

smear with scorn and derision. Still, this very envy, however low in the scale of morality it may appear, is yet a trait of nobility in the neglected man's character, for he feels that it is fair and right to do something good and useful in the world. Far below him stands that rabble that feels, thinks, seeks and wants nothing besides eating, drinking, sleeping, amusing itself, shining, and wallowing in the mud of brutal sensuality.

TEXTS FROM THE TALMUD

The fruit which Adam ate in the garden of Eden, said R. Mair, must have been of the vine, for nothing brings as much lamentation into the world as does wine. (Berachoth).

Wine was created to cheer mourner and to reward the wicked for the little good they may have done, as Solomon said: "Give strong drink to the hapless and wine to embittered souls." (Ecclesiastes).

Everything is in the power of heaven except the fear of heaven. So it appears from Scriptures: "And now, O Israel, what requirereth the Lord thy God of thee? simply to fear the Lord thy God,

He who possesses the learning of the Law but no fear of the Lord, is like the treasurer to whom was given the key to the inside door, but not also to the outside door. (Hekhaloth.)

Why did these men in the hand of the fool? Were to the disciples of wise men that are engaged in the study of the Lord, and have no fear of the Lord. Rabbi Janai proclaimed, we to those who have no house and are busily engaged in making a door to the house. (Janai.)

The dreams of two disciples of the wise were told to Raba than: One dreamer was told that the great God of goodness would reward the good for his good deeds (God). The other dreamed he was told: "Let all of them rejoice who trust in thee" (God). Raba said, both of them are perfectly righteous, the one from fear of the Lord and the other from love of the Lord. (Roth.)

THE DEDICATION OF THE TEM  
PLE IN CHATTANOOGA,  
SEPTEMBER 15th.

Look: Mountain suggested the beautiful name of "Mitzpah" to the congregation of Israelites in Chittanooga. It was established by a son of years ago, with the deceased Julius Ochs as voluntary minister and Dr. Block as president. Twelve years ago the first temple was erected and dedicated by Rabbi Joseph, of Cincinnati. This year, the old temple was changed into school-rooms, and a new temple was erected in front of the old one dedicated on Friday in presence of large assembly of Jews and Gentiles. The *Daily Times* of Saturday contains the following report :

The new synagogue on Walnut Street near the corner of Fifth, was dedicated last night with most impressive and interesting exercises. The church was recently rebuilt. Work began last February and the entire edifice was completed, enlarged and most attractively furnished. The auditorium is now comfortable, the walls and ceilings are artistically frescoed, the furniture is handsome, and all the furnishings and decorations are as tasteful and elegant as can be found in any church in the city. The altar is richly finished, and the service is a model of decency and

The building was resplendent with flowers, red light and luxuriant forms. The interior was a riot of color and sumptuousness. The architecture was a blend of traditional and modern, with the old and the new coexisting in a harmonious way. The building was a masterpiece of design, with every detail carefully considered. The architecture was a blend of traditional and modern, with the old and the new coexisting in a harmonious way. The building was a masterpiece of design, with every detail carefully considered.

Dr. Lowenthal, the distinguished rector of Nashville.

[illegible]

Waldemar the Lord," Miss Lane (Grimar) appeared upon the rostrum after the singing and in a touching speech delivered to Mr. Harry Wynn of the choir, said: "The church is the temple of the temple. Among other things, she said: 'I am the bearer of the keys of this holy sanctuary and present it to you in trust, as the faithful president of this congregation. In you I possess the authority and responsibility of all members pertaining to this community in bond, and of that trust to the members of this congregation. To our dear parents and teachers, as well as every member belonging to this congregation, we thank you, Mr. President, from the rostrum of our hearts. We minister and accept this beautiful faith which, again in itself is an inspiration and will draw us nearer in spirit to Him whom we love to worship.'"

Mr. Wise, as President, responded

briefly in accepting the key, saying among other things: "History has taught us that our safety, our honor and our perpetuation has always been best and most assuredly guarded by those whom we look upon as God's richest blessing to us—the women of Israel—and it is suggestive of this that you as their youthful representative should be entrusted with the mission you have just as creditably completed. I hope this trust from my hands will help during any official career to guard with the same zeal that has been our inheritance for centuries."

Then Mr. Wise related interesting facts in the history of the congregation, alluding to last night's event as marking an important event in Chattanooga Judaism, and closing with the poet's words:

A very impressive and interesting sermon was given by Rev. J. H. Baker of the perpetual lamp. To J. H. Baker was delegated this act, which he did with a few words, saying: "Ever since Moses in the wilderness kindled the bush with the holy flame of religion was treasured and spread on a living fire among all true Israelites. This practice is symbolized in the burning of the perpetual lamp in our synagogues. I am glad to perform this sacred rite of lighting the lamp, which is to perpetuate the time-honored customs in this edifice. I encourage you to keep the perpetual lamp alight and fervent prayer that it may kindle in our hearts a holy and true firm purpose to so live that the influence of our conduct will promote happiness to our families and be of benefit to our neighbors."

The choir again rendered beautiful music, Miss Rosa Block taking an alto solo.

Rabbi Moses J. Gries, formerly Rabbi of this Congregation, now Rabbi of Cleveland, Ohio, delivered an eloquent address.

RABBI GRIES' ADDRESS.

Memories of old truths upon us in this solemn hour. Our thought reviews the Past. All the tender associations of life are recalled to our minds. We remember all the joys and sorrows of the years that have gone. Here the fathers and the mothers worshipped. Our thought is with the dear loved ones who are no more. They would have been here with us. We would have been rejoiced with us, our night. We miss their familiar presence. Our hearts are saddened by the recollection of the Past. And yet we must not mourn. Let joy be in our hearts. Let us not be as the fathers and mothers were. Let us be as the Scriptures teach that they wept as they remembered the glory of the last Temple. To those there came the vision of a new

[illegible]

And what makes this a Temple in Israel? Not the symbols within this house, not the fixed ritual, not the traditional and historic observances, not the Hebrew prayers spoken by the lips of born Jews. But Jewish thought in prayer and sermon and song and Jewish life lived according to Jewish ideals. Pure hearts and clean hands, holy conduct, upright character build the true altar in Israel.

Our Judaism cannot be confined within these walls. If this world is mine to see

[illegible]

Your ministers endeavored to build a new temple and for causes, needless now to repeat, failed. Laymen in Israel without the lead and the push of a spiritual guide, by their own earnestness of purpose have succeeded. I hail it as a good omen. It is the evidence of zeal not selfishness and enthusiasm, which if continued, will assure the fulfillment of the promise which your name speaks. **Mitzrah!** Be a watch-tower by night and day. From your great old Lookout are flung the signal guns; from this watch-tower, from Mitzrah, let flash forth the signal-lights of truth and righteousness.

Rabbi Gries closed his remarks thus: "We meet within this house to promulgate and perpetuate the doctrines of the Jewish faith, not only as a means of self-defense, but of offense, trying to make the world wiser and better."

Again the audience was delighted with the excellent choir music. Campana's "Fountain of Love Eternal" being sung.

Barlow's Central's REMARKS.  
 "Kahle belovod, voshodit, of Nadezhda,  
 spoke next. Some of his remarks  
 were: "Every house of worship, in  
 its architectural proportions of high  
 and low, is a manifestation of man's yearning after  
 a higher perfection. Every shrine con-  
 secrated to a superior power stands as  
 a potent murmur against all that de-  
 grades and corrupts and serves as an  
 irresistible spur towards all that refines  
 and ennobles. In this thought is em-  
 bodied the solemnity and significance  
 of this hour. It is the sublime truth  
 for which this temple stands that ani-  
 mates our hearts with emotions divine."

for outward grandeur may vanish amid the lapses of time, but the thought embodied in these stones lives on eternally, knowing not destruction."

Another magnificent solo, sung by Mrs. Sarah Wise, followed and fairly enraptured the congregation. Rabbi Wise, of Cincinnati, then took the pulpit to perform the dedication ceremonies, preceded by the sermon, of which the Times published the following ab-

"Open the gates and let come in the righteous nation, the guardian of truth."—Isaiah xvi. 2. We open the gates of this sanctuary of the Mitspah Congregation, and it was at Mitspah where Jacob covenanted with Lotan, and said, "Let it be a witness between me and between thee." (Genesis, xxxi. 43.) This Mitspah sanctuary which you erected is a witness, a testimony, that you are faithful to God and Israel, for it is dedicated to the worship of the one eternal God in the praise and adoration of Israel's prophets and

Open the gates, thrice wide open these portals to all saints and sinners who may seek the Lord of hosts as did King Solomon when he dedicated that glorious temple on Mount Moriah, and as said the prophet, "My house shall be called the house of prayer for all nations." It is the glory of our ancient faith that it excludes none from God's temple on high, where He welcomes all His returning children; so let none be excluded from your temple

here before; let some candidate himself let no righteous man be excluded from Israel's sanctuary, whatever his religious sentiments may be. The prophet said: "Let come in the righteous nation," Israel was originally the nation of righteousness; righteousness is the main condition of the covenant. The decalogue is Israel's creed, and this is the core nucleus of righteousness. From Sinai's height was forth the first proclamation of freedom, equality, organized government based upon law and justice; law for all, justice to all. It was proclaimed there, what is right before God, what is true for man.

to do, to be just to all, the common bond and the stranger; justice in public and private life is man's first and most solemn duty; justice according to the law of the land is the motto of God; and this is righteousness. This was revealed to Israel in its infancy, impressed itself upon the nation as the law of God, so that the prophet calls it the nation of righteousness. It follows, therefore, that we as Israelites can ask no more of our fellow men than righteousness, independent of creed, form and formulae; consequently we exclude no righteous man from the sanctuary of Israel.

Let none exclude himself by carelessness, levity, false pride, self-delusion, caprice or whim. Let none exclude themselves by wickedness, impure thoughts and sentiments. He who enters the sanctuary of the Lord must be pure or come there to be purified. This is law in Israel. "Open the gates and let come in the righteous nation."

divinity. To learn all this, to invigorate heart and soul, to be wide awake to these noblest sentiments of humanity, and to seek strength and courage to carry them into practice, we have houses of worship and schools of instruction. Through righteousness to the highest and noblest sentiments, through justice to the throne of God, this is Judaism, as the prophet says, first the nation of righteousness, and then the guardian, keeper, preserver of faith, eternal light and eternal truth, the watchmen of man's holiest treasures, the knowledge of the one eternal God; His law and His promise to man.

So let us dedicate this Mitzvah sanctuary to God and his law; holy to righteousness, purity and virtue; holy to the love of God and man.

The rabbi then proceeded with the dedication ceremony, which was a very impressive climax to the services as a whole.

Next morning the congregation was somewhat decreased in number, but respectable enough for Rabbi Wise to preach a half hour sermon on the idea of the covenant. In the evening he left for home, although the ladies in-

vited him to a banquet for Sunday evening. Rabbi Lowenthal also left, and Rabbi Grice alone was left to represent the clergy on that happy occasion.

Remarkable in the program was the fact that it was almost "all wins." The president is the son of Isaac M. Wise, his wife, Mrs. Sarah Wise, is the sweet singer in Israel, and Wise, senior, preached.

It must be admitted that Chattanooga is a beautiful city, with a fine temple

in Mitzpah, and a *Times* building that  
overtowers all with its gilded cupola.  
Kindest salutations to Chatsmooga  
and Mitzpah.

## THE WAY OPEN.

Under the above title the *Jewish World* of London, England, presents an appreciative and discriminating comment on Dr. Kramshof's recent journey to Russia. It may possibly help to open the eyes of some who honestly are not able to see what has been accomplished. Those who are wilfully blind will of course remain so. The article referred to reads as follows:

but that such good must result from his mission, i. e., his laterly revealed, is not open to question. It is not only that the general public, throughout the world, is really very much in the dark as to what the Russian Jew really is or is not, but that, regarding the treatment he receives, but that the laws of Russia are such that it has been hitherto deemed well nigh impossible for the country's materialists to travel freely. In the country as described for the purpose of trying to benefit their coreligionists in the empire of the Czar. It must be remembered, in case of the chief of the mission of Dr. Grossman, that he was allowed, under the circumstances, to travel in Russia at all. If the mission itself in his case proved efficient.