mechanic of social work, Mr. Baker, is with you. We in the rest of the United States are taking leads out of his book, out of your Cleveland book. We have formed unions, we have formed federations,

we have joint distribution committees, including every layer of Judaism, and have succeeded in doing so. You have done the same; you have done your bit in joint distribution work; you have done your bit in federation work, but you have gone further: you have done your share in the building up of a civic pride and a civic expression of good citizenship which you call Community Chest, which is extraordinary. New York is still in the status where some of us believe in city wide community chests. We have studied it, we believe in it, but you have gone one step further: you have done it and we have not.

It is true in our outrageously large city it is hard to concentrate on anything, it makes no difference what; there are so many things going on at the same time that the public gets dizzy, and they cannot concentrate on one thing, until you set the pace and you set the machinery going, unless you make a superhuman effort. A few years ago I came here and discussed with the people who are leaders in the Community Chest just how you are doing it, and I was amazed at the thoroughness of your co-work. I am told that your congregation has done its full share in it, and it is that spirit of community building which I praise and which I love. I cannot compete in making suggestions for social work in a town where Mr. Baker lives, and where my friend Mr. Goff used to live and started the Community Chest right here. You have taken

this over; and I bow to his name, I bow to his genius, and I know some of the work which Mr. Goff has set into motion has been very much helped and assisted by many of the members of the Jewish community in this town. I pay that respect with a great deal of reverence, and I know what Cleveland has done in showing the way in that respect.

You can't get away from the serious problems of that kind. I want to refer to an experience which I had somewhat similar to Mr. Baker's. He mentioned Homer. I went to Harvard years ago to see the Greek play. I had a book with me to assist me. I met Professor Wheeler there, and he asked me in the hotel, "What are you doing in Boston?" I said, "I came to see the Greek play." We went to the play. I was delighted; I was able to follow the Greek. After the play I saw Professor Wheeler again. He said, "How did you get on?" I said, "Awfully well. I could follow without the book to quite an extent." And he smiled and said, "Do you know, Warburg, it is a good deal easier to understand a foreign language when it is pronounced by your own countrymen." (laughter).

I felt somewhat hurt. A little later in New York when a modern Greek play was given by the modern Greeks I did not understand a single thing. (laughter).

Those are the experiences and those are the appreciations which we all have to learn, and I frankly confess that I have received from the people for whom I

have worked and with whom I have had the privilege of working shoulder to shoulder, infinitely more than what I have been able to give. I could point out to you all the friendships that have been based on work done together; the people who started with nothing but the knowledge of their specific work - and that is a lot - and no advantages and no introductions, and to see these people brought into the sunlight, to give them the platform that they can be heard, and to follow their lead is the greatest privilege that I know of.

Now you have shown the way in a good many things. There are many more things to be done in your community, even though your social work has been so excellent, and until some of the pressing things, such as the fight against the everlasting increase of nervous breakdowns and insanity, and other difficult things we find in our rapid city living, are conquered, neither you nor I have the right to rest. We have to form church groups, we have to learn from each other. You have formed congregations, and friendly congregations; you have formed city wide groups and Community Chests. We have to form chains that are even larger than that. I came here to tell you I had the privilege of talking to a smaller group today, and Rabbi Silver was very, very envious today because I was allowed to speak twice today. (laughter).

United States Jewry, as well as other faiths,

have to come together to fight the things which have to be fought, and to help the things which have to be helped. I had the privilege just recently to be in London, and much as I share the admiration of Mr. Baker for the English, and I subscribe to every word he said, the English nation has a good heavy load to carry, and it is very easy to criticize, and it is very easy for the Jews to criticize - they are awfully good at that. We have been successful in getting the groups of Jewry together. We have a united front; may we remain a united front and may we remain a disciplined front, where the whole regiment is not out of step because Isaac can't keep step with the rest.

We need a strong public opinion; we need a patient public opinion. We are now worried about many problems, be it soviet Russia, be it Palestine, be it Roumania, or almost everywhere where there are Jews living. There is only a degree of anti-Semitism; we find it everywhere, and we can only overcome these handicaps by helping people abroad to keep up their courage. I advise the people here by asking them to put their heads high, their chests out, and saying we are willing to work for our brethren wherever they are suffering. My experience has been that that pride and that self-respect wins you respect and wins you the satisfaction that you can do your bit for your fellowmen.

Just now Palestine, of which Rabbi Silver has long been an admirer, and which I have been won over to, has some problems to solve. I have had the great privilege of seeing a good deal of the prime minister. He wants to do the right thing. Let us be patient, and let us protest whenever something does not seem right, when we know all the facts,--let us protest and await to see what the results are. I am quite satisfied that the government in England wants to do the right thing with the mandate, and I hope that the future will show that my confidence has not been misplaced. Meanwhile, you who know how to ride and manage high horses, hold your horses.

It does not do any good to break loose and criticise, and you create bad will, when a man is sent to a country to meet friendly people who are to be helped by him. A snarling crowd is not apt to get the best treatment. I say this because wherever I go people want to know why things are permitted in this way or that way. Patience, pride, orderliness are qualities which I think bring us further than protests. I have been asked today by nearly everybody whom I meet what the situation is. I would like to give you at the same time the assurance that things are watched, that things are not as bad as some people like to express them that carry chips on their shoulders.

I cannot speak to you of the religious value of your Temple. After you have listened to such eloquence

as you did yesterday from your rabbi, after you have heard about the work and about the value of religion from your other speakers, all I can contribute of the value of religious work is my hope that that part of the Temple work that you as Jews belong to,--that the charity work is still within the Temple boundaries; and that is a field in which I have been somewhat busy. From the standpoint of that active work of helping people who are less fortunate than you, I congratulate you in what you have done in helping those of our people in this land who need assistance. You fortunately are saved the sight of those lands where today conditions are much better than they were, but where they are by no means as they should be.

As a messenger of good wishes, as a messenger from New York, I congratulate you most heartily, and I thank you on behalf of those Jews whom you have helped abroad, and I thank you also for your willingness to help them again when you are called upon. I am here as nothing else but a messenger of good will, a messenger of peace, and a messenger of hope. (Applause).

--o--

lost. Before Jud. was passing thru & colorless -
lacking a strong emotional appeal, and failing
even to make a strong intell. appeal.

③ A new movement began, led by some of the
young men in the Reform J. community and by some
of the prominent laymen in our Synagogue - to
revive the content of R. Jud. - which concerning
its essential truths. We believed in the power of
reform bec. we regarded it as just.

By, to state, progress and adaptation are always
present in J. rel. that. They are the result
of the survival of Jud. J. rel. left ~~that~~ that
should of right & wisdom be adjusted to
modern life that. That which is antiquated
in ideas or practice, we begin seeing the needs
of - should be discarded. But J. rel. life

is a mode of living, not merely a ~~set~~ ~~of~~
~~theoretical doctrine~~ a theology. It is the
life of an historic people, beginning to our
character, its own keeper, ~~it~~ ^{from} its own
culture. We have now thru 4000 yrs. of history
as a distinctive historic group, molded by a
common set of experience, preserving common
memories & aspirations, cherishing common
hopes, ~~and a~~ ^{as a} ~~maintaining~~ a native literature
keeping ourselves thru very disturbances

institutions and customs. We are a people. To be
sure our outstanding character, our supreme
mark, identity, our major contribution to civilization
is our religion - Judaism - But Jew. is
the evolution & expression of the Jewish people.
It is the Jew who created Jew - not Jew. the
Jew - Jew. is it is to be true to its inspiring
genius must reflect the life & spirit of the
Jewish people - It cannot be a mere
theol. or ethical creed, the like, which ~~you~~
may find to-day among many ~~other~~ rel.
denoms in the world. It must be grounded
in Jew. experience. It must be ~~remembered~~
~~kept~~ & it always was - both national
and universal. Its principles must
always remain perpetual, broad & unchanging,
but these principles must be made
vivid and dynamic for us, through their
customs, practices, rituals observances,
holidays & symbols which have been
created by the Jews, as our people,
and which have served in the past, & may
continue to serve now - as stimulators

① ~~40~~ 4 score years is span of life - Average life is much less - But of institutions, an existence of 80 years is not unusual - Many synagogues in Old World - But in New World a syn. 80 yrs old is quite unusual - For this is a new world, and all our inst. are relatively new - Particularly Jewish inst. - Our settlement in the U.S. is substantial no. dates from middle of 19c - So that the 80 yrs history of our Temple parallels almost the entire larger scale hist. of the Jew in Am - And in its ^{hist} reflected the whole social, ~~hist.~~ Econ + rel. hist. of the Am. Jew.

① Like nearly all early immigrants - The founders of T.I. who came from G. were ~~poor~~ rich in hope but poor in possessions - They were sturdy, thrifty and hard-working. They struggled hard to Estab. Ecs. in the New World. They became small tradesmen, shopkeepers and peddlers. By dint of incessant toil they prospered slowly. ~~Some~~ Some were soon able to send for their families, their parents, their brothers, sisters & relations. Thus the comm. gradually increased in size & in substance. ~~later~~ This devel. which is charac. of all J. comm. in U.S. - Continued thru the ensuing years - ~~so that one from the heart that beg.~~ ~~the H. J. Comm. rose~~ In 1837 - In Jew -

In 1930 - \$90,000. From a small, struggling
Temple of ~~people~~ workmen & Shop-keepers, the C. J.
Cen. has since become one of the ^{great} ~~most~~ J.
Cen. In point of size the 4th largest
in U.S. - ~~Every~~ ^{Every} ~~element~~ ^{element} represented -
Prof. man & merchant workman & industrialist,
artist & scientist. Our Temple ~~represent~~ is
to day a complete Cen. section of the Cen. &
in its large membership every element is
represented.

(2) Again, like nearly all ~~east~~ J. Cen. in U.S. C.
Cen. began with one gen. homog. immigrant
group. The first settlers came from one or 2
sections of Germany. In time, & in other
sections but this group of many - Austria,
Hungary, Alsace-Lorraine, Switzerland, Poland, Russia.
~~They came at various times~~ They now make up
the composition of Cen. which is C. and
show they are all being fused ~~by~~ into one org.
unity by the ^{amalgamated} ~~assimilated~~ mind forces of Am. life.
Our Temple, again, reflect to day ~~all~~ ^{they} ~~these~~
comp. character. To see today when all
earlier or later many groups find their spiritual
home here.

(3) Rebrevity - Now, our history is that of Am.
mail. began as a religious institution. But over

with them the Trad. or the way of Jew. It was a
modernized orthodoxy in a sense - for the settlers
~~was~~ had come under the influence of West-Eng.
civilization. They were no longer strict compromisers
in matters of Jewish observances. But
their mode of worship & Syn. ritual was still
orthodox. Gradually they began to introduce
reforms. In 1841 & 1842. Reform Jud. began
to make headway in Germany, and leaders
came to Am. - These early settlers sought
to improve the & embellish their worship - introduce
more, the Kewanna into it - remove the antiquated
& unnecessary, bring it ^{new} into accordance with
their new life in America - These reforms were
introduced not without struggle - Old prayers
abolished - 2nd day Holiday - family pews -
choir - organ - hat was removed - from
Monday came - was introduced later in
Union Prayer Book -

① Process of Reform went on apace until
our Temple joined the extreme
Reform Temple America. The Sunday service
was introduced - and while the Sabbath service
was with official standard, I fell into disrepute.
The Heb. language was practically omitted from the
prayer book - and its study entirely omitted from
the curriculum of the school. There was

Even an attempt made to erect the Ark + the
Rebels, when the new Temple at Walsley was
being planned. -

(2) In following R.J. to these extremes, our Temple
was pursuing both logical conclusions a phil of
J. life which was in vogue among the liberal elements
of our people at the close of the 19th by. of the 20c.
saying that Jews are only a set. lesson - and Jud.
only ethical means there. All our reforms were
justified, if these premises are ^{now} accepted. But
a profound reading of the last of the J. people and
its faith, as well as the ~~actual experience with~~
~~reference to extreme refs. Jud. in practice~~ ~~showing~~
~~many that the~~ ~~the~~ ~~led now~~ ~~the leaders of R. Jud.~~
~~partially then, the last 1-2 ready to the conclusion~~
that these premises are ~~not~~ ~~unwarranted~~;
and furthermore that extreme Ref. Jud. leads to a
weakening of J. rel. consciousness and a disintegration
of J. words and discipline. The destruction greatly
color of last. Jewish life was being lost,
not only in the synagogue but in the home as
well. Jewish learning + J. knowledge which were the
preservative forces in J. life through its history were
fast disappearing from among the Jewish laity.
J. observances fell into disuse - and the rich
poetry + romance of a memory-laden past was being

much persecution, tremendous inner changes - But
as people still remain in the stream of

Eternity - [From Abraham] - [Conspicuous] -

God is here come again - [Chain ^{continuity} ~~antiquity~~]

- [truly all, know human history has transformed
during that time - [Kingdoms] - Empire - Race -

Vast migrations - upheavals - catastrophes - pol.
war, social revolt, but [Seed of Abraham] not

destroyed - this descendant have had a

story & checked course - desert etc. - 20

Centuries / persecution - But! [Undertaken]

& undertaken - [We remain in the stream]

(Eternity) [God will be with us] in the

days to come as He has been in past -

וישם - ואלה הם שמות השנים - ה' תרס"ב

ה' תרס"ג - ה' תרס"ד - ה' תרס"ה

Is. 40.31

They that wait for the Lord shall renew their strength -

They shall mount up with wings as eagles -

They shall run, and not be weary -

They shall walk, and not faint -

the destructive quality and color - Jewish learning -
J. Observances - rich poetry - thin, colorless.
lacking a strong emot. appeal -

② A new movement began - to enrich content -
while conserving - we believed in principle
of Reform - Progress - Secret - J. Rel. should
of right - be adjusted -

③ But J. life is > Theology! It is life of a list.
people possessing its own character, temper, culture -
Came through 4000 yrs - dest. hist. group united -
memories - hopes - literature - expressing ourselves -
we are a people! To be sure, Judaism - our religion -
But Jud. is creations -

④ Jud. if it is to remain true - reflect life esp. of J. people
- cannot be a mere theoretical Creed - the life, where
- grounded - Natural & human - In principles
- principles - but principles must be made vivid forces
than those customs - created by genius of people -
& which have survived

⑤ Our Temple, in common with others - embarked
- not gone back! (US Reforming)
- When we re-introduce - old fashioned -
Very modern - Preservation - fuller & more position

- 1) 4 score years - Institutions - New World - Parallels -
- reflected, social, econ & rel. -
- 2) Like all early immigrants - rich in hope, poor in possession -
- sturdy - struggled hard - Small tradesmen - By dint
- bring over families - Thus comm. increased -
In 1837 - from small, struggling handful - 4th -
- with every element - professional etc - Amer Temple
cross-section -
- 3) Again - geographically homogeneous - Cosmopolitan -
- amalgamating - Amer Temple reflects cosmopolitan
Sons & daughters of all earlier or later immigrants.
- 4) Religiously, too, our history is that of Amer. Israel -
- orthodox - modernized orthodoxy - conformists -
- Gradually they began to introduce Reform - 2nd Half
of 19C. - Hebrew & Yiddish - Vernacular -
Antiquated - Struggle - Old Prayers - Sunday etc.
שבת, נאמל - Hum. Prayer Book.
- 5) Process of Reform went on apace until - among
extreme - Sunday Service - Hebr. Language - Anti
① In following Ref. jud. to their extreme - Temple
pushing to logical conclusion - Philosophy - Vogel -
All reforms justified if - But a profoundly
furthering - leads to wreaking - disintegration

convinced that the way of the preservation, our faith
and ^{all} heritage lies in the direction of a full, true position
of Judaism in the present - in the school room, the home,

and to-day as in the past, among R. J. Cady, T. J. Pearl
is pioneering - in the wayward, courageous leadership

4. For one essential regard the message of the Temple remains
unchanged. ~~the~~ It proclaims to-day as it has ever its
purity - as the Jew. through the ages, has proclaimed - the
highway of the Spirit in life. This is the eternal note
in our religion - from it - Wais noblest task &
purity in life is to seek for. It is not knowing for ^{first}
seeking for - we seek for then a unshuffled contemplation
of this handwork, then inner ^{spiritual} prayer and then sac. loyalty
to mankind's ideals of truth, beauty and goodness. Then
perfect love & humility we walk with God, and the
supreme gift of life and health, not power, not
wealth, not happiness, but the consciousness of walking
the highway of eternity with God.

① Our age is being coarsened by wealth & possessions.
Between our ambitions and our pleasures we find no
time for the great & good. We are even at a loss to under-
stand the meaning of it - Our children from up bent
upon bus. success and private pleasures - They
miss the real ^{challenges} opportunities ^{higher} life - They will grow old
and never know the satisfactions of the inner, spiritual life.

② The Temple still proclaims the ancient wisdom. It is
not dead - (Perhaps the laws), this gives, are not
athwart to receive this message. It can wait.
This wisdom has outlived many a philosophy &
many a theory and many an apostasy.

③ The age is not much given to reflection, to reflection
to religion that. It is a material age - And the
new science has confused many, leading them to
the dark conclusions that ~~science~~ that ~~has~~ ~~has~~ ~~has~~
leaves no room for God, or spirit, or intelligence in
the universe. Nothing can be further from the truth.
And it is the great task of the Prophet to remind men
of this fact - to be a guide to the perplexed
to find men men, their perils of doubt & confusion,
with uncertainty, in full knowledge, all that has
been known by men in the ages - for wisdom today
to those who will or who will not heed. For
in all generations - Before this world was
or even then hadst formed the earth & the world

6. We face the day ahead, and the different tasks
ahead, in high confidence

① Much has transpired in last 50 yrs. since
Cory was founded - not only in Tech. progress -
but in social & human thought -
When I. O. was young - Marx - Freud -

- But our prophetic truths remain the same for
they are eternal - Shift
② Much has transpired in life - Many unhappy

Abstract of the Address
Given by Rabbi Silver
on the
Eightieth Anniversary
of
The Temple, Cleveland.

The Temple has undergone many reforms in ritual and organization in the eighty years of its existence. In one essential regard it has remained unchanged. It proclaims today as it has since its founding, as a Synagogue, as it has throughout the ages, the eternal message of Judaism - the supremacy of the spiritual in the life of the universe and in the life of man.

Man's noblest task and privilege in life is to seek Good. Religion is not knowing God but seeking God. We seek God through a worshipful contemplation of his handiwork, through mind and soul purification and through sacrificial loyalty to mankind's abiding ideals of truth, beauty and goodness. The supreme gift of life is not health or power or wealth or happiness, but the consciousness of walking the Highroad of Eternity with God in justice, love and humility.

Our age is being coarsened by wealth and long-continued prosperity. Between our pursuit of business and our pursuit of pleasures our age finds no time for the pursuit of God. We are even at a loss to understand the very meaning of the quest of God. Our children grow up bent upon business successes and private pleasures. They never know the satisfactions of the inner spiritual life.

The Temple still proclaims the ancient wisdom of the race, "Walk thou with Me and seek perfection." Perhaps the ears of this generation are not attuned to receive this message. The Temple can wait. Its wisdom has outlived many a philosophy and many an apostasy.

The Temple faces the tasks and problems of the future in confidence and in high hope. Much has transpired in the last eighty years. Revolutions have taken place not only in science and in technology but in human thought.

Eightieth
Anniversary Celebration
of
Congregation Tifereth Israel



The Temple
Cleveland, Ohio

May twenty-sixth
Nineteen hundred and thirty
Hotel Cleveland



Dedicated to the service of the One God
The Fellowship of all His Children and
The Prophetic Mission of His People Israel

O D E

To Tifereth Israel on the Occasion
of its Eightieth Anniversary

I

Holy Shalt Thou Be For I Am Holy

True to this mission through the changing years,
You stood, a challenge to the high and lowly,
An Ideal served, though oft through blinding tears,
And when around you darkened storm-clouds burst,
Strong in the right, you fought for very life,
Finding in conflict strength to carry through,
Claimed Peace from struggle, Loyalty from strife.
Invincible you stood, among the first
To bring Immortal Truth, in garments new!

II

Be thou A Blessing Unto All Mankind

A prophet's cry that echoed down the years;
The call you heeded and with tranquil mind
Visioned a future, all undimmed by fears.
So to your shelter through the years they came,
The weary-hearted, seeking quietness,
The strong and good, made stronger by your care,
The disillusioned, touched by bitterness,
These drew comfort from your Eternal Flame
And found your altars "most exceeding fair."

III

Thy Gates Shall Be Open Continually

Tifereth Israel flung her portals wide,
Then to her altars, so calm, so holy,
A reverent host came, sanctified:
Religion—bearing light to darkness—
Instruction—blazing highways new—
A Way of Life—a pilgrimage of beauty—
These from her altars high aspirations drew:
True Fellowship, dispelling gloom and stress,
With High Resolve made consonance with Duty.

IV

The Lord Our God The Lord Is One

Through four-score years Tifereth Israel's guide.
Pointed the way to high achievement won.
Your children view the past with loving pride.
Triumphantly they trace the passing years,
Prophetic of the way that lies before,
A noble heritage, resplendent, pure,
That thrills them now and will forevermore.
Giver of Good, who quietest all fears
Bless Thou this Temple, long may she endure!

Selma E. Markowitz

P R O G R A M

Opening Prayer - - Rabbi Abba Hillel Silver

Dinner - Music: Johnston-Rosenthal Orchestra

Message of the President - Mr. Eugene E. Wolf

Report of Finance Committee

Report of Nominating Committee

Address - - - - Hon. Newton D. Baker

Group of Songs - - - Emanuel Rosenberg
Lawrence Stevens at the piano

Address - - - - Mr. Felix M. Warburg
New York, N. Y.

The History of The Temple In Picture and Verse
Reader: Miss Babette Devay

America - - - - - Entire Assembly

M E N U

Puree of New Peas

Heart of Celery - - Assorted Olives

Roast Stuffed Long Island Duckling Gible: Sauce

Potato Dauphine - Cinnamon Apple

Salad Princesse French Dressing

Biscuit Glace' Riviera

Assorted Macaroons

Large Coffee

330

The TEMPLE BULLETIN

THE TEMPLE
*East 105th St. and Ansel Rd.
CLEVELAND, OHIO*

Abba Hillel Silver, D.D.
RABBI

*Rabbi Leon I. Feuer
Minister of Religious Education*

EIGHTIETH ANNIVERSARY SERVICE

Sunday, May 25th, 10:30 A. M.

RABBI SILVER WILL DELIVER THE
ANNIVERSARY ADDRESS

A message from a layman of the Congregation will be delivered by

MR. ISADOR GROSSMAN

A special musical program by the Temple Choir augmented by a String Quartet

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 165th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

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Special Musical Program for Anniversary Service

Organ

Prelude (10:15 A. M.)

Grand ChorusGuilmant

AndanteStamitz

Chorale Prelude "Herzlich thut
mich verlangen"Bach

Postlude

Toccata (Suite Gothique)

.....Boellmann

Paul Allen Beymer

Hebrew MelodyAchron

String Quartet

B. Silverberg, 1st Violin; R. Wallace,

2nd Violin; Theo. Rautenberg,

Viola; Ivan Francisci, Cello

Anthem

JoshuaMoussorgsky

Choir and String Quartet

Anniversary Service

The religious service on Sunday morning will open the celebration of the 80th Anniversary of the Temple. The service will begin at 10:30 and pews will be reserved only until that time. For this occasion the Choir will be augmented by the Francisci String Quartet who will play during the service. Rabbi Silver will deliver the Anniversary Address and Mr. Isador Grossman will speak for the laymen of the Congregation.

Last Sunday Service of Season

The Anniversary Service this coming Sunday morning will conclude the Sunday morning services for the season of 1929-30.

The Temple is gratified at the continued popularity which these services hold in the life of our Congregation. Throughout the year the Temple was filled with men and women, young and old. It was particularly gratifying to see the large number of young men and women who attended services every Sunday morning.

The Friday Evening Service, from 5:30 to 6:10, will continue right through the summer months in the main Temple with choir and organ. Rabbi Silver and Rabbi Feuer will conduct the services.

Confirmation Service

On Shabuoth morning, Monday, June 2nd, at 9:30, the Temple will confirm its Confirmation Class of 1930. The class numbers one hundred nineteen boys and girls. Cards of admission and full details of the Confirmation Service will be enclosed in our next week's bulletin.

Temple High School Graduates Thirty-four

The 1930 graduation class of the Temple High School numbers thirty-four young men and women who have completed a three-year course of study. The graduation exercises will be held on Sunday morning, June 1st, at 11 o'clock in Mahler Hall.

Following the graduation the Temple will entertain the graduates at a luncheon at Park Lane Villa.

Rally for Tuesday Sewers

The Tuesday Sewing Groups of the Temple Women's Association will hold their closing session and rally for the season of 1929-30 this coming Tuesday, May 27th. The sewing groups are bringing to a close a year of fine and very useful activity. The women will present two humorous sketches. Luncheon will be served. Reservations should be made through Mrs. Henry Auerbach, Kenmore 2126.

EIGHTIETH ANNIVERSARY DINNER
Monday Evening, May 26th, 6:30 P. M. at Hotel Cleveland
Addresses by FELIX M. WARBURG and NEWTON D. BAKER

The history of the Temple in film and verse

The business meeting, the President's message and election of
board members

Reservations are \$2.00 per person and can be made at the Temple office

Editorial Comments on the 80th Anniversary

From the Cleveland Plain Dealer

The Temple at 80

For 80 years the Temple has helped in the religious life of Cleveland. It was started in 1850 as the spiritual center for a little group of religious pioneers, many of them alien in creed and nationality to the vast majority of their community.

It has grown with the city, and as it has grown it has served. Its influence has expanded, its material prosperity enormously increased, but always it has kept bright the ideal of spiritual service.

Now at the honored age of four-score, the members of the Temple pause to celebrate. With gratitude and thanksgiving they survey the record of progress. With humility and a new consecration to service they look ahead to the years to come.

From the 47 charter members of 1850 the Temple has grown until its membership is now 1,600 families. The tiny synagog of Congregation Tifereth Israel on Huron Road has given way to the beautiful Ansel Road Temple, one of the finest and most impressive places of worship in the country. Its roll of members now includes scores of the leaders of the business, professional and civic life of Cleveland.

As its members meet with their rabbi, Dr. Abba Hillel Silver, at this 80th Anniversary celebration, they can take justifiable pride in the place their Temple has achieved in the spiritual leadership of Cleveland.

From the Cleveland News

The Temple's Birthday

Institutions which reverence their past and keep alive its memory have more constantly before them the ideals of their founders as the compass to chart their future.

Congregation Tifereth Israel, nationally known as The Temple, of which Dr. Abba Hillel Silver is rabbi, preparing to celebrate its 80th birthday, has these admirable reasons for doing both:

Its past is an illustrious one; the intervening years have been replete with activities which have helped to make history for the congregation and the city—and have lighted the way for congregations of other cities.

In the ceremonies to be held May 25th and 26th to observe the reaching of a milestone that is so far along the way, significant events of the four-score of years will appear in panoramic display.

Those who take part in them will see a membership grown from 47 to 1,600 families; a magnificent Temple—one of the most beautiful in the country—taking the place of meetings in homes.

Appreciative of all that has been done, members of the Temple may find satisfaction in the fact that it has never done greater work than it is doing now; that its future is brilliant with promise.

Gentiles—many of whom attend the Temple services—join in felicitating the congregation on an anniversary of significance to the whole city.

TEMPLE ALUMNI ANNUAL DINNER

Celebrating the 80th Anniversary of the Temple

Sunday Evening, May 25th 6:30 P. M. in Mahler Hall

Election of officers and board members

A surprise program of unusual interest will be the feature—Jay Iglauer, Laurence Rich, William Weidenthal, Henry Marcuson, J. Albert Lowell, Edwin Strauss, Howard Wise and Jerome Curtis will give reminiscences of their administrations as presidents of the Alumni.—The story of the eighty years of the Temple will be shown on slides and recited in verse. Reservations are \$1.00 per person. Please make your reservations at once through the Temple office.

Temple Religious School Celebrates 80th Anniversary

The Religious School will honor the eighty years of the Temple's existence with a special Sabbath Service this coming Saturday morning, May 24th, for the Junior High School. The service will be conducted entirely by the

children. The High School will present an 80th Anniversary program at its assembly on Sunday morning, the 25th. The younger children will have an 80th Anniversary birthday party at their assembly on Sunday at which time each child will be given a treat from a large birthday cake to be built on the stage in Mahler Hall.

The Temple Gratefully Acknowledges the Following Contributions:

To the Floral Fund

Mrs. S. I. Davis and Mrs. Camillo Taussig In memory of Louis Lyons

To the Library Fund

Mrs. M. H. Cohen In memory of sister, Rickey Kalisky

To the Scholarship Fund

Mrs. Grace Robinson In memory of husband, T. A. Robinson
Mrs. A. W. Newman and Mrs. R. A. Baruch In memory of mother, Mrs. May Stern

Mr. and Mrs. M. M. Lichtig, Mr. and Mrs. Henry Gershen, Mesdames Laura Newman, Sadie Eichorn, S. N. Weitz, L. M. Greene, E. T. Lichtig, L. Jappe, H. Mandellbaum, A. Schmidt, I. Weinberger, M. Glicksman, I. Fried, L. Englander and Miss Iris Newman } In memory of Sara Grossman Lichtig

May 11 - 1930

**OUR EIGHTIETH ANNIVERSARY WILL BE
CELEBRATED**

Sunday Morning, May 25th, 10:30

The Anniversary Service

—o—

Monday Evening, May 26th

Anniversary Dinner—Hotel Cleveland

Speakers

FELIX M. WARBURG

NEWTON D. BAKER

More of the Story of the Temple

In telling the story of the growth of the Temple from its humble beginnings to its present position as one of the great liberal congregations of America, it is interesting to record some of the steps toward reform which were made by the early organizers. The transition toward reform was not a hurried process, but a slow, gradual development which took place not without difficulty and struggle. A suggestion made in 1859 that two traditional prayers be left out of the service met with great opposition but was carried. The suggestion, however, to abolish the ceremony of the priestly blessing was vetoed. In 1861 a radical step was taken with the introduction of family pews, choir and organ. The same year the question of abolishing the second day holiday services was raised and tabled. It was not until six years later that this was finally done. In 1866 the reform prayer book, the "Minhag America" of Dr. Isaac Mayer Wise, was adopted, but not until after a serious struggle, during which a number of members resigned from the congregation. The first Confirmation Service was held in 1868, a class of eight boys and eight girls being confirmed. In 1869 a motion to remove hats in the Temple was passed. The final step toward reform was taken with the introduction of the Sunday lectures by Dr. Hahn in 1886.

The coming of Rabbi Gries to Cleveland and the building of the new Temple at Central Avenue and East 55th Street marked the beginning of a period of great organizational activity in the life of the congregation. A number of subsidiary organizations came into existence, including the Temple Society, which conducted university extension classes and popular lectures; the Temple Women's Association; and the Temple Alumni Association. Under the leadership of Rabbi Gries the Temple developed into the first Institutional Synagogue in the United States, sponsoring a varied program of activities, including lectures, clubs, athletics and other educational and recreational features. The organizing ability of Rabbi Gries also reflected itself in the initiation of other organizations, not directly connected with the Temple, but which owed their existence to his leadership, such as the Cleveland Council of Jewish Women, the Educational League, the Council Educational Alliance and the Jewish Religious Education Association of Ohio, of which Rabbi Gries was the first president and which is now presided over by Rabbi Feuer.

In June, 1917, Rabbi Gries retired from active service and Rabbi Abba Hillel Silver was installed as rabbi of the Temple. Since that year the congregation has experienced a tremendous growth, and a number of significant changes have taken place. The most important of these was the building and dedication in September, 1924, of our present magnificent house of worship, generally regarded as one of the most beautiful religious structures in the country. The membership of the Temple has increased from 850 to 1600 families and the enrollment of the Religious School from 183 to 1283.

How The Temple Celebrated its Eightieth Anniversary

The 80th Anniversary Celebration has come and gone, but it has left a glorious and inspiring memory in the minds and hearts of our people. All who participated, young and old, will surely remember it for a long time to come.

To be able to celebrate an eightieth milestone in the manner that we celebrated it last week, and to be able to look forward to the future with hope and confidence is an eloquent testimonial to the strength and vigor of our Synagogue and to the effectiveness of its service.

That the Temple occupies a position of esteem and leadership not only in our own community of Cleveland but in the country at large, is amply attested to by the scores of congratulatory letters and telegrams which have been pouring in for the past few weeks. Non-Jews as well as Jews were numbered among the host of our well-wishers. Editorial comments of felicitation and praise were forthcoming from both the national and local press. A wonderful spirit of fellowship was manifest in gifts and flowers, resolutions and expressions of good will which were received from many Christian church groups in our community.

The celebration began appropriately with a great religious service on Sunday morning, May 25th. The Temple was filled with worshippers. Mr. Isador Grossman voiced the sentiment of the laymen of the congregation in his address on "Judaism and the Layman." He discussed the role that the Temple is performing in the renaissance of Jewish life throughout the world and urged the members of the congregation to give the Temple their support in this work. Rabbi Silver preached the Anniversary Sermon.

On the same morning the Religious School conducted an Anniversary Assembly. Rabbi Feuer explained the significance of the occasion to the children. The curtain of the stage in Mahler Hall was then drawn revealing a huge birthday cake with eighty lighted candles. The children stood and wished the Temple a happy birthday in song. The High School, too, enjoyed a program prepared by its Student Council. On the day previous, Saturday, May 24th, the Junior High School dedicated its Sabbath Service to the Anniversary. Individual members of the Confirmation Class conducted the service and preached the sermon.

The celebration reached its joyous climax on Monday evening, May 26th, when over seven hundred members of the Temple and their families sat down to dinner in the ballroom of the Hotel Cleveland. It was truly a memorable and festive gathering. The atmosphere was redolent with memories but charged with enthusiasm and hope. The places of honor in the foreground were occupied by a hundred men and women whose membership in the Temple ranges from thirty-five to fifty-seven years. Their presence was symbolic of the venerable age of our congregation.

But the many hundreds who surrounded them were significant of its youthful spirit and ability to carry on its important labors on behalf of religion and Judaism.

Immediately following the dinner a brief business meeting was conducted with reports from the Finance and Nominating Committees. The following were elected to the Board of Trustees: Emmanuel Einstein, Isador Grossman, Joseph Guggenheim, Maurice Gusman, Samuel Hartman, Clarence Hays, Benjamin F. Klein and Eugene E. Wolf. Mr. Wolf then delivered a splendid president's message in which he sketched the history of the growth and development of our congregation, of the vast increase in its membership and the size of its Religious School.

The first address of the evening was delivered by the honorable Newton D. Baker. Mr. Baker spoke of the necessity for tradition in the modern world and of the important factor that the Temple has been throughout its history in preserving and maintaining the traditions of Israel. He pointed to the contributions which the Temple had made to the civic life of Cleveland. A beautiful ode dedicated to the Temple, written by Miss Selma E. Markowitz, was read by the author.

The second address of the evening was that of Mr. Felix M. Warburg of New York City and the outstanding Jewish layman of America. Mr. Warburg spoke of the communal and philanthropic work that the Temple had always engaged in. He spoke of some of the problems of world Jewry today and of the need for unity in Jewish life. He also voiced a glowing tribute to Rabbi Silver.

There was one surprise feature not on the program. A small group presented the Temple with a life-size bronze bust of Rabbi Silver, the work of the noted Cleveland sculptor, Max Kalish. Mr. Benjamin Lowenstein made the presentation and the gift was accepted for the Temple by Mr. Sam Gross, Vice-President of the Temple. Rabbi Silver responded.

An inspiring moment came when Rabbi Silver read a statement signed by fifteen young men whose families have for decades been identified with the Temple and some of whose forefathers were among the founders of Tifereth Israel, expressing the desire to become full-fledged members of the Temple on the historic occasion of the 80th Anniversary.

Then came the history of the congregation in slides and in verse. Memories became very vivid. There were pictures of the noble men and women who had pioneered in the work of the Temple and of those who are active today; past presidents of the Temple, the Temple Women's Association, the Temple Men's Club and the Temple Alumni Association, of the houses of worship which the congregation had outgrown one after the other until our present Temple was built and of the Rabbis who had served and are serving Tifereth Israel. The historic meeting closed with the singing of America.

Numerous messages of good wishes were received and read during the evening. The following message received from Herbert Hoover to Rabbi Silver was read:

"I cordially congratulate you and the congregation of The Temple upon the happy occasion of its eightieth anniversary. The service of religion inspires many of the noblest human qualities, and is one of the strongest bonds of unity in our National life. I send you my best wishes for long continuance and success in these labors."

Telegrams and letters were also received from the following:

Ludwig Vogelstein, Chairman, Union of American Hebrew Congregations; Dr. Julian Morgenstern, President, Hebrew Union College; Rabbi David Lefkowitz, President, Central Conference of American Rabbis; Alfred M. Cohen, President, Independent Order of B'nai B'rith; Rabbi Lee K. Frankel, New York; Jacob Billikopf, Philadelphia; David A. Brown, New York; Dr. David Phillipson, Cincinnati; Dr. Samuel Schulman, New York; Dr. Nathan Krass, New York; Rabbi Harry Levi, Boston; Dr. William Rosenau, Baltimore; Dr. Louis L. Mann, Chicago; Rabbi Morris S. Lazaron, Baltimore; Rabbi Leo M. Franklin, Detroit; Rabbi Edward N. Calisch, Richmond; Rabbi Isaac Landman, Editor the American Hebrew; Rabbi Joseph Stolz, Chicago; Rabbi Samuel Wohl, Cincinnati; Sidney Weil, President, Reading Road Temple, Cincinnati; Rabbi James G. Heller, Cincinnati; Rabbi Samuel J. Abrams, Boston; Rabbi Abraham J. Feldman, Hartford; Rabbi Edgar F. Magnin, Los Angeles; Rabbi Morris M. Feuerlicht, Indianapolis; Rabbi Morris Newfield, Birmingham; Rabbi Max C. Currick, Erie; Rabbi Henry Cohen, Galveston; Rabbi Albert Minda, Minneapolis; Rabbi Leo Framm, Detroit; Dr. Aaron Hahn, Cleveland; Dr. Robert E. Vinson, President, Western Reserve University, Cleveland; William R. Hopkins, Cleveland; Rt. Rev. Bishop Joseph Schrembs, Cleveland; Bishop Warren L. Rogers, Cleveland; Rev. F. Q. Blanchard, Euclid Ave. Congregational Church, Cleveland; Rev. Frank Jennings, Baptist Church, Cleveland; Rev. Dilworth Lupton, First Unitarian Church, Cleveland; Rev. Gerard F. Patterson, Archdeacon, Diocesan Council of Ohio; Church of the Covenant, Cleveland; Rev. Philip Smead Bird, Church of the Covenant, Cleveland; Miss Edna Goldsmith, Los Angeles; Board of the Euclid Ave. Temple; Euclid Ave. Temple Sisterhood; Rabbi B. R. Brickner, Euclid Ave. Temple; Rabbi H. S. Davidowitz, The Jewish Center; Rabbi Abraham Nowak, The Temple on the Heights; Council of Jewish Women, Cleveland; Jewish Daily Forward, Cleveland; Orthodox Jewish Orphan Home; Sol Reinthal, President, Jewish Welfare Federation, Cleveland; Mr. and Mrs. David Fischgrund, South End; Sam Hartman, Cleveland; Ralph Joseph, Cleveland; Max E. Meisel Jr., Cleveland.

Flowers were received from the Euclid Ave. Congregational Church, the Church of the Covenant, Stephan-Rajki, Inc., John Weenink & Son, D. M. Keemey Co.

Temple Garden Club Flower Show

The Flower Show arranged by the Temple Garden Club was both an artistic and a financial success. Mrs. Benjamin Lowenstein, President of the Club and her co-workers are to be commended for their fine work. Proceeds of the Flower Show will be used to establish a flower garden at Camp Wise.

Mahler Hall was beautifully arranged and decorated and was visited by large crowds from early afternoon until late in the evening. A series of tableaux and a group of dances were presented.

The Temple Garden Club wishes to make acknowledgement to the

following who so kindly cooperated with them: Christine Florist Shop; Clara May David Dancing Studio; Miss Telsa and Mr. M. Glick; Kronheim Furniture Co.; Levy, Florist; Lilly Flower Shop; Lyon & Healy; Mr. Sam Newman; Palermo Nurseries; Miss Estelle Reiter; Wm. Taylor, Son & Co.

Congratulations

The Temple congratulates Mr. Maurice Feuer, member of its confirmation class of 1921 and brother of Rabbi Feuer, who was ordained a rabbi at the graduation exercises of the Hebrew Union College last Saturday afternoon, May 24th.

Rabbi Feuer delivered the invocation at the exercises.

The Temple Gratefully Acknowledges the Following Contributions:

To the Floral Fund:

Mrs. Ella Richberger and	In memory of parents, Esther and Ignatz
Mrs. Samuel Newman	Hoening
Isaac J., David J., Moses	In memory of Walter J. Garson
J. and Godfrey A. Garson	

To the Scholarship Fund:

Mrs. I. Bloom	In memory of Mrs. Sarah G. Lichtig
Mrs. Jos. Jaskulek	In memory of Mrs. Sophie M. Sobel
Mrs. Fannie L. Morris and	In memory of husband and father, Louis
Gilbert L. Morris	Morris
Mrs. Moses Stiefel	In memory of Maurice Lovenstein of St.
	Paul

In 1850 when the Temple was founded Darwin's "Origin of Species" had not yet been written nor Karl Marx's "Das Kapital" nor the text books of modern psychology. Every department of human thought has been radically affected. But the spiritual and ethical message of the Synagogue remains the same for it concerns itself with the eternal elements in life and is not subject to the fluctuations in human thought. That God exists, that all reality finds its meaning and purpose in God, that man is made in the image of God and is a co-worker of God, that man can rise on the scale of being, indefinitely, through the discipline of justice, love, truth and peace - these are the immemorial verities of the Synagogue, and they are everlasting.

Much has transpired in Jewish life in the last four years. Many happy and unhappy events have befallen our people throughout the world. Tremendous inner and outer changes have taken place in Jewish life, but our people still moves in the stream of eternity. From Abraham to the latest confirmant of the Temple who will next week pronounce his confession of faith at this altar, the chain of historic continuity remains unbroken. Four thousand years have come and gone since that dreamer in Ur of the Chaldees first glimpsed God. Nearly all recorded human history has transpired since that time. Kingdoms rose and fell, empires came and vanished, upheavals have shaken the earth but the seed of Abraham has not been destroyed. Undeterred and undestroyed they move in the stream of eternity.

Many and difficult are the tasks which confront us in the future. But greater by far were the tasks of the long past and our people found the strength and courage to accomplish them. If we remain true to our heritage we shall by the grace of God successfully fulfill the tasks which destiny will assign to us in the future.

80th Anniversary

Mr. Clemmitt:

There were about seventeen hundred present
at services this morning.

Mr. Isidor Grossman, member of the
Board of the Temple spoke on "Judaism and the Layman."

