

aged 7." Hebrew and English very distinct. The Hebrew is very pathetic and extremely well composed.

3. Only a headstone, inscribed P.L.

4. "Reina daughter of David, died 21st Iyar (5)606." "In Memory of Rachel, wife of Joel Isaacs, who died April 29, 1846, aged 82 years."

5. "Matla daughter of Isaac Isaac, died 23rd of Tammuz (5)606." "Matilda wife of Hirsch Spiers, who died July 14, 1846, aged 87 years."

6. "החבר Joel the son of Isaac, died 17th Kislev (5)617 aged 88." "In Memory of Joel Isaacs, who died Dec. 6th, 1846, aged 98 years." It is most likely that the Hebrew record of the age is incorrect, as the family would not have allowed a wrong age to appear in the English, which alone they probably could read.

7. "Esther the daughter of Juda Leibesh, the wife of החבר Eleazar the son of Solomon, the Levite, died 18th Adar and buried the 19th Adar, 58 years old (5)610 (= 1850)." The Hebrew contains many praises of this woman's character. The English runs as follows: "Esther the wife of Rev. I. Cohen, aged 58 years, 5610." There is a stone at the foot, inscribed E.C.

The Hebrew on many of the stones contains various errors, no doubt having been cut by non-Jewish masons. From the dates here detailed, I may be permitted to correct the valuable Tabulated Report of the Board of Deputies, which alleges that "the latest interment is dated 1846." It will be noted that there are two later than 1846, viz., 1850 and 1852.

From the names deciphered in this Old Cemetery of Yarmouth, a list of the congregation who worshipped in the old Synagogue, and also of those who were in the town at the time of the grant of the freehold in 1838, may be compiled. With the exception of Esther Cohen and Isaac Mayers, none of the members of the synagogue opened in 1847 were interred in the Alma Road Cemetery. In 1854, the present cemetery, near the Caistor Road, was set apart for the Jews, being a portion of the general Town Cemetery.

I am very much afraid that in a very short time, with the exception of about five, all the inscriptions upon the tombstones will entirely disappear. The faces of these stones are crumbling away rapidly, and all record of the Yarmouth Hebrew Congregation, prior to 1850, will be lost. Bearing this in mind, I have made a careful copy of all that could be deciphered before it is too late. The action of the Board of Deputies in repairing the small cemetery in 1891 cannot be too highly commended, and it is to be hoped that their public zeal will meet with the support it deserves. I should have mentioned that in the Old Cemetery there is no building of any kind, nor does one appear ever to have existed. Even at the cemetery now in use, there is no hall, the Burial Service being read entirely in the open air. I have no doubt that if proper representations were made to the Town Council by the few Jews resident in Yarmouth, the local authorities would erect a hall in which the service could be conducted, such as is attached to almost every burial ground.

The most important show place in Yarmouth is unquestionably the famous Parish Church. Its enormous size, its age (having been commenced in 1118), its unique carved pulpit, its stained-glass windows, containing numerous Old Testament subjects; its library of ponderous tomes—all combine to render a visit to this church highly interesting. To the Jewish sightseer, the curious old Revolving Book Desk, near the organ, will prove especially noteworthy. Upon a shelf of this desk, there lies exposed to view under a glass case, a Scroll of the Book of Esther (Megillah), beautifully adorned with coloured illustrations. Between each column of Hebrew there is some cleverly-drawn scroll work, the whole forming a most artistic production. The pictures are most interesting. Each column of Hebrew has three or four illustrations to the contents of the column. All the males in the pictures wear turbans, and King Ahasuerus is always discernible by the sceptre he carries in his hand, even when seated at the banquet table. One of the pictures illustrates the legend related in Tractate Megillah, p. 16a. Whilst Haman, with a long trumpet between his lips, is leading the horse upon which Mordecai rides, Haman's daughter is seen at a window throwing the contents of a pail over her father's head. The artist reveals many touches of humour in his work, though much of it is of a very grim kind. The hanging of Haman whilst a dog licks his feet, the slaughter of the Hamanites, the hanging of the ten sons upon one gallows—all is faithfully depicted with genuine artistic skill. The last picture but one represents Esther, wearing long earrings, seated at a small round table, and in her hand a quill-pen with which she is writing. The final illustration depicts five men in comical masks playing mandolines and drums—evidently engaged in Purim festivities.

Thanks to the courtesy of the Rev. J. E. Rogers, the Vicar, the Scroll was removed from the desk, and I was enabled to examine it closely. Almost every column commences with the word קלח. There is no indication of the writer's or artist's name, nor of the date. The Church Guide declares the manuscript to belong to the latter half of the 15th century, its writer having been a Spanish Jew. How this MS. came into the possession of the Church, neither the Vicar nor the Parish Clerk knew. The fact of its being illuminated, renders it doubly valuable, as of the sixteen "Esther" MSS. in the British Museum, only two have illustrations to the text. In the Bodleian Catalogue, by Dr. Neubauer, out of eleven "Esther" Scrolls, only one (No. 141) is described as illuminated. The only MS. in the British Museum that can compare with the Yarmouth MS. is Or. 1047, a large MS. of the 17th century, full of amusing drawings. Seeing that the Yarmouth MS. is only seven inches wide, and the pictures necessarily diminutive, I am inclined to award the preference for artistic finish and cleverness of design to this Scroll, although the illustrations to the Museum MS. are also full of merit.

An examination of the writing of the Scroll, and the condition of the vellum convinces me that the age ascribed to it in the Church Guide is erroneous. I have obtained the opinion of two authorities upon Hebrew MSS. to the effect that the Scroll must have been written at the commencement of the present century by a German Jew, and not by a Spaniard. The fact that the oldest illuminated "Esther" MS. of the British Museum dates from the 17th century, also disposes of the idea that the Yarmouth MS. is of the 15th century—I should add that the artist of the Yarmouth Megillah appears not to have been acquainted with the British Museum MS., although both illustrate the legend of the daughter of Haman taken from the Talmud, and conclude with amusing pictures of the "rejoicing of Purim."

The Revolving Desk of the Church displays other treasures of the Parish Library, all these, however, being printed. The Megillah appears to be the only MS. possessed by the Church. There is a copy of Josephus (incorrectly called in the guide "Josephus") in pointed Hebrew, printed in Basle, 1541, and a Hebrew Bible, with interlinear Latin translation, based on the Vulgate, by Pagninus, printed at Antwerp, in 1584. In the Library, which is situated in one of the aisles of the Church, I found an excellent copy of a *Thesaurus Linguae Phil. Judaeae*, by Pagninus, printed in 1577 at Lyons, an edition of nearly all printed in the sixteenth century. Who added the books of Jewish interest is unknown—probably some Hebrew-loving Vicar of the Parish of earlier

days. The *Thesaurus* contains a Latin inscription to the effect that the Rev. John Brinsley presented the volume. No date is mentioned when this gift was made.

Yet another item of interest contained in this Church remains to be described. Fastened to the western wall is a small glass case containing two Mezuzoth, the writing of one being exposed. The inscription attached to the Mezuzoth runs as follows: "A voice from the Old Synagogue."—The interesting relic confined in this case were presented to the Vicar by Mr. Brand. In former days, there was a considerable Jewish colony in Yarmouth, but now few families remain, and the old Jewish Synagogue has been converted into a Church Mission House. At the corner of Broad Row, stood an old house which was occupied by a Jewish family. The house has been pulled down by Mr. Brand, and the two Mezuzoth now exhibited were found on the doorpost. For the benefit of those who are not Hebrew scholars, we append the following extract from Friedländer's "Text-book of the Jewish Religion." Then follows a description of the Mezuzah, taken from Dr. Friedländer's book, p. 60.

The presence of these Mezuzoth inside the walls of a church is, I believe, unique. From the Mr. Brand mentioned in the inscription, I learned that he had pulled down the house six years ago, and finding these leaden cases on the doorpost he had presented them to the then Vicar, the present Archdeacon Donne of Wakefield. Mr. Donne it was who placed the Mezuzoth where they now are. A Jewish family, by the name of White, had resided in Mr. Brand's house in Broad Row for twenty years, and had left Yarmouth about thirty years ago. Mr. White was one of the founders of the synagogue in 1847, and, according to Mr. Brand's testimony, was always an observant Jew.

Before concluding these notes upon Yarmouth, I will speak of a legend that is connected with the adjoining village of Gorleston. I was told accidentally one day that the inhabitants of Gorleston were called "Jew-killers." My curiosity being thus aroused, I made various enquiries, the result of which are here given.

Overlooking the pretty bay of Gorleston, there is a high cliff that bears the name of Deadman's Hill. Mr. Palmer, the historian of Yarmouth, asserts that in his young days there was a story current that some Gorleston boatmen had been concerned in the murder of a rich Jew, close to this hill—whence the villagers probably obtained the name of "Jew-killers." In 1826, there was published a pamphlet called "The Confession," being the narration of a convict in the New South Wales penal establishment, to the following effect. This convict was once cast ashore on the Norfolk coast, and joined a company of Gorleston boatmen. One day these boatmen rowed out to land a passenger from a passing vessel. This passenger was a Jew, who took into the boat with him a large chest, that aroused the cupidity of the boatmen. As the boat grounded close to Deadman's Hill, one of the sailors struck the Jew a murderous blow and flung the body into the sea. The box was broken open, and its precious contents—it contained gold and valuable lace—divided among the boatmen. These men thus suddenly became rich, which aroused the suspicion of their neighbours. The story of the crime at length leaked out, and the name of Deadman's Hill was given to the spot where the murder of the Jew was committed.

Mr. Palmer does not vouch for the truth of this tale—which formed the plot of a recent story in a local journal. It may be that the legend is an afterthought, invented by some ingenious person to account for the name of the hill. Similar examples are well known, especially that of Mount Pilatus in the Alps. The existence of a "Jews' Walk" in Gorleston also points to some unknown local tradition—that may have some relation to the Jews of Yarmouth who resided there in the first decades of the present century.

PRIZES AND CERTIFICATES.

BIRMINGHAM.—At the recent examination at the Municipal School of Art, Hayman Brenholz, aged 12 years, gained a scholarship available for two years admitting to all classes.

MIDDLESBROUGH.—At the recent examination held under the auspices of the Science and Art department at South Kensington, Rebecca Nelson obtained a First Class in the advanced stage of Physiography, and also passed in Geometry.

STROUD.—Philip Greensweig, son of Mr. Elias Greensweig, President of the Stroud Congregation, was successful at the recent South Kensington examination taking honours two divisions. He is a student at the Marling School, where he won his scholarship last year.

NATALIE LUBINSKI, of Essex Street Pupil Teachers' Centre, gained, at the recent Science and Art Examinations, 1st classes for the four following subjects: model and freehand drawing, and practical and theoretical chemistry.

At the recent Oxford Local Examination, Joseph Lustgarten passed in the senior first division gaining the title of Associate of Arts.

OLD CASTLE STREET SYNAGOGUE.—Mr. J. Levy will be מרתן תורה and Mr. A. Levy, מרתן בראשית.

PLATZKAR SYNAGOGUE.—Mr. B. Caro will be מרתן תורה and Mr. S. Gonsky, מרתן בראשית.

GREENFIELD STREET SYNAGOGUE.—Mr. W. Cohen has been appointed מרתן תורה and Mr. L. Cohen, מרתן בראשית.

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