The American Israelite.

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Rates for DISPLAY ADVERTISEMENTS made

paper, our readers will confer a favor upon both the book of life. This department is worthadvertisers and the publishers by stating that they ily supplied by our numerous contribusaw the advertisement in the AMERICAN ISRABLITE.

COMMUNICATIONS not signed by the writer will be ueither published nor preserved. No MSS, will be returned unless forwarded for examination at special request of the publisher.

NEWS ITEMS.

We would be much obliged to those of our friends in the cities given below if they would send new items they desire chronicled to the respective ad dresses, before the time specified.

NEW YORK, Before Monday noon to 'Mi Yodes," care of Aguilar Library. Philadelphia.—Before Konday noon to Berman Brunswick, St. N. bth St. Baltimore.—Before Monday noon to "Dru sus," Brown Station.

Cleveland.—R. Z. Nuff, No. 3South Water St., Before Monday noon.

St. Louis.—Before Monday noon to 724 N. Lef-fingwell Ave.

Ingwell Ave.
Louisville.—Before Monday noon
"Noech," 1018 Third Ave. Chicago.—Before Tuesday noon to American Israelite, No. 230 Dearborn St., Rooms 715, 716

New Orleans.—Monday noon, J. E. D'Meza Dallas, Tex.-To "Schirhachirim."

Albany, N. Y.—"Nemo" c. o. Mr. Theo. J. Lewi, Pharmacist, cor. Eagle St., Hudson Ave. Pittaburgh, Pa.—Before Monday noon to E. P.M., \$15 Western Ave.

THE THIRTY-SEVENTH VOLUME OF THE AMERICAN ISRAELITE.

limited.

body of Jewish doctrine, and thus re and all of them are transitory; hence Jewish religion is zealously planted and moved scores of prejudices prevailing in all forms are transitory and not uni spread, the gloom and doom of Israel is The Morn brightens, the Day is at find a place in it. Accordingly, among are sadly attested by the character of unenlightened minds. In many in- versal. The spirit and essence of Judastances, where Judaism was looked upon ism are eternal; the forms are not, they as a bundle of dry bones, petrified are of historical development, hence fetiches, mummies of old, it is known perishable. All questions of reform re these horrors still linger in the Eastern now as the most enlightened and most volve on the same axis, viz: which forms horizon, queer as this may appear, while rational religion, standing abreast with are yet useful and which are not what the new and bright day was born in the most liberal and most humane must be replaced by more expressive creeds of the land. Wherever an ene and impressive forms, and who shall wilderness from which Israel escaped the Texas State Fair and Dallas Exposite teeast himself demonstrated from the my of our people or of our religion lawfully accomplish this renovation. raised his head, there was the AMERICAN Ever since we began to think correctly uation, which our prophet so significant-ISRAELITE with its telling defense, we looked upon Judaism from this ly depicted when he said: "The pelican Whenever ignorance, bigotry, malice or standpoint, and so we thought, taught and the caven shall dwell in it." Have afternoon by the Hebrew Benevolent mankind, and providing it with pecumischief, within or without our camp, and acted. This appears to us genu we forgotten the terrible significance of Association. Rev. Dr. E. M. Chapman list means and guarantees for the fulthrew fire brands into our tents, the ine orthodoxy, while the worship of this prophetic heraldry? Have we for performed the funeral services. AMERICAN ISRAELITE Was certainly there forms appears to us heresy and aberra- gotten the martyrdom of generation to chastise the evil-doers, and in most tion, cases it did prevail over all opponents. There are plenty of witnesses living yet American Israelite. Religion is the we forgotten the sterility and panic given on Tuesday evening by Mr. and all the kindred nations of the world. to testify to the efficient piece of work degitation and possible cognition of the of those times when the Jew lived done by this journal during its career of one, only and true God as defined by thirty-six years' duration.

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fearless banner-bearer of enlightened, all teachings appearing in the edutorials tion?

humane and liberal religion on the of this journal. Whoever can follow up that, thank God! the dight is gone broadest principles of patriotism and to this simple principle is welcome, and and the day is brightening. From that the champion of all who are wronged, not to condemn those who can and do Congregations, dates the New Era of week. Therefore, be sure to get Hood's and a fee to all who persecute inno-follow.

cent men; a friend and champion espeoially of Israel, the religion, lore and history of the chosen people. Whoever thinks that such an organ should exist and liberally circulate is kindly invited to subscribe for this thirty-seventh volfriends and neighbors.

It must be borne in mind that this is

no mere advocate of Judaism; it is also a Jewish newspaper for our people dispersed all over this country. It must bring all the news, reports of whatever transpires among congregations, societies, lodges, families, individuals, all that is of interest; the history of the day is of deep interest not only to the curiosity hunter, but also to the student who feels the necessity of knowing what is done and said in this living present, how we It is hoped that none of the ninety progress or retrograde, how wisely or members of this young body, the most

foolishly we act and speak, how earnest or playful we are, how much truth or hypocrisy there is affoat in society. All this is interesting to know. It may be amusing only to the light-hearted, but it is instructive to the student of human nature. It is attractive to the young and instructive to the old, for it is a tors and correspondents in all parts of the country, so that it stands without a parallel in any journal of this kind at home or abroad. In the AMERICAN Is-RIELITE you find everything which transpires everywhere among our people. You meet in it your friends and acquaintances, wherever they may chance to be; it is a Jewish newspaper for all. Besides the ever resdy advocate and the well stocked newspaper, it always was a public teacher, so that the most popular ideas among our people are taken directly or indirectly from the bore the number 5650, marking the imates the American Jew in his relig-AMERICAN ISRAELITE. It shaped to a large extent the beliefs opinions and views of large numbers of our people, teachers and writers not excepted. Not ties and Faculty of the College, headed alone. He believes in a close and firm only the ideas, but also the phraseology, not only the projects, but also the modi operandi, have been largely borrowed from this sheet. Its fiercest opponents also spread its substance by their very

opposition, which its friends did as a labor of love. This, however, is a point on which doctors disagree. One party With this number the thirty-seventh | maintains this organ popularized and volume of the AMERICAN ISRAELITE be promulgated the genuine philosophy and gins. July 4, 1854, the first number of ethics of Judaism, which the other this journal made its appearance, then branded as rank heresy. Where one rather an humble, unpretending, and, party blesses the other curses; one according to its numerous opponents, admires, the other scorns. Earnestly also unpromising sheet, although it was and frequently did we reflect on this received with loud applause by the phenomenon, or perhaps this anomaly, friends of light and progress, whose for we are not apt to consider our number was rather small. It appeared friends infallible and our opponents with the motto on its forehead, "Let rogues, knaves or ignoramuses. Truth There Be Light," which sounded hostile appears almost invariably tinctured with and combative to many, the salutation error. It ought to be a guiding princiof a new era to the few who understood | ple with every liberal man to seek the the situation and felt convinced that truth in his neighbor's errors. It is Israel, under the banner of liberty and characteristic of fierce fanaticism to see equality, must either emancipate itself the errors of the supposed heretic only. spparent, well besitting an institution of munes with her father in Heaven by infrom the antiquated and oppressive bur- After all the serious reflection and conden of observances, forms and conceptemplation, however, we have been but tions produced in other days, in other confirmed in our conviction, that the countries, under circumstances which teachings of the American Israelite are exist no longer, or perish under the and always were the genuine issues yoke of self-imposed privations, isola- from orthodox Judaism, not what others tion superstition, and clashing contra- call orthodox, but that which is so in diction with the progressive age and fact in strict accordance with the whole ship of our American congregations are country where our lot was cast. Grad- literature, the totality of the historical our most characteristic features; but the ually these few outgrew the many and development of Israel, and the just reas the American Israelite became a guid-soning thereon according to Israel's ing star. Its motto, "Let There Be princes of mind and the world's most Congregations" was organized seventeen Light," soon was supplemented with its renowned and impartial logicians. Ju. years ago, which resulted two years second part "And there was Light." daism is universal religion or a super-

Alas! many of those early champions stition. We maintain forever it is the are no more; still there are many of former, and therefore it is revealed to solemnize this fifteenth gala day of them left to testify to the faithful, con religion. Whatever is to satisfy the our College than by calling the attensistent and untiring work done by this reason, conscience and feelings of all journal in the thirty-six years of its could be only a revelation from the unicareer. It has penetrated every nook versal to the individual spirit. Univer-connected institutions, stand to one anand corner of this country and carried sal religion can not be pressed into any other. מום says the year to year are sent forth from this portant supplement to that religion. light, truth, progressive and humane sen- universal forms. Forms, be they laws, Union, and אול proclaims the Coltiments into the homes of tens of thou- oustoms, observances, modes of worship lege. The one emphasizes the cultivasands whose knowledge of the Hebrew or of government, are temporary medilore, religion and people was rather ations between the eternal spirit and ex- and paramount to all truly Jewish viristing circumstances, emergencies, mo-It has acquainted multitudes with the mentary conditions or states of society,

This remains the standpoint of the solely by its own heart's blood? Have Moses—no mortal knows more about it ties? Have we forgotten the era when Therefore at the opening of its thirty- -and the law for man's conduct, indi- the Jew. owl-like, was safest at home seventh volume, we need to make no viduals and nations, man and mankind, amongst ruins and closed his eye to the new promises; lay out no new plan or basing upon the purest cognition of the daylight? Do we not even now yet program. The proof is before you in its Eternal Deity. This is a universal re- ermore!" which we, the children of a Opelousas, La. long past that this journal will always ligion, this is Judaism, this is ortho- brighter day, receive as an answer from remain what it continually was, the doxy, this is the invariable foundation of those Jews who, raven-like, perch and fearless banner-bearer of enlightened, all teachings appearing in the editorials croak in the corner of their self-isolacatholicity; the advocate of progress, re- we think decidedly benefited. He who year, when the cultivation of Thorah catholicity; the advocate of progress, re- we think decidedly benefited. He who year, when the cultivation of Thorah other preparation. Each bottle conform and improvement in all depart can not follow need not read the edito and the Education of American Rabbis tains 100 doses and will average to last ments of human theory and practice; rial teachings, and may be kind enough

numerous readers, we invite them all and ten thousand more to read also the thirty-seventh volume of this journal with the same forbearance and indulime, and circulate it freely among his of God we hope to give them satisfaction, anyhow value for the money paid.

> Tue Central Conference meets July Rev. Dr. Asron Hahn. It is of grave importance that all who desire to make Rabbinical-Union a success be present at the conference, to lay a firm foundation for this new structure which we hope will in course of time become a rock of salvation to American Judaism. this chiefly constitutional conference.

HEBREW UNION COLLEGE.

Last Friday evening marked the close of the fifteenth year of this institute for Jewish theology and learning. The event was crowned by the commencement exercises held in the Mound Street Temple (Dr. Philipson). Beautiful were the pulpit decorations for the occasion. At the top of the ark and with smilax garlands trailing in graceful curves from either side about the supporting pillars was a large shield of fern background, bearing a tri-colored ornamentation of tropical palms and ferns. The candelabra and minister's stand were tastefully decorated with happy state of affairs. flowers, while the front of the latter Jewish year of the graduation.

At 7:30 the peals of the organ brought in solemn procession the various authoriby its venerable President and followed mutuality of the truths of his anby the two graduates, Alexander Geis | cient religion and the truths of modern mar and Clifton H. Levy. Once arrived at the altar, the following impressive program was followed:

PROGRAM.

m 24—Goldstein....

Péalm 29 Sulze Laureate oration Rev. Dr. Sonneschein Rabbi of Congregation Larsel, St. Louis. "Call Me to Remembrance!"—Trio Mozart Address by Clifton H, Levy ... "Inspiration"

Space forbids a reproduction of the Words of the different participants, but suffice it to say that an earnestness, zeal and religious spirit were manifestly

so lofty a purpose. The following is a synopsis of Dr. S. H. Sonneschein's Laureate oration:

test of Truth is her Divinity. Not the of הרמוד חורה charitable institutions of American Israel are our main pride; not the gorgeous temples and the magnificent wor-Divinity and the Truth of our Faith and Religion. And to demonstrate this fact the "Union of American Hebrew later in the establishment of the "Hebrew Union College."

I do not know of a more fitting way tion to the close and logical relation in which the sacred motto, engraved on the seal of each of these so inseparably tion of the Thorah, which is equivalent tues! and the other promises that the morning will grow bright and brighter. For, in truth, whenever the science of

bound to vanish. Not a few of us still remember the terrors of the night through which Israel has passed. The dark clouds of this Western continent. Not a few among us still remember the horrors of the within this century, of that dreadful sittion, October 18th.

Sixteenth Paalm; but only to perceive uation, which our prophet so significant.

Died — Saturday evening, Leopold that the Mosaic legislation was limited. and the ostrich shall possess it, the owl after generation, when the Jew was feeding and sustaining his young ones

once in a while hear the ominous "nev-

became the established and concerted a month, while other preparations, taken effort of the Union of American Hebrew according to directions, are gone in a Western Judaism which is destined to Sarasparilla, the best blood purifier.

With our kindest salutations to our free the Oriental Israel from darkness OFFICE AND WORK OF THE OLD singular fuliness might abound and AN APPEALIN BEHALF OF THE

and mental slavery. Yes! The sowing and ripening and harvesting of Thorah in America, the earnest and scientific cultivation of Jewish faith and dootrine in our midst is gence as heretofore, and with the help equivalent to all the other distinguishing virtues of our religious activity. מורתורת the sinew and backbone of every one of them.

Here is first the respect and piety with which the American Jew honors 3th (Sunday), at 7 r. M. in the city of the past his earnest and successful reso-Cleveland, at the place decided upon by lution not to drift entirely away from that ancestral tradition which was and is the crown and the glory of our anclent history. הולהו in our midst alone strengthens this piety.

Then comes that charity for which the American Jew is so eminently known. That conciliatory and benevolent spirit, which he almost without exception displays toward those who radically differ with him in matters of doctrinal and ceremonial religion. This promising of any of its kind, will miss charity and good will is the result of was given by a Divine foreknowledge. genuine תלפוד תורה

Here is that eagerness and thirst for education and knowledge, which the American Jewish citizen everywhere shows. His 's love for the public schools, his instinctive abhorrence for ignorance, his ambition not to be counted among those who follow blindly the bidding of the leaders. This incessant eagerness for scholarly attainments is the natural consequence of תלמוך תורד.

Notice that peculiarly charming trait so-called foreign elements in the makeup of this young nation is the most willing to be at once amalgamated and to adapt himself to the customs and conditions of this country. Hebrews from all lands and of the most variegated namonogram of the H. U. C. The base of tionalities find very quick common the pulpit and its edge bore a pleasing ground and soon become welded into one homogeneous body. מור תורה as we oulivate it here brings about this

> Then comes that attachment to ev erything new and progressive which anious life. He abhors self-isolation. He pursues with fervor and zeal innovation and reform. He believes that it is not good for Judaism to remain single and science. He wants to have them wedded together by the bonds of a sacred and lasting union. This consolidation of true faith with true philosophy was and is always the fruit of a liberal and true תלפור תורה.

cency and the generosity with which are directly associated in the Decalogue the American Jew disposes of all that the main items of man's duty to his which is now dead and obsolete in the neighbor, and, both there and elsewhere, synagogue. He buries them out of the doctrines of rewards and punishrotten remnants to poison the air of the rative of what is termed in Christian the new morn. He does not cremate them ology the Fall of Man. This, however, was with haste, or dread; he tenderly lays part of the anterior tradition; and them down to their last resting place though implied in the Mossio system, reverently exclaiming: dust to dust, ashes to ashes. These tender obsequies; too, are due to our חלמור תוכה."

And now comes the growth of a new canized, that is, they will have to be im- early chapters of Genesis, although they tion of images, which was so necessary. ued with that spirit of broad humanit which excludes none, but includes all. An aspiration of the soul which com. tion.* Enoch, at the end of his 365 telligent devotion and not in accents of mysticism; an inspiration of the heart for the formula given in the cases of the form and the necessity of shutting out which is rather exultant than contrite other patriarchs, whose record closes rich less in words than in deeds. This The test of Divinity is Truth, and the rational worship, too, is the consequence

> And the last but not the least comes that common Brotherhood of man, that identification of all human instincts and interests, which, no matter how conflicting and belligerent they may be in the beginning, are, under the canopy life. If seems absolutely impossible of the American heaven and upon the that the Israelites, even had they not been aware of it already, could have be harmonized and co-operative. This blessed fact of universal federation, this blessed fact of universal federation, this transforming of the real human into the Our Lord Himself affirms that they transforming of the rest family bear also the knew it 1 And we have it exhibited to indelible imprint of the Hebrew doctrine of "One God and One Mankind!" and be the result also of our תורה, מורה, souls. ' It has, perhaps, been too much ish truth prevail. Give it your most law is to be regarded as an enlargement generous and your unbounded enthusiof the patriarchal religion. Without asm. Let the young rabbis who from doubt it is at least a very large and im-College be the loyal messengers of Is. But a supplement is less as well as more. rael's truth and America's liberty. Let It need not contain everything conall the cardinal virtues of the ancient tained in that to which it is a supple-Hebrews be planted in the minds and ment. Here is a great and vital partichearts of their American scions, and the ular in which the Mosaic law cannot be world will once more realize that the said even to have republished the paseal of Divinity is Truth, and that the triarchal religion, and which both pre-Divinity of Truth is her zeal. הובקב אוב ceded and survived the law, but did not hand, the Divine Day of lasting peace, the Jews of the Advent the school

DALLAS, TEXAS.

ALL BORTS. Social circles are beginning to be quiet in consequence of the extreme warm weather, and activity will not likely be resumed until the opening of life, which St. Peter on the Day of Pen-

Weil, a native of Berlin aged thirty to its proper purpose—that, namely, of three years. He was buried Sunday

Miss Hannah Kraus, of Waco, was the guest of Miss Julia Mandelbaum.
The social event of the week was the Chanukath Habayith (housewarming) ber of friends.

Born-To Mr. and Mrs. Gus Hart, June 23d, a boy. Mr. and Mrs. A. Z. Rosenthal are Southhasoninim.

What Does It Mean? "100 Doses One Dollar" means sim ply that Hood's Sarsaparilla is the most economical medicine to buy, because it gives more for the money than any TESTAMENT IN OUTLINE.

By the Right Hon. W. E. Gladstone, M. F. (Continued.)

I know that it is far beyond the scope of a few pages such as these to make good in detail the claims of the Abrahamic promise. Still, I think that even what has been said may in some measure suffice for the purpose which I have immediately in view. That purpose is to establish in outline the exceptional charsoter of the books of the Old Testament; and with this aim to show that they bear upon them the stamp of a comprehensiveness which embraces, which penetrates which covers the history of the work as a whole. The promise given to Abraham nearly two thousand years before the Advent, finds its correlative marks in the train of subsequent his and interior tressure from the risks of tory. These marks demonstrate that it And if so, then the venerable record in which it is enshrined surely seems here, at least, to carry the seal and signature

of a Divine authorship.

Now let us consider from another point of view the selection of the Hebrew race, and the peculiar standing of the Mosaic legislation so intimately allied with the whole of its singularly chequered fortunes. And in order to do something towards ascertaining what was probably the cause determining the Divine selection and procedure, we may of the American Jew, that he of all the |do well first to refer to some aims which might at first sight have been thought probable, such as to provide a complete theology, or such as to reward with honor, wealth and power a peculiarly virtuous people, whose moral conduct was of a nature likely to make them an edifying and attractive example to the nations of the earth. Human speculation might have been forward to anticlpate that one or both of these aims might have been contemplated by a plan so exceptional as the selection and isolation of one particular line and people. But the facts appear to show that any such anticipation would have been en-

tirely mistaken. By a complete theology, I mean simply such a theology as would confront and make provision for all the leading facts of the moral situation. Among these a prominent place had already been given to the entrance of ain into the world; and to the promise of redemption from its power. Now it is evident that there was no attempt in the legislation of the Pentateuch at this theological completeness. Its theology is summed up in clear declarations of the being of God And then follows the tact, the de and of duty and love to him, with which ight. He does not allow the stench of ments. The race also inherited the narwas not directly set forth in its terms. But these rewards, and punishments are of a temporal nature, and the Mosaic legislation gives no indication of a mode of worship. The Ritual and the future state or of an underworld. This of history, are not without such indicayears, "was not, for God took him." These remarkable words are substituted with the phrase. "and he died."+ This seems to be a clear manifestation of the

state into which Enoch entered without passing through the gate of death. Again, we now know, from the Egyptian Book of the Dead and otherwise, that the religious system of that country not only included, but was greatly dwelt for many generations in the land us in the Psalms & which exhibit the interior and spiritual life of chosen Let this energy and spirit of the Jew- the practice to assume that the Mossic which rigidly adhered to the letter of the law, namely, the Sadducees, denied the future state, and held "that there is no resurrection, neither angel nor spirit."

We are not therefore to suppose that Israel was without the hope of a future Sixteenth Pasim; T but only to perceive setting apart a nation from the rest of fillment of its mission as a nation. It erected a walled precinct within which the ancient belief of the fathers was to find shelter and to thrive while it was wofully perishing away from

Mrs. M. Succest their newly-crected ele- It supplied an impregnable home in the means of transmission from age to age. The sons of Eli were wicked persons, and the evil Manasseh succeeds the pious Hezekish. It is not visiting their ungle, Sol Loeb, Esq., at without the aid of institutions that the sacred fire is kept alive among men. . . . And hence, under

the guidance of the Most High, Moses was commissioned to establish a system which, without being in Itself complete. provided for the double purpose, first, of building up a fastness or fortress within iness, which he and his brother will emwhose walls true spiritual religion in bark in here

*Genceli v. 24. †Toid; v.5, and possim. Matthew xxii, 32; Mark xii. 37. Paslms xvi. 10, xlix, 16. Actz xxiii. 3. Actz 11. 25.

secondly, of establishing a firmly-knit national system of doctrine and worship, intended to secure the permanent purity of belief in the one self-existent God, and the continuing practice of a ASYLUM.* ence of sin, and made intelligible and familiar to the people at large the need of deliverance from it by reconciliation.

And so, through the long ages from the Exodus to the Advent there lived on the two systems together, distinct but accordant. The one was the religious or interior devotion, powerfully upheld and stimulated, as occasion offered, by the Prophets and continually exercised and developed in the Psalms. The other was the religion of exterior worship, full of significance, and by its command over the entire people, its incor poration in public laws and institutions and its associations at every point with the national life, exempting that higher dependence on short-lived individual fervor, and providing secure means for

its transmission from age to age. We have in the institution of the prophetic school the setting forth of a profound lesson, which reminds us that the Mossic system was alike in itself necessary, and of itself insufficient. From another, and possibly even more commanding point of view, we perceive the insufficiency of Mosaism to fill up fully the outlines of the Divine dispen-

ence to Divine command had entered into the world, and had utterly marred the fair order which at the outset the Almighty had noted in his Creation. The mischief-was not left to stand alone, and promise of a Redeemer from it was immedistely delivered. Thus far the Mo-saio system helps us, but in helping us tells us to look beyond itself. By, its system of sacrifice it threw into distinct relief the idea of the offense which had been committed. But with this were associated the further ideas that from this offense there would be a way of reconciliation and recovery, and that this way would be found in a member of the human race, a portion of the seed of the woman On these further ideas Mosaism so far threw light, that it pointed through sacrifice to pardon, but it added nothing of force or clearness to the promise that this recovery should be wrought out in and through a Redeemer having the form and nature of man. This vital portion of the ancient tradition of the patriarchs did not derive any supplement or enforcement from the construction of the Hebrew laws and institutions. It remained and it propagated itself mainly in the Psalms and in the Prophets. But its root was pre-Mosaic. Some rays of the light of that promise may perhaps be traced outside the Hebrew precinct, in that close vital association between Deity and humanity, which marked the Greek or Olympian religion, but which, as the fundamental conception of sin faded away, lost all its moral force. Mosaism did essential and infinite service in deeply sculpturing (so to speak) the ides of sin in the human consciousness, but it was not favorable to that theanthropy or union of the Divine and human, of which the human side has been so strongly foreshadowed in the original Prayer-book become thoroughly Amer is the more remarkable because the charter. Perhaps by the rigid prohibifor its direct purpose, it rather tended to widen the distance at which man stood as a being worshiping his Maker. Already idolatry, such as prevailed in the East, was associated with the human that idolatry carried with it, in this respect, a certain religious incompleteness as a consequence.

I now come to the second supposition: and I ask whether the selection of the Hebrew race was grounded on their moral superiority. Within narrow limits the answer would be affirmative. They were appointed to purge and to possess the land of Canaan on account of the terrible and losthsome iniquities of its inhabitants. The nations whom they were to subdue had reached that latest stage of sensual iniquity, which respects neither God nor nature. The sensual power within man, which rebelled against him when he had rebelled against God had in Canaan enthroned its lawlessness as law and its bestial indulgences had become recognized, normal, nay more, even pious and obligatory. And there are those in the present day who, admitting the facts, find in them a subject of pleasurable contemplation as exhibiting the free exercise of natural propensities. The propensities were due indeed to nature. but only to nature in a condition of dis-

order and disease The vicious practices of these nations. ndicated rather than described in the Old Testament, and veiled apparently for decency's sake in the translations. the remains, which in later times, archmology has recovered from their hiding places. They are also attested by the poems of Homer, where the Phœnicians based worship it seems plain that they were gradually importing into Greece, to have stood for little more than a symbol of lawless lust. This is "Ashtoreth, the goddess of the Sidonians."*

*1 Kings, xl. 5-33. (To be Continued.)

MONTGOMERY ALA. Jane 29 - Miss Henrietts Oppen heim of Tuskegee, is visiting Miss Belle Dreyfus.—The charming Miss Carrie Straus, one of Eufaula's (Ala.) most popular belles, is visiting Miss Carrie Abraham —Miss Elnora Abraham is visiting Mrs. Lehman, of Selma, Ala, Mrs. Jos. Goetter and family are off for their usual summer trip.—Miss Bettie Wolff returned last Sunday from the Boston Conservatory of Music, where she has been a pupil for the past year. She has excited unusual comment by her remarkable talent, as a brilliant performer being classed among the noted performers of this country; her many friends gladly welcomed her return - Miss Rosalie Levystine is visiting friends in Selma, Ala.—Mr. E. I. Cadden is off for the market purchasing for his new bus-

its torpid liver, slok headache, languer and nervous depression, take Hoofland's German Bitters. It will oure you.

MANUAL TRAINING SCHOOL IN THE JEWISH ORPHAN

ritual which set forth in act the exist. Districts Nos. 2, 6 and 7, 1, 0, B, B.

The project of establishing the manal training achool in our orphan asy. inm has not advanced as its friends deairs. The trustees and directors; who untiringly labored for the errotion of the new buildings at a cost of \$200,000 seem to helieve the expense of the manusl training school will be a burden upon the B.B. lodges, and more particularly the patrons of the institution There is, however, no branch of the

education of our orphans more necessary than the manual training, none will bestow greater or more lasting benefits than this one. It, more than any other will assist dependent youths to transform themselves into independent men. Un-less we act promptly the orphans under our care will find themselves at a great disadvantage compared with the rest of the youth of our land. Many schools for manual training have been estab-lished within the last ten years and many societies are now forming; with that object in view. When the welfare. the happiness; the moral and social standing in the community, the very existence of those, whom Providence has placed under our charge, is at stake. sations. Sin in the form of disobedia the consideration of money should be no obstacle. Our income for the last year was harely sufficient for current expenses. It takes \$50,000 per annum to support our family, but our patrons who have raised and still are raising that sum, will willingly, yes, cheerfully, put their shoulders to the wheel, and socomplish that most desirable result that: greatest of all charities. We need not abor for the increase of our sinking fund, as in years past. That fund, inoresses through the law of nature suffipiently, but let our patrons direct their attention to the fund for the benefit of the manual training school. We are now well provided with asylum, school and hospital buildings. They are nearly paid for, and after the present, debt is canceled, we never again need raise money for such a purpose. Having erected substantial, palatial buildings, should we waver, when it comes to the erection of inexpensive shops for manual training? We are growing in population, wealth,

intelligence and ability to support our asylum. About forty children are discharged annually. Let each remain one year lenger; keep them until they have pussed the age of fifteen years, and then et them leave the institution able to look for profitable employment at once, to become in a short time patrons, not dependents of the asylum: Our sinking fund is yearly increasing beyond our expectation and calculations. Our patrons are so well pleased with the good results their charitable annual gifts schieve, that every one blessed with means, sufficient to leave his or her own family in comfortable circumstances, remembers the saylum in their last will. As we pass out of this into a future life. we are very apt to remember that we must render an account of the stewardship which a just God has intrusted us with, and so swells our sinking fund; or is it our aim to make the inst self-supporting. It is best that it be upheld by annual subscription. We will leave to our children as an inheritance this institution; let them practice charity towards it. It will ennoble them, make them better men and women. We who leave posterity behind, need not fear our names will not appear on the annual subscription lists; the first names may be missing, the family name, will appear annually, as long as our posterity, lasts.

There is no fear for the future, but our present duty is plain. We must not wait any longer for other associations or corporations to show us the way, but sot at once, establish the school at our annual July meeting, a step forward and onward in the world, and physical education of our wards.

The manual training school is the

school of the future, the school that is to dignify labor; the school that is to generate power, where the brain informs the muscle, where the mind, the eye, the hand, constitute an invincible triple alliance. Since the destruction of the apprentice system, it is the only means to keep up and increase the supply of American skilled labor.) It will raise our orphans in the scale of manhood, will nerve their arms and fire their brains with hope and cour age. The lessons they learn compel a close union between the three great powers of men, observation, reflection and action, and a feeling of self-reliance on those developed. The young man with a mechanical trade is better equipped for the battle of life, than he with a learned profession. The prize may not be so dazzling, but they ar more numerous and they are within reach. The skilled mechanic, with in dustry and prudence, is sure of a cot represent Syrian religion, and where we tage, and the cottage may grow into find the goddess Aphrodite, whose de-les so often in vain to mount; the step of a palace. The mechanic, the engi neer the electrician, exert a more po tent influence upon the destinies o mankind than the lawyer, the doctor and the prescher. The giants, steam and electricity, which bear the grea burdens of commerce, have to be har nessed to enable them to do their worl and to make this harness, the furnace the forge and the machine shop ar brought into requisition. The railros and the steamship, the warehouses an the many residences, tax to the utmos nearly every department of the mechan ical arts. This is the age of steel, and he who knows how to mold this kin of metals into puissant forms is the greatest amongst men. Who would no rather be able to construct a steam en gine, than to make out a bill of mer chandise or learn the trick of drawin a bill in chancery. There was a time not very long ago, when skilled me chanics and inventors were little recog nized and poorly compensated, but the time is past, never to return ; the world moves in this age, it moves always tow ards a higher appreciation of the value

of the useful mechanical arts.

We should be wise enough to hav our wards reap the profit that alway is secomplished in finishing raw mate Ir you have contracted Malaria with rial making raw human material highly finished product. The boy leav ing the asylum; should carry with hin

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