Daily Appeal.

For the Memphis Appeal.

STORMS OF LIFE.

BY ALEXANDER

Fear, feel no security on earth below,
Its fairest clouds forecast the day,
Till sunshine, thunder's distant roar,
And wind shake like the general.
And quicker than ever

Fleet on, fair safety, gentle gale,
The helpless ship drops her sullen sail,
To guards the thirsty earth,
And sweeter rolls in wakeful dreams,
Portentous tempest-peals and darkening streams,
That wake the distant clouds.

Now rush out as Aidon's clouds,
While gladdening sunbeams smile again,
And hands in hands [illegible]
While varied colors, in their mixed,
Flow [illegible] brilliant arch,
And [illegible] earth.

Clouds off—forget the tempest breath
And sorrow, with its cruel dart,
Praise deep the care,
Till burden gone from their hearts flow
Adorn the church, or open his altar,
And as more.

We have our storms—our seas of life—
And sorrow's night, rousing with fierce strife,
As we sweep in safety!
But the partial one will yet arise,
And the rainbow of hope rock our skies,
And we shall smile again.

MEMPHIS, TENN., January, 1860.

LAUGHER.

Oh! who can estimate the worth
Of sunny-eyed and dimpled mirth?
How thousands would be the earth
If it were not for laughter!

Of all the cares by man possessed
To chase the heart to grief oppressed,
There's none half so good, I ween,
As that compare to laughter.

So the sad sorrow we endure,
Unless we mention it, be sure
We'll get at least as many cures
Ha! ha! 'tis only laughter.

'Tis grief for course, 'tis real for you,
It is more serious for than you!
Then laugh (not as a fool or fool)
Forsooth for lofty laughter!

HEBREW SYNAGOGUE.

For the Memphis Appeal.

That we publish this in the Appeal is on account that we do not care how much our fellow brethren (we mean by the term infidel, denial of divine revelation, as generally accepted by our fathers) in Christ will ridicule us; but we do care for the opinions which the citizens of Memphis, who liberally assisted us in our purpose of our synagogue, entertain about us, etc. For us this alone has sufficient weight, though we have many other reasons. In our last, we stated that "J.'s" communication to his most devoted friend, the editor of the Scimitar, had been written out of malice, and obviously for the purpose of injuring several parties in the daily pursuit in life. We will try to prove it as clearly as we can. Without any further circumlocution we will commence to examine the article of "Jeremiah the Lamenter." "Jeremiah" states that "the expounder and defender of Judaism," (the Israelite, a Cincinnati paper,) has a large number of readers in the City of the Bluffs. The congregation has more than eighty members; besides these there are, we suppose, thirty or forty Israelites who are not members, while the number of copies distributed among them is not more, we believe, than ten. On account of this large number of readers—most of them became subscribers only on account of courtesy, when the editor in person called upon the parties, and not any desire for the paper—we on account of this large number he could not withhold from communicating a few "whispers," as "J." calls it, about our doings.

Then follows, what old Spencer so beautifully depicts, as streams of poison and gall:

"Slanderous insinuation and force intimate,
Lurking in ambush, with the spear and dart,
Bad counsels, prompts and false flatteries."

He (Jeremiah, the lamenter,) goes on saying: "We [the congregation] prosper. We worship the Most High in our new synagogue." We worship! Jeremiah perhaps never enters that place; and if he does, it is perhaps to create a fuss, like has happened the last holy-days, with a certain gentleman who has increased in number," etc. Mentioning the last election of officers of the congregation, he sneers with smiles—Edward Bartnds, president, in large capitals; no Mr., no Esq.; but Louis Kaufman, secretary, he 'squires. Mr. Peres is an elegant preacher, a splendid teacher, a fine Hazan. Whenever a man should be shunned in society, it is he who communicates

"The whispered tales—
That like the fabled Upas, the world know
Poison distil, wither wily communion eye
Wo—[illegible]

Mr. Peres is a little over two years in this country; the knowledge of the English language he has acquired in so short a period is surprising, judging by his contributions to the Lotus, Masonic Mirror and Keystone, his lectures published in the Appeal, etc., but for all this, he is not an elegant preacher, and cannot give such fine sermons as Jeremiah, perhaps. Though only for the purpose to injure the gentleman's business, he wrote in a Jewish paper in a satirical manner that he (Mr. Peres) is a splendid teacher. We can prove him, but he knows it, by more than forty respectable citizens (Christians) of Memphis, whose children are taking instructions from him, that he is a good instructor; and with ludicrous scorn he says, and a fine Hazan (reader.) Israelites from other places who visited our house of prayer, and heard many readers, and are competent judges, have confessed that they never heard a better reader; and so he is, for the gentleman is a thorough Hebrew scholar. Jeremiah complains that we have raised his salary. Mr. Peres has large family, and his salary was $300 per year, but now they have raised his wages about $70, and with tuition fees it will amount to $650 per year. The rent he pays is, we believe, $200 or $250. This if the man would not be a good instructor, and pulverized by our Christian brethren, his fate would not be envable.

But let us go on. Now Jeremiah's lamentations commence. He cannot pray more, his heart is so overwhelmed with grief; his soul, full of anguish, flies, like a bird in the air, in search for a home, but he finds it not. He cannot go to church or synagogue where there is no choir nor organ; but, O! there is a balm in Gilead. We mean," says Jeremiah, "to have one."

Jeremiah, you ought to have outgrown the illusions of youth. What need Israelite or Christian wants an organ to pray or to give glory to the Lord. Besides, Jeremiah knows full well that the Jews never had any musical instruments in their synagogue, or temple, when the temple was in stood. It was considered as a trespass upon the holy law, to use any musical instruments in the synagogue, though in the temple they were used, of which there were more than a hundred in Jerusalem.

"That we do not observe the Sabbath as we once did," is the next subject of his dolorous humor. When we first read that sentence I thought Jeremiah was speaking of the observance of the Sabbath which he witnessed, when he still lodged under the roof of his father in Germany; but by a second reading I understood it better. He meant that he once observed the Sabbath in Memphis. Mind you mean the sham Sabbath movement nearly two years ago under the lead of a gentleman, upon the advice of his friend in Cincinnati, whom Jeremiah well knows! That gentleman said in open meeting—*and before I ever will disseminate my word and profane the Sabbath, may this be my last breath.*" But how frail is the human heart. The same gentleman was among the first who disregarded the fourth commandment. Before we go in farther explanation, we will quote from the New York Jewish Press:

"Cincinnati, Ohio.—Sabbath observance in this Sabbath movement" is at a stand still. It really appears as if the whole agitation on the subject a month or two ago was merely for effect. At any rate, nothing tangible has been accomplished except the adoption of sundry resolutions (on paper) and considerable professions of sincerity on the part of the prime movers in the affair. We should be gratified beyond measure to see the Sabbath observed as it should be, but decidedly object to such action as appears to have been taken on the subject at Cincinnati, although at first we were disposed to award due credit to those when we perceived active."

The same remarks we make upon the Memphis sham Sabbath movement. The gentleman spoken of did not act in behalf of the God of Israel. Why does J.... profane the Sabbath? and observes, no day of rest whatever. While others, though few, keep their store shut on that day; and O what wonder! Those who observe the Sabbath are satisfied with their temporal condition of worldly things. But we will answer for J.... he cannot keep the fourth or any other commandment which the Jews are to perform, and which, if he shall be spared to see the next Jewish Press, he will know the word and outward Israelite, both are requisite, unless he must have no organ. J.... if there is something true in the assertion you made, only not at once keep the Sabbath like a few others do. Every Israelite, if he wishes to, and believes it obligatory on him, can keep and observe the Sabbath; without that his product is lost to him, if he shut his store on Saturday, he can open it on Sunday. No city council can prevent him. The Constitution of this country, and especially the Code of Tennessee, gives him that privilege. We refer to sections 1513, 1514 and 1515 of said Code. We will leave that subject, however, for another time, and will only add, that we have shown that the Sabbath has never been kept by the Israelites in Memphis, and that the Sabbath movement could not succeed because it was a sham and humbug, made up by Mr.

We believe, if we could reply upon all the [illegible] remarks he made, there would be no end. But, we will limit ourselves to only a few. "Jeremiah" exults at the idea of inviting new converts to our divine worship, and in abolishing the most sublime prayers, he derides the prayers, which were and are still considered as breathing the true sentiments of the Jew. Jokum Purkus is to be discharged, he exclaims. Candid and respected reader, we see from the translation of that prayer, which echoes his heart so much, as if that prayer was composed by man who did not know how to implore the mercy of our heavenly Father; as if that prayer is accepted, and therefore scorned at by our infidel brethren. Truly, *Salmonis lectum scandent.* Here follows the prayer:

O! may redemption proceed from heaven, attended with grace, long life, affluence, heavenly assistance, bodily health and high enlightenment; living and healthful children, posterity that shall not cease nor relax from [illegible] the words of the holy law, to all [illegible] generations, back for great and the [illegible] and children.

May the sovereign of the universe bless you, prolong your life, increase your days, and give health to your years. O, may you be redeemed and delivered from all trouble and evil occurrences; and may the Lord of heaven be your support at all times and seasons, and let us all say, Amen!

We are at a loss what to think of such an idea of "J." At the same time we are sorry—yes, sorry, for the last meeting of the congregation, as resolutions were passed purporting the disapproval of such blasphemous expressions, coming forth from a member of that congregation. For us we can but say, like poor Cecero addressed the council in Rome, when he openly denounced the traitor Catiline, commencing his speech: "Quousque tandem abutere Catilina, patientia nostra?"

We have sold our building lot and joined out the half of it whatever per cent per annum." This is just slanderous attack. Jeremiah was not at the meeting, but will a few of his friends were, who rather wished that the congregation would go over to an expense of $300 instead of making $2000, though happily they were for far in the minority. The money was loaned out at 8 per cent., but those of the members who wished to make use of it paid a premium. Of course we suppose J. wished by his attack to curtail the credit of these parties. For what purpose? Perhaps to become apprehensive if he knew that his customers will below cost, take money at one or one and a half per cent per month, to honor their bills. As we were informed.

Further, he communicates some domestic confidential items, regarding some Jewish ladies; though we have no right to pry in his private affairs, he has published them in three. It is rumored that he is not on friendly terms with some of his relatives, etc.; and he says that the fault is not his—hence the expression—"Hypocrisy and hypocrisy lodge under the same roof, the wolf and the lamb enhance each other; and old Ruth proclaims her edifice." We will pass his expression where he speaks of an arch follower of Jesus, only stating that Jesuites would feel ashamed, perhaps, to be compared with Jeremiah.

At last comes the greatest stumbling block in his religion—kosher-meat. We confess it is varying hard, but the Jewish ladies never grumble at it. We will give a concise view about these customs, in order that we may better understand his remarks.

By kosher-meat we understand meat fit for use. Every Israelite is exhorted, in the law of Moses, to be cleanly in his person (cleanliness is next to godliness) superfluous, as common sense teaches them to have hands and face clean; we do not place those pretenders in the same rank with Moses or Lycurgus,) and in his food; and for his guidance laws are laid down, pointing out what animals may be eaten. We are forbidden to eat of animals that do not chew the cud and likewise part the hoof.

All animals used for food must be killed by one of our own butchers.

After the animal is killed, it is examined into whether it might have been afflicted with any disease; if so, it must not be eaten. We are forbidden to eat any blood, therefore all possible precaution is taken to extract every particle of blood from the meat. Those customs are obnoxious to Jeremiah.

We account for his hatred to kosher, however, we will state; the gentleman who kills these animals is salaried by the congregation, and Jeremiah thinks for that money, we could buy a small organ, or any how a melodion, in order that he could pray then like the other nations do. The poor Jeremiah reminds me to the fate of King Saul, who also was so fond of music; hence his expression kosher-meat is lost. And to take leave from his devoted friend, he prays he may come to his throne.

"Let there be light," and as do we say may holy light descend from above in the souls which are confounded in darkness."

In our next we will consider the communications of "Jeremiah," written by him a year ago. In order that "Jeremiah" need not to be at a loss as to the source to the knowledge of him by whom we will this has been written, and believe in a way not customary among those who write for papers, we will subscribe our name.

P. S.—We hope "Jeremiah" will also give his name to the public.

Strauss, Lehman & Co.

STRAUSS, LEHMAN & CO.,
Jobbers and Retail Dealers,
202 Main Street.
NOVEMBER 1, 1859.

OUR ENTIRE STOCK OF
Fall & Winter Goods
JUST ARRIVED.

GREAT DECLINE IN PRICES.

DRESS GOODS, great variety.
DeLAINES at 10 cents per yard.
RICH DeLAINES, 12½ do. do.
FINE do. 15 do. do.
BEAUTIFUL do. 18¾ do. do.
ALL WOOL do. 25 do. do.
Robes Gelatier!
Robes Circee!
Robes Isabelle!
FRENCH MERINO ROBES at $8.00.
SILK VELVET CLOAKS,
CLOTH CLOAKS,
TRICOT CLOAKS.
500 pieces Foul Chevron CASHMERES at 10 cents per yard.
GINGAMBRES, ALL WOOL DELAINES AND EMPRESS CLOTHS
and all kinds of
PLANTATION GOODS
At Prices to "Glory."
AT
Wholesale Exclusively!
$20,000 Worth of
READY-MADE CLOTHING AT
EASTERN PRICES.
STRAUSS, LEHMAN & CO.,
202 Main, 10 door north of Jefferson-st.

J. J. SMITH.....JAS. T. BOURNE.....WM. McLEAN.
J. J. SMITH & CO.,
Commission and Forwarding Merchants,
AND DEALERS IN
Boat Stores and Ship Chandlery,
(Lower Water Rank)
MEMPHIS, TENNESSEE.
HAVING purchased the Wharf Boat and all the appurtenances from Messrs. Dozier, Alger & Co., we have added the Commission and Forwarding business to our line of Boat & Nelson's Celebrated Steam Pumps, Cordage, Oakum, Pitch, Tar, Oil, Paints, etc., etc.
We are prepared to do a general Commission and Forwarding business, with every facility for making liberal cash advances on Produce, etc., consigned to our care.
All descriptions of produce in demand (unless otherwise ordered) will be purchased on orders.
Our steamboat friends may rely upon our being constantly supplied with every article in the boat store and ship chandlery line, at the lowest prices, and hope to advertise the cash on all freights delivered on our boat.
jan 1-dtf

Merchants Dispatch Fast Freight Line
AMERICAN EXPRESS CO. PROPRIETORS.
WOULD call the attention of merchants having freight to ship to the superior facilities offered by the above company. We have secured Mr. LARRY HARNEY, 272 O. Street, as Memphis, who will write promptly all orders for freight, give the lowest rates, and shall be happy to receive the same. We have also made arrangements that no time need be required as to rates, etc.
The Memphis and Louisville Packets will work with our office daily. Let merchants, or any railroad company, deal with us, and they will find it to their interest. We are prepared to take the entire freight business to Memphis, and will do it on the most reasonable terms, according to our ability.
In testimony whereof, I have hereunto set my hand and caused the great seal of the Dispatch to be affixed at Louisville, the 7th day of January, 1860.
By the Governor.
ISHAM G. HARRIS.
J. E. B. RAY, Secretary of State.
jan 15-1y

Trust Sale.
BY virtue of the provisions of a deed of trust executed to me on the 1st of December, 1859, by Wm. S. Boland, to secure a debt therein specified, I will proceed to sell, for cash, to the highest bidder, on Wednesday, the 8th day of February, 1860, at 10 o'clock, A. M., in front of the office of J. Horne, Esq., in the city of Memphis, the following property, viz: A lot of ground comprised as follows, to-wit: In the city of Memphis, being in lot 3, in Block 17, and being a part of lot 3, fronting 75 feet on the north side of Monroe street, a depth between parallel lines of 145 feet to a 16 foot alley. Time and place of sale of said property, with the property, will sell for cash to satisfy the above mentioned debt, and costs, the share of the Memphis Building and Loan Association.
jan 1-td
J. A. GROSVEN.

Removal.
DR. S. W. HOLLAND has removed his office to the drug store of Messrs. Chandler & Co., Main street, opposite the Planters' Hall, where he may be found during the day. All call requiring his professional services will be promptly met. feb1-tw

A CARD.
HAVING concluded to retire from the business, the balance of my stock of boots, shoes, etc., will be sold at cost. Those indebted are requested to pay immediately, as I must have my business settled.
Our business are located at No. 10 Adams street, one door east of my old stand.
I respectfully solicit for my successor the patronage and confidence which you have so liberally bestowed upon me, and will only add—that the goods he offers are guaranteed.
N. B. FORREST.
feb1-tw

N. B. FORREST.....S. JONES.....WM. H. FORREST
FORREST, JONES & CO.,
DEALERS IN SLAVES
No. 86 ADAMS STREET,
MEMPHIS, TENNESSEE.
HAVING just arrived, and are now receiving, and keep constantly on hand a good assortment of Virginia, Georgia and Carolina Negroes. 1-tf-Jones

500 Negroes Wanted.
WE will pay more than any other person for Negroes, suited to the Mississippi market. Call at our office, corner of Adams and Hernando streets, Memphis, Tenn.
FORREST, JONES & CO.

S. COOKE CREIGHTON,
Late of Memphis, Tenn.,
Receiving, Forwarding & General Commission
MERCHANT,
NEW ORLEANS, LA.
ORDERS for the purchase of Goods, produce consigned to my care, will receive the full attention.

Lumber! Lumber!
JUST ARRIVED,
200,000 feet Cypress Lumber,
50,000 feet Cedar Fencing Posts,
200,000 Lath,
50,000 Shingles,
In addition to present assortment already in yard.
M. K. COCHRAN.

Flour.
200 BARRELS of extra Family Flour, just received and for sale by
VERNON & CO.,
feb 1 36 Front Row.

Official List of Letters.

LIST OF LETTERS

REMAINING in the Post Office in MEMPHIS, Tenn., on the 30 day of January, 1860. Persons calling for these should mention the date advertised.

Ordered to be advertised in the MEMPHIS APPEAL, according to the following section of the New Post Office Law, viz: the newspaper having the largest circulation of any daily newspaper published in Memphis.

Section 3. And be it further enacted, That Letters remaining unclaimed for 15 days Post Office, in any city, town, or village, where a newspaper shall be printed shall be sent by postmaster one week in the newspaper, which shall be held to be a delivery, which shall be sufficient evidence within the range of delivery of said office, to be charged by the Postmaster at such office.—New Post Office Law, passed March 3.

No papers sent out on Sunday.

Any body calling for letters will please say that they are advertised.

Ladies' List.

Acken O O, Acton L, Austin L, Austin A, Austin M A, Austin, Arlett N A.
Bryan M, Bowers, Kate 2, Newland S, Butler J, Brown, Sue, Butler, Jane, Brown, Sue, Bennett, N, Butler, Mary, Bennett, M A, Butler, C, Bentley J P, Bishop P S, Berry, M, Blackwell, N B, Brown, E, Barker P, Bright, J, Bettis, S A.
Cunnie, M L, Collins, S, Coulson, Mattie, Clark, M C, Cullum, L, Crutchfield, Y, Cooper, Jane, Chamberlin, Y, Cooper, N C, Carle Susan, Chambers, J.
Dewolf, A, Dixon C, Dunn A J, Dillon S E, Dowdeswell M, Dower Ellen, Davis C, Dower Grace, Dury Annie M.
Elledge D, Everson S, Ewing W S, Eldridge, T, Eaton Mattie.
Fraziers J P, Fletcher A J, Fox M L, Fitzhugh S.
Gossett C, Gray S A, Gibson M C, Gibson Sarah, Gage B V.
House Julia, Howard N, Hill S.
Irvin M A.
Jones J W, Jones E L, Johnson M B.
King M, Knowlton A, Kenneth Ida.
Lolan Puss, Lester C A, Levy Noel, Lacquindet L.
Mulligan J, Morgan S, Walton Lucinda J, Mitchell P A.
Newbol M J, Newman C.
Oldstead S A, Orton Nancy.
Porter M S, Parks C M, Pennington.
Quarles E.
Robertson S, Rowland Eleanor J, Ryan Mary, Ryan Jane.
Scott P S, Sullivan R ter 2, Stoddard T S, Smith Mat, Stoll A, Smith H P, Sander Nimie S, Sarto N, Sutlifie E, Smith A, Smith M, Smith Ann, Stewart M E, Sale C S, Small R R, Sold L D, Sudy Eliza.
Turnage M C, Turner Rebecca, Taylor T P, Taylor J, Tyler P, Tyler C S, Tyler M, Tyler W, Thomas M, Thomas J P, Thompson C, Thompson E, Tuttle M P, Tuttle W, Tuttle M, Tuttle Ann, Tuttle M P, Thompson A, Thomas Cora S M, Tutt J Mary Ann, Tun Lutheria H, Tyler A S.
Vincent Alice.
Wood C, Wood M, Wright M M, Wright L, Williams Leila, Williams Ella, Wright E, Walker K, Warner E, Walker A, Wade Emma R, Walker Mary, Walker Minnie.
Yarbrough L McCervin Anna, Yarbrough E, McCandlis Susan, McKnight M A.

Gentlemen's List.

Adams T A 2, Adams J, Alexander J, Alexander A, Allen J, Anderson C, Anderson J, Anderson S W, Armstrong T H, Austin J, Aiken G, Aiken J, Aiken D, Aiken W, Aiken H, Armstrong T H, Aaron J, Alexander W, Anderson S W, Addison J P, Abbie Rev R J, Andrews S, Bradshaw R F, Bristol R, Bailey C, Bailey A Guthrie, Baker D M 4, Bartlett S, Barnes W, Brannon P, Bullentine G W, Bulwin J W, Bumiller G, Burry W, Burke T, Bush M, Beach A C B A B, Bear S W, Berrill H, Brewster R, Bishop C C, Burns S, Burrow W E, Bailey Dr J W, Bailey W S, Bailey Dr J, Bailey Dr J, Bailey Dr J