

say, have been cured by praying to her.—We left this place, October 2, at the very time when hundreds were assembling to attend the great Reformer of the new synagogue to his grave. At a village, which stands on an eminence, wooded on all sides, and some afar off, named Potcamin, an old man asked us if we had prayed at the holy graves in Jerusalem? He quoted Eccles. iv. 2, as proving the benefit of prayers to the dead, and followed it up by a story from the Talmud. He spoke calmly, and did not refuse to listen to us, but soon left us, I suppose, to go to evening prayer, for the servant of the synagogue was in the act of knocking three times at every Jewish dwelling, to warn them that it was now time to assemble. We come to Brody through a level, sandy country. There is nothing remarkable in the buildings of the town, but the population presents a singular aspect. There are thirty thousand Jews to about ten thousand Christians. In all the town are only three churches, while there are one hundred and fifty synagogues. In every street it is Jews you meet; the men wearing the high fur-cap on their head, with a ringlet hanging down from under it on each cheek—and the women, even the poorest, attired in a rich head-dress, that reminds you of Isaiah iii. 18, "round tires like the moon." The Gentiles seem truly strangers in this town. The markets are Jewish; you see a fish-market, where all are Jews—a green-market, where none but men and women of Israel are to be seen, and so with other commodities. They have an hospital of their own. At the post-office, the notices respecting letters are written not only in German and Polish, but in Hebrew. The chief synagogue is somewhat in the style of a Gothic church in the interior; so spacious that it may contain three thousand persons, and its roof supported by four solid pillars. Massy lustres hang from every part of the roof. At the same time, the town is utterly destitute of that Oriental aspect which we associate with a truly Jewish city: it is altogether a place of trade and merchandize; and the manners of its inhabitants are European. As to the religious state of Israel here—many cultivate their own language; some of the boys spoke to us in Hebrew, but the new school has many followers, and their influence over the rising generation is great. One of their number called on us; he proved a very interesting man; he spoke chiefly in Latin, and opened up his mind to us freely. On leaving us, he received the gift of a German New Testament with the greatest thankfulness. We had opportunity of speaking to several others; but the bustle of business, and the thirst of gain, occupy the minds of most. We were hindered, also, in our inquiries, on the second day after our arrival, by discovering that we were watched. At the passport-office we were told, that information had been sent from Jaglinsky, stating we had joined in the Jewish worship there, and farther, we had been getting phylacteries

since we came to the town. We believe they suspected us to be missionaries; but as we had distributed no tracts, and indeed (knowing the character of Austrian Popery) had brought none with us, they had no pretence of detaining us but on our leaving the town, all our books were taken from us at the custom-house, and sent on to wait for us at Cracow. Even our English Bibles were taken, and when we expostulated, they said, "it was a book forbidden in Austria." On the evening of the same day we came to a village, Zloscow, where we had an opportunity of holding up the blood that sprinkles clean to a very interesting Jew, who told us how he made it his endeavour to keep his conscience at rest, but found it no easy matter.

We spent the sabbath at one of the inns on the road, which are kept by Jews—peculiar buildings, common in all Poland, one end containing apartments for men, and the rest of the long, high-roofed building appropriated for beasts and carriages. The Jews lent us a copy of the Old Testament, and we found that one small copy of the New Testament had escaped our inquisitors at Brody. The same Jew told us much concerning a rabbi in the neighbourhood, resorted to by hundreds, who pretended to discover people's sins by a look, and who received large sums every week in order to secure his prayers for those in distress. We reached Lemberg on Monday. The Jewish population is very great, greater than at Brody, but being spread over a Christian population of one hundred thousand, the appearance is not striking. They are poor for the most part, and their own quarter exhibits an aspect of meanness and degradation. There are followers of the new synagogue here also. On asking for the box in which money for Palestine should be collected, they told us there is none, for they are forbidden to send money out of the country.

But I find I must be brief, as I have left myself little room to tell you about Cracow. We reached that city October 11th. It is built in a wide plain; the Vistula flows by it. The Jews are compelled to live in a quarter called Cazimir, separated from the rest of the town by the small stream called Little Vistula. Their number is reckoned at twenty-two thousand; and in the whole territory ten thousand more. The Roman Catholic population treat them with great contempt; and, by order of government, no Jew dare spend a night in any quarter of the town but Cazimir. We found in the Rev. T. Hiscock, missionary from the London Jews' Society, a true man of God, and a useful labourer in the cause of Israel. He stated to us facts, which prove that few fields of labour present more hope of effectual exertion, if only the hindrance on the part of popery were removed. Though the government tolerates a missionary, yet, being guided by popish counsels, it is extremely jealous, and ties up the hands of the mission in many ways. Through