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—Structure 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 addressed a great gathered assembly, and Rabbi Abrahamson put the stone containing documents in place and during the spreading of the mortar Rabbi Sonotsky 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 cause 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 proxy of the sinners of this church municipal, while my brother clerics represent the saints of the other churches. But we are all interested in the 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; supervised by a committee of the congregation who unselfishly give 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 Egypt, 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 aeons in the losing of nations whose 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 will experience the pleasure of a home, 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 it may not believe in 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 superstition and perverted into debased idolatry. As pure as when it became the faith of our Aryan ancestors before the dawn of the Christian era, and three India, by way of Chaldea to Abraham and it was worn by him into the religion of the Patriarchs. After 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 sacrifices of war it became spiritualized, in a measure, during the Babylonish captivity; miraculously preserved through the dark period temporarily illumined by the glory of the Maccabees, it became humanized 1900 years ago and has been the beacon light to guide those nations who stand for progress and civilization.

"What shall I say to express our connection and appreciation of the enterprise of the congregation who with marked energy have determined to erect a beautiful 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 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 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 sadness hung upon the willow trees will be taken down and retuned and the Bent-Israel, the sons and daughters of Israel, "how are we glad in this new Hakkal Kadoshik."

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

"It is easy for me to wear 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 for another reason. We know that it is human nature for people, in moments of deep sorrow and great joy to want around them only their friends and because you in this spot of the greatest rejoicing have been pleased to ask us to be with you, we take it that we may be assured that we are counted as 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 ancient lineage. Your forefathers before you were building temples to the true God and chiselling on tablets of stone his unerring law, ages behind long before the forefathers of earth's greatest kings, dwell in the skins of wild beasts had emerged from the dim shadows of the forest primeval. Your history has been the envy 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 for 40 years in the wilderness, how they came at last to the promised land, and when at length, when they were established in their new home they erected long before to Jehovah and covered it and embellished it with their offerings 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, with everything promising with milk and honey—here where you and your posterity may live in peace and happiness with prosperity and plenty.

"And, my friends you lay this block of stone on this beautiful Thanksgiving day in a peaceful and prosperous land for a peaceful and free worship. I can see this minute in my 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 walls, but you have some better did of old, but my friends, if you will you can place therein something which in the sight of God is more holy and more worthy. You can fill your new temple with a spirit of unselfish love, love for God, love for your fellows, love for your God. Such a spirit will be a fortress of protection, preserve it from the ravages of time and the assaults of foes more effectually and more powerful than Roman legions and the flaming sword. Let this synagogue stand as a symbol of giving, not of receiving, not of selfish aggrandizement. Bar its doors against all strife and contention, let your calm and constant effort to dwell in concord, sacrificing your individual wishes and aspirations, to your fellow reign and that 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 find the shadows are very long and realize that life is made up of small things that can cast such shadows and learn that there must have been very great men and great events to have to be influential for forty centuries.

"We are reminded today of other ages, other events, the early dawn of history, of civilization and of religion, for the Jews are the most ancient 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 with his monotheism, and as a beautiful flower is sometimes found in the bare, arid dreary 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, and through the terrible climatic conditions, so through the dark ages of the world's history flowed this pure stream of Monotheism, and was to bless all the nations of the earth.

"The debt that Christian civilization owes to the Jewish people for keeping the stream pure, as it flowed through the swamp of idolatry, the marshes of fetichism, and the dark ages 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 Pharaohs, 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 ancients, 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 consider the Jewish people and the nations who were her contemporaries in the days of her strength. Egypt, Babylon, Assyria, Persia, Greece, civilization gives us no man who has handed down to succeeding ages great benefits. Babylonia, Assyria, gives to the world 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 sought to learn something more definitely of Jewish history. Greece gives to the world Herodotus, her historian, Phidias, her sculpter, Socrates and Plato, her philosophers, Demosthenes, her orator, Alexander, her soldier, Sophocles her poet, Draco, Solon and Lycurgus as her lawgivers, and with pride says to the world, Judas us by these. But the 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 Abraham, her Joseph, her Samuel, David and 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 tabernacle of 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 their adopted 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-field there is the struggle for independence to the larger kind of police warfare now going on in the Philippines. Four hundred Jews served 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 war which followed 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. Judah Touro, a New Orleans, on learning that Mr. Amos Lawrence had pledged himself to give $10,000 for the purpose of building the monument, any person could be found to give a like amount. Immediately sent his check for the remaining sum. At the banquet given in Faneuil hall in 1843, in celebrating the completed work, the two benefactors were remembered in the following toast, which contains some poetry, but an excellent sentiment.

"Amos and Judah, venerated names,
Patriots in heart and prophet, press their equal claims,
Like generous coursers running 'neck each side the other by giving it a check.
Christian and Jew, they carry out one plan,
For thouch of different faiths, each is true in heart a man.

"I trust you will be able to build and dedicate your synagogue without debt, and I trust you will see that nothing may produce men that shall go on from generation to generation, 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.