

NEW SYNAGOGUE FOR THE JEWS

CORNERSTONE OF EDIFICE FOR
CHEVRA KADISHA AND ADAS
ISRAEL CONGREGATION LAID

CEREMONY WAS IMPRESSIVE

MAYOR HUGO, REV. S. P. LONG AND
OTHERS DELIVER ADDRESSES.

Vast Throng in Attendance—Struc-
ture Will be Completed by
May 1 Next.

The ceremony incident to the laying of the cornerstone of the new Jewish synagogue at Third avenue East and Third street by the Chevra Kadisha and Adas Israel congregation, was attended by a vast concourse of people yesterday afternoon.

The celebration was very imposing and included many splendid addresses. Mrs. Amelia Cook and her great grandson Ned Abrahamson put the stone containing documents in place and during the spreading of the mortar Rabbi Sosnofsky gave a prayer in the Hebrew tongue. M. Zalk was in charge of the ceremony.

Mayor T. W. Hugo gave the first address and spoke as follows:

"Ordinarily the laying of the cornerstone of a place of worship would use merely a flutter of excitement amongst the congregation directly interested, and an item in the local column of the newspapers, but on this occasion we seem to have in hand something that in addition to these marks of interest attracts those not identified with this particular institution, and especially those connected with the other churches of the city.

"I noticed in one of the newspapers that the mayor was to be heard on this occasion, and the pastors of the other churches were expected to be present, so I suppose I am here as pastor of the sinners of the church capital while my brother clerics represent the saints of the other churches. But we are all interested in this building designed as it is for the use of the Jewish congregation in which to worship the God of Abraham, Isaac and Jacob, built as it will be by those of whose contributions, as a rule, it may be said that every dollar represents one hundred sacrifices; superfluous to the committee of the congregation who unselfishly and freely give of their time and brains in the interest of the whole; in which will preside the successors of those who walked with Moses, received instructions from Aaron and Levi, and saw the passing of Egipt, Babylon, Assyria, whose walls will resound with the songs of Miriam and David, whose rafters will reverberate with the denunciations of the prophets of old against vice and irreligion which have thundered down the ages in the hearing of the nations, remains are covered by the sands of centuries; wherein will be celebrated the feasts of joy and sorrow, of exultation and debasement and in which the exile from his native land, the persecuted, the down-trodden, the homeless wanderer may find a haven of peace and rest, and beneath the liberty giving folds of the Stars and Stripes worship his God in the manner he elects, so long as he does not interfere with the rights of others, and be no more the man without a country, or a permanent place of abode.

"What a theme for the orator in the religion which will be taught here! While I do not believe the monotheistic idea originated with the Jews, along no other line of ascent has it been preserved so nearly in its original purity and grandeur, in every other ancient religion has it been observed by superstitious mystery, or debased by idolatry. As pure as when it became the faith of our Aryan ancestors before the great emigration, it passed through India, by way of Chaldea to Abraham and it was woven by him into the religion of the Patriarchs. After the Egyptian slavery this religion was nationalized by Moses. With triumphal march through the centuries, unaffected by the glories or idolatry of Solomon, or the reverses and miseries of war it became spiritualized, in a measure, during the Babylonish captivity; miraculously preserved through the dark period of obscurity illumined by the glory of the Macabees, it became humanized 1900 years ago and has been the beacon light to guide those nations which stand for progress and civilization.

"What shall I say to express our connection and appreciation of the enterprise of the 'peculiar' people who with marked energy have determined to erect a house of worship in this busy, bustling city in the north-east section of the great commonwealth of Minnesota? All praise be to them! Coming here as strangers and for the most part of foreign birth, casting their lots with us, assured of protection, relieved of the persecutions, desirous of becoming a part of the American people, we may expect that they will be lovers of the country of their adoption, loyal to its institutions, supporters of its educational system, imbued with a patriotic zeal, and as the reasons for their exclusiveness disappear in this land of liberty they must become a part of our institutions and

be absorbed in the great American type of citizen.

"Then the wanderer shall become a householder, and the nationless be a part of a great nation, the harps that in captivity and distress are hung on the willow trees will be taken down and reared and the Benl-Israel, the sons and daughters of Zion, shall be glad in this new Halkal Kadoshlik."

Porter J. Neff gave a few pleasing remarks. He said in part:

"It is easy to see by your faces today that you are very happy. You have good reason to be. I congratulate you. We, who have been invited to join with you in these ceremonies, are also happy. Happy because you are happy, and happy also for another reason. We know that you are a happy nature for people in the times of deep sorrow and great joy to want around them only their friends and because you, in this your hour of greatest rejoicing have been pleased to ask us to be with you, we know that you can be assured that you consider us your friends and this is a source of happiness to us. I take it that any man may feel honored and flattered by your friendship. You came of a noble and noble lineage. Your forefathers were before you were building temples to the true God and chiselling on tablets of stone his messages to mankind long before the forefathers of earth's greatest kings, clad in the skins of wild beasts, had emerged from the wilderness. Your history has been the miracle of the centuries. The earliest memories of my childhood dwell upon the story of your forefathers—how they crossed the Red Sea, how they wandered through the wilderness, how they came at last to the promised land, and how at length, when they were established in their new home, they builded their temple to Jehovah and covered it and embelished it with flags of gold and silver and precious stones.

"And here you are at last past all the dangers and suffering at home in this new land of greater promise flowing with milk and honey—here where you and your children may be happy and your happiness with prosperity and plenty.

"And, so friends you lay this block of stone on this beautiful Thanksgiving day in a peaceful and prosperous land for the holy purpose of worship, and see this miracle in your mind's eye the beautiful edifice which will soon rise over this spot. You will have no Ark of the Covenant to place within its Holy of Holies as your fathers did of old, but my friends, in you will be placed the things which are precious in the eyes of God is even more holy and more worthy. You can fill your new temple with a spirit of unselfish love, love for one another, love for your faith, love for your God. Such a spirit will protect you from all that serve it from the ravages of time and the assaults of foes more effectually and more surely than the Archangel and the flaming sword. Let this synagogue stand as a symbol of kindness, not of selfishness, of self-interest, of aggrandizement. Bar its doors against all strife and discord. It be your aim and constant effort to dwell in concord, sacrificing your individual wishes and opinions that peace may reign and your faith and your people may prosper."

Former Mayor Henry Truelsen also spoke briefly. He referred to the Jewish race as a splendid class of people, complimented them upon the manner in which they had overcome persecution, trials and tribulations throughout so many centuries and congratulated the local congregation upon the new edifice now in course of erection.

Rev. S. P. Long was the last speaker. He said:

"Among the many things on which we can all agree today is the recognition of the fact that all nations are under obligations to the Jewish people and their religion. Standing here we feel the shadows are very long and realize that every nation and things that can cast such shadows are things that there must have been very great men and a marvelous religion to be influential for forty centuries.

We are reminded today of other ages, other events of the early dawn of history, of civilization and of enlightenment for the Jews are the most ably cultivated people in the world and have borne the lighted torch of civilization longer than any other.

"In the ages when idolatry was universal, and when there was existing the small number, if any, who worshipped God, came Abraham to the world as monotheism, and as a beautiful flower is sometimes found in the bog, amid decay and death, or in the mouth of the crater, barren and giving no hope of life, so was the hope of Abraham when he came as the father of the Jewish race and religion. God's blessing rested on him, and the promises made to him by the most high were the most wonderful that any man has ever known. He was to be the father of a great race, the founder of religion, and all the world was to be blessed in him. As the Gulf stream flows out through the ocean distinct from the waters of the Atlantic, affecting favorable climatic conditions, so through the dark ages of the world's history flowed this pure stream of Monotheism, which was to bless all the nations of the earth.

"The debt that Christian civilization owes to the Jewish people in keeping the stream pure, as it flowed through the swamp of idolatry, the marshes of fetishism, and the lowlands of ignorance and superstition can never be estimated. The strength of this religion is remarkable. It outlived the wretched idolatry of the days of the patriarchs, the sensual religion of Egypt. It saw Jupiter driven from Mount Olympus, Diana laughed out of Ephesus and the religion of Rome fall before a stronger and better religion, and today in this great Northwest, of a continent unknown to the tents, four thousand years after Abraham, we lay the corner stone of a synagogue, in keeping with the ancient decrees of this early religion.

"The world will always judge a nation, not only by her religion and what

she accomplishes, but also by the kind of men she produces and honors. Let us compare the Jewish nation with the nations who were her contemporaries in the days of her strength. Egypt, that land of mystery and ancient civilization gives us no man who has handed down to succeeding ages great benefits. Babylonia, Assyria, Joseph the world's savior, Nebuchadnezzar and his conquest, but it is only lately we have felt sure that we had found the ruins of his capitol, and we would have paid but passing attention to them if it had not been that we hoped to learn something more definitely of Jewish history. Herodotus, her historian, Phidias, her sculptor, Socrates and Plato, her philosophers, Demosthenes, her orator, Alexander, her soldier, Sophocles her poet, Draco, Solon and Lycurgus as her law givers, and with pride says to the world, no people has given to the world a Jewish nation had no ambition to compete in these lines. Her attention was to keep the fire of the pure religion always burning, for in that was the hope of her nations, and with this understanding she asks the judgment of the world on her countenance even her Samuel, David, Solomon, her Elijah, Jeremiah and Isaiah, and what of Moses, the colossal man, the greatest man of antiquity, before whom all other great men before the Christian era became as children? If the Hebrew people had done nothing more for the world than to give us Moses, it would have made the nation immortal.

"There is a special fitness in laying this corner stone on this nation's Thanksgiving day for the first Thanksgiving in history was that of the feast of the miracle of the Jews, the Jewish people. But her laying of this corner stone on Thanksgiving day suggests to us another great truth regarding the Jewish nation, that they have in every case where they have not been oppressed and persecuted, been loyal to the people of their country, and even in cases where they have been persecuted they have shown their loyalty to the flag. They have shown their patriotism in this country in as many ways as other loyal citizens have done. In every war and in almost every battle of the world the struggle for independence to the large kind of men, and even fare no less fine on in the Philippines. Four thousand Jews were in the army during the war with Spain, while in the political movements for the abolition of slavery, the Jews took the leading part in creating public sentiment, and in the great kind of men, and even that agitation, the Jews were conspicuous in the army for the defense of the flag, from the private to that of major general.

"It was a Jew who made it possible to complete the Bunker Hill monument. Mr. T. P. O'Leary, of New Orleans, on learning that Mr. Amos Lawrence had pledged himself to give \$10,000 for the purpose of building the monument if any person could be found to give a like amount, immediately sent his check for the required sum. At the banquet given in Faneuil hall in 1843, to celebrate the completed work, the two benefactors were remembered in the following toast, which contains poor poetry, but an excellent sentiment.

"Amos and Judah, venerated names, Patriarch and prophet, press their equal claims,
Like generous coursers running 'neck and neck,'

Each aids the other by giving it a check.
Christian and Jew, they carry out one plan.

For though of different faiths, each is in heart a man."

"I trust you will be able to build and dedicate your synagogue without debt, and that your service and teaching may produce men that shall go on from one revelation of truth to another until the highest possible conception of truth may be yours."

After the exercises at the building were concluded the congregation proceeded to the church rooms in the Hayes block where there were services with prayer.

The new church is expected to be completed by May 1. The basement which will be used for school rooms will be ready by Dec. 15.