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CERTIFICATED English, French, and German. Excellent Government and Visiting Professors.
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(Close to Great Street Station, Metropolitan Railway.)
High Class Education. Teaching Tailors for special subjects.
Pupils are prepared for the Higher Certificate Examinations, for the Oxford and Cambridge Local Examinations, for the College of Preceptors, and for the Royal Academy and Trinity College for Music.
A Junior Class is attached to the School, in which boys under 8 years of age are admitted.
Terms moderate. Prospectus on application.

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MR. GILMORE, assisted by a complete staff, prepares boys for the public schools, professional life, or business pursuits. Mr. Gilmore's pupils have been successful at Warrington, Cheltenham, Clifton, Bristol, etc., and by the examinations of the College of Preceptors, Law Society, Cambridge Local, etc.
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CONDUCTED BY
MRS. LEVERSON,
2 & 4, THIRDMANSTRADE, HAMBURG.
This Studio are directed by Rev. John Professor and Assistant German and French Diplomat Government.

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The course of instruction comprises every branch that is necessary for boys in the public schools, Professions, Commercial pursuits, and includes Hebrew, Latin, Greek, English, Mathematics, and Mechanical Drawing.
Great importance is attached to modern languages, and this programme is given in French, German, Italian, Spanish, and Russian.
For terms and further particulars apply to the above address.

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Principal—SAMUEL WILKINSON.
The course of study includes the usual English subjects, Hebrew and Latin, French, German, and Italian (with the latter languages taught by native speakers) and also Mathematics, Book-keeping, System Law, Music, Singing, Drawing, and Calligraphy.
The pupils are prepared for the various Public Examinations.

NOTICE OF REMOVAL, FORDLE HOUSE, 11, THE DOVE, WEST BROMWICH.
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Principal—Miss FYLE.
MISS FYLE has the pleasure to announce that she has REMOVED from Bromwich to BRISTOL, where, having taken the above large and commodious premises, she will be able to receive an increased number of pupils.
The teaching staff of the school are a well-organized system of study, combined with home comforts and perfect domestic arrangements, and in the advancement of these objects, the Principal devotes their untiring personal attention.
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The course of study includes the usual English subjects, with Natural Science, History, French, German, Italian, Spanish, Singing, and Drawing.
The Preparatory Class embraces all subjects necessary for entrance into the Public Schools.
Miss WILKINSON may be seen on any Tuesday between three and five o'clock or by appointment.
The next Term will begin September 15th.
REVOLVING HOUSE ACADEMY, GRAYSHED.
Principal—MR. H. BERKOWITZ.
Having been recently elected as the above Academy, Mr. Berkowitz, who has been teaching in the public schools for many years, has the honor to announce that he has received the sanction of the various authorities for an increased number of pupils. Terms moderate. Pupils open a year. Pupils prepared for local examinations. Prospectus on application.
In connection with the above there is an establishment for Young Ladies conducted in the most approved methods.

HOLIDAYS BY THE SEA, HILTON, SEAFORD.
Principal—MR. J. THURTON.
Pupils like to attend to the sea.
MISS J. THURTON, is now prepared to accommodate a limited number of Young Ladies who will receive every care and attention in order that their health may be made conducive to their health and enjoyment. Early application is required.

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The course of study includes English, Hebrew, French, German, Latin, Greek, Drawing, Painting, Music (piano and instrumental), Dancing, Calligraphy, Book-keeping, etc., and all ordinary branches of a school education.
The course of instruction is conducted by experienced Government and Diplomat authorities.
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For prospectus, write to Mr. A. Goldfeld, 10, Great Church Street, Hilton, Seaford.

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JEWEL HOUSE SCHOOL, 10, THE DOVE, WEST BROMWICH.
Principal—MR. J. H. COOPER.
SOUND GENERAL EDUCATION (including French, German, and Book-keeping) for boys intended for commercial pursuits.
A more advanced course for pupils about to enter upon a professional career.
Hebrew and Religious Education under the immediate supervision of Rev. Dr. Goldfeld. A list of local and visiting teachers.
Special facilities for pupils preparing for the Oxford and Cambridge Local Examinations.

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French—Mr. J. de Broyel, Univ. Paris.
German—Professor Walter, Ph.D., Berlin.
Drawing and Perspective—Mr. A. M. Kell-roy, M.A., R.C.S.
Music—Mr. H. F. McCallum and Mr. J. Jones.
Drawing—Miss J. Bennett.
Domestic arrangements under the immediate supervision of the Principal, the daughters of the late Mr. H. R. Solomon.
Write on application to Miss Solomon, Edinboro, July, 1892.

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Principal—MR. J. H. COOPER.
Pupils may attend any of the Classes, and lectures upon special subjects.
Hebrew and Religious instruction by a Jewish lady.
Reference kindly permitted to Rev. H. L. Lammie, Mrs. Ella A. Franklin, Mrs. Leopold Soltau, and Mrs. Agnes R. Soltau.
Pupils taken from any age.

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MISS HYMAN, who has met with the highest success in her career, has the honor to announce that she has received the sanction of the various authorities for an increased number of pupils. Terms moderate. Pupils open a year. Pupils prepared for local examinations. Prospectus on application.
In connection with the above there is an establishment for Young Ladies conducted in the most approved methods.

PARIS.
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FIRST CLASS ESTABLISHMENT FOR YOUNG LADIES.
Principal—Mme. de la Bienné, Diplomat in Paris. Diplomat of various European and Russian Universities.
SUPERIOR EDUCATION and a comfortable home. Highest references in Paris, London, and Germany. Reference authorities. Prospectus on application.

GERMAN-FRENCH BOARDING SCHOOL, 10, AVENUE DE LA BIENNE.
Principal—Mme. de la Bienné.
Information will be kindly given by the principals of present and former pupils.
Miss Bienné will be in London from the 15th of August till the end of September, and would have charge of any pupils wanted to her care.

WYNDHAM HOUSE (GERMANY) BOARDING SCHOOL FOR JEWISH YOUNG LADIES.
Principal—Mme. de la Bienné.
This establishment offers the highest advantages for young ladies to acquire a complete education. Special facilities for learning Hebrew, Latin and French. The course is conducted by day pupils. Reference on study permitted to Lewis Lammie, Esq., and Mrs. Agnes R. Soltau, London.

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Conducted by the MRS. BERNHARDT.
Information is given by Mr. J. de Broyel, the principal of this city. Special facilities for learning the French and German languages. Pupils are attended by a staff of pupils. French and German conversational tables in the house. Terms very moderate.
Reference kindly permitted to Rev. H. L. Lammie, Mrs. Ella A. Franklin, Mrs. Leopold Soltau, and Mrs. Agnes R. Soltau, London, and Mrs. Agnes R. Soltau, Paris, France.

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NOTES OF THE WEEK.

The Master of Jewish Lore, Leopold Zenz, marked his eighty-eighth birthday yesterday. To no man living in the Jewish world were beloved than in this world of men now living in one of the best streets of Berlin. Not a both of any more dealing with Jewish questions has been from the press for the last half-century but has been inspired by the genius of this remarkable man who may almost be said to have created Jewish science. As a correspondent points out in an elegant communication, this particular birthday of Leopold Zenz is especially memorable as it is at the same time the jubilee year of his truly epoch-making work the "Gotteshistorische Vorlesung der Juden über die Geschichte der Welt" the title of which may be translated "The Historical Development of Jewish Theology." Under this somewhat unobtrusive title Zenz, with unassuming bearing and marvellous critical acumen, has determined the age and characteristics of more than 100 works of the first ten centuries including all the Midrashim, has sorted the age and original form of most of the papers and traced the origin of the Targum. It is probably the greatest critical work of the century, when we consider the vast amount of material investigated, the novelty and accuracy of the critical method employed, and its progress and elegant style in which the results are given. No Wolf or Loebmann has ever had such a vast field to investigate, or one so richly stocked by predecessors. We can give a hearty Amen to the wish of our contributor that many more translations of the 10th of August day had Leopold Zenz living and crowned with the honor and admiration that is so much his due.

The letter sent us by Mr. Lawrence Olyphant and printed in another column confirms us in our impression of his practical grasp of the subject which he has made his own. Notwithstanding the opinion which his plans have been met with through political motives, he still does not despair and recognizes that there is yet plenty of work to do by way of preparation for the colonization of the Holy Land. His advice that this preparatory process should consist in weeding Russian and Rumanian peasantry from podling, &c., and encouraging them to manual labour in agriculture and in handicrafts is most sound. The moral influence of work conscientiously executed by skilled labour is so beneficial to the labourer that, quite apart from any question of Palestine colonization, the importance of such training should be thought of as to Russian Jews. Mr. William Morris has lately been impressing this point on English workmen in his excellent "Hope and Fear for Art" and we fancy that if a Hebrew translation of some of his essays could be introduced into Russia and Russian Jews could be induced to read them, an much good would be done towards solving the Russo-Jewish question as towards promoting Mr. Olyphant's scheme of colonization.

Although our St. Petersburg correspondent speaks in a somewhat despairing tone of the other disturbances that still continue to vex the Jews of Russia, he is not without his description which strikes us as of happy augury. He mentions that in all most every case, the adherents come to the aid of the Jews at the earliest possible moment and show by every means in their power that they are determined to put down any rising against the Jews. This change of attitude is the best possible guarantee against any widespread of the disorders, and indicates that Count Tolstoy is sincere in his desire to remove all anti-Jewish agitation in Russia. It cannot be hoped that everything will become quiet straight off all a sudden. Such violent outbreaks of popular feeling cannot be expected to subside without some slight outbreaks, which are in fact one of the symptoms that the movement is subsiding.

The Vienna Conference has met and dissolved, after a number of protracted meetings between the 2nd and 4th of August. It can scarcely be said to have been as representative as the earlier one at Berlin, as Frankfurt was not represented, and Berlin only on the last day. We understand that the Conference finally settled on the more general of circulating freely and other places under discussion, and made arrangements for those emigrants who may be returned from America. As it was known that there would be the topic to which the attention of the Conference would be directed, by results cannot be called very startling, and we must wait for the practical results before proceeding on the success. The great difference between the Berlin Conference and the one just held at Vienna was that the former had no definite principles, while the latter had a practical task before it, only the details regarding settlement. The Continent has now an opportunity of showing its competence in organizing immigration, as compared with the capacity shown by England in organizing emigration.

The letter which we published in our last week's number from the Secretary of the Cincinnati Russian Relief and Emigrants Aid Society is another of those estimates of American literature evoked by the action of the Russian Home Committee. It is highly commendable, but lacks one little qualification—truth. It is doubtless well-meaning in our readers that the London Committee were agreed to send all its refugees to New York, then to be "distributed" through the country in such places as were willing and able to receive them. It was the country in such places as were willing and able to receive them that just because the Committee knew that so plain was willing to receive them that they adopted the wise and well-acted method of dispersion, so that no one locality might be overwhelmed. If, exceptionally, as was the case of Milwaukee, they sent a large number to one place, there was a special reason. The people sent were all strong, able-bodied, specially selected agriculturists, nearly all single men, wanting to help wherever, and as they were fixed to arrive exactly at the

harvest season when labour was scarce, they had only to be spread about the neighbourhood of Milwaukee, which is the centre of an agricultural district, and to be civilly told where they could find work. Such emigrants should not be spoken of as paupers; for they cannot fail to add to the riches of the country that receives them. The Russian Home emigrants may have been joined on the road by fugitives who desired our correspondent.

The sensational story of the arrival of 1200 helpless souls in Cincinnati, all in a state of starvation and destitute of clothing, must also be regarded as an American mistake. All members of this convey—the last sent from Liverpool—were supplied with new clothing before departure. Each man had a draft, payable at Cincinnati, for a sum averaging about 20 dollars, besides a small sum in cash for the convenience of the journey, and their inland fare was paid for them in advance. Russian forethought could do no more. People as provided could never have arrived "starving and naked."

The tale of the arrival of 500 refugees at St. Paul, Minnesota, is likewise a fiction. No such number were ever sent there, although the addition to the numbers sent may perhaps be explained by uncounted hangers-on gathered on the way. A considerable number of head-far agriculturists were sent to St. Paul, also to Milwaukee, and these were all furnished at Liverpool with good new clothing, "through" railway tickets to the Far West, drafts payable at St. Paul, and cash for expenses on the railway journey. Possibly few emigrants of such a class were ever so well provided as those poor Russians. The Cincinnati Secretary, at the conclusion of his letter, exhibits a highly erroneous frame of mind on the subject of the Russo-Jewish immigration. He writes: "If the London Committee will send agents and sufficient means to take charge of them (the emigrants) and to keep them, they can find people to assist them here in numbers." In other words, England, with its 20,000 Jews, is to do everything, and America with its 200,000 Jews is to do nothing. Truly, a fair division of the work!

Mr. George Dawye, in a letter which we published in another column, complains of our having carried "liberality or thoughtless rather far" by referring with satisfaction to the presence of Professor Huxley at the convention of the St. John's Wood Synagogue and of having said that the Professor's "feelings would not have been jarred by anything in the Convention Sermon." We can well understand that the champion of Deism should not be able to sympathize with the view we expressed. The Professor's doctrine of Judaism cannot be affected by the progress of science. Jews have every reason to be proud of the progress of science. In this one of the richest of all lands, he does not promote real religion, by killing superstitions and opening up ever widening views of God's omnipotence.

Mr. Shapiro has concluded his description of his most recently acquired collection of Karaitic and other Arabic manuscripts, most of which are now the property of the British Museum, and he has printed from several of his newly discovered Arabic commentaries some highly interesting notes on difficult passages in the Bible. A manuscript by Abraham ben Isaacson dealing with Judges, Judges, Samuel, and part of Kings, would seem capable of adding to the richness of the Authorized Version of the Old Testament now at work at Westminster. Thus in the passage in the First Book of Samuel (chap. x, v. 2), where David's coat is described as being "in the border of Danahim as silver" instead of being as Ephraim as Gold, as the Jews of Genoa take issue, the commentator, by giving a new but very probable interpretation to a single proposition, removes at once the contradiction. Other equally remarkable instances of the removal of a contradiction are given by Mr. Shapiro. In the 13th chapter of the same book (verse 22) David is in the military tent described in one line as wanting to go forth in his armour, and in the next as saying he cannot go forth in it. The new commentator suggests that the word "in" is "he wanted," is a misunderstanding for "it," that is "he was full of it," and quotes other instances of a similar mistake in the language of Hebrew.

A curious explanation of the Lullian poem, "Lullian" is given by "then shall not rest the air in the mother's milk" is given by the substance from a Karaitic manuscript. The Karaites always write "to lull" the words of the Biblical text as strictly as possible, and to retain the unexplained sense which rabbinical commentators have fallen of explaining some traditional explanation, even when it is unsupported by the grammatical rules of the Hebrew language. In this instance the Karaitic commentator translates the passage before us, "then shall not rest the sweet fruit with the milk of the mother freely." The word "Lullian" is taken to refer to the custom still common in Palestine of weaning boys and slaves with the white milky juice of the tree, in order to hasten their ripening, and the Karaitic writer allows that the practice is forbidden as being injurious to the tree, that the prohibition is introduced here so that the first time the Karaites might not be artificially weaned. This strange interpretation is supported by the context. The verse before the equally known sentence, "the first of the fig fruits of thy land thou shalt bring into the house of the Lord thy God." Mr. Shapiro gives other examples of literal criticism from Karaitic sources, of which a commentary of the sixth century is said to resemble in some that of the Bishop of York. Many topographical notes are to be found among the annotations which will move many old unacquainted with the history of the

THE JEWS OF BARSAW.

The Jews of Barsaw, by KAMU, EARL FRANKS (Blackwood).

To readers of any creed these stories might well be recommended as full of interest, pathos, and knowledge of human nature. They seek to place before the reader, in artistic form, the life of a small community bled in Poland, and equally hidden from the larger life of the world. They are in the best sense of the word dramatic, displaying the elementary forces of human passion in ethical episodes; and do they lack human, a quality which is often associated with the best dramatic work. All this might form their recommendation to the "general" reader, but for a Jewish audience these tales have a far more intimate. They enable us to grasp the concept of the Jewish past, religious spirit, and to share the original source of many of our customs and feelings. We do not know if Barsaw can be found on the modern map of Russia, but most of us English Jews have some but a few generations ago from towns more or less like Barsaw, and we have here the inner life of the Jewish quarter of such a town displayed with full knowledge, and, to some extent, with adequate sympathy. In his preface Herr Franko, who, by the way, lays claim to the celebrated saying, "Every land has the Jews it deserves," declares that his object has been to give, in an artistic shape, "a clear idea of Polish Judaism as a whole." We cannot altogether agree that he has entirely succeeded. We have here only the number and sterner aspects of Polish Judaism, as seen in the struggle for existence. The gentler and more humane elements, the wit and humour, the charity and devotion to an ideal, if a disfigured one, only pass across the pages as shadows. The realism of the books are stern, cruel, at times terrible. Take, for instance, the final episode of the book. Lea Roghewiner was saved for her very beautiful baby, and to preserve it she remained for a long time unmarried. At last she married Reuben Rosenman, after meeting from him a promise which was divulged to no one. The first two children died and a cross seemed to rest on her. When near her third confinement, she related in synagogue, and it was then discovered that she had not cut off her hair as required by Polish customs, but had hidden it under the Scheitel. Her husband was put in Chelms and after the birth of a son a band of Jews broke into Lea's house, bound her and cut off her hair, causing her death through the shock. The various customs of the Scheitel might surely have been illustrated in a less harsh form, even if this incident really happened. On the other hand not all the stories have such a stern character though most are sad. The pathetic history of the beautiful "Estera Roghin" who pretended not to love her lover because she did not feel cultured enough to be his wife, Nathan Silbermann who divorces his wife that she may marry the man she loves, David Binn who devotes his whole life to the poor of his own people, and many other characters show moral heroism beyond the common. The *Yankees* of the stories is mainly to show the conflict between the narrow and intense life of the ghetto and the "culture" of the world outside it. The great blot in the Polish life seems to have been the low status of women and the absence of any law before marriage. Less intense than Sachar Masoch, if more powerful than Kumpert, less subtle than Anshbach and without Bernstein's humour, Herr Franko has yet something of the qualities of all these writers, and his "Jews of Barsaw" is consequently the most interesting set of stories that has been presented to the Jewish public in an English dress. We hope that the translator, Mr. Mandowall, who has done his work exceedingly well, may be induced to translate other tales of Jewish interest. We might instance Bernstein's "Mendel Gibler" or "Yeggie der Maggid" or one of Kumpert's tales of Jewish superstitions. Meanwhile we cannot suggest any better companion to the reader than Franko's "Jews of Barsaw."

It would be unfair to leave this book without giving a specimen that may serve to show how excellently Herr Franko has caught the spirit of Jewish life and at the same time to show how well Mr. Mandowall has preserved this in his translation.

Leah Mendels trembled in every limb, but all at once he drew himself up and began to sing the 'Kol-Nidra,' that ancient simple melody, which to one who has overheard one forget. The voice at first wavered weak and quivering, but it gradually gained strength and volume till the edifice, thrilled the hearts of all the worshippers, and rose up to the domain of heaven. Leah Mendels never again sang as he did that evening. He seemed as though he were inspired. It was his own singing that marvellous way he ceased to be the stupid little man he had always hitherto been, and became a priest pleading with God for his people. He concluded or of the former gifts of our men, and then of the many, many centuries of ignorance and persecution that had followed. In the sound of his voice we could hear the story of the way in which we had been chased from place to place—over water and land, and how we were the poorest of the poor, the most wretched amongst the miserable of the earth; and how the days of our persecution were not yet ended, but even now oppression was against us and ground us down with an iron hand. The tale of our woes might be heard in his voice—of our unrequitable love and our insupportable pain. But there was something else to be heard in it too. It told us in triumphant tones of our nation, and of our confidence and trust in God. Ah! no! I can never describe the way Leah Mendels sang that evening; he made us weep for our destitution, and yet receive our courage and our trust."

SPANISH AND PORTUGUESE SYRAGOGUE.—A general meeting of the Yehidin of the congregation will be held at the Yarky House, North Marka, on Wednesday next to elect two Parsonages (Wardens) and a Gahay (Treasurer) for the ensuing year.

On the 10th the boys of the Jews' Hospital and Orphan Asylum presented a testimonial to Mr. Goldsmid on his resigning the position of junior master to that institution. It consisted of a handsome gold pin, set with pearls, rubies and sapphires, and was accompanied by a letter expressing the boys' regret at his departure and wishing him future prosperity. Mr. Goldsmid also received a set of valuable gold studs and buttons from the staff in recognition of his services.

MR. LORIAN FARMER'S NAME was omitted from the List of Benefactors of the Congregation of St. John's Wood Synagogue.

THE PROSPECTS is advertised in our columns of the Shalitzkidge Spinning and Weaving Mill, Limited, with a capital of £750,000. The Company has been formed to produce the mill and goods of Messrs. Edward Nicholson and Sons, of Shalitzkidge, near Manchester. It is mentioned in the prospectus that "the directors of Messrs. Nicholson, Esq., late M.P. for Shalitzkidge, has had acting members of the firm of Messrs. Edward Nicholson and Sons, has named the prospectus to offer three million to the public." The estimate takes £100,000 in fully paid-up shares in part payment, and offer to let £20,000 remain as a mortgage at 5 per cent. "A minimum dividend of the rate of 4 per cent. per annum on the paid-up capital, for a term of three years, will also be substantially guaranteed."

THEATER'S PERFORM, which is an evening and perfectly warranted in *Illustrating Stage Plays* and all events, which are intended to interest and instruct in all respects in the art and in the art. All the best and wisest should be well prepared before putting away. *Reviews of Illustrations* (Edwards).

THE JEWS OF YEMEK.

A few weeks ago we announced the arrival in Jerusalem of 24 Jews from Sanaa, the chief town of the Arabian province of Yemen, who, with a number of others, left behind in Egypt, had fled from their homes in consequence of the persecution to which they were subjected. A correspondent of the *Jiddische Literaturblatt* at Jerusalem sends the following particulars respecting the new comers. The fugitives from Sanaa are of a dark colour and are attired like the rural Arabs. They speak Hebrew, but it is difficult for a European to understand them, as they pronounce the letters according to the Arabic system. According to information furnished by them, Sanaa contains about 1,500 Jewish families, whose houses are situated outside the city proper. The tax payers (persons from 16 to 50 years of age) number about 1,500. Catholic superstitions are widely spread among the Jews. They possess 22 synagogues and their principal occupations are those of gold, silver and bronzemakers, woodcarvers, tailors and shoemakers. Two-thirds are considered rich, that is to say they own from 5,000 to 10,000 Sanaas. They marry when thirteen or fourteen years old (females, however, at the age of eight or nine). An unmarried girl of 15 is looked upon as an old maid. On Friday work ceases at noon, when the Zohar is read in the synagogue followed by the afternoon services. The worshippers then go home to prepare for the Sabbath and return towards sunset for evening services, which is preceded by the Sing of Songs. Every person called in the Law reads his own portion with a serious intonation and translates each verse in Arabic. Written Jewish letters reside at Chelms and Safshah, eight days' journey from Sanaa.

DEAR READING SCHOOL.—The school master, was down in a very successful sheet on Wednesday last, when the school master was played against Mr. Hildesheim. During the evening eight matches have been played by the school against local and other teams, four of which have been gained by the school. Two of the others have been lost, while the remaining two resulted in a draw in favour of Great Halling School.

THE JEWISH CHRONICLE, 1882, AND PORTUGUESE, HEBREW, ENGLISH, AND FRENCH. THE JEWISH CHRONICLE, 1882, AND PORTUGUESE, HEBREW, ENGLISH, AND FRENCH. THE JEWISH CHRONICLE, 1882, AND PORTUGUESE, HEBREW, ENGLISH, AND FRENCH.

THE "JEWISH CHRONICLE."

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Misleading statements having been published, we are prepared to prove that the circulation of the "Jewish Chronicle" is at least FIFTY PER CENT. LARGER than that of any other journal in England bearing a Jewish title.

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THE COMMUNICABILITY TO MAN OF DISEASES FROM ANIMALS USED AS FOOD.

By Dr. HENRY BEHREND. [Two articles reprinted by choice.]

THE MEMORBUCH OF NÜRNBERG, 1349, &c.

Edited by W. H. LÖWY, M.A., Hebrew Lecturer of Christ's College, Cambridge. Containing the Hebrew Text of the Memorbuch (from the unique MS. preserved in the University Library, Cambridge), with edited explanations, articles on Jewish Nomenclature, &c., &c.

CORRESPONDENCE.

THE COLONIZATION OF PALESTINE. TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The agitation in favour of emigration to Palestine and Syria among the Jews of Russia and Rumania has perceptibly subsided during the last two months, partly in consequence of the increasing opposition of the Turkish Government to all colonization schemes within the Asiatic portion of its dominions, partly as the result of the reports of the various deputations who have been sent to judge for themselves of the possibility of enterprise of this description being substantiated with limited capital, partly in consequence of the unsettled state of political affairs in the East, arising out of the Eastern question, and, finally, because since the accession of Count Tolstol to power the persecutions have ceased, and a greater feeling of confidence prevails. At the same time it would be a mistake to suppose that the excitement which has attended this movement has discouraged its advocates should more favourable conditions present themselves. On the contrary, they have been most valuable as tending to familiarize the nation with the idea which it has now become their fixed determination never or later to realize, and as enabling them to perceive the mistakes to be avoided, and the precautionary measures to be taken. Deputations which have been to Palestine have been able to judge for themselves of the truth of the fables which were circulated by the opponents of the movement in regard to danger from Bedouins, unhealthiness of climate, poverty of soil, &c. They came back bearing universal testimony to the fact that there are healthy, fertile, unoccupied tracts of land on which colonies could be planted with every prospect of success and in perfect safety, provided they were started with sufficient capital. They have learnt two things, and it is to be hoped that they will take the lesson to heart. First, that an emigration for agricultural purposes should not be headed by an outpouring of non-agricultural papers which must have a most paralyzing effect upon the energies of those who are organizing colonization upon sound commercial principles; and secondly, that these well commence colonization under the most favourable conditions, who apply themselves now in Russia and Rumania to agricultural pursuits.

Those interested in the future welfare of their countrymen cannot perform a more useful service than in encouraging them to take to field labour in the countries in which they are now established, even though the conditions under which they may undertake it are onerous and oppressive. It will prove an education of a most valuable kind. Let them get accustomed to day labour on railways, public works, and if possible on farms, not shrinking from the drudgery or privations which it may involve. What Russian and Rumanian Jews need is hardening and building up physically, so as to enable them to endure the fatigue incidental to outdoor work, and a familiarity with the use of the implements of common labour. It has been this heretofore which has, among other causes, tended to render emigration to America a failure; and it is not, as is so often asserted, entirely against successful colonization in Palestine. The stock which emigration thither has received may therefore be considered providential, and has been the means of preventing a wholesale influx of wretchedly incapable, who would certainly have succeeded nothing but ruin and disaster had they persisted in attempting the settlement of a new country under the conditions they proposed. Those who still cherish the idea of emigrating into the Arab inhabited provinces of Turkey before the Eastern Question is settled expose themselves to the serious risk of success, or, whatever happens in Egypt, it is almost certain that the fanatical agitation will spread all through Palestine and Syria, and that those provinces will become the theatre of a Fyrol, or holy war, the result of which will probably be to cover them from the Ottoman Empire. They will be the first for the colonization of these lands. It is to be hoped it will not take place under the pressure of persecution in Russia, which has the effect of driving out of the country a peace-abiding and domestic population, who will only be fit for colonization, but that it will be undertaken calmly and judiciously by men of capital, and by societies based upon sound commercial principles.

The Alliance and Jewish associations of Western Europe have tried the plan of wholesale emigration to America, and it has failed. The fact that their coreligionists in Russia and Rumania may no longer be actually subjected to murder, rape, and pillage, should not lead them to desert from their noble efforts to relieve them from the oppressive conditions under which they must always be compelled to live. Moreover, the poor Jews in those countries should occupy the interval by fitting themselves by a hardy outdoor life to become eligible colonists when the time comes, and their richer brethren in the West should prepare themselves to adopt the only alternative which presents itself as offering an escape from the tyranny and domination of the despotic Christian governments of Eastern Europe, and be ready, when the time comes, to use the great resources at their disposal for the colonization and development by their coreligionists of those rich and fertile lands which extend from Aleppo to Gasa, and which are only awaiting the arrival of an industrious population to yield of their abundance. The events of this year have proved that the great majority of the Jewish nation in Russia and Rumania are enthusiastically in favour of a restoration to the land of their ancestors. The impetus has been given, and though the movement has been checked, nothing can now retard its final accomplishment—on the contrary, the temporary political obstructions now existing will merely have the effect of damaging a seed which will have such with greater violence when they have been removed. It will be for those who are in the best position to do so, to decide, whether, when that moment arrives they will attempt to guide and control it.

Yours obediently, LAWRENCE CLARKE.

Constantinople, August 4th, 1882.

PROFESSOR HUXLEY AT THE ST. JOHN'S WOOD SYRAGOGUE.

TO THE EDITOR OF THE "JEWISH CHRONICLE." Sir,—I see in an article on the Congregation of the St. John's Wood Synagogue your boast of the presence of Professor Huxley and you say, "his feelings could not have been jarred by anything in the Congregation Service." This seems to me a surprising liberality of liberalism rather far. If I were a Jew I should not always glory in the sympathy of a man, however learned and estimable in other respects, who did not believe in the Creator, and who would dissent from the words *Adonai Shalom in Shema Yisroel*.

I have no doubt Professor Huxley would not sanction the honours paid to the Synagogue as containing the Torah, of Adonai. I hope these observations are not impertinent. Your obediently, GEORGE DUNNIN. At 15, 54th.

GRINDIN OF CHOLEERA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In your issue of last week Mr. Franko tries to explain the word *Choleira* by making two Hebrew words out of it, viz. *Chol* (cholera) and *Lev* (to say or to speak). This explanation, however, in my opinion, is hardly satisfactory, for the simple reason that neither of the said two words give the desired meaning. The right Hebrew word for cholera is *Chol* (cholera) from the verb *Chal*, and that expressing *to say* (parol) (*Chal*), and not *Lev*. Would it not be a better letter to derive the word *Choleira* from the Hebrew word *Choleira* (*Choleira*), meaning a hot, dangerous illness? In this case the letters *Ch* and *Lev* would of course have to be pronounced like the *che* and *lev*, and not like the *ch* and *plav* of the Arabic alphabet. Yours obediently, J. CHAZANOFF. Bowleigh House, Harrow, August 4th.

MR. JAMES WOOD.—"Orthodox" writes to suggest that a Jewish member is greatly needed in the St. John's Wood district. The number of Jewish residents is increasing rapidly.

RECORDED: For Russian (Mansour Hamed) Fund, Presents of Entertainment by *Wachtel's* Choral Society, "and other" (Ed. in 54), in Peter's District, in front Catherine's Church, Moscow; for Child's Fund, in front Moscow Station, Moscow and Co.

NOVYI MARCHENSKIY SYRAGOGUE.—On Sabbath last the Rev. Hermann Goldmann was elected into office as minister of the South Manchester Congregation, and the Rev. M. Rosenblatt as Reader. The Rev. Mr. Goldmann delivered an excellent sermon on the occasion, taking his text from Numbers: "The Lord God of spirits and of all flesh appoints a ruler over the congregation, who shall go out before them and come in before them, and who shall lead them out and lead them in, so that the congregation of the Lord be not as sheep without a shepherd." In these words are contained important lessons for the guidance both of the teacher and the taught. This text teaches us, first, the necessity for the appointment of a religious instructor for the people; and, secondly, the relation between him and his congregation; and, last, the aim of his ministrations. In the days of old, when the nation of Israel could boast of the immediate ministrations of God, the Almighty preserved His spirit to rest upon a select portion of His people, upon the heads of His priests and prophets. At the destruction of the Temple prophecy ceased in Israel, the Urim and Thummim became silent, and all that was left to our guidance was the Holy Torah which our well-remembered fathers ever referred to, when they required a religious leader, and whose words have ever referred to, when they required a religious leader, a pastor? Surely he is unable to succumb to the words of the Torah; he cannot, as of old, intercede for a sinful and sinful people and obtain for them a gracious pardon from Heaven? Is it this argument which our great teacher Moses apparently combats when he addresses the Israel as "God of the spirit and of the flesh." Was our Creator and Preserver Lord of the flesh alone, were man a being possessing no soul, no spirit, man would be too base to receive spiritual truths, and would require a spiritual direction as little as the members of the lower world in creation. Were the Almighty, on the other hand, God of the spirit alone, were man a being purely and solely spiritual, then we should all equally and unobscuredly stand over the fountain of knowledge, and, with nothing material to impede our course, would, without calculation or scheming, remain faithful to the doctrine of a Newborn Will. One is reminded for the congregation to realize that the truth which man also has the right to receive in the hour (instead of the world's demands, that they shall be no, a spirit, which requires to be taught in order to become purified and inward, capable of extending to highest functions and fulfilling its true mission. The minister should "go out and come in before them." He dare not stand above his brethren in pride and arrogance, dare not be below them by being unattainable in the path of duty; but he should precede his brethren by being the pattern of the highest virtues. He may not communicate wisdom and morality who knows them himself, he may lead into others the spirit of religious patriotism after he himself has felt their exciting influence. His whole conduct should be a living example of the ideal of a minister of God, as expressed by the prophet Malachi: "The law of truth in his mouth, and inquiry not found on his lips, walking with us in peace and equity, and treading away from sin." In the eye of Heaven we all appear as the flock, and God is its master. And then will it be the aim of the pastor, as the faithful shepherd, to conduct his brethren in the ways of God, to lead them to the safe road away from the precipice of sin, away from the wolf of doubt and suspicion; he will have to enter them during the storm of earthly existence under the protecting roof of Faith in God, and in the evening, when the sun of life is setting, it will be his charge to show them the way to the House of the Lord, to the shady bowers of Eden, there to enjoy in the realm of beauty and of holiness the splendour of the glory of their Name and Father for ever and ever, and everlasting. Mr. Goldmann concluded with a prayer, by which he prayed for strength of body and mind to accomplish the sacred upon which he that day was entering on.

FURTHER HILF.—A correspondent writes: An exceptionally handsome English book (especially written for the purpose), with handsome silver covers, initials and portrait, have been presented to the Fort Elizabeth Synagogue by Mrs. A. M. Jackson, in memory of her husband. The presentation of so valuable a gift in such ordinary circumstances worthy of record, much more so in this instance, is valued as it is to perpetuate the name of one whose demise is deplored in our midst. Mr. Jackson was not only one of the founders of the congregation, but he devoted a great portion of his life to develop its prosperity. In all the vicissitudes and changing situations of his life there was the same devotion, the same energy put forth by him.

ROADWAY'S HISTORY AND PRINCIPLES.—Delighted Conditions.—With friends, age or hard ships have undergone the trials, with thousands of people to who and around the "Reading Roadway" (the only a continuous daily service from London to the most remote parts of the country), and all events, which are intended to interest and instruct in all respects in the art and in the art. All the best and wisest should be well prepared before putting away. *Reviews of Illustrations* (Edwards).