

POETRY.

The Fountain.
Oh come ye to the Fountain,
Come join the thronging throng;
Clear water flows from the mountain,
Here flows, or ever run,
No beverage so angelic,
No liquor so invigorating,
To quench the thirst while raging,
And quench the heat of sun.

Five streams have coursed their mountains,
Six thousand years and more;
And still their gushing fountains,
Are full and running o'er,
Sweet waters always flowing,
Their precious drink bestowing,
No ending over knowing,
Like th' deep ocean's roar.

The "Song" with heart and voice,
(A Temperance Phalanx strong)
Pour dying hope rejoices;
With their trumpet song,
The Crystal Fountain swelling,
Enriches every dwelling,
In liquid accents tells,

The charms it would prolong,
No whisky, rum, or wine;

Flows through its aqueous jets;

No drugs to waste the body;

No sight that death inspects,

The water never failing,

Pants in its upward stream;

To man's last happy meeting;

Where joy still crown regneth.

From the N. Y. Courier & Eagle.

CONCLUDING A SYNAGOGUE.

It is not easy in a score of years—not, once in a century sometimes, that the Christian reader has described to him the formulas attending the opening, and consecrating of a Jewish synagogue, for Hebrew worship. We, yesterday, were present at the dedication of the E. K. Fox Jewish Synagogue, in Green Street, above Houston, the corner stone of which was laid on the 25th of February last, or according to the Hebrew computation, the 25th of Adar Rishon, 5611.

This congregation, the older, adhering to the German and Polish ritual, in New York, worshipped in their building, in Elm Street, for nearly a quarter of a century; but owing to causes arising from the disturbance of business, gradually to interfere with their Sabbath (Saturday) worship, they sought a change of location, and finally, by the purchase of a building, as well as by dividing the same, and, according to the custom of the Jews, the ir ir unity as a people after the separations and hardships endured by them during a period of five thousand years, and their ultimate triumph over perjurers and superstition, by being allowed to congregate in a building the exact counterpart of the structure in which their predecessor began in England, in the reign of the 8th Henry. Henry was stoned at the temple of the Jews, in desire to worship as a gatherer, and contrived to attain to a end to a matter which gave him much concern, by monopolizing the building as his own, and banishing the Hebrews. Hence the incident, that the present structure is the first of the order erected by the Jews among a people speaking the English language, since their expulsion in England over 2000 years ago! The reverend Rabbi next adverred to the duty of his people in all their relations of life—imposing upon them the necessity of strict morality and accountability in their various earthly transactions, as these would be summed up in the al-f account of souls, rendered to the Almighty, either in their favor, or, according to the gravity and magnitude of the acts, against them.

In the first German and Polish Hebrew Synagogue, *Fewell A. M.* 5611.

which to his present appropriation, was added:

"Removed from the old Synagogue, Elm Street, and placed here as a foundation stone, Tuesday, 25th of February, 1851—1851."

The structure is of the pure Gothic style, and was planned, and the work executed, by Messrs. Field & Corrigan, architects, of this city. The front is twenty feet wide, to the rear of the main entrance. The width is 88 feet, exclusive of the projection of the buttresses, and towers; and other dimensions externally harmonize. The galleries are about fifteen feet deep, and from the auxiliary floor to the top of the west plate, the distance is 35 feet. From the top of the wall plate to the apex of the roof, 33 feet, 6 inches; and from the auditorium floor to the highest point in the structure, 54 feet. So much for the dimensions.

The internal arrangements are simple, but singular from the Christian churches in some particular.

The Ark is deposited in a niche behind the altar; and the altar itself, a Gothic arrangement, with a base about 12 inches high, stands forward probably six feet from the rear wall of the building. From the desk, on which repose the Word of God, in the Hebrew tongue, is suspended by a chain, a lamp, kept constantly burning, which is typical of the mystery of God, and the eternity of life, (at least so we were informed,) and this little flicker, while visible, was under the care of J. B. Humeff. Fag., a gentleman of this city, whose age is nearly, or quite, ninety, literally encloses down before them, and cause them to be successful wheresoever they may tend. May the supreme King of Kings, in his most inspiring grace, grant us all the grace of the Redeemer, to our towers & to all Israel. In their day and in ours may Judah be saved, and Israel dwell in comfort, and the Redeemer come unto Zion: O may such be the Divine Will! and let us say Amen."

Cheers—Thanks to thee, O Lord! we render,

Let thy grace accept our lay;

Wools are all we now can tender,
All the homage man can pay.

The services concluded with the following impulsive prayer for the President and Vice-President of the United States, the Governor and Lieutenant-Governor of this State, and the Magistrates of this city:—

"May the King of all earthly kings, (through his mercy,) grant us grace, to serve him faithfully, and with a good and availing mind, from all ungodly influences under their feet, and cause them to be successful wheresoever they may tend. May the supreme King of Kings, in his most inspiring grace, grant us all the grace of the Redeemer, to our towers & to all Israel. In their day and in ours may Judah be saved, and Israel dwell in comfort, and the Redeemer come unto Zion: O may such be the Divine Will! and let us say Amen."

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