



Temple Israel FOUNDATION

Temple Dedication, 1884

The Leadville Daily Herald. Saturday, September 20, 1884. Page 4.

CONGREGATION ISRAEL.

The New Hebrew Temple In This City Dedicated With Imposing Ceremonies Last Night.

Rosh Hash Shona, or the Beginning Of the Jewish New Year.

The new Jewish Temple of the Congregation Israel that has just been completed was dedicated last night with the most impressive ceremonies, by Rabbi Morris Sachs, of Cincinnati, Ohio. The corner stone of the building was laid the eleventh of last August and the building has been rushed to completion in an unparalleled [unparalleled?] short time.

The building is a very handsome edifice. It is the second Hebrew temple in this state and is an ornament to the city. The windows are of stained glass; the pews are cushioned, and the floor and platform covered with a handsome carpet. The room is lighted by sixty jets of gas. The pulpit and ark are of elegant workmanship. In the rear of the building is the gallery for the choir.

The occasion was the dedication of the temple and the celebration of the Hebrew New Year; being according to Hebrew chronology the year 5645.

ROSH HASHONAH

when translated in the vernacular, would mean "the head of the beginning of the year." It corresponds to the modern expression or "New Year." Although the Israelites all over the wide globe use the common dates and number of year, still on their New Year, which happens on the first of Tishri, corresponding to the month of September, they add a new year to the number dating as far back as the creation of the world, according to the narration in the scriptures. The coming year is 5,645 [5645]. Of all the Jewish holidays, New Year's day is second in importance, being surpassed only by the Day of Atonement, which always takes place ten days later. It is also considered by the Israelites at the Day of Judgment. On this day the shofar (cornet) is also blown, according to the law prescribed in the Bible. The prayers on New Year and the Day of Atonement (Yom Kippur) are very impressive, while the choir in the temples are usually strengthened by extra voices and an orchestra.

THE PROGRAMME.

By 8 o'clock the audience room was filled to its utmost capacity. The programme of the exercises was as follows:

- Voluntary Organ and Orchestra
- Presentation of Key Chairman Building Committee
- Acceptance President of Congregation
- Solo Sen Sheorim [?] (Lift up your heads, Oye [?] gates,) Psalm 24.
- Circuit of the Sanctuary Psalm 100
- Blessing the Law Response by Choir
- Reading of the Law Genesis, Chapter 1—v. 1-3
- And the Lord said Let there be Light, and there was Light

PLACING OF THE LAW IN THE ARK.

- Adonai, Adonai, Ki Rachum (O, Lord, O, Lord, God of Mercy,)
- Reading of Scriptures 1 Kings, Chapter VIII—v. 22-54

INVOCATION.

- Consecration Hymn Resound, Ye Dornes [?]
- Voluntary Organ and Orchestra

ROSH HASH ANONA SERVICE.

- En Komocho [?] (None is like unto Thee) Choir

SERMON.

- Vigdal (Be Exalted) Choir



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BENEDICTION.

In the absence of Mr. David May, chair man of the building committee, Mr. Ike Baer presented the key of the building to Mr. J. H. Monheimer, president of the congregation in a few appropriate and well chosen words. Mr. Monheimer accepted the key and responded as follows:

Mr. Chairman and Gentlemen of the Building Committee.

As president I accept the key you have tendered me, and in the name of the congregation Israel and on behalf of its members, allow me to express to you our heartfelt thanks, for the energy, zeal and devotion you have displayed in the erection of this the Miracle Temple of the age.

The history of our institution dates back to only a few months, and we may all feel justly proud of our accomplishments, but weak and few in numbers, yet many and strong in our determination to do good, we have completed in thirty three days this house which in a few moments is to be dedicated to Him who rules the Universe, that its doors may be thrown widely open all who seek knowledge, and believe in the one and true God.

Our time being limited, I shall have to close shortly, but before doing so, would like to say a few words to those, who are ever foremost in the good work of charity, to them is due the thanks and the respect of all, they who are the beacon light of our existence, have been our aid in this great work, not only have they emptied their treasury to help us accomplish and complete this work, but the hands of their skill may be seen in every apartment of our temple.

I suppose you are all aware to whom I refer, it is to the Ladies Hebrew Benevolent Society, they who have since the existence of Leadville done all in their power to relieve the needy, clothe the naked and provide for the sick.

Thanks are further due to the members of the choir, who have studied arduously for several weeks to make the Holiday services interesting.

Again thanking the various committees and the members in general for their aid in this holy work, I close my remarks so that the regular service may be continued.

THE SERMON.

The following able address was delivered by Rabbi Morris Sachs:

“In every place where my name shall be mentioned I will come and bless thee.” Nothing can please the Almighty more than prayer. Prayer is consolation to the suffering heart. Prayer is Israel’s only weapon—a weapon inherited from its fathers, a weapon proved in a thousand battles. Thus we read that in the contest with Amalek, when Moses lifted up his arms Israel prevailed, but when he lowered them, the victory was on the side of the enemy. Did Moses’ hands affect the combat? No, but while the none [?] of Israel looked upward to God above them and prayed for His assistance, no evil could prevail against them.

Supplication to God had always proved to Israel a sure remedy in time of evil. It is in the nature of man to lay bare his heart before a superior being. Throughout the sacred scriptures we find that prayer had not only saved individual life, but entire nations. Abraham prayed for the inhabitants of Sodom and Amora [Gomorrah], and beseeched the Almighty to spare the city for the sake of the ten righteous men that may be dwelling therein. Eleazer, the faithful servant of Abraham, prayed that the maiden who shall say to blue [?], “Drink, and also thy flock I shall give to drink,” shall be the wife for Isaac. And behold Reubens [?], the daughter of Phanuel [?], came forth as he had finished his prayer, and requested Eleazer to drink, and also gave water to the animals.

The Bible tells us: And Jacob journeyed from Bar Shova, and it happened when the [xxx] had set that Jacob laid down to rest and he had a vision. He dreamed that he saw a ladder [xxxxx] on the earth and its top spanned into heaven, and that administering angels were going up and coming down on it. [Jacob] asked a proper question in this instance: Why, namely, does the verse say going up [xxxx] as the habitation of the angels is in heaven and therefore going down ought as he first expression.

My friends—the ladder which Jacob saw is nothing else that the destiny of man’s life. It is like that ladder, and emblem that the life of man points upwards to heaven and that the highest pinnacle heaven most the reached step by step. The angels going up are man’s prayers and good deeds. They go as before the Heavenly Father and are considered by Him as his ministering



Temple Israel FOUNDATION

Temple Dedication, 1884

angels. The angels coming down are man's consciousness of having done what is right, of having acted according to the will of his God. It is his self-satisfaction, his self-approval of his deeds. They are unto him angels who will guard him on his ways, who will be with him and protect him from all impending evils, as Jacob later said, "the angel that has delivered me from all evil, he shall also bless these two youths referring to the sons of Joseph, that angel he called upon was his inner conscience which always prompted him to look up to God above him, and to pray unto Him for mercy and protection. Misery was the condition of the house of Jacob in Egypt. Slavery was their lot and in the most degrading manner. The labor imposed upon them was more than human being could perform. The least disobedience was punished with the severest chastisements. The male children were ordered to be cast in to the Nile as prey to the hungry crocodiles. And the children of Israel prayed unto the Lord, as the Scripture tells "they called upon the Lord" and the God of Abraham, Isaac and Jacob hearkened unto their cries and remembered the prayers of their forefathers and His promises, and therefore sent Moses to rescue them.

In the thirty-second chapter of Exodus, we read the pitiful account of the children of Israel worshipping the golden calf. "And the anger of God was enkindled against them, and He was about to destroy all of them," but Moses intervened in their behalf and prayed unto the Lord. He begged the Heavenly Father to forgive the sins of the people. "And now forgive their sin, and if not, blot my name out from before Thee," were the words of Moses. Here the prayer of one man restored the forfeited lives of the whole people. God always lends a willing ear to prayer. He is ever ready to come and bless those who call upon Him. Even in the time of the existence of the Temple, God rejoiced more with Israel's prayer than with their sacrifices. "What use have I of your sacrifices?" saith the Lord of Hosts. It is your intentions, your heart, that I examine when you bring offerings. It is a test whether you will obey the word of God, and fulfill His commandments. Now, brethren, how much more does the Almighty require of us to pray to him at the present age, since we do no more bring sacrificial offerings to Him. Rabbi Ishmael, the son of Joshua, was once asked "how did the rich people of the land of Israel become so wealthy?" He answered, "they gave their

tithes in due season, as it is written, 'thou shall give tithes, in order that thou mayest become rich.'" "Put answered the questioner, "tithes were given to the Levites only while the holy temple existed. What merit did they possess while they dwelt in Babel, that they became wealthy there also?" "Because," replied the rabbi, "they honored the holy law by expounding it." But in other countries, where they did not expound the law, how did they deserve wealth?" By offering up their devotions to God, by visiting His house of worship and by sending up their prayers to His Holiness," was the sage's reply. Such would be the response at the present day. Tonight is the first time when this house of worship has been opened. We dedicate on this holy occasion this edifice to the worship of the Most High, to the expounding of His holy teachings, and to the fulfillment of His laws and commandments. To-night we deposited the Holy Torah [Torah] in this ark, and have assembled Here to bear witness to the fact. Here we shall henceforth meet and do homage to the Eternal. Israel may well feel proud of this noble and praiseworthy deed. This temple erected so near to the abode of God, the hearers may prove as near and beloved to God himself. To say that you may be congratulated on your success and efforts is barely expressing it. Those especially who took an active interest in its movements and construction are doubly congratulated. They have erected an eternal monument to Judaism and its God. How great must the gladness of the Almighty be. A house has been erected to Him. People will flock hither to deposit their silent thoughts, their promises to do good, their resolve to keep the Sabbath-day holy, their earnest intention to visit this house of God, and to thank Him for all His kindness and mercy toward them. It matters not to Him what we pray and how we pray as long as our hearts are pure. "Prayer without devotion is no prayer of supplication," expressed the sage of yore. It is the devotion that the Almighty requires of us. And, my friends, on this solemn occasion when we entered this new home of God, let us remember the very first command in the Bible which is

"Let there be light, and the earth was without form and void and darkness was upon the face of the deep, everything was chaos, and God said let there be light and there was light, and God saw the light that it was good, and God separated the light from darkness." It is our duty also to separate the dark from the light. But first of



Temple Israel FOUNDATION

Temple Dedication, 1884

all we must find the light; we must search through the sacred books and extract that which is pure and stands to reason. Our motto must be—"Let there be light."—We can no longer do what our ancestors did. We can no longer carry into effect the laws treating the lepers), nor can we even worship our God in the same manner our sires [?] have done. We live now in a different generation and we must act in accordance with its demands. I am saying nothing more than what that great and learned Man Samuel said centuries ago. His motto was, "the law of the country is the law."

He did not mean that if a Jew happen to dwell in the idolatrous region that he also should worship the idols. But he meant that, since it is the lot of Israel to habitate the four great portions of the globe, therefore it is also their duty to expound and explain the word of God with the requirements of the time and the country.—Our banner must be the Torah [Torah], and on it must be inscribed, with fiery letters, "Let there be light." If a man should be summoned before a king, would he not, in the present age, enter with humiliation before him, with uncovered head and lowered eyes? How much more ought he to do so when he appears before the King of kings, the Lord of the Universe!

Yes, my friends, the Latin word 'lux,' meaning light, but whose original meaning is, that which is glittering, that is purified, that which shines forth above other objects, that shine light must enlighten our souls, must make clear for us the essence, the underlying principle, the reason of this and that custom of previous ages. That same new light which lightens up this new temple must, metaphorically, lighten up our courses of reasoning, our ideas, our hearts.

Israel's religion is a pure and simple religion. It teaches love and forbearance. On this dedication ceremony let us promise to ourselves not to forsake this house of God, and let us always be mindful of the works of God, "Wherever my name shall be mentioned I will come and bless them." It is Israel's duty to recognize one invisible, holy, loving God, and to worship that God with pleasure and reverence. That same God who listened to the prayers of Moses, may He also incline his ear to our prayers may He bless and sanctify this place, and may He render those within it His dutiful servants. My friends—With this evening we commence to celebrate Rosh Hashanah. The Minunh [?] says that there

are four new years. On the first of Nissan it is the new year for kings and leasis [?]; on the first of Kliul [?] it is the new year for the tithe of cattle; on the first of timbre [?] it is the new year for trees, and on the first of Tishri [?] it is the new year for year, it is the year of release and Jubilee. It was in olden times considered the civil new year. With us, however, as Israel no longer enjoys its own government, it has lost as much its value. It is with us the Judgement.

On Rosh Hashanah, says the Talmud, all men pass before the Judgement seat, where three books are open, containing the names and deeds of all living men, and their fate for the coming year is decided according to their deeds in the past. It is decided who shall live and who shall die; everyting [everything] is allotted [allotted] to everybody, except the expenses of the children's education which God limits not. God sits upon the throne of judgment, the cabbalists [?] added before him seventy angels sit upon seventy golden chairs, the Sahaodrim [Sanhedrin] over which God presides to judge the merits and demerits of every person and people, and to fix their fate according to their desert [?]. Satan appears before God in the roll of prosecuting attorney to recount the sins of each person. But the prayers and sounds of the cornet confuses Satan so that he never accomplishes his object.

With this evening also commences the ten days of repentance. No one of us is so perfect as not to have shortcoming. No one will claim that he is better than Moses, and still that great law-giver committed two sins, and was, therefore, punished, and could not enter the land of Palestine. Did we do all we could for the poor, the suffering? are the thoughts that must arise in our mind. Did we extend a helping hand to the falling, a consoling word to the afflicted? Did we practice charity? Have we provided for the orphan? Have we assisted the sick and powerless? Have we been true to the word of God? Such are the questions upon which we must reflect. Let no one think that his deeds are ignorant to the Lord. "The book is open and the hand records," said the rabbis fold. It was a common belief among our forefathers that the band of man, i. e. the spiritual hand, of course, goes up to heaven every night and records the doings of its master during the day. If such is not the case it would be of benefit to mankind if it were so, for many a crime would thus be left undone. It is but proper



Temple Israel FOUNDATION

Temple Dedication, 1884

on this solemn occasion to give thanks to our Heavenly Father, who has rescued our ancestors from severe trials. Let us praise Him, who assisted us in building this temple and has blessed us with all we have.

We no longer can offer sacrifices to God, and therefore we must exercise what the Talmud tells us, namely, that "benevolence and charity are more than sacrifices." Let us pray to the Almighty that He may grant us for the coming year the means wherewith to perform charity, and that he may assign for us health and life. May He strengthen our hearts to repent for the evil we have committed, and may he assist us in becoming better men and women. May he bless the year 5645, so that it proves a blessing not only to us and our people, but to humanity at large, and may this year be to us a Shonoh Tovo "A Happy New Year."
Amen.

Altogether the services were very impressive, and were listened to with the closest attention from beginning to end.

The temple has an excellent choir, composed of the following ladies and gentle men:

Tenors—Messrs. B. Davies and H. Kern,

Basses—Messrs. Ike Baer, Sam Mayer and Sol Rice.

Sopranos—Mrs. Ike Baer, Miss Nettle Goldsmith and Mrs. L. Blumberg.

Altos—Mrs. C. L. Brown and Miss Irma Levy.

The choir is supported by Professors Zilm, Brown and Schlegel, with Professor Sam Blumberg conductor and organist.

The choir is certainly a very good one, with not a superior in the state.

The officers of the congregation are—J. H. Monheimer, president; David May, vice president; secretary, M. A. Cohn; treasurer, Sam Mayer; superintendent of Sunday school, Ike Baer. Trustees, Isaac Kahn, S. Mooney, J. Sonnenberg.

Building Committee—David May, Isaac Baer, Isaac Kahn, Sam Mayer and Joe Sonnenberg.

NOTES.

The congregation last night was as fine a one as can be seen anywhere.

The temple is very appropriately termed the "Magic Temple of the Age."

The globes of the chandeliers are of colored glass, and present a very fine effect.

Great credit is due to the Ladies Hebrew Benevolent society for their efforts in raising funds with which to complete the temple.