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ISAAO M. WISE,

Office Israelite, Cincinnati, Ohio

We have been informed that one congregation in Milwaukee, and another in Ft. Wayne, Ind., had also resolved to be represented in the Cincinnati Congregational Convention, but it was neglected by financial reasons. They will be represented in next year's "Council," we are positively informed. Next year, in Cleveland, we expect to see them all.

"I feel God," said Rousseau; "I feel the divine in me and about me; therefore I believe in God, therefore He is." There are persons void of this feeling, and for them there is nothing divine, nothing higher than dust, nothing superior to the animal, and nothing in store besides death and dissolution. We pity them. A man without higher ideals is an embalmed carcass, a thing without a soul.

As regards E. N.'s inquiry, we must state that according to rabbinical law, the husband is the heir of his deceased wife's property. In the twelfth century some rabbies of France and Lombardy agreed, that in case of a childless woman's death during the first year after her marriage, her property revert to her natural heirs. To this, the synod of Speier, Worms, and Mainz added, that if a woman dies childless in the second year after her marriage, half of her property reverts to her natural heirs, and this was always law in German congregations.

H. T., of New Orleans, is respectfully requested to take into consideration that the editor of this journal is rabbi of K. K. B'nai Yeshurun, of Cincinnati, and not of New Orleans, hence all congregational queries from that city are outside of his official sphere. Reform means not negation; it means elevation. The general principle is, whatever elevates the Israelite, adds solemnity to his public worship, or brings him nearer to God and man, are proper objects of the reform movement. Innovations for their own sake or to imitate the fashion are frivolous, and belong not to our reform.

The seal of the Union of American Hebrew Congregations is a handsome piece of workmanship. It bears the circular inscription "Union of American Hebrew Congregations, established July, 1873," with the two tables of the Decalogue in the center, above in a curve the words תלמוד תורה כנגד כלום "study of the Law is equal to all" (other virtues). This expresses fully the primary object of the Union. The body has been lawfully chartered, and exists now fully as an institution according to the laws of our country.

It is the cause of the ultramontain party, all over Europe, which is now waging civic war in Spain. Don Carlos, the Bourbon pretender, is the tool and no more. The machine is moved by other hands. The means are furnished in Italy, Germany, Ireland, and France. The scheme is simple. If the ultramontain party succeed in establishing a throne in Spain, it might just as well succeed in France, where it has in its favor the imperialists with Mrs. Eugene at the head, and the old Bourbon legitimists. The ultramontains of Germany and Italy are very numerous and embittered. Victorious in Spain and France, the trouble must begin anew in Germany, Austria and Italy. That is the programme. We will make no conjectures, nor does our confidence in humanity and progress allow to conjecture a victory of the reaction. We only ask the simple question, how much is a church or a government worth in the estimation of ethic men, which throws the firebrand of civic war among nations, in order to gain power, worldly and momentary dominion? It appears to us the church of satan, and the government of barbarians.

Outsiders are ignored by the "Union of American Hebrew Congregations," we have been told by gentlemen, otherwise sensible and fair. We want no outsiders, is our answer. It is every Israelite's duty, wherever he may live, to support a congregation, hence to be a contributing member of one, unless he be too poor to do

it. Being an Israelite, it is his duty to preserve, elevate and honor Judaism, which is done first and foremost by the congregations. They build the temples, support schools, engage exponents and advocates of Judaism, stand before the public as the representatives of Israel's cause, and are its embodiment. If this or that gentleman who possesses the means remains an outsider, he simply declares by that fact that he does not care about Judaism, or that he loves his few dollars better than his duty. If so, what provisions could be made to overcome an indifference? We know of none. If wealthy people are not ashamed to sell in temples in pawn for which others pay, and go about boasting upon buildings, institutions, achievements and progresses, for which they have done no work and to which they contribute nothing, we can do nothing with them, if their own conscience and sense of honor teach them not to do better. If persons pretend, "we are Jews at heart," as the phrase runs, which nobody can see, and stop at their own dear hearts, without being of any benefit to any body, we can do nothing with them, as no institutions can be erected or supported by hearts, however soft and warm. It must be understood; that atheists are exposable if they support no congregation; others show their inconsistency or the sovereign love of dollars, if they remain outsiders. Let them be contributing members of congregations.

Educate, humanize, enlighten—these are the three great watch words of our age, and they have always been the pillars of Israel's religious system. Moses, we are told in the good book, has uttered the weighty words, "I wish all the people of God were prophets, and God put his spirit upon them," which re-echoes from the entire book of Proverbs. *Thora* and *Chachimah*, "Law and Wisdom," are the two great themes which the harp of Judah revivates in a thousand different variations of exquisite beauty. Samuel established his college, high-school, university, or whatever you may call it, at Nawayoth, in Ramah. From, and after that date, there were palmists and prophets in Israel; David, Asaph, Haimen, and Jeduthun, Nathan, Gad, and Solomon, who culminated in Isaiah, Jeremiah, and Ezekiel, the men who educated, humanized, and enlightened nations thousands of years. Jerusalem at the side of her glorious temple had always schools, because it was established in Israel, "That the Law shall go forth from Zion and the Word of God from Jerusalem." Laws regulating the public school, as ancient as Simon ben Shatach, a century B. C., are still in existence, and prove that our sires valued properly the benefit of public education. When Jerusalem and the temple were destroyed by Titus, Rabbi Johanan ben Saccal saved Judaism from the national ruins. When Hadrian had destroyed Bethar and had done all in his power to exterminate the Jew and Judaism, Rabbi Mair and his contemporaries saved the academy, and that again was the salvation of Judaism. Schools in Palestine, in Babylon, in Persia, in Arabia, in Egypt, in Rome, schools wherever the dispersed Hebrews found a temporary home, schools rescued Israel's treasures and spirit from the ruins of all revolutions of all ages, and handed them down to us with the solemn admonition, "Forsake not my law." Educate, humanize, enlighten, are the mysterious echoes from Israel's history, which solve the wonderful problem of his marvelous preservation. You ask history what preserved Israel? and you receive the reply, cultivated intelligence based upon the solid God-foundation, and the intelligence was cultivated in his uninterrupted succession of schools, from Samuel up to our century. All the mysteries connected with the Jew are explained by the words "culture of intelligence." If you love your religion and your God, if you pride in the greatness of your sires and feel a responsibility to posterity; if conscious you are of Israel's sacred mission, and conscientious in the performance of your task; well then educate, humanize, enlighten. Do it by your own knowledge and influence, if you can; do it with your wealth, if you have any; do it and be blessed. This is our preamble to all college laws which might be proposed, and you may abridge it down to the three words educate, humanize, enlighten, if all understand and appreciate them.

THE ORPHAN ASYLUM OF CLEVELAND.

There is, so to say, a tacit understanding existing, that we should annually inspect the Orphan Asylum of Cleveland, examine the school and report to the community. With but one exception, we have always done so, and did so this year. The house and grounds look as neat and cheerful as ever. The inmates, one hundred and seventy-two orphans, are all well, look well satisfied, live in brotherly and sisterly relations, and feel themselves as much at home as if they were as many children of Mr. and Mrs. Aufrecht. There is no air of melancholy about them, no feeling of dependency apparent, no token of forced submissiveness in their address. They look and act like the cadets of a first class boarding-school. To the silent observer, this speaks volumes of the fitness and successful work of the superintendent and the matron, Mr. and Mrs. Aufrecht, and the corps of teachers and assistants

under them, as also of the wisdom and benevolence of the Board of Directors and Directresses over which Abraham Aub, Esq. presides.

The Secretary will soon publish officially the annual report of the institution. Therefore we need not enter upon any details. We will limit our remarks to the anniversary and examination, and we do it from personal observation and careful investigation.

It is after all no great charity, to house, feed, and clothe a number of orphans. Living, they have a right to live, and we have the duty to sustain them. Besides, if we neglect it, the state, or county, or city, to which they may respectively belong, must do it. Society must do it. Charity in this particular respect means, to take a number of orphans and make them forget their misery by a humane and careful treatment; and this is done in Cleveland. It means, to educate those unprotected boys and girls to independent and useful members of society; to develop and cultivate the capacities and the talents which God may have given them. That is charity to the individual and charity to society; and that is the thing exactly, which is done in the Cleveland Orphan Asylum. In this main point, it stands at the head of all similar institutions of states and denominations.

One hundred and sixty-two inmates of the asylum are enlisted in the school. Their teachers are, the Superintendent, Aufrecht; Mrs. Aufrecht, the matron (in needle-work and household work); Mr. A. Jankau, Miss Mason, Miss Kahnheimer, and Mr. Georgy (in music). The school is divided in five grades, like the free schools in Cincinnati, with the same readers and other text books. The success in this department is evident by the fact of a number of the pupils being admitted to City Grammar School in A grade, and five boys have passed an examination for the high-school of Cleveland. It must be remembered that the institute is but five years old.

Besides this course of common school education the pupils have extra instruction in penmanship, drawing, natural philosophy, music and gymnastics, and some of them excel in either or all these branches. Some of them sing, write and draw well, most all know how it should be done well, one girl performed splendidly on the melodeon, and all of them are excellent in gymnastics.

Aside of all this, they learn the German language. They spell, read, write, translate, and have some knowledge of German Grammar. But on top of all this, there is a complete course of Hebrew and Biblical history. In this particular branch, the school in the Orphan Asylum stands ahead of all boarding, Sabbath, and day schools in this country, to our knowledge, excepting probably three or four establishments. All the pupils read Hebrew, most of them have some knowledge of grammar, and the best of them translated for me, after a brief preparation, chapter 10 of Deuteronomy rendering grammatical account for every word translated, although they had not read that chapter before. It appears the orphan asylum will send the first candidates to the Hebrew theological college. We believe if the asylum could be opened to pay scholars, it would get them by the hundreds.

Monday and Tuesday July 14 and 15 were spent in the examination of the classes, in presence of a number of gentlemen and ladies, among them also the officers of the establishment, both gentlemen and ladies, the Hebrew ministers of Cleveland, and guests from abroad. Wednesday morning the exhibition took place. The boys and girls spoke, sang, and played well and were repeatedly applauded.

We will mention in this direction two original compositions delivered on that occasion. The first is,

THE OPENING ADDRESS SPOKEN BY DAVID ESTEY.

Esteemed Mr. President, honored members of the Board of Trustees, ladies and gentlemen.

With unfeigned joy and genuine happiness, we hail the anniversary of the dedication of this, our illustrious home.

From far and near our friends come to greet us; the patrons of our institution assemble here, to look after their orphaned proteges, the special objects of their charity; kindhearted people make it their business, to personally watch our progress and to see to our welfare, neither sparing time, expenses, nor shunning the fatigue of a long journey in the hottest season of the year. Surely, the blessing of the Eternal will rest upon you for this noble act of real charity. And we, the recipients of your benevolence, will implore our Heavenly Father to reward your kindness towards us by preserving you many, many years in the circle of your dear children that they may enjoy a long, long time the blessing of possessing a good father and a kind mother. Why should we not rejoice on this day, for us orphans the most important day in the year? Are we not on this day always convinced anew that we are not friendless and forlorn, though deprived of our natural protectors, but on the contrary that kind and loving hearts are beating in sympathy for us; that we are well cared for, better protected from bodily suffering and exposure, and better raised than we were while our natural parents were with us.

But this anniversary, dear friends, af-

fords us particular pleasure on account of the presence of the illustrious President of our institution and his kind and benevolent lady; two of the orphans dearest friends, the noblest advocates of charity, and the most deserving co-adjutors in the work of our happiness. Their protracted sojourn in Europe on account of ill health, and consequently their absence on former occasions lessened the joys of our festive day, and we know they felt sorry themselves for being denied to participate in our pleasures. We thank the Almighty for their recovery, and beseech him to keep them in good health, and preserve to the orphans of this home, their most beloved and meritorious friends. Four times, dear friends, we were honored with your August presence, and every time our countenances were radiant with delight in consequence of the serene smiles of satisfaction with which you favored us, and we shall feel extremely happy if we should succeed also this time to gain your kind approbation. What better return could we make to you, our benefactors for all the benefits we receive here, than to convince you that your kindness is not thrown away upon children, unworthy of your generosity, but that it is highly appreciated by us as we strive to advance in our studies, improve in morals, and to show you good fruit of your noble endeavors.

But should we happen this time to fall below your expectations, we pray you do not attribute our short comings to the lack of attention, and care on the part of our superiors. Our kind and zealous Superintendent as also our beloved teachers have omitted nothing, that could tend to our physical and intellectual advancement. They have labored incessantly to raise us to such a standard as to make this home a model institution, and if they have failed in their efforts, the blame lies entirely in ourselves.

We beg you however not to be too severe in your criticism, but to remember that the majority of us are quite young yet, and that we did not partake long enough of the blessing of our new home to efface entirely impressions received in our earliest childhood, to eradicate bad habits contracted by former neglect and to overcome ignorance grown up with us from want of mental training heretofore.

However, we sincerely trust that your present visit to our pleasant home will be as gratifying to you, and will prove to you as happy and glad some a time as our previous celebrations, and in expectation of this we tender you, our most cordial welcome.

The next original piece is, THE ORPHAN BOY'S TALE CONTINUED.

Composed for the fifth anniversary of the Jewish Orphan Asylum, Cleveland, O., by Harry Blitz, one of the oldest inmates, on the point of leaving the institution.

Kind friends who are assembled here to-day,
Perhaps you heard my tale four years ago,
Of my forsakenness and lonely stay,
Before I entered here, to flee, my woe.

A different lay I now will sing to you,
Of my experience in this beneficent place,
Where I and hundred others not but few,
Are cared for amply by kind people's grace.

The twenty-ninth I well remember yet,
The day we orphans came both small and great,
All strange that motley crew I'll ne'er forget
'Twas in September eighteen sixty-eight.

With wondering gaze we eyed each other long,
All joy was banished from our youthful mind,
We would not play, not shout in cheerful song,
Though our superiors seemed very kind.

Our clothes, though they were uniform and new,
A boy's delight, they had no charms for us,
Our regular and substantial food, 'tis true,
We relished not for what were they to us.

Much rather would we go in tattered clothes,
Be satisfied with cold, unwholesome food
If we could only stroll where'er we chose,
Roam in the streets and profit nothing good.

The captured bird disdains his golden cage,
He sadly droops, refuses dainty food,
Now entering wild attacks the wires with rage,
Resuming now his melancholy mood.

But soon he knows his master's kindly voice,
And soon he learns to relish dainty meats,
And soon in cheerful tones he will rejoice,
And lastly perform his cunning feats.

Thus we too soon became a happy band,
Our play-ground, garden, and gymnasium,
This wonder wrought as with magic wand,
And made this place our dear elysium.

When school commenced we saw our backwardness,
In reading, writing, and all other lore,
In speech and acts were awkwardness,
And rudeness too, for none taught us before.

But firm resolve and with gentle kindness armed
Prevailed, our parents here were strict, yet kind,
The sacred fire of our religion warmed
Our heart gave bright light to our mind.

Thus time wore on so fast and unperceived,
While mind and muscle in due proportions spread
With arms grown strong with culture thus received
To fight life's battles I shall never dread.

I am no more the helpless orphan boy,
To do what right shall ever be my aim,
In honest toil I'll find my greatest joy,
And if permitted scale the mount of fame.

To Israel's faith steadfastly, I shall cleave;
To God the only One I'll ever stand,
And while I live my breast shall always heave,
I sympathy with each benevolent band.

Have thanks, ye sons of covenant, one by one

All ye, who follow charity's pursuits,
The noble seeds your liberal hands have sown
Will plentifully yield the choicest fruits.

We close this report with great satisfaction, that this past institution of ours is so completely a success, that the most jealous opponents must laud it. We hope and pray that all orphans every where be as well provided and cared for as are the inmates of this institute.

Wednesday afternoon was the orphans annual picnic. The people of Cleveland came in large numbers. A fine band discoursed music. An elegant table was spread for the orphans who drilled admirably to the sounds of the cornets, forming a well organized company. All looked cheerful and happy, although the rain did some damage. But we can not do it justice, as we had to leave the ground about 5 p. m.

Next year the "Council" of the Union of American Hebrew congregations meets in Cleveland, at the time when the asylum celebrates its anniversary, and the visitors will be quite numerous.

In conclusion it must be remarked that our friend Frankland, of Memphis acted the auctioneer, selling some of the needle-work, etc., of the orphan girls. \$800 were realized, although only part of the articles were sold. Gab. Judah, Esq., of Memphis bought the first article for \$50, and Leopold Levi, of Cincinnati, the next for the same price. Mr. Frankland gave them the special assurance, that none seeing those articles will arrest them on suspicion of having bought stolen goods, and we believe all Mr. Frankland says.

THREE LECTURES ON THE ORIGIN OF CHRISTIANITY.

Delivered in Albany, Cincinnati, Chicago, Detroit, Memphis, Milwaukee, New York, and New Orleans.

BY ISAAO M. WISE.

LECTURE II.

THE APOSTLES AND THE ESSENES.

LADIES AND GENTLEMEN:—The greatest of all miracles is man's believe in miracles, a German poet maintained. I beg leave to add the greatest miracle will be when men will no longer trust in miracles, but see with their own eyes and think with their own brains. History is full of miracles, priests, kings and wars, four superfluous articles, expensive luxuries which have cost the treasures, freedom, and reason of entire nations. The Talmud advises, "None must rely on a miracle."

Among the ancient Hebrews miracles were as common as poor physicians. The Essenes especially were noted for both. They prophesied, wrought miracles, and stood in reputation as quack doctors, who, be it said to their credit used no patent medicine and no galvanic batteries. They cured or killed by magic spells, incantations, and Thompsonian medicine made of herbs and roots. They knew all about angels, demons, and their weak points, and understood the mystic art of managing those ethereal citizens of transatmospheric regions.

Aside of those little disorders, the Essenes were inoffensive and intelligent saints, as Josephus, Philo, and the Talmud describe them. They lived together in colonies, some of them only were cenobitic and celibatic communists. They were industrious agriculturists and mechanics, frugal, sober, and economical, prayed and studied much, baptized themselves twice every day, wore the surplice at their meals, and had their peculiar secrets, signs and grips, probations, vows and degrees.

However interesting a detailed history of those odd saints may be, we can only set down here two of their main principles:

1. They maintained, each of them was priest and high-priest, therefore, their daily baptism like the priest on duty; their garbs were the Levitical garments, their tables, altars, and their meals their only sacrifices. So, like the Pharisean Associates, only with more ceremony, secrecy and sanctimonious misanthropy, they opposed priest and altar.

2. The contemplative life was their highest virtue, and the allegorical method of expounding Scriptures their highest wisdom. Where we think, reason, and reflect by our innate understanding, they suspended their own faculties, to receive impressions from on high—an easy method to acquire knowledge still in use with some of our pious co-temporaries. Again where we see simple words and sentences in the Bible, and discover a rational statement, they by the allegoric exegese discovered mysteries, supernatural doctrines, symbols, types, and predictions, as the Egyptian Jews did then, and many Bible readers do now.

These mysterious, sanctimonious, and isolated saints enjoyed the reputation of superlative wisdom, and possessed the confidence of the illiterate masses, as the derwishes of the orient do this day, and the hermits did in years past. These Essenean saints became the patrons and most likely also the patrons of the apostles, although Jesus, in several speeches, directly opposed the practice, doctrine and hermeneutics of the Essenes, and argued against the minor baptism, namely the washing of the hands before meals, an observance indispensably necessary to Essenean life. The Essenean traits of the apostles misled many of our modern critics, to represent Jesus himself as one of that mystic fraternity, with whom he had nothing in common except his opposition to Levitical laws and institutions, to priest and price.

However, before we can develop this theory we must know, who the apostles themselves were, and what new doctrines they advanced. Peter, two James, John, and Barnabas are noticed in the Acts of the Apostles. The others have never become known to fame; so that the Gospels differ in the apostolic nomenclature. The Talmud mentions only six of them. They

were undoubtedly a number of young and humble tradesmen of Galilee, who for some time enjoyed the benefit of their master's instruction. They were certainly young, because the master himself was but 30 or 33 years old when he died on the cross.

After the crucifixion they left Jerusalem. Only Peter, it is maintained had the courage to follow Jesus into the palace of the high-priest, and he denied the master three times. The object of that story is to show the constancy of the disciples. Not one of them, according to the testimony of the Synoptics, was present at the trial or crucifixion of the master. The barbarous act undoubtedly struck terror into their ranks, and they fled to their respective homes. Luke does not admit this, but the others do. Tacitus informs us expressly that after the crucifixion the Messianic mania abated and was extinct for some years. It is but natural that the death of the hero closes the drama; that the disappointed multitude loses faith in current elements of excitement; and especially it must be remembered that Pontius Pilate was removed and banished a few weeks after the crucifixion, so the main cause of the Messianic excitement was overcome.

Those of the disciples who expected high positions under the Messiah were certainly the first to forget him; but those who were his honest admirers and veritably believed him to be the Messiah, could not so easily forget him, who had enlightened their souls with wisdom which appeared to them super-human and supernatural.

I request you, ladies and gentlemen, to take into consideration, what then a teacher was to his pupils. At a time when books were found only in temples and palaces, and the practice of writing was as limited as the materials were scarce, the whole wisdom and knowledge of the human family were a liquid tradition. The teacher was the library and the oracle, instructor, expounder and prophet, the sole mediator between the world and the pupil, between God and the student. In this light the teacher appeared to the ancient Hebrews who said, "Let the fear of thy teacher be upon thee like the fear of God." They considered it a higher duty to honor the teacher than to honor the parents. "Because the teacher is thy guide to life eternal," and preached that next to God we owe most reverence to our teachers. Add to this maxim that age and people, that the disciples of Jesus had heard only one master, and he impressed them not only with the liquid fire of his enthusiasm, the spiritual treasures of Israel, the quintessence of revelation and fifteen centuries of its history, the wisdom, hope and aspiration of the chosen people, the woes, tears and affliction of an abused and oppressed country—and you may form a correct idea of the sublime veneration, which the faithful disciples felt for their deceased master. This veneration was connected besides, at least with those who understood it, with a deep sentiment of gratitude for him who had sacrificed himself to save their lives, and the lives of many thousands more in Israel; which fully explains the attachment and love of the faithful survivors for the venerated martyr.

He is not dead, was certainly the first thought of the disciples after recovery from their consternation. Whatever we learned of him and knew by him, the impressions which he left in us and the new life to which he roused us, they must have believed, is life from his life and spirit from his spirit. He is in us and among us. He lives.

This was the first idea of his resurrection. Peter expresses it almost *verbatim* in his first epistle. He says, "Jesus was put to death in the flesh, but quickened in the spirit." The resurrection of the body is not mentioned in the Epistles of Peter or James, and those, if authentic, are the only documents written by the immediate disciples of Jesus. The double resurrection of the spirit, precisely as the Essenes believed it, viz: its returning unto God and its remaining in the disciples, is all and everything to which those Epistles refer. Had Peter professed the doctrine of the resurrection as the Gospels and Paul have it, must he not have referred to it as the best evidence of the divine mission of Jesus? But he did not. In defence of his faith, he wrote to foreign converts, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord, but were eyewitness of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. (II. Pet. I., 16-18). This is a weak and untoward argument especially as it is contradicted by the Gospel writers—if it was in his power to use in evidence the fact of the Messiah's bodily resurrection, which he certainly must have used, had he believed in it.

Therefore the ancient rabbies who know only the Jewish Christians had no knowledge whatever of the existence of the resurrection dogma among the primitive Christians, never mention it, either directly or indirectly, either sarcastically or otherwise. Therefore none of the ancient writers, in Rome, Athens, Alexandria or Antioch make the slightest mention of the mere existence of such a dogma. Had it only existed, somebody must have referred to it. The hypothesis of Spinoza, borrowed from a theory of Maimonides, which Mr. Roman adopted without giving credit to its author, viz: that the disciples saw an apparition, and supposed to have seen the resurrected Jesus—rests upon no sort of evidence and explains nothing. Had this belief existed in the nascent church, it must have assumed a definite shape, which would have excluded the possibility of six entirely different accounts of the resurrection in the four Gospels, the Acts and Paul's Epistle—different in place, time, witnesses, appearance and nature of the resurrected body, and the

words spoken after the resurrection—; and the existence of sects among the early Christians who denied the death and the resurrection. It was the spiritual resurrection which was believed in the apostolic college at Jerusalem, in harmony with the Essene doctrine of immortality.

The next stage of the dogma must have been this: If the master lives with God, and in his disciples, who have inherited his spirit, as Elijah inherited a double portion of the spirit of his master Elijah; then his work must be also their work, his hope, his aspirations and his mission must also be theirs. But he lives not exclusively in one of his disciples, he lives in all of them. Therefore if all of them could be united in one, harmonious association, it would certainly embody the master's whole spirit, and enable it to continue the work of salvation, and the restoration of the kingdom of heaven. Therefore when the disciples were all united to one harmonious body, afterwards called the church; they considered themselves the body, in which the spirit of Christ was resurrected, and so did and does the church consider itself to this day. This is the original form of the dogma of the bodily resurrection.

In Galilee, after the resurrection, the disciples had sufficient time, to search Scriptures. The allegoric method of the Essenes afforded them ample scope in Scriptural passages, to discover types and prophecies relating to Jesus, or also to shape incidents, that "it be fulfilled." Limited in knowledge and full of admiration for the master, as they were, this was an easy task to them, as by the allegoric method almost anything can be discovered in Scriptures. (To be continued.)

LESSONS FOR THE YOUNG.

Queen Salome Alexandra—Her policy—General Amnesty—Restoration of the Pharisean Sanhedrin and laws—The Zaducees provided for—Peace, tranquillity and increasing wealth—Judah ben Tabai and Simon ben Shatach—Public high schools—The Kethubah—Stringent measures against superstition—Two feasts introduced—The fifteenth day of Ab—Simchah Be' hashshoebah—The Half-Shekel law re-introduced—Unfortunate war—The last days of Salome—Aristobulus' rebellion.

The remarkable woman, Salome, who had been the wife of two impetuous and warlike kings, nevertheless retained her influence to the last, after the death of Alexander Jannai, her second husband, assumed the reins of government under the title "Queen Alexandra" as she is styled on the coins which she had made. Shekels, half-Shekels &c., (79 B. C.) It is unknown who the Shatach family was, who gave birth to this remarkable woman, and to Simon ben Shatach, whose name became so great among the Pharisees.

Queen Alexandra revoked the mandates of her deceased husband against the Pharisees, opened their prisons from which hundreds of patriots emerged to liberty, re-called the exiles from foreign lands, and entrusted the administration of the government into the hands of the Pharisees, led by Simon ben Shatach. The Zaducean warriors, however, who had served her husband faithfully, she entrusted with some fortified cities, which they garrisoned and commanded; so that fanaticism could not easily lead the parties to active hostility. She succeeded well. For during the nine years of her reign no scenes of violence disturbed the domestic peace, no foreign enemy approached the borders of the country, and the wealth of the land increased rapidly. For the first time during her reign, glass vessels are mentioned as being in common household use. The office of high priest was administered by a proxy whose name is not preserved in history.

Simon ben Shatach re-organized the Sanhedrin under the presidency of Judah ben Tabai, in which Simon was chief justice. The administration of the law was placed entirely into the hands of Pharisees, so that their construction of the law replaced entirely the Zaducean code. Their penal code was severe. It started from the literal application of "Eye for eye and tooth for tooth," which the Pharisees modified, and in order to limit capital punishment, surrounded the examination of witnesses and the whole procedure with many difficulties. The abolition of the Zaducean code on the 14th day of Tammuz, was the cause, that the day was made a holiday. It was the *refrum* principle, that the law must be expounded according to its spirit, and the demands of every age, which gave the Pharisean construction the popularity which it enjoyed.

Among the enactments of this Sanhedrin, two are of special note. Public schools were established in all towns for lads above the age of sixteen. This is the first trace of public high schools under the supervision of the state. The second enactment was concerning the marriage contract and the introduction of the *Kethubah*. *Kethubah* means, a writing, a written instrument, and especially a written marriage contract. The law provided, that every man must secure to his bride a certain sum of money, to be stipulated in the marriage contract, secured as a first mortgage on his estate or personal property, which over and above her property, she must receive in case of divorce or her husband's death. This law was chiefly intended against the frequent occurrence of divorces.

The enforcement of the law was stringent, especially against Zaducean and foreign rules. By frequent intercourse with the Egyptians, witchcraft had found credence among the Hebrews, and was practiced by women especially. The laws of Moses were put in force to eradicate this evil, and it is said that many witches were executed at Askalon, with the consent of Simon ben Shatach.

Two special feasts were introduced by this Sanhedrin. The first was on the fifteenth day of Ab, when the wood for the altar was offered

by pious pilgrims under imposing ceremonies. This offering and ceremony was prohibited by the diseased King. The day was celebrated by the girls of Jerusalem in the vineyards of the suburbs. Dressed in white, each her garments borrowed of another, so that none need feel ashamed, if she had none, they spent the day with music, song and dances. This was, of course, a festive occasion for the whole youth of the city.

The second feast was *Simchah Be' hashshoebah* "the feast at the drawing of the water." Alexander Jannai's first insult offered to the Pharisees was at the altar on the feast of tabernacle, when he poured out at his feet the water intended as a libation on the altar. This sacrilegious ceremony being re-introduced, it was surrounded by splendid festivities.

The entire days and nights almost of the feast of tabernacle were occupied by a magnificent programme of divine worship, public processions, popular games, illuminations, and musical performances in a grand style. The Pharisees held the maxim "Israel's custom is law." So all popular institutions, also the pic-nics of the fifteenth of Ab and the tenth of Tishri assumed a religious character.

The independence of the temple depended largely on the law of Moses, that each male person between twenty and fifty years should pay annually half a Shekel into the temple treasury. This law was often suspended by princes who supported the temple; but then it was not the people's institution. Like Ezra and Nehemiah, this Sanhedrin re-introduced the law of the half-shekel, which brought an immense wealth to the temple from all parts of the world.

Queen Alexandra was involved in but one war, against Ptolemy, king of Damascus. Aristobulus, the second son of the queen commanded the army. He was defeated, the war ended abruptly, and the Queen engaged no more in warfare.

In the ninth year of her government, Alexandra fell sick and her death was expected. Aristobulus, her second son, believing that his elder brother Hyrcan would succeed his mother, left Jerusalem privately, repaired to the castles governed and manned by the Zaducees and in fifteen days twenty-two surrendered to him. He found plenty of money in those castles, with which he engaged an army of foreigners to support his cause. Hyrcan and the Pharisees in vain implored the Queen to check the work of Aristobulus, she was a dying woman and would no longer mix into worldly affairs. She died in peace, in the year 70 B. C. Her brilliant record as a queen always was a particular pride to the daughters of Israel.

OFFICIAL REPORT.

The Congregational Conference.

The half hour recess having expired the convention re-assembled, when the committee on credentials reported the following delegates as being duly accredited:

- Atlanta, Ga., Hebrew Benevolent Congregation, W. Fittlebaum, J. Elias.
Youngstown, Ohio, Congregation Rodef Sholem, A. Schwab, F. Ritter.
Quincy, Ills., Congregation B'nai Sholem, Herman Hirsch, Isaac Lesem, Wolf Joseph.
Columbus, O., Congregation B'nai Israel; C. Lowenstein, J. M. Schlesinger.
Cincinnati, O., Congregation Sherith Israel, B. Benjamin, Henry Adler, Nathan Moses, Henry Marks.
Cincinnati, Ohio, Congregation Ahabath Aolim, Joel H. Steinberg, Nathan Wolfstein, Wolf Lazarus.
Dayton, O., Congregation Bene Yeshurun, Joseph Lebensberger, Sol. Raub, M. Blau.
Cleveland, Ohio, Congregation Tifereth Israel; Joseph Lehman, Jacob Rohrbemer.
Indianapolis, Ind., Indianapolis Hebrew Congregation; Herman Bamberger, Moses Wolf, Solomon Mossler.
Evansville, Ind., Congregation, Bne Moshe, S. Seelig, I. Kittenberg.
Cincinnati, O., Congregation Bene Israel, Julius Freiberg, Joseph Tronstein, Jacob Seasongood, Adam A. Kramer, Solomon Hoffheimer, Lipman Levy, Max Hellman, Jacob Ezekiel, Chas. Kahn, jr.
Cincinnati, O., Congregation Bene Yeshurun, Moritz Loth, Solomon Levi, B. Bettman, Nathaniel Newburgh, Frederick Eichberg, Nathan Stix, Lewis Heinsheimer, Moritz Frohman, Elias Moch, Abraham Anb.
Peoria, Ills., Congregation Anshai Emeth; Rev. Dr. E. B. M. Browne, Henry Schwabacher.
Natchez, Miss., Congregation Bene Israel; Rev. Dr. A. Norden, Isaac Loewenberg.
Charleston, W. Va., Hebrew Educational Society; Dr. Daniel Mayer, Chas. Loeb.
Evansville, Ind., Congregation Bnai Israel; Rev. Dr. Isaac Schwab, Samuel Meyer, Simon Kahn.
Louisville, Ky., Congregation Beth Israel; Lewis N. Dembitz, Rev. Jacob Spitz.
Little Rock, Ark., Congregation Adas Israel; Rev. Jacob Bloch, Hon. M. A. Cohen, Abe Pollock.
Houston, Texas, Congregation Beth Israel; Adolph Harris.
Kalamazoo, Mich., Morris Cohn; Henry Stern.
Chicago, Ills., Kethiath Anshe Mayriv; Jacob Rosenberg, Lazarus Silverman.
St. Joseph, Mo., Congregation Adas Joseph, I. Kahn, S. Kaufman.
Portsmouth, O., M. Eichelstein, L. Wise.
Detroit, Mich., Congregation Beth El; D. J. Workum, Simon Heaverich, Magnus Butzel.
Louisville, Ky., Congregation Adas Israel; N. Bloom, M. Straus, S. Ullman, Wm. Kriegshaber, I. Trager, N. F. Block, Wm. Rosenberg, M. Rosenfeld, A. Sachs.
Memphis, Tenn., Congregation Children of Israel; A. E. Frankland, Adolph Loeb, G. F. Judah, B. Washer.

Vicksburg, Miss., Congregation Anshi Chesed Rev. A. Norden.

Cincinnati, O., Congregation Adath Israel; Louis Harris, Elijah Newman, M. Schradski. Hamilton, O., Congregation Benai Israel; Samuel Levy, Jacob Mass. Madison, Ind., M. J. Hirschberg. Peru, Ind., H. E. Stern.

Shreveport, La., Congregation Zion; Rev. Dr. I. M. Wise. Galveston, Texas, S. Heidenheimer. Pine Bluff, Ark., Congregation Anshe Emeth; Jacob Freiberg.

The Committee on Permanent Organization made their report, as follows:

For President—M. Loth, of Cincinnati. For Vice-Presidents—A. Henry Adler, Cincinnati; N. Bloom, Louisville; L. Silverman, Chicago; Dr. D. Mayer, Charleston West Virginia; H. E. Stern, Peru, Indiana. For Secretaries—Lipman Levy, Cincinnati; L. N. Dembitz, Louisville.

The report was unanimously adopted and the officers installed. Mr. Loth, on taking the chair, addressed the Convention as follows:

GENTLEMEN—I thank you for the distinguished honor of calling me to preside over your deliberations. I appreciate the honor so much more as this is the first Hebrew Congregational Convention that has ever assembled in the United States.

Your numerous presence from all parts of the West and South, in response to the call from the congregations of this city, clearly indicates that the sons of Israel are attached to their religion with the same fervent affections now as their forefathers were, and as ready to make sacrifices in behalf of religion as their departed sires did.

When our patriarch Father Abraham observed the degrading effect of worshipping idols, he turned his eyes heavenward to worship the Creator and Preserver of the universe—that living God who is supreme wisdom, supreme love, supreme justice and exalted mercy, whose incomparable wisdom, love, justice and grace so grandly fills the whole creation; and that God said unto Abraham "I will make of thee a great Nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed."

With the past before us, we can not help but to look with amazing admiration, how completely these promises have been fulfilled. We have not only been a great Nation, whose civil organization is the admiration and serves as a pattern to the whole civilized world; but we have also preserved and bequeathed to mankind a legacy through which all the families of the earth who receive it and observe it in good faith become blessed, and that legacy is the Ten Commandments which our ancestors received from Heaven's heights.

None can deny it, that every individual who has been taught and who truly observes the Ten Commandments is blessed, every family who lives within the spirit of the Ten Commandments is blessed, and those communities who consist of such families are blessed with serene confidence, with peace, with a heavenly order, and with a glorious future.

None can deny it, that those individuals and families who disregard the teachings of the Ten Commandments, are ready to commit acts of extreme selfishness and of corruption, which leads to misery, to dishonor, and often to cruel annihilation. If these views are correct, as I verily believe that they are, is it not of the highest importance that we should uphold the Ten Commandments with the same reverence and high esteem as our heroic parents did, to teach them to our children, to impress them on their minds, to engrave them on their hearts, to expound their priestly beauty in poetical language before the people, to learn them the sublime lessons of Judaism, that every individual is responsible for his sins—none can atone for them but themselves, through sincere repentance and through a multitude of good deeds; that is the duty of all to train themselves to self-restraint, to self-denial, and exertions of noble achievements, to cultivate the love of God, the love of country, the love of family, the love of friends, to have faith in human virtue and in human attachment, to practice all the virtues and to avoid vices, to be honorable in all the relations of life, to appeal to God direct for help, to look to Him alone for salvation and everlasting bliss.

To impress on the minds and on the hearts these ennobling and endearing principles effectively on the rising generation, we must have teachers and ministers who are conversant with the language of the land, and such teachers and ministers we can only have by educating them, and this can not be done without having a well appointed Hebrew Theological Institute. To bring such a place of learning into existence is the main business of this convention. How can this be best accomplished? So much is certain, to make the Hebrew Theological Institute a success, it must be under the care of the congregations who are to form a 'Union of Congregations,' whose Executive Board shall elect a board of Trustees for the 'Hebrew Theological Institute,' which will place that institution under the care of the congregations, who are the most interested party.

The next in order is how to provide funds for its permanent existence. I would respectfully suggest that every member of each congregation be taxed one dollar per annum, payable quarterly; that every congregation shall appoint a committee, who shall call on their members, and also on Israelites who are not members, for donations to the sinking fund of 'The Hebrew Theological Institute,' as a voluntary annual contribution, and as soon as the sum of ten thousand dollars annual income is secured, the Executive Board of the Hebrew Union of Congregations are to open 'The Hebrew Theological Institute,' at such place as they may think the most advantageous.

I trust that your deliberations will result in a union of all the congregations under whose auspices not only a Hebrew Theological Institute will be established, but also other measures will be adopted which will add to the glory of our religion, and to the welfare of its believers. "May God shower His blessings upon the great work before us."

The Committee on Rules submitted the following:

- 1. The Convention shall be governed by the ordinary parliamentary rules, and they shall not be suspended except upon a two-thirds vote.
2. The yeas and nays shall be called on the demand of five delegates, and, for the purpose of taking them, the congregations shall be called as they appear on the official list.
3. The basis of voting shall be as follows: Each delegate present shall have one vote and in addition, those present from any congregation not fully represented, shall cast the votes of such absent delegates as are reported on the official list pro rata. A delegate appointed by more than one congregation can cast the votes of each.
4. No member shall speak more than ten minutes at a time; nor more than twice on the same subject.

The report was adopted as read. The Convention then adjourned until 2 o'clock, P. M.

The Convention re-assembled at 2 o'clock, P. M., President Loth in the chair. Mr. Adam A. Kramer offered the following resolution, which was unanimously adopted:

Resolved, That the congregations represented in this Convention, in pursuance of the call issued to them, now form themselves into a "Union" to carry out the purpose in said call named, and that a Committee of ten be now appointed by the chair to draft a Preamble, Constitution, and By-Laws, as contemplated by the plan of organization appended to said call.

The President appointed the following as the Committee:

Adam A. Kramer, Alex. Sachs, L. Silverman, S. Seelig, I. M. Wise, B. Benjamin, I. Kahn, S. Heidenheimer, I. Trager, H. Bamberger.

The following letters were read to the Convention:

WABASH, Ind., July 7, 1873.

To the Rev. Dr. Isaac M. Wise:

DEAR SIR—At a meeting of the congregation of this place, held on account of a call for a Congregational Convention it, was unanimously resolved as follows:

"That our sympathies are for the advancement and interest of Judaism, and we will give our aid to forward the cause of Israel, whenever we are called upon to do so. As our congregation is rather small, we are not enabled to send a representative at present.

Very respectfully, M. HYMAN, Pres't. J. STAEDERER, Sec'y."

POST GIBSON, Miss., June 4, 1873.

Mr. Lipman Levy, Cincinnati, Ohio:

SIR—Your notice for the purpose of establishing a Jewish Theological Institute has been received by and read to our Gemiliah Chesed Association last meeting, and on finding themselves unable to send a delegate, and your undertaking a good one, greatly needed in this country, the writer and Secretary thereof, was instructed to inform you of their willingness to contribute all in their might toward the institution when required.

Wishing you all success, we remain yours to command. L. KIEFER, Pres't. P. A. TILCHER, Sec'y, pro tem."

VICKSBURG, Miss., June 29, 1873.

Rev. Dr. Isaac M. Wise, Cincinnati, Ohio:

DEAR SIR—At a general Congregational meeting held on last Sunday, the following resolution was unanimously adopted:

Resolved, By the congregation "Anshe Chesed" of Vicksburg, Mississippi, that it will join the Union of American Jewish Congregations, as devised by the congregations in Cincinnati, and assist in establishing a Jewish College, by contributing for its erection and maintenance, annually as much as the ability of its members will permit.

Since the passage of this resolution we had the pleasure of meeting Rev. Norden, from Natchez, who is now on his way to attend the Convention to be held in your city, and authorized him to act and vote on behalf of this congregation in the spirit expressed in the above resolution.

With great respect, and praying for good success, we remain Your obedient servants, B. H. GOTTFREY, Minister, NICHOLAS SCHARFF, Secretary.

COLUMBUS, Ga., June 25, 1873.

Lipman Levy, Esq., Secretary, Congregational Union, Cincinnati, Ohio:

DEAR SIR—The undersigned have been appointed a committee to acknowledge receipt of circular addressed to congregation B'nai Israel, of this city, and to reply to same in their behalf, as follows:

The importance and necessity of the measures proposed in the circular being incontrovertible, this congregation takes pleasure in joining hands with her sister congregations of the West and South, or the whole Union in any plan, mode or manner, which will most speedily insure an Institute for the training of English speaking Jewish ministers in this country, as proposed.

The want of such an Institute has been felt already too long to admit now of any more flimsy obstacles or minor details, hence no congregation, society or individual member of our co-religionists, whether directly represented or not at the proposed Convention, should refuse their support and countenance to the main object, at least to the extent of their ability. With this only proviso that the cost will not be too onerous on this congregation, she will cheerfully abide by and fully sustain the action of the August body which will convene in your city on the 8th of next month. Our recent heavy expenditures in rebuilding our Synagogue and engaging a minister prevent the incurring of the expense of sending a delegate at this time.

Trusting, however in a successful issue in this matter, we have the honor to be yours, most obedient, J. KUENTIKER, Chairman.

B. JACKSON, L. MEYER, S. KAULE, H. LANDAUER, Committee.

Attest: JOSEPH RECHT, Sec'y.

LACROSSE, Wis., June 13, 1873.

Mr. Lipman Levy, Cincinnati, Ohio.

DEAR SIR—Your circular, inviting our congregation to send delegates to your city for the purpose of representing our congregation in the convention on the 8th proximo, has been received.

At a meeting held on the 8th inst., it was resolved that we sympathize for so noble a cause as to establish a Jewish Theological Institute, and that we will contribute toward it what is in our might.

Our congregation being small, and none able to be absent at present, it is impossible for us to send anybody. Our heart, however, is with the cause.

Wishing you success in so noble and laudable an undertaking, I remain, with great respect. Yours truly, MORITZ GUTMAN, Secretary Anshe Chesed Congregation.

A number of other letters from congregations and individuals were referred to the Committee on Constitution without reading.

Mr. M. J. Hirschberg offered the following: Resolved, That the union of congregations proposed by the call under which this convention has assembled is intended solely for the purpose of establishing a theological seminary, and is in no wise to be construed into the formation of a synod for the fixing of religious principles or the government of the several congregations.

After considerable debate, in which it was urged that no threat had been made of interference with the principles or government of the several congregations, and that the