

be afraid of the sound around the table was to need no interpolated to be droned, chanted in case of one immortal evening, duly followed worthy of the English to perish, used to repose his four cups; while agues, which he deemed of his nine children, enthusiastically recite the fourth cup. But who were neither the one the service, and readily on this or that passage, Seder to an end. The which also served as the North German folk-song, (1644) in a form by no blithesome swing has for we even discover a orb of a characteristically from the German tune "Ki lô noeh," which, quished by precisely the favourite in our own time. However, is intoned, is of of Talmudic debate, and whose singers knew not used and brought out the

Hagadah was published, to provide themselves music of the hymns and ee who needed such a jog scribes may be quoted (1844), Marpurgo (1864), doubt, English-speaking ch the publishers of the patriots. Meanwhile, the h me annually as Nisan Hagadah would be to a rhaps not to the extent ure such as might, as in come a favourite wedding quiers with copies of the

Ad-dir bim-lu-choh,
yô-mô-ru lô:lô.
cho af lo-cho, lo .

Ko-dôsh Hu, Ra-chum Hu, Shad-dai Hu, Tak-kif Hu, yiv-

neh vei - sô be - ko rôv, bim - hei - roh,.....
bim - hei - roh, be - yo - mei - nu, be - ko - rôv; Eil be-neih,
Eil..... be-neih, be-neih veis-cho..... be - ko - rôv.

THE SAMARITAN PASSOVER.

[FROM A CORRESPONDENT.]

93

As most people are aware, the Samaritans on Mount Gerizim continue to the present day to sacrifice a Paschal Lamb on the first evening of Passover. The scrupulous care with which every detail of the ceremony is performed serves to invest it with considerable historical value. The following account by an eyewitness of the manner in which the sacrifice was offered by the Samaritans last year will be of no small interest to Jewish readers.

The service commenced half-an-hour before sunset. A little enclosure on the open hill where the sacrifice was to be eaten was unfurfed and surrounded with stone. Near it was a trench filled with burning fuel, on which two cauldrons were boiling. Higher up was a deep circular pit, filled with a wood fire, in which the lambs were to be roasted. There were seven—beautiful animals of pure Syrian breed—one for each family. After a service of prayer and song, and just as the sun dipped beneath the horizon, seven white-robed priests bent over the lambs and cut the victims' throats with perfectly sharp knives, death being instantaneous. Then the worshippers greeted one another with the kiss of peace. They next proceeded to dress the lambs in haste, lading on scalding water from the cauldrons, tearing off the wool, taking out the entrails, and cutting off the right shoulder as the High Priest's portion. The animals were now spitted on a long spit and salted all over with salt. Then lamps were brought, and the victims carefully examined to see that the incision was properly made. In one case it proved not to be so, and a fresh animal had to be brought and sacrificed in its place. Then the animals were cast into the fiery abyss and roasted whole. The taking off of the shoulder was justified on the ground that no bone was broken; the shoulder was simply removed. Two hours or more were occupied in the roasting—from about 9 to 11 p.m.—the roasted carcasses were lifted out of the furnace, the meat was rapidly placed in covered baskets and carried to the place of feasting. Here, after a long, loud grace, each little group bent over its lamb, picking the bones with their fingers, and eating it with unleavened bread and bitter herb. There was no wine to be seen, as that is not ordained in Exodus. When the meal was finished, all scraps were carefully collected and thrown into the fire. Unfortunately, the little Samaritan community of Gerizim are so unkindly treated by the neighbouring Moslems that many of their women are afraid to venture from home to take part in these ceremonies. Boys were, therefore, to be seen on that occasion carrying portions of the sacrifice to their mothers in the tents. Some had a staff in their hands, and all had their loins girded. The High Priest, who presided over the entire ceremony, and led the chanting, was distinguished from the rest of the priesthood by a green mantle and a richer girdle. On being asked when the Samaritans expect their Messiah, he replied, "When all the world are unbelievers."

SPIERS & POND'S STORES.

QUEEN VICTORIA STREET, E.O.

ANNUAL SPRING SHOW

In all Departments.

- Boots. Shoes.
- Tailoring. Hosiery and Drapery.
- Furniture. Stationery. Toys. Fancy Goods.
- Games. Garden Requisites.
- China. Glass. Hardware.
- Furnishing. Ironmongery.
- Turnery. Saddlery. OPEN TO ALL.
- Jewellery. Plate. Cutlery.
- Photography. Laundry.
- Grocery.
- Provisions. Fruit. Vegetables.
- Meat. Fish. Poultry.
- Wines. Spirits. Cigars. Drugs.

NO TICKETS.