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One Hundred Years of Temple History, 1949.

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ONE HUNDRED YEARS OF TEMPLE HISTORY

Sunday, November 20, 1949

It was in the twenties of the last century that the first Jew crossed the Alleghany Mountains and entered the Ohio Valley. He was a man by the name of Joseph Jonas who settled in Cincinnati in 1817. He came from England, and this first Jew in the Ohio Valley was such a strange sight that men came from miles around to look at him. He recorded in later years that a Quaker came to see him one day and asked for the privilege of looking at and examining this member of the Chosen people, and after examining him thoroughly, said, "Well, thou art no different from other people."

Other Jews from England soon arrived, and in 1824 the first congregation in Ohio was established - the B'nai Israel.

The second center of Jewish settlement and the first in Western Reserve was in Cleveland. In 1837 a Jew by the name of Simpson Thorman arrived here. His original home was Unsleben in Bavaria. The census of 1840 records that Cleveland, together with Ohio City which is now the West Side of Cleveland, had a total population of 7600, and it was a year before his arrival that Cleveland was incorporated as a city. In 1832 the Ohio Canal was opened to the Ohio River, and Cleveland, whose growth since its settlement in 1796 had been rather slow, was now connected with the interior of the state, and became the lake outlet for its agricultural and mineral products, and new settlers were soon attracted in large numbers. Shortly thereafter the discovery of iron ore in the Lake Superior region made Cleveland the natural meeting place of the ore from the Superior region and the coal from Ohio and Pennsylvania and West Virginia. So that the growth of the city increased rapidly thereafter and Jews, too, in increasing numbers began coming to Cleveland.

Simpson Thorman was soon followed by others from his native town in Bavaria and from other towns. Unlike the first settlers in the Ohio Valley who came from England, the early Jewish settlers of Cleveland came from Germany, and somewhat later, from Hungary. Political unrest, revolutions in Germany in the thirties and in the forties

sent many German immigrants, Jews and non-Jews, to the United States, and the younger and the more adventuresome crossed the mountains and went West and settled in the Ohio Valley.

Within two years after the arrival of Simpsom Thorman, there were evidently enough Jews in Cleveland to form a congregation. It is a beautiful commentary on the loyalty of Jewish immigrants to the United States that the very first things which they did when they settled anywhere and reached the size of a minion of ten settlers was to organize a congregation. They bought themselves a plot of land also as a burial place for their dead. And these Cleveland Jewish settlers formed in 1839 a religious society called the "Israelitische Society". They used the word "society" - that was the name used in the Old Country - vereinen religies a gemeinde. And a year later in 1840 they purchased cemetery grounds for \$100. That is now the Willet Street Cemetery on the West Side.

But even in this little congregation composed of simple folk, there was considerable ferment from the very beginning. In the Old Country in Germany there had been for some time agitation for reform in religious ritual in the synagogue. Some of them brought over these reform ideas to the New World, and in the New World they were destined to receive far greater scope because there did not exist here the old framework of strong community traditions and a customary way of life, and the spirit of the New World was one of change and freedom and pioneering.

And so in all the congregations which were organized on the Atlantic seaboard and in this part, there was considerable stirring and ferment right from the very start. Also, personality clashes and rivalries frequently disrupted the incipient religious organizations of the settlers in various cities. It is not surprising, therefore, that the early history of the religious society here in Cleveland abounds in clashes, in secessions, in reconciliations, in renewed conflicts and renewed secessions. They disagreed - these early Jews of Cleveland - most violently on matters of ritual, on the selection of a chazan or a cantor or a rabbi, and on lesser administrative matters, so

that this Israelitic Society which was organized in 1839 saw itself split wide open in 1842. A number of men seceded and organized the Anshe Chesed Society led by a Rev. Asher Lehman. Four years later they were reunited, and they organized themselves, or reorganized themselves as a unit into the Israelitic Anshe Chesed Society - 70 members, the descendant of which is the present Euclid Avenue Temple.

As a result of the revolutions in Europe in 1848, many more Jews of distinct reform leanings came to the United States, and some came to Cleveland, and this reunited Society began to feel again the stirring of disagreement, of ferment. A clash soon developed between the more conservative elements in that Society and the more liberal elements in that Society, and in 1850 47 members led by Asher Lehman seceded from the Israelitic Anshe Chesed Society, and organized Tifereth Israel - our Temple - May 26, 1850. So that this was the first Reform congregation in Cleveland, and for years this congregation, Tifereth Israel, was known as the Reform Temple, and the Anshe Chesed was known as the "frume schul" - the more conservative temple. Isaac M. Wise, in 1894 writing in the Chicago Israelite, speaks of Tifereth Israel Congregation as the first reform congregation in the West because reforms in his congregation in Cincinnati came later than they came in this congregation.

Many attempts at reconciliation, at reuniting took place in the succeeding years. In going through the minutes of the congregation you find at least eight such attempts to bring about a unification, but without success, and although there was considerable financial pressure on both sides because they were both - we can use the term "church poor", nevertheless the theologic differences, the ritualistic differences were so irreconcilable that in spite of these successive attempts which continued as late as the eighties, they never reunited.

Our congregation worshipped at first in a house on Lake Street and later in other homes during the first year, and in 1851 through 1855 it worshipped in a hall in Kelly's block on Main Street, now Superior. The first president was Alexander Schwab. The first rabbi engaged by the congregation in 1850 was Dr. Isadore Kalisch, a very inter-

esting gentleman, a scholar of note who had been educated in the Universities of Berlin and Breslau and who, because of his liberal views, had to flee Germany. He was among the earliest advocates of reform; he was a friend of Isaac Mayer Wise; he assisted him in the preparation of the new prayer book, the Min Haag America; he was a prolific writer in German and in Hebrew; and he was elected Rabbi of Tifereth Israel, also as preacher, chazan, teacher for the princely salary of \$400 a year. During his ministry the first permanent Temple structure of Tifereth Israel was built on Huron Street. The building of this Temple, the first of our three Temples which we have occupied in our history, was made possible by a bequest of \$3,000 made by an extraordinarily interesting Jewish personality of those days, Judah Touro. He was not a Clevelander. Judah Touro was an American Jew who was born in Rhode Island in 1775; he was the son of a rabbi; he and his family moved to New Orleans and he became a merchant prince - very successful - ship owner. He fought with Andrew Jackson in defense of the city of New Orleans, and he became one of the most prominent citizens of the South, and a man of great liberality and benefactions.

When the property of the Universalist Church of the city had to be sold for debt, Judah Touro purchased it and gave it back to the church. He founded the first free library in New Orleans which was probably the first free library in the world. He was the one who made possible the building of the Bunker Hill Monument in Boston through a donation of \$10,000. He was the first Jew in America to assist in the establishment of a Jewish agricultural colony near Jerusalem in 1850, and in his will he left his entire fortune which was very considerable for charitable and religious institutions without any regard of creed. He left it to Jew and Christian alike, and our young and struggling congregation benefited from his bequest to the amount of \$3,000, which was a very considerable amount in those days, which enabled the congregation, with the contributions made by its own members, to purchase a lot and to build its first Temple. This Temple was dedicated in December 1855 and remained the home of our congregation until 1893. It was thrice remodelled and extended as the congregation grew

in 1861 and 1866 and in 1874.

The congregation, as I referred to a moment ago, had financial difficulties. The members were poor - they were mostly tradesmen, peddlers, bakers, butchers - like most of the immigrants who came to this part of the world. And in 1855 they found it impossible to retain further the services of Rabbi Kalisch - couldn't pay him the \$400 a year, so Rabbi Kalisch had to resign. And for 12 years thereafter our congregation had no rabbi. It had cantors, teachers, shoetim - no rabbi. For two years after Rabbi Kalisch, a certain Wolf Fassbinder served the congregation as chazan and reader and teacher, and among his duties were, to quote the minutes of the congregation: "To be on hand every market day, Tuesdays and Thursdays, 8 to 10 o'clock in the morning, at the synagogue without fail for slaughtering." That was asking a good deal of a man for the salary which he received to undergo a slaughtering twice a week. Evidently he was the shochet.

It is clear that while the members of Tifereth Israel were inclined towards reform, they were unwilling to surrender some of the basic practices of orthodox and conservative Judaism such as the dietary laws and, as we shall see in a moment, the observance of the Sabbath.

In 1857 a Mr. Jacob Cohen became the chazan and the teacher, and he remained with the congregation throughout the turbulent years of the Civil War.

I came across this item in the minutes, that in 1862, in appreciation of his services, he was allowed to choose for himself any burial lot as yet unsold.

During this period a number of innovations took place. Tifereth Temple/Israel had had a Hebrew School ever since its establishment in 1850 where Hebrew was taught five times a week, totalling 20 hours a week - take notice, please. And now a Sunday School was organized in 1858 - one of the first in the United States. And at the head of the faculty was a very interesting man, a man who gained considerable prominence later on in our country, Benjamin F. Peixotto, who had joined the congregation in 1855. He was an American born Jew; he was raised in Cleveland; he became a prominent lawyer and later on, a diplomat. It was at his suggestion, when he was head of the B'nai Brith, that the

establishment of the Cleveland Jewish Orphanage came into being, an orphanage which was intended originally to care for children whose fathers had died in the Civil War. Mr. Peixotto became United States Consul to Rumania in 1870 and during the period of intense Jewish persecution there, helped greatly to improve the conditions of the Jews in Rumania and in the Balkans. Later on, he became Consul in Lyon, France. He was one of the founders of the Union of American Hebrew Congregations. He was the first superintendent of The Temple Religious School, and that School has continued to this day, meeting at times on Saturday, at times on Sunday, at times both on Saturday and Sunday.

A year later in 1859 the cantor, the chazan, was requested to omit two prayers from the services, prayers that are probably not known to most of you, one called Yikum Purkon, and the other one called, Mitum Haktoret, but these two prayers were "strife punkten" - points of conflict in all the orthodox congregations in those days, in the Old World and in the New World. The first was a prayer for Jewish scholars and the heads of the academies in Babylonia which, of course, no longer existed - prayer in the Aramaic composed in the Geonic period; and the other was the formula for compounding the incense in the Temple in Jerusalem which also no longer existed. Well, the chazan was ordered to omit these two prayers, and later in the year a move was made to impeach the Board for abolishing these ^{prayers} ~~boards~~, but a majority of the membership sustained the Board. The prayers were omitted.

A motion to abolish the blessing by the Kohanim, the Dukon, of the congregation - that motion, however, was lost.

When The Temple was remodelled - this Huron St. Temple - in 1861, family pews were introduced, an organ was installed, also a choir, and the chazan - the cantor - was directed to face the congregation during the service. But while making these reforms, they did not lose sight of practices of Jewish life which to them appeared very vital for the preservation of Judaism, and so, in 1865 the following resolution was adopted by the congregation:

We, the undersigned members of Tifereth Israel Congregation, knowing and without hesitation admitting our violation of the Mosaic law, in keeping our places of business open on the Sabbath Day, whereby not only ourselves, but also our children become estranged from Judaism and trusting that our Heavenly Father, who ordained the 7th day as one of rest and meditation, will bless us with prosperity during the weekdays, deem it our duty, and hereby promise if all agree, to keep our business places closed on Saturday, and to attend regularly on that day of divine worship.

This motion was unanimously carried. How long they persisted in keeping their places of business closed on the Sabbath, the minute books do not record.

All through these years the congregation was looking for a rabbi, and the reasons for looking for a rabbi are given in the minutes:

Wanted a preacher whose services would awaken a healthful interest for religion among us, and arouse us from that spiritual indifference which has crept amongst us, and threatens to spread more and more in the observance of our holy laws, but which further a greater attendance at divineworship would be secured, the neglect of which has already too long and too badly been felt.

In June 1866 a substantial block of members, 31 in number, broke away from the Anshe Chesed congregation and applied for membership in Tifereth Israel, led by Rev. G. M. Cohen, and this is the petition which they submitted to the Board of Tifereth Israel:

We, the undersigned, one and all, send our petition to your honorable body for admission as members in your congregation. This petition comes from a body of men who come, not because we have no shelter to lay our heads down, neither is it for ^{all} our aggrandizement, it is solely because we see that our hands ~~are~~ bound and we are stopped in the way of progress. We have outlived the dark and superstitious ages, we are determined one ~~all~~ and all of us to help to raise the Congregation Tifereth Israel to the standard, and to such a beauty as it will make it a joy and glory not only to ourselves as also to our sons and daughters. We wish to have a good Sabbath and holiday service as well as a good and wholesome moral and religious instructor; we will not ask any condition from you but our wish and prayer is to have Rev. G. M. Cohen our read^{er} and leader of the choir. We will abide by your constitution and by-laws, we beg therefore to give this as early a notice as possible.

Well, this was a considerable acquisition to Tifereth Israel Congregation. Seemingly, the more liberal element in the Anshe Chesed was dissatisfied and joined Tifereth Israel as the more liberal of the two congregations. Well, this Rev. G. M. Cohen - these members, of course, were admitted - and this Rev. G. M. Cohen was elected as the chazan

teacher and leader of the choir of Tifereth Israel. But he stayed less than a year and went back to Anshe Chesed, but the 34 members remained. There was considerable shifting between the two congregations so that the records show that two presidents of Tifereth Israel were also presidents of Anshe Chesed, and that's something.

It was at the same time, in 1866, that a new prayer book was introduced - the Min Haag America - a prayer book which Isaac M. Wise compiled. Outstanding theologically in this prayer book is the fact that all references to bodily resurrection, to the personal Messiah, to the rebuilding of the Temple of Jerusalem, to restoration of the Sacrificial Cult were omitted. There was considerable struggle in the congregation about the introduction of this new prayer book, but it was definitely adopted, as a result of which a number of members resigned from the congregation - but not many.

In 1867 Tifereth Israel finally succeeded in engaging a rabbi, preacher, Dr. Jacob Mayer, who came to us from the B'nai Jeshurun Congregation in Cincinnati. And he was Rabbi of The Temple for seven years. He preached both in German and in English, a scholarly man, extremely able man, and during his ministry many reforms in ritual were introduced. The second day holiday was abolished; the practice of calling men up to the Torah on the Sabbath - seven men, as you know - that, too, was abolished; the Shofar blowing on the holiday, New Years, was to be supplemented also by a cornet which was really not a radical revision because in the old Temple a Shofar and a trumpet were blown on New Years. And a motion to remove the hats during the worship was adopted in 1869, but it did not have smooth sailing at all in this congregation. The motion was adopted, but it was not to interfere with members who wished to keep their heads covered during services. Visitors, however, were requested to remove their hats. In 1871 only *those* as agreed to worship with uncovered heads could be admitted to membership, and in 1875 a resolution was adopted that all worshippers remove their hats, and that was passed by a very close margin of votes.

It was in 1868 on Shevoth that the first Confirmation Class of The Temple was held; eight boys and eight girls were confirmed. Since that time Tifereth Israel has confirmed over 4,000 men and women, and on the Sunday during Chanukah week next month, December 18th, we shall have a reunion of all the living confirmants of our Temple.

In 1873 Tifereth Israel affiliated with the Union of American Hebrew Congregations which was founded that year, and that same year it sent a delegation to Cincinnati to assist in the establishment of what came to be known in 1875 as the Hebrew Union College, a school for the training of rabbis.

Dr. Mayer resigned in 1874 to go to Baltimore, and he was succeeded by Dr. Aaron Hahn, who served this congregation with distinction and devotion for 18 years. Dr. Hahn was born in Bohemia and was educated in Prague and Wurtzberg. He received his Doctorate at the University of Leipzig. He had been Rabbi of Rodeph Shalom Congregation in New York before he came here. He was a Jewish scholar of note, a theologian. His book on "The Argument for the Existence of God" is still a valuable book in theologic circles to this day. He helped Dr. Wise in founding the Hebrew Union College. He was corresponding member in the Department of Philosophy of the Hebrew Union College. It was Dr. Hahn who introduced the first Sunday morning lecture at The Temple in 1886. He was a man greatly interested in adult education. He was a scholar interested in books. His sermons were full of substance and meat. He was interested in education. In 1892^{his} retired from the ministry of our Temple, but continued a course of lectures which received considerable prominence in our community in the Army and Navy Hall, lectures on all vital subjects of the day and of religion. After his retirement from our pulpit, he studied law and became an honorable member of the Cleveland legal profession. Law has always been an important part of rabbinics.

During Dr. Hahn's ministry the reader and principal instructor in our School was Mr. David Jankaw, a fine gentleman of the old school of Jewish loyalties, and he served devotedly the cause of Judaism. He lived to a very ripe old age - deep into the nineties -

and almost to the end ~~of~~ he was a regular attendant at our divine services.

Throughout these years laymen served as officers - president and Board members of the congregation. We will have occasion, I am sure, during the Centennial year, to honor them all. During the ministry of Dr. Hahn in 1890 Martin A. Marks was elected president of Tifereth Israel, and he held that office for nearly a quarter of a century, the longest term of any president in the history of our congregation. The Temple owes Mr. Martin Marks a great deal. He gave to it rare ability and rare devotion. He was a successful businessman, but he also had civic vision and deep religious interests. He was among the founders of many of the outstanding philanthropic institutions and social agencies in our community, such as the Cleveland Federation of Charities and Philanthropies, the Cleveland Community Chest, the Federation of Jewish Charities.

Upon the resignation of Dr. Hahn, Rabbi Moses J. Gries was elected Rabbi of The Temple in 1892, and he retained the position until 1917. He was the first graduate of the Hebrew Union College to occupy our pulpit. He came here as a young man full of energy and remarkable organizing ability. And his dynamic energy infused new life into The Temple. Before a year was out the cornerstone of a new Temple was laid on July, 1893, at the corner of Willson and Central, now 55th and Central, and it was dedicated in 1894 and our congregation worshipped in that Temple for nearly 30 years.

Rabbi Gries was the advocate of the open Temple, the institutional synagogue, and under his ministry our Temple became the first institutional synagogue in the United States with clubs, athletics, forums, extension courses, a library, and many other activities. In 1894 The Temple Society was formed, which conducted extension courses and popular lectures which in '96 developed into the well-known Temple Course which for more than 12 years was a unique and highly successful institution in our community as a forum for the entire city.

Rabbi Gries laid great emphasis on the Sabbath School which soon became the largest Sabbath School in the United States. In 1897 The Temple Women's Association was organized; and The Temple Alumni in 1902.

Rabbi Gries represented what might be called the extreme radical wing of reform Judaism. When The Temple on 55th and Central was being considered - the building of it - a serious dispute arose as to whether there shall be installed in the new edifice an Ark and our own Hakodesh which would contain the sacred Scrolls, and after a bitter struggle, it was resolved that an Ark shall be built and the Scrolls shall be installed, but that the weekly portion be read out of the English Bible and not from the Hebrew scrolls. The study of Hebrew in the Sabbath School was abandoned, and practically all Hebrew eliminated from services. The first Sunday Morning Service was introduced in 1893 - Dr. Hahn had introduced the first Sunday morning lecture in 1886.

Most of the ministry of Rabbi Gries was spent in the years before the World War and the years during which he served were years of great optimism among our people. It was the Golden Age when enthusiasm for universalism ran very high. It was during those years that Reform Judaism reaches the furthestmost boundaries of radicalism, but during the two World Wars a great soul-searching took place in the leaders of Reform Judaism. The fear was that we had gone too far, that the work of reform was practically accomplished; Judaism had been modernized and adjusted; it was all necessary; it was done. Something else was now necessary to conserve Judaism. Modernization had not created a ~~deeper~~ deeper loyalty to the synagogue, nor did the numerous activities in the institutional synagogue attract many more worshippers to the synagogue. This new awareness and these new tasks were reflected in the years which followed Rabbi Gries's distinguished ministry.

Rabbi Gries retired in 1917 while still a relatively young man. He died soon thereafter and was universally mourned.

I hesitate to speak of the succeeding years because I am in a degree personally involved in the history of the congregation since that time, but I would like to make a few observations. In the first place, it is of great interest that in the 75 years since 1874 Tifereth Israel has had only three rabbis, for I am the third. That is a record, I believe, and speaks well for the patience and long-suffering quality of the membership of Tifereth Israel. It is gratifying also to note that the remarkable growth of the congregation which began during the years of Rabbi Gries's ministry has continued uninterrupted to this day. In 1892 our membership was 125; in 1917 our membership was 725; in 1949 our membership is 1950.

During these years we were privileged to build this new Temple which was dedicated in September 1924. Without boasting, it is one of the most beautiful religious edifices in the United States. Many loyal hands and many generous hearts were responsible for the building of this magnificent structure. I can mention only a few and only those who have passed away. The living we shall have occasion to speak of more during the coming year.

There was the chairman of the Finance Committee, Barney Mahler, who devoted many days and months to the task, and whose extraordinary generosity pointed the way for generous giving on the part of the other members of the congregation. There was Louis M. Wolf, who was chairman of the Building Committee - indefatigable in his devotion to make the structure as beautiful, as noble as possible, and he was assisted by his son-in-law Max E. Meisel who for many years was Vice-President of Tifereth Israel. And of course, the president of the congregation at that time, Benjamin Lowenstein, warm-hearted, enthusiastic, was president of this congregation 12 years. No rabbi ever ever had a more loyal friend and a more faithful co-worker.

In religious practices during these years we were guided by the new needs, the needs to deepen the content of Judaism, to enrich Jewish life, to re-introduce those beautiful practices which were needlessly abandoned. In 1924, with the dedication of the new Temple Friday evening service was re-introduced. In 1927 a Sabbath morning ser-

vice with the reading of the Torah was re-introduced. The teaching of Hebrew again became an integral part of our Religious School, and special Hebrew classes were established for weekday instruction. A full-time director of religious education was engaged. In 1924, too, The Temple High School was established and pre-Confirmation Classes were introduced. Many study groups came into existence. The Temple Men's Club which celebrated last evening its 25th anniversary was established that year.

To intensify our work in 1927 an Assistant Rabbi was engaged by The Temple, the first one - Rabbi Leon Feuer. He was followed by Rabbi Harris, Rabbi Kramer, and later on we found it necessary to add to the rabbinical staff of our congregation so that today we have two associate rabbis, Rabbi Nodel and Rabbi Stone.

In 1929 a new Temple policy was adopted which called after considerable study and action on the part of the congregation - which called for the elimination of the purely secular activities of the congregation and the concentration on worship and religious education. The Temple was no longer a neighborhood Temple. The community had developed in many ways; many agencies were now holding forums and recreational centers of one kind or another, and it was felt that a religious institution in a city today ought to concentrate on the two tasks which no other agency in the city was doing; namely, worship and religious education. The hope, as they put it, "The schul with a pool" would attract the young people, did not materialize.

During these years the other agencies of The Temple developed their activities. The Temple Women's Association did remarkable work in peace-time and in war-time. And as I look back over the years and the leadership of The Temple Women's Association, I think, among others, of three prominent members of the Women's Association no longer in the land of the living, who served with rare distinction through The Temple Women's Association. There was Mrs. Sigmund Joseph who was the first president of The Temple Women's Association; rather, the first following Rabbi Gries because in those days it was still believed that only a man could conduct meetings so the first president of The Temple Women's Association was Rabbi Gries, and Rabbi Gries was also the first pres-

ident of the Council of Jewish Women. But he was followed by Mrs. Sigmund Joseph, a woman of great charm and organizing ability, who laid the groundwork for many of the later activities of The Temple Women's Association. Then there was Mrs. Marcus Feder, that rare spirit, one of the noblest women that I have ever known, whose heart of gold and whose capacious purse - she always carried a huge purse like a portfolio - and I am sure that in that portfolio the needs of half of the needy men and women of Cleveland were found. She served so beautifully, and under her presidency of the Women's Association many young boys and girls were given the opportunity to develop themselves musically through the organization of the Temple Orchestra which she organized and short of directing the orchestra, did everything else including the selling of tickets for the concerts.

And then there was Edna Goldsmith of blessed memory whose whole life was centered in The Temple, rich in ideas, thorough in their execution. The Temple owes much to her. She founded the Ohio Federation of Temple Sisterhoods which recently held its convention in the city of Cleveland.

I should like to mention many, many more who during these 100 years helped to develop this great religious institution; officers and members, members of Boards, members of committees, teachers, ushers. We will have occasion, I am sure, during the Centennial year to refer to them in gratitude time and again.

Throughout these years our Temple was tied up intimately with the life of the community. Every social purpose, every social activity in the city received support and cooperation wholeheartedly from the lay and rabbinical leaders of The Temple. We cultivated fellowship with the non-Jewish citizens of our community and frequently this pulpit was occupied by leaders of Christian thought of local and national prominence. Our Temple served loyally and patriotically during all the wars, the Civil War, the Spanish-American War, the First World War, the Second World War, and our sons fought in those wars. In the First World War 165 Temple boys were soldiers, and in the Second World War 775 served. Many of them won great distinction. Twenty-two of them died in the service of their country.

And so, as we look over this century, friends, one sees many changes, many experimentations. The changes and the experimentations must go on for a living organism grows. When it stops growing, it dies. The principle of reform still ~~remains~~ remains valid, but reform means change not only in one direction, but in all necessary directions. What has been constant through the flux and change of these 10 decades has been the loyalty of the members of Tifereth Israel to their God, to their people, their love of Judaism and their desire to perpetuate it. Had that love and that devotion not existed, this congregation would not be here today. I feel that that devotion and loyalty to Judaism is still with us, and therefore, I look forward to the coming century with a great deal of optimism, confidence, and faith, and I invoke God's blessing upon you and your children who are to carry on the great and noble purposes which 100 years ago prompted a handful of men to build this congregation.

