Subscription in Kushta\(^3\) 100 gurush per year in beshlik.\(^4\) For other cities only the postage is added. All announcements are 2 gr. per line the first time, one gurush the second time and thereafter. Publication on the first page 4 gr. per line. Those who want to subscribe should contact the printing house of *El Jurnal israelit*.  

1. Sinyores, the gates of the Orient are open as wide as the paper *Shaarei mizrach*. Those who want to send something, either announcements or [missing word], should just sign it and adhere to the conditions we are mentioning in the first issue: they cannot attack either the religion or the government. In everything else, we are ready to serve all kinds of people. All those who want to write something in Italian, French, or Spanish should feel free to contact the newspaper’s bureau.

(*Shaarei mizrach*,\(^5\) December 29, 1845, 1)

2. *Editor’s Note*
With God's help, the time has come for our newspaper to appear before the community, and I am sure that at first our esteemed subscribers will not judge us for its errors, because all beginnings are difficult, and little by little we will correct these errors. And I thank my patrons at the Meclis Pekidim, who decided to establish this newspaper, so much needed and required by the community and even more so by the government, whose goal is to do everything possible so that the people would not lack any knowledge.

Until now, many newspapers were founded and began to come out, but none of them managed to survive, because nobody supported them except for their publishers, and nobody appreciated their significance. Now that many other good and important things have been introduced in our nation, the Meclis Pekidim established El Jurnal israelit. We must first of all ask the pure and almighty God on High to give a long and brilliant life to our ruler, our king, the source of our life, king of the earth and master of the seas, a king who is son of a king who was son of another king, Sultan Abdulmecid, yod-resh-he, may his glory and power extend from one end of the earth to the other. In his time, the world saw the light and brilliance of science, and many implements were invented to facilitate knowledge and inquiry and to ensure that we would not miss anything. Our nation has taken similar measures and is trying to promote progress.

I hope that with the help, first of all, of the almighty God and also of the Meclis Pekidim, our newspaper will succeed and, even though it starts as a weekly, will grow to a daily. I am asking my esteemed subscribers in all parts to welcome and encourage this periodical, so that it can develop and continue to appear. May it be favorable before Him, may it be according to His honor that the Messiah come and reveal himself, [he] ” who
announces peace, who brings good news, who announces salvation, who says to Zion, 'Your God reigns.' [Isaiah 52:7]

(El Jurnal israelit, December 27, 1860, 1)

3.

The cause of all causes, the king, king of all kings, the holy blessed he is, may he bless, may he watch over, may he guard, may he help, may he elevate, may he increase, may he raise to the heights of all heights our master the king.

Sultan Abdul Mecid.

May his praise be elevated and his kingdom raised, and the days of his kingship lengthened, he and all the officers of his kingdom. Amen. 8

We gratefully acknowledge the signs of munificence shown to us by His Majesty’s government which has officially licensed our periodical, Shaarei mizrach. it is not hard for us to understand that this benevolence of His Majesty’s government toward us shows that he wants us--as well as the other nations subjects of His Majesty-- to be informed and competent in all things, because he is sure that the benefits of the press are so great that we can become as knowledgeable in all sciences as the most civilized nations of Europe.

Let us respond to this benevolence by making every effort to instruct our sons and relatives in all fields of knowledge encouraging everything that serves public good so
that we can prosper in everything and in every way be worthy subjects of such a gracious and just sovereign as His Majesty, yod-resh-he.

(Shaarei mizrah, June 11, 1846, 65)

4. Government News

With great bitterness and distress, we sorrowfully announce the unexpected death of Nazim Bey Efendi, a member of the Meclis-i Vala, son of his Highness Grand Vizier.

(El Jurnal israelit, May 31, 1864, 1)

5. News from Kushta

Rumelian postal carriage was attacked by bandits on the way from Silivri to Kushta. Soldiers were sent by land and ships by sea. Some people were killed, but nothing is clear yet.

(El Jurnal israelit, May 26, 1864, 1)

6.

-Kostantinopoli, 16 r”h Heshvan 5614 [November 15, 1854]

Our readers may remember that the same day when the imperial soldiers gave Istanbul the victorious name of Sultan Abdulmecid, his Rumelian army had a victory at Oltenita, as we have said above.

This is the recent news that has reached us in Istanbul. It is exactly true. That Monday no
other news came either to our kingdom or to other kingdoms. Nevertheless, these past days, there were enough people in the city who spoke about the Turkish and the Russian armies in Rumeli. They say whatever occurs to them whether it is good or bad. As we have already said, our government does not like it at all when the people meddle in in what is not their business. This can cause displeasure rather than joy, because both friends and enemies are hiding so it is better to keep quiet in order not to cause such displeasure.

The same voices talked both about the Turkish and Russian armies in Anatolia. Our government wishes everybody to be pleased and happy in his family and not to think any more about these important events which took place in Rumeli. The Porte took measures to receive every day letters and cables from Varna and all the ports in Rumeli close to the Danube.

Last week, we reported that Fuad Efendi was appointed as advisor to Rumeli and that he is united with Omer Pasha, and together they do what they find most appropriate.

We can say that in the last six months things have taken a different direction here. Prince Menshikov wanted to scare the Porte by refusing to enter into peace negotiations with Fuad Efendi. Now that the imperial government declared war on Russia and sent its soldiers against it, the Porte found it convenient to put Fuad Efendi in charge of political affairs of the Rumelian army, because this highly regarded man knows Wallahia and Moldavia very well. We send our compliments to Prince Menshikov and recommend that he learn from this a little lesson and adjust to the departure of this dear “friend” of his to Rumeli.
7. Domestic Political News

Hungarians and Turks

Since the beginning of the troubles in the East, everybody has noticed the great friendliness the Hungarians have for the Turks as if they were brothers. There have been deputations, presents, and manifestations, and this friendliness of Hungary toward the Ottoman Empire is such that it does not allow even Austria to ignore these feelings. A letter from a Hungarian living near Temesvar explains why they feel such great kinship with the Turks, and we decided to publish it. […]

(El Nasyonal, July 2, 1877, 1)

8. In the Provinces

According to the [French] newspaper L’Imparcial of Izmir, a quarrel among some Armenians about a religious matter led to the death of one of them.

(El Tyempo, October 1, 1872, 3)

9. Local News

Si[nyor] Jacques Loria, director of the Alliance [Israélite Universelle] school in Pazardjik, started the publication of his play Dreyfus by installments of 16 pages. Those
who want to subscribe to this interesting story should contact si. Avraham David de Boton.

(La Epoka, January 16, 1903, 2)

10. Local News

Greek Subjects

The Greek consulate in Salonica [Thessaloniki] says there are 5,000 Greek subjects, among whom there are 500 Jews, 100 Catholics, and 4,400 Orthodox Christians.

(La Epoka, December 24, 1907, 1)

11. Jewish News

A Prophecized Congress

According to The Jewish Chronicle, the periodical Spectator says that experts in religion discovered in Zechariah, chapter 8 verse 23 a prophecy of what happened in Berlin. The prophet says, “Thus said the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.” There were, in fact, ten languages of the nations represented in Berlin, and they are: Germany, England, Russia, France, Italy, Turkey, Austria, Rumania, Serbia, and Greece; the Jew is Lord Disraeli who led the Congress. Although this verse does not describe exactly what happened, it can be taken as a curiosity.
In one of our previous issues, we said that the antisemitic party had asked the German parliament for a translation of *Shulhan Arukh*.

The parliament rejected this request by a large majority. We would be happier if this request had been satisfied, so that for once in the history of this book the antisemites would not have an opportunity to interpret the text as they wish.

(*La Epoka*, June 14, 1895, 321)

12. *Jewish News*

-Sarajevo. On Sunday night, the fourth night of Hanukah, at the theater hall, “Lira,” a musical society of Spanish Jews of Sarajevo, gave an evening to celebrate Hanukah, a Jewish national holiday. The program included Zionist songs, declamation, dances and various songs, but there was not a single lecture on the occasion. Jews must use every opportunity to talk about their glorious past and get inspiration from it.

(*Hashofar*, January 1, 1903, 94)

13.

A theater performance in Judeo-Spanish put up for the profit of two needy families will definitely take place Sunday night at the summer theater in Beyaz Kule garden. Unfortunately, earlier efforts to sell tickets did not bring the **desired** results, because recently we have had numerous charitable events. Despite these modest results, the performance absolutely must take place Sunday night. We have no doubt that Sunday
night everybody will rush to the theater at Beyaz Kule in order to applaud the young amateurs, enjoy themselves, and at the same time contribute to a *good* cause.

Ticket prices: reserved seats 25 [gurush], first row 15, second row 10, third row 5.  
*(La Epoka, June 19, 1908, 2)*

14. *Jewish World*

-Vienna. A member of the City Council of Vienna called a Council session to protest against the insults spread by the Jews, as he said, about its president, Lueger, a notorious antisemite. The discussion was so heated that they did not understand each other and did not know what others wanted. Finally, the deputies got up and went out into the street shouting, “DOWN WITH THE JEWS!” They broke all windows in a Jewish inn and wanted to rob a shop belonging to another Jew. But the latter was able to defend himself and, with a hammer in his hand, managed to bring to their senses some twenty-five enraged donkeys.  
*(La Epoka, April 6, 1901, 2)*

15. *Queen Victoria’s Diamond Jubilee and the English Jews*

The Jews living in the British Empire showed many signs of joy on the occasion of Queen Victoria’s diamond jubilee. All synagogues held prayers for the preservation of Her Majesty’s precious life, many rich Jews made large donations to charitable causes in honor of this wonderful jubilee. These expressions of joy and the striking proof of
profound and eternal gratitude shown by the Jews of England have a weighty reason: during her long and auspicious reign, they have achieved extraordinary prosperity unequalled in any other country. Nowhere else are Jews so much valued and respected as in England where antisemitism did not take root. From a political standpoint, the highest status is held by Italian Jews because, even though there are only 70,000 of them, six members of the senate and 13 deputies at the parliament are Jews. Nevertheless, it can be said that the situation of English Jews is more glamorous. The House of Lords, the golden chamber as it is called, has 3 Jews, and the House of Commons has 5. Many others were elevated to the ranks of nobility with the title of “baron.” Most important, London—the capital of the empire, the largest city in the world in terms of population—many times elected as Lord Mayor, that is to say as the first citizen, a descendant of Israel. As is well known, the present Lord Mayor is our coreligionist, si. George Faudel-Phillips. It was this Jew who presented the Queen with the sword and the crown on the occasion of the jubilee.  

(El Tyempo, July 1, 1897, 6-7)

16. En Bloc

El Luzero has not appeared for many days. Among other reasons why this delay upset us was that we were unable to continue publishing articles on the events in Russia and on the tragic situation of our brethren all of whom, young and old, rich and poor, are in danger of losing their lives.

The revolution is screaming not only in Odessa, not only in Moscow, St. Petersburg, and the Caucuses. One sees it in all parts of the empire, in all important cities in the center
and even in the faraway corners.

The system has collapsed. The people wants laws, humane laws, The government resists, the ministers and nobility do not want to give the people any freedoms, they send Kosacks to restore order. In many cities, houses have become rivers of blood; every day the dead are counted by hundreds and thousands. In Odessa, people are hanged in the middle of the street; in Kronstadt they are stifled in the holds of ships; in the prisons of St. Petersburg, Moscow, Baku, and Tiflis people are beheaded or shot, but all of this is nothing and nothing is everything. The people has woken up, suffering has reached the highest point […]

Alas! 80 percent of the victims are Jews. The government got it into their heads that the Jews are to blame for everything: the war with Japan, the workers’ movement, the events in Odessa and the Caucuses, and the revolution as a whole, and it decided to intimidate the Jews. The answer given by General Ignatyev to the Jewish delegation from Odessa clearly demonstrates the Russian authorities’ obscurantist ideas about the unfortunate race of Judah.

A Polish periodical says that when the Jewish delegation entered General Ignatiev’s office, the latter did not let them open their mouths; The moment the Jews entered, the general, getting up from his chair, showed them his fists and gritted his teeth saying, “Ah! Our time has come, we will defend ourselves! So we shall see, eye for eye and tooth for tooth. Every hair that falls off a Russian’s head will break many of your heads…”

Our readers can imagine in what state the delegation left that place. Returning to Odessa, they had the hechal ha-kodesh opened and entrusted everybody to the mercy of God Almighty.
Rabbi Juda Nehama, nun-ayin

Reverend rabbi Yehuda Nehama who died this week at the age of 72 was meant by his father, a rich Jew of the good old days, for a rabbinic career. In his adolescence, he studied only the Torah, the Talmud, and the rabbinic commentaries which he knew in depth, but very soon he understood the importance of secular knowledge and proved to be a dedicated partisan of modern civilization. He wanted to get a thorough education, and, having an extraordinary power of will, he succeeded in getting a good basic education in various fields of knowledge, and this was at the time of almost total ignorance among all classes of our backward population.

For many years, he maintained a long correspondence with Shad’l [Samuel David Luzzatto], Zunz, Rapaport, and other Jewish scholars, the first part of which was published 4 years ago under the title Mikhtevei dodim miyayin. These scholars greatly benefited from their relations with our eminent co-citizen, and they mention him a few times in many of their writings. Luzzatto in particular speaks of him in very favorable terms.

The deceased he-resh Yehuda was engaged in printing and book publishing. In 5621[1861], he published a short world history (it was reprinted in 5638 [1878]) to be used by the students of the first Jewish school in our city. And in 5625 [1865] he began to publish a periodical entitled El Lunar that appeared for about a year. He also published a biography of Albert Cohn, a eulogy for his father, a brochure in favor of the establishment of a vocational school, etc. He was engaged in trade and served as a
representative of some European companies, but this did not interfere with his interest in Hebrew studies and literature. He always worked on expanding his rich library. But, unfortunately, it was completely destroyed by the fire of 5650 [1890]. There also perished a history of the Jews of Salonica written by him with great care, which caused this active scholar extraordinary distress. However, this terrible blow, that had a strong effect on him, did not crush him. He went back to work, and in these last nine years he managed to put together a new library that contained very important talmudic and literary works.

For this reason, we believe it would be a real sin to let disappear the rare books which the deceased he-resh Yehuda Nehama, nun-ayin collected so thoughtfully. The best way to protect this library from being lost would be to designate it for Beth Yosef.\(^{31}\) Donating to this institution the books of the deceased and naming its library “Nehama” would commemorate this name which the late he-resh Yehuda made so famous.

In any case, we can say that our loss is irreparable. The place left empty by the death of the deceased president of Bikur Holim,\(^{32}\) etc. will not be easily filled, and this says a lot.

-Damy

\((El\ Avenir,^{33}\ February\ 1,\ 1899,\ 1)\)

18.

Our newspaper received a cable from Salonica, dated December 25, 1902 old style,\(^{34}\) which brought us the sad news of the death--at the advanced age of 85 [sic]--of the renowned and revered Saadi Halevy, nun-ayin, founder of La Epoka.\(^{35}\)
The author of these lines, from his early childhood until 4 years ago, had the fortune of knowing very closely this man who left the world of the living 10 days ago. I can confirm that it is unusual—not to say “unique”—for such an old person to preserve until his last days such great clarity of mind, remarkable intelligence, and a way of living that won him the admiration of all those who encountered him. When I was still a student, during my free hours, the deceased, who had poor eyesight, would sit me down in front of him and dictate to me his invaluable memoir that will be of great historical importance if it is published. The late Saadi Halevy was a man who understood the meaning of the word “education.” A defender of the weak and a supporter of the suffering, he did not miss a slightest opportunity to establish a school or a place of learning, help a student to finish his education, etc, etc.

Always guided by kind and humane feelings, a man of modern liberal views, he gave his sons and daughters a serious education, which is why today all of his sons as well as his daughters are remarkable people and respected members of society.

Love one’s neighbor as oneself, hate evil, foster good, and repay one’s offender with kindness, such was the late Saadi Halevy’s motto.

Full of days, he died happy to know that he had accomplished his mission in this world and that his descendants would continue the course of honest work he had charted. His life offered many good examples, and all those who had the fortune of knowing him will always bless his memory.

We will have many opportunities to talk about this man who has just passed away and whose biography cannot be related in one newspaper article.
Many of our co-citizens, personal friends of the late Saadi Halevy’s sons, asked me to pass to them their sincere condolences. Together with them, I am asking the almighty God to grant the soul of the deceased sage the glory of Paradise.

-A[vraham] Pipano

(La Verdad, January 16, 1903, 68)

19. A Letter from Adrianople [Edirne]

Si. Editor:

Many years (about 40 or 45) ago, when ignorance reigned in our community, some people set their hearts on introducing our brethren to civilization. And the first among those people was rabbi Joseph Halévy, who came here from Paris to create a school. Our coreligionists did not welcome this man because in their minds a school was the same thing as a newspaper.

Rabbi Joseph Halévy suffered a lot for trying to convince our brethren that there is nothing better than education. This man suffered almost like La Epoka’s founder, the late Saadi Halevy, nun-ayin who made great efforts to create a newspaper and to liberate from ignorance our brethren in Salonica.

To give our readers some idea of the past ignorance and modern civilization, I will tell them a little story.

In the middle of the Passover week, si. Shemuel Saadi Halevy, editor of the newspaper
El Luzero, sent me a few ads to post, announcements of his periodicals. To ensure that all readers would see them, I tried to post the announcements in the most frequented places, and following the instructions of the local and religious authorities, I put one announcement in the courtyard of the most frequented kehila in our city. I say in the courtyard, not in the kehila (synagogue).

Many people were glad to hear about the appearance of a newspaper that was going to uphold the Jewish cause. But an hour after this announcement had been posted, a man who considers himself civilized and who did not go to school (because he is 45) said that this was a theater that had nothing to do with a newspaper. One should have seen those 10- or 15-year-olds who surrounded this man saying, “Sinyor, this is not about theater, it is about a newspaper.” […]

Despite all efforts of many enlightened youths, this man would have removed the announcement. So, foreseeing the scandal this would cause among ignorant men, I removed it. And the civilized ignoramus felt proud of having done a good deed and was not ashamed to tell about it to everybody he met.

I related this incident so that the readers would get an idea of the previous ignorance and the progress our community has made on its way to becoming civilized.

We owe this civilization to the illustrious rabbi Joseph Halévy he-resh, and thanks to him, today our community has many enlightened and civilized young people most of whom are graduates of the Alliance Israélite [Universelle] school. The Alliance school here opened 38 years ago. Its current director is si. Moïse Mitrani he-resh, who was born in Kirkkilise [Kirklareli]. The school has 350 or 400 students (half of whom get free tuition and the other half pay). And we expect that, as a result of their serious studies,
they will form a new, educated generation. […]

Every year, students from here participate in the contest held in Paris, and they are accepted to the École Normale Orientale\textsuperscript{41} to complete their education. Like every year, this time 9 students took part in the contest, and it is believed that 7 or all 9 will be accepted, because the Alliance takes from our city many more students than from any other place.

-S.H.M.

\textit{(El Luzero, July 19, 1905, 3)}

20. \textbf{The Customs and Traditions of Moroccan Jews}

Dr. Umberto Colerni (a Jew), a doctor of the first rank in the Italian navy, recently accompanied to Morocco’s capital the Italian ambassador in Tangier. In the latest issue of \textit{Il Vessillo israelitico},\textsuperscript{42} he published the following notes on the Jews of Morocco that we found worth translating.

“The city of Morocco (Maraqesh), which today is the seat of the sherifian court, has a population of about 50,000 people, around 8,000 of whom are Jews who live in a separate quarter called the \textit{mellah}. A traveler who will not go beyond superficial observation will not find in this part of the city anything other than constant and enormous movement of people and beasts of burden loaded with lots of different goods and will have to cover his nose passing through the streets where garbage of all sorts has collected and is rotting. But a traveler who observes this small and unknown Jewish world with friendly attention will discover a great number of interesting customs, traditions, and tips [sic] which I will
briefly recount in this article. After some searching, I was fortunate to find a most gifted
guide in a German doctor, Dr. Altzmann. He was very valuable to me because I could
fully trust him as a colleague and a coreligionist when he presented to my observation
various aspects of the interesting things I saw.
The physiognomy of the Moroccan Jew is characteristic of the whole race; his beard and
hair are rather long, as well as his side curls (peot) that fall to his temples, his features are
regular, his skin is pale, his eyes are lively and intelligent. […]
(To be continued)
(El Avenir, January 31, 1900, 51)

21. The Jews of Chile

Sinyor Moshe Weinstein who has recently returned from Chile, a free republic in South
America, relates a few sad things about the Jews of this country.

The number of Jews living in this country is barely 300 families that came from different
European countries, a few from here, a few from there. They are dispersed in different
parts of the republic, and their intellectual situation is very sad. This upsets all those who
take to heart the development of the Jewish nation. Many of them have assimilated to
(mixed with) the inhabitants of this country so that there is no more distinction between
them. The number of intramarriages with Christians is increasing every day. There is
almost no trace of Moshe’s Law among them. Even those of them who call themselves
Jews, those who, in their own view, remain faithful to their religion and their people,
even they do not observe almost anything prescribed by the Law. They do not observe the holidays or Shabbat, do not circumcize their children, and do not celebrate Passover or even Yom Kippur.

Sinyor Weinstein believes that Jewish feelings as well as religious feelings among the Jews of Chile have died and they are destined to disappear as Jews very soon.  
(Hashofar, January 7, 1903, 101)

22. Miscellaneous

Last week, a very tragic thing happened at a Berlin theater. During a performance of the play “The Mysteries of a Mental Asylum,” the leading actor was skillfully representing the sufferings of an unfortunate man unjustly kept at a mental institution. At the end of the show, the unfortunate dropped to the floor in a terrible fit repeating the following lines from his role, ‘I am not mad, I am not mad, give me back my money.’ At first, the public did not understand what was going on, but seeing that the scene continued, it realized that the unfortunate actor was really mad. Five people were unable to tie him, and he was taken to a mental hospital, where he, apparently, not [illegible] long time.  
*

A Doctor Doll

A few days ago, they talked about an amazing mechanic horse invented by a German scientist.  

Now, in Holland, a mechanic doctor was invented. The machine has the shape of an old doctor wearing a wig and has many little openings that have names of different diseases.
A person who has some disease, for example, pain or a cut, simply has to put a 10-soldo coin in the opening with the corresponding words. The remedy for the disease will soon come out. However, the new doctor is not yet perfect because it was not given the ability to diagnose diseases.

*(La Epoka, August 2, 1895, 3-4)*

23. *Miscellaneous* 43

A Tax on Obesity

The council of a small Swedish town has adopted a tax on obesity. Those who weigh under 135 pounds do not have to pay anything, but those whose weight is between 135 and 200 pounds will have to contribute to the treasury 15 francs, and those between 200 and 270 pounds will pay 20 francs a year. The tax for over 270 pounds is as high as 30 francs per 20 pounds.

*

Collectors

Four copies of the works by the famous English poet Shakespeare were bought by a rich American collector for 10,000 pounds sterling. Not long ago, the pen with which, in 1815, was signed the Holy Alliance against Napoleon and France was sold for 800 francs. A letter by Admiral Nelson went up to 27 thousand francs. Finally, a collector paid 500 francs for the copper collar worn by the dog of the famous English poet, Lord Byron.

*(La Epoka, July 18, 1905, 4)*
24. **Foreign Languages in Our Schools**

A teacher from a communal school in our city recently complained in my presence that in all our schools the programs are overloaded.

- How can you complain, I asked, about the programs of our schools if they include barely half of what one finds in foreign schools?

- What you say is true, he responded, but you have to realize that our children have to learn many languages at the same time. And in order to make this possible we have to neglect the most important subjects, which harms general education.

- Do you think that this is why graduates of our schools cannot, without a few months of practice, keep the books of a merchant or an administration?

- Of course! How can they learn such an important thing when there is barely enough time to learn foreign languages?

- And what are the languages that take so much time?

- Aside from Hebrew, they are Spanish [=Ladino], French, and Turkish which are almost compulsory at all our schools. And the program of Alliance schools also includes Italian, German, and English, let alone Serbian (which is taught after classes). All these languages are considered indispensable for our children, and one has to find time to teach them; and where can one find it if not by cutting on general subjects?

- What you say is absolutely true, but we see that the Europeans who come to our city know many languages and at the same time are knowledgeable in important general subjects.
They know many languages! … This is what many people think, but it surprises me that you have not noticed yet that those “many languages” are barely three, and all three are Romance, and the knowledge of one makes it easy to learn the rest. And in our cases, what is there in common between Hebrew (which one absolutely has to know), Turkish, and French? And these are only the three indispensable languages. I repeat that the languages learned by Europeans are all similar to their mother tongue which they learn as children, which is not true for us. There is also the method of teaching. Foreign schools do not teach a second language until the students know the first one well enough, and our schools always start with the three languages mentioned above which are so different from each other. Isn’t this a serious flaw of the program that absolutely has to be fixed? … We, teachers, have discussed many times these obstacles that have to be removed. But who is listening to us? … The parents want their children to know all languages. It does not matter to them that this is physically impossible. This is what teachers are supposed to do in school, they say, let them work and succeed.

- You are right about this, but what can be done? Is there a solution?

- Of course! Why not do what other nations do? Let us teach our children Hebrew until they are 8 or 9, and when they are already able to translate the biblical texts (ladinar) a little, we will teach another language which will be easier for them when they already know what a book is, how words are formed, etc. All of this has been said already, but it is not done. Why? We do not know. Perhaps, in private schools this is impossible, because the teacher always has to please the father who pays for his son and does not always know what is good for him. But in communal schools where committees are free to do what they want, why not adopt the method used by all other nations? Who is against
it? … Nobody, we think. All teachers agree that it is necessary to change the current method of teaching and carry out radical reforms in all schools so that the children would not suffer from such a load forced on their weak brains. This is absolutely necessary, it is crucial to change this. It is desirable that competent persons deal with this important problem and try to resolve it for the sake of our children’s education. […]

–Israel

(El Avenir, January 21, 1899, 40)

25. The Alliance Israélite Universelle in the Modern World

The Alliance Israélite Universelle has fulfilled its mission of supreme importance for modern Jewry.

By bringing the benefits of education to the Jewish masses it, at the same time, opposed antisemitism that had significantly limited the service rendered to civilization by the Jewish people, a sad legacy of the times when Jews lived in ghettos. This is why we must recognize that the Alliance played a beneficial role.

The Alliance Committee organized a celebration in the garden of École Normale Israélite Orientale in Paris, situated in Auteuil Street.

But before giving an account of the celebration, we will dedicate a few lines to the person who has played and is playing an important role in the development of the school. Thanks to his long and productive career and his dedication to the cause, senyor A[braham] H. Navon, the director of this school, was able to realize the principle proposed by the
Committee when it founded the school which consists in creating instruments required for the regeneration of the Jewish masses.

Senyor Navon was born in 1864 in Adrianople, into a family belonging to the cream of the Jewish population that was of Spanish origin. From the sixteenth to mid-nineteenth centuries, for 350 years, the city was isolated and cut off [from the world], which is why the customs brought from Spain did not change much during this long period for better or for worse.

In 1867, the dreary life of the city’s Jews was transformed by the establishment of an Alliance school that little Navon attended. In 1880, in accordance with the regulations, he was sent, at the age of 16, to the École Normale in Paris. Having served as a teacher and school director in Tunisia, Bulgaria, and Tripoli and, finally, as an administrator in Jerusalem, he was appointed, in 1890, director of the Alliance school in Konstantinopla, in Balat.

In his novel, *Joseph Perez*, senyor Navon offered a picturesque description of the Jewish quarter in Balat which preserved the character of an Oriental ghetto. At the same time, he was appointed director of the Alliance vocational instruction in Constantinople.

In 1902, he was put in charge of vocational training in Constantine to which he dedicated himself until 1911 when he was asked to be director of the teachers’ school in Auteuil Street.

Senyor Navon was able to change the life of the Jewish masses in the Orient which, being a thoughtful and shrewd observer, he knew very well. In fact, in 1925, came out his first novel, *Joseph Perez*, that describes the contrast between the still life of the old ghettos
and the demands of the modern world. In 1927, his novel appeared in feuilleton form in the Paris *Temps*.

He wrote another novel, *Jewish Life*, as well as memoirs and stories collected during his long career in Muslim countries. [...] 

(*La Boz de Oriente*, July 25, 1932, 6)

26. Our Supplement

We receive from everywhere letters and complaints regarding our supplement: “We lost it, it was not delivered, we don’t have it.” We are contacted even by the people whose names we have never heard. The number of those who demand the supplement is larger than that of our subscribers. In order to put an end to such complaints in the future, we decided to print the supplement as part of the newspaper so that it cannot be stolen, lost, undelivered, or, especially, borrowed. This practice of borrowing is the root of all ills, and we do not know how to eradicate it. The supplement will be put on a newspaper page in a way that makes it easy to cut it out and fold, as has been until now.

Even before finishing the publication of *The Mysteries of Pera*, we will start publishing another work, which is going to be either the new novel, *The Governess*, written specifically for *El Luzero*, or the memoir of the late Saadi Halevy. We will return to this question in due course. 

(*El Luzero*, August 3, 1905, 1)

27. The Cinema at the Sports Club
We are pleased to inform those numerous readers who are interested in this kind of entertainment that the cinema that has been installed at the Sports Club will have an advantage over those in two other places in that it will talk, that is to say the spectators, while seeing the gestures and figures on the sheet, will also hear their words and the sound of their movements. Some people will find this strange, but this is absolutely true, and in Salonica it is already shown.

(El Meseret,\textsuperscript{48} January 9, 1908, 3-4)

28. Theater at the Grand Hotel

A few days ago, one of the largest and best Italian theater companies began a series of performances in the spacious garden of the Grand Hotel. This company consists of 53 actors (24 women and 29 men) and is directed by a celebrated actress, Emilia Darvia, who is well-known and admired everywhere in Europe for her rare talent. Those who have seen this company were truly charmed and thrilled by its performance of beautiful plays. Suffice it to say that on the first night, the big theater garden was filled with 400 people, including the city’s elite. Tomorrow, on Shabbat, there will be two popular shows: one at half past nine in the afternoon and another at two in the evening. [Turkish time].\textsuperscript{49} We therefore recommend to our readers lovers of good theater, who want to enjoy themselves and get some fresh air without spending too much money to see Emilia Darvia’s famous company which performs Italian operas and operettas.

-Leo
29. From the Press

From El Avenir

*Ha-Hashkafa* reports that recently a giant fish was caught, which, before dying, vomited out a few rather large live fish. In this connection, scientist P. Korb recounts a story of a man who was swallowed alive, a new modern Jonah.

Some fishermen were following giant fish near the Malvinas Islands. One of those fish driven by a harpoon hit with its tail the boat that was following it and capsized it. The sailors were saved except for one man who was found dead and another one who was not found dead or alive.

The giant fish was lifted into the boat and after 24 hours of work was cut and its belly was opened. One can imagine the sailors’ amazement when they saw inside their missing comrade, albeit unconscious. He was revived with great difficulty and remained ill for three weeks. Finally, he recovered and said that, after he had fallen into the sea, the fish lifted him into the air, then caught him with its wide open mouth, and swallowed live. In the fish’s belly, said the sailor, I could breathe with great difficulty, I was extremely hot. It felt as if I were being cooked live. My fear was terrible because of the silence around me, and a few minutes later I lost consciousness and did not feel anything until I was removed from the belly of the giant fish.

*(El Meseret, December 26, 7)*
30.

We are pleased to announce that the honorable committee of the Alliance Israélite [Universelle] of our city has chosen from among the best students of the Alliance girls’ school the daughter of our editor-in-chief, si. Saadi Halevy he-yod-vav to be sent to the preparatory school in Paris. Tomorrow, this girl will leave for the capital. On behalf of our editor, we thank the respected committee for choosing his daughter from among so many girls.

*(La Epoka, October 3, 1877, 4)*

31. *City News of the Week*

We would like to attract our readers’ attention to the advertisement on page seven published by si. Joseph Landaau, brother of the well-known si. Luka Moskovich, owner of the Macedonia hotel. Si. Landaau is opening at the Tirgovsko Café a kosher restaurant, where one will always, day and night, find clean and fresh foods at reasonable prices. Si. Landaau promises to make his café-restaurant a meeting place for our coreligionists, a great kosher restaurant like those in big European cities. This enterprise started by si. Landau who has worked in Romania for a long time, should be supported by our coreligionists, which is why we recommend his café-restaurant to the attention of our co-citizens.

*(La Verdad, June 20, 1903, 252)*
32. Announcements

A True Jew!!

In order to be a true Jew, one has to own at least three books: a prayerbook, a Bible, and a Jewish history book. For Bulgarian Jews, the most necessary and interesting history book would be one that tells the story of their fathers and grandfathers. It is very difficult to write such a work because in those days there were no Jewish periodicals or chancelleries. Fortunately, after a lot of research, such a book has been written. An Alliance teacher labored for ten years on this very difficult task. His book published in Paris under the title *A History of Ottoman Jews from the Beginning Until Our Days* is available from Yosef Barukh Pardo, administrator of *El Eko judayko*, sold only in Bulgaria at the minimal price of three silver francs.

(*El Eko judayko*, October 25, 1902, 629)

33. Announcement

We are pleased to inform the honorable public that, in view of the holidays [Passover], we brought for our store situated on the Jumaya Street, a rich selection of clothes for men, women, and children, in the latest fashion from Vienna and Berlin, made of French and German fabrics of finest quality. Those who will visit our store, seeing our clothes made in Vienna and Berlin, will realize how much they differ from those made here.
34. A Bouquet of Thoughts

- Love cures everything, even the pain it causes.

- A woman who does not have anybody to absolve her transgressions, sins less.

(El Nuvelista, March 12, 1897, 6)

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1 In this translation, bold type is used to mark Hebrew words and abbreviations. Newspaper rubrics are italicized while titles of articles are underlined.


3 Kushta, Kushtandina, Kostantinopoli, Konstantinopla, and Istanbul were the names used by Ottoman Jews to refer to Constantinople (Istanbul). Not to be confused with Constantine, a city in Algeria (cf. no. 25).

4 In silver coins rather than paper money.

5 The Gates of the East,” Izmir, 1845-1846. The dates of all articles, regardless of how they appear in the original, are indicated according to the Gregorian calendar.
Lay council of notables in charge of communal affairs established in Istanbul in 1860.

The abbreviation of yarum hodo (may he exalt his majesty).

This is the Ha-noten teshua, the Hebrew prayer for a non-Jewish monarch.

A high council established in 1837 to prepare new laws, judge high officials, and oversee affairs of state.

Rumeli is the European part of the Ottoman Empire.

Mehmed Fuad Pasha (1815-1869), a prominent Ottoman statesman, in 1851-1853 served as Minister of Foreign Affairs. At the beginning of the Crimean War (1853-1856), he was a military commander in Rumeli. Earlier, he was on a special mission to St. Petersburg.

Serdar-ı Ekrem Ömer Pasha (1806-1871) was the commander of Ottoman forces in Moldavia and Wallachia. In 1853, he defeated the Russian army at Oltenita.

Aleksandr S. Menshikov (1787-1867) was the supreme commander of the Russian forces in the first half of the Crimean War. As a special envoy to Istanbul in 1853, he insisted on the Russian government being recognized as the protector of the Ottoman Orthodox Christians, which led to the breakdown of negotiations and the beginning--on October 4, 1853--of the Crimean War.


In 1877, Russia and Serbia went to war with Turkey in support of the anti-Ottoman rebellions in Bosnia and Herzegovina and Bulgaria.


See the play on this website.
19 The Epoch,” Salonica, 1875-1911.

20 In the original, the verse is erroneously cited as “third.”

21 This “news” first appeared in the same paper on August 5, 1878, with the same error.

22 “The Trumpet,” Plovdiv, 1901-1940 (with an interruption during World War 1).

23 Sir George Faudel-Phillips was Lord Mayor of the city of London only once, in 1896-1897. However, his father, Sir Benjamin Samuel Phillips, was Lord Mayor of London in 1865-1866. Hence the confusion. In 1897, as Lord Mayor, George Faudel-Phillips received Queen Victoria on the occasion of the jubilee thanksgiving service at St. Paul's Cathedral and at the Mansion House. At the end of his term, he was made a baronet.

24 The Sephardi term for aron ha-kodesh (ark of Law).


26 The abbreviation of nishmato eden (may his soul be in Eden, i.e. may he rest in Paradise).

27 It was published in Salonica in 1893.

28 The abbreviation of haham ribbi, a honorific title given to rabbis.

29 Nehama translated from English a history book which appeared under the title Istorya universal and was meant for teaching at his own and other modern schools. It is unclear what the author of the article means by “the first Jewish school in our city.”


31 The rabbinical seminary founded in Salonica in the 1890s and named after its benefactor, Yosef Bensasson.

32 The society for visiting the sick.

According to the Julian calendar. It is January 7, 1903 according to the Gregorian calendar (“new style”). Saadi Halevy died on January 3, 1903.

Saadi Bezalel Halevy Ashkenazi (1820-1903) was a prominent Salonican publisher, journalist, and musician. He was also instrumental in establishing the first Alliance schools in Salonica. His memoir discussed in this article appeared in Ladino and English under the title *The Memoirs of an Ottoman Rebel: Saadi Besalel ha-Levi and Jewish Salonica in the Nineteenth Century*, ed. A. Rodrigue and S. Stein (Stanford, Calif., 2011).

“Full of days” is a biblicism used here for stylistic purposes. Cf., for example, “David was old and full of days” (1 Chronicles 23:1).


Joseph Halévy (1827-1917), a well-known Orientalist, started as a Hebrew teacher at a Jewish school in Edirne, his hometown. In 1868, he traveled to Ethiopia on behalf of the Alliance Israélite Universelle and in 1879 became a professor of Ethiopic at the Ecole des Hautes Etudes in Paris.

Shemuel Saadi Halevy (Sam Lévy) (1870-1959) was Saadi Bezalel Halevy’s youngest son and the editor-in-chief of a few Sephardi periodicals, including *La Epoka* (in 1898-1911) and *El Luzero*.


École Normale Israélite Orientale was Alliance’s teacher training college. (See no.25.)

“The Israelite Standard,” an Italian Jewish periodical published in Casale Monferrato in 1874-1922.
43 *Diversos* and *Variedades* designate the same rubric.

44 Joseph Perez’s prototype was Joseph Halévy.

45 Published in French under the title *Tu ne tueras pas : roman de murs judéo-espagnols* (par Albert H. Navon).

46 “The Voice of the East,” published in Istanbul in 1930-1939, was a Ladino periodical that used, at various times in various proportions, Hebrew and Latin scripts and included some material in French and Turkish.

47 A novel by Jacques Loria originally written in French (Istanbul, 1897).


49 4:30pm and 9pm European time.


51 The abbreviation for *hashem ishmerehu ve-yehayehu* (may God guard him and keep him alive).

52 *Essai sur l'histoire des Israélites de l'Empire Ottoman depuis les origines jusqu'à nos jours* (Hildesheim, 1897) was written by Moïse Franco, a well-known Alliance teacher in Edirne and Demotica.


54 The Jumaya is a mosque situated at a major crossroads in Plovdiv. (It is arguably the oldest one in Europe, built in the second half of the 14th century.)

55 *El Nuvelista/Le Nouvelliste* (“The Courier”), Izmir, 1890-1922. It was published mainly in Ladino but included French sections of varying lengths.