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social exclusiveness of the latter forming no barrier against the penetration of this anomaly. Even the language of the best classes of a country cannot prevent slang expressions and corruptions creeping into it.

Deeply rooted as the evil is, it can be extirpated by means of the school. Teachers can easily control their own pronunciation and teach it to their pupils. Unfortunately, one cannot say that the study of Hebrew grammar, first cultivated by Jews more than one thousand years ago, receives from Jews of the present day—with rare exceptions—the attention due to it.

I have, in writing these lines, the feeling of stirring a wasps' nest, and am prepared to see the champions of the *ngayn* defend it as some holy relic. Many are anxious to make the public worship æsthetic and attractive; here is an opportunity to do away with something which is in every way hideous and unæsthetic.

H. HIRSCHFELD.

The Works of Professor Graetz.

HERR HALBERSTAMM has cast a keen and kindly eye over the Bibliography of the works of the late Professor Graetz, which appeared in the January number of the JEWISH QUARTERLY REVIEW, and supplies the following notes and additions which will be of interest:—

(1) Kurze Erwiderung auf die nachträcblichen Bemerkungen zu Graetz' Koheleth (*Rahmer's Literarische Beilage zur isr. Wochenschrift*, 1872].

(2) Letter, in Hebrew, to R. Zeeb Wolf Chajoth, concerning the life of Abraham Ibn Ezra (in *Ha-Karmel*, 1866. The letter is dated 22 Elul, 1864).

(3) Three parts of the first volume of the "History," translated into Hebrew by Calman Schulmann.

(4) The German translation of the Psalms was also published separately.

(5) The proposed contribution to the Krotoschin edition of the Jerusalem Talmud (which was entered in the list published in the JEWISH QUARTERLY REVIEW), was never made, as the plan fell through. The title-page, however, bears Professor Graetz's name.

I. ABRAHAMS.