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ESTABLISHED 1849.

WINDSOR CASTLE, May 18, 1900. To Messrs. LEVESON & SONS.

The Patent Insulator for H.R.H. Prince Henry of Prussia arrived quite safely yesterday, and is satisfactory.

Signed, Yours respectfully, J. MILLINGTON.

THE "CANON" on One Springs. In White or Light Blue Colour.

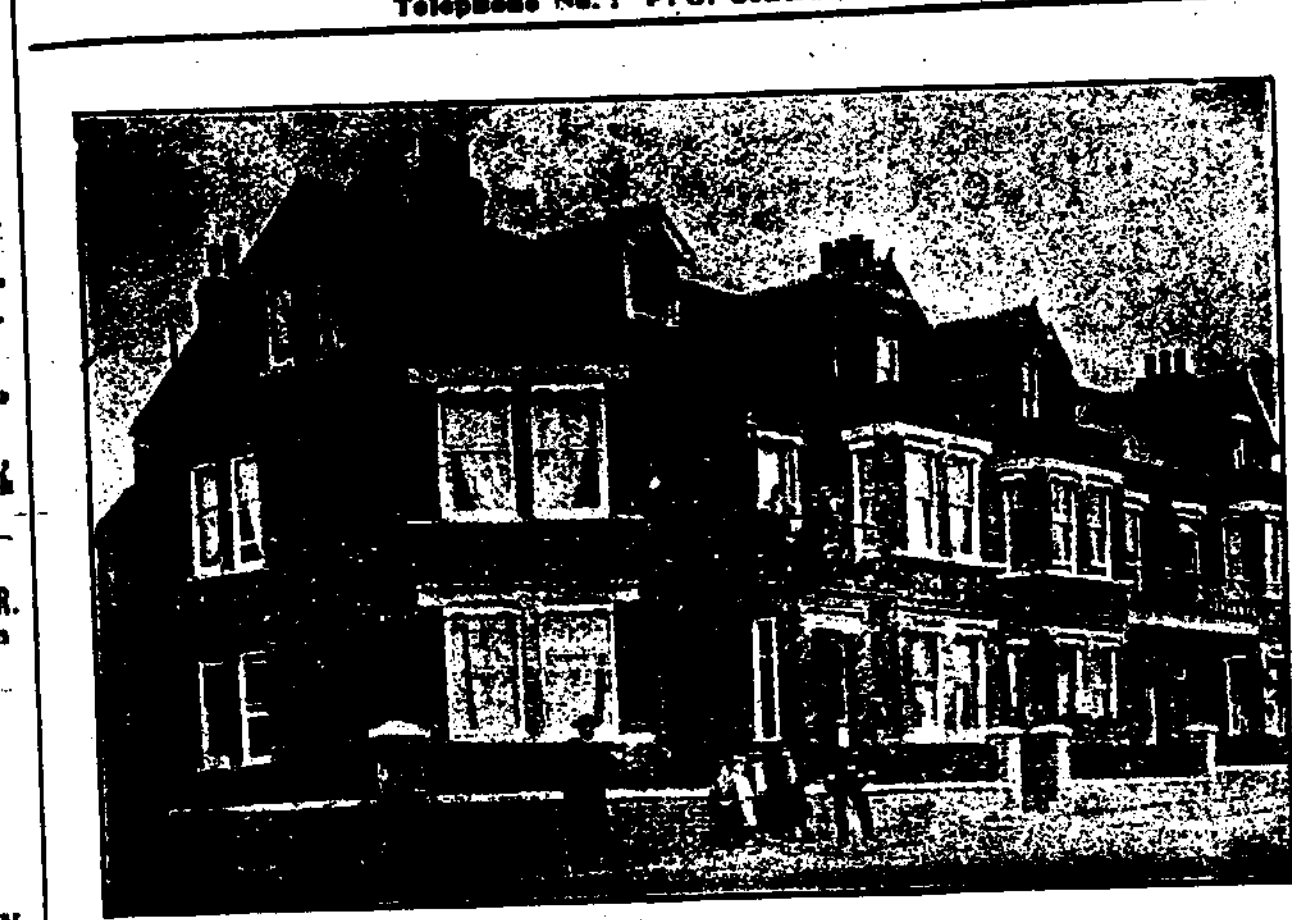
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Principal Rev. PHILIP WOLFERS, C.M.

(For many years Master under the School Board for London, and Superintendent of Hebrew Classes organised by the Jewish Association for the Diffusion of Religious Knowledge.)

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The Scheme of Study is such as to prepare each boy to pass the London Matriculation at the earliest possible age.

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THE JEWISH CHRONICLE. (ספר זכרון)

ESTABLISHED 1841. (REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.)

No. 1,763.—NEW SERIES.] FRIDAY, JANUARY 16, 1903;—TEBETH 17, 5663. [PRICE 2D.]

DEATHS.

MOSS.—On the 8th of January, ABIGAIL MOSS, of Seven Sisters-road, Holloway, the dearly beloved mother of Mrs. Jacobs, aged 83. Peace to her soul.

IN MEMORIAM. In ever loving memory of our dearly beloved husband and father, ADOLF LOWEN, who departed this life January 13th, 1902.—Shabat 5th, 5662. "Gone from our home but never from our hearts." God rest his dear soul.

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MRS. ABRAHAM AARONS, SON, and Mr. SAMUEL AARONS, of 11, Ellison-street, Aldgate, E., Mr. Z. MYERS, of 465, Mile End-road, E., Mr. BARNETT, AARONS and Mr. BENJAMIN AARONS, of the "Sir John Falstaff," Houndsditch, return THANKS for visits, letters, cards and telegrams of condolence received during the week of mourning for their lamented husband, father and brother, Abraham (Bobby) Aarons. May his soul rest in peace.

MRS. P. M. BECK returns THANKS for visits, letters and cards of condolence received during the week of mourning for her beloved brother, Maurice Hyman, 180, Goldhurst-terrace, N.W.

MRS. M. COHEN returns THANKS for cards, letters, telegrams and visits during her recent bereavement.—21, Wellington-street, Stockton.

MR. and Mrs. JACOB E. GOODMAN, 51, Heywood-street, Chesham, Manchester, return their sincere THANKS for visits, letters and cards during their week of mourning for their beloved child (Easy).

MRS. MAURICE HYMAN returns THANKS for visits, telegrams, cards and letters of condolence received during the week of mourning for her dear husband.—39, Brunswick-terrace, Hove, Brighton.

MR. DAVE LEVY, 67, Middlesex-street, Aldgate, and Mrs. JEWELL, 33, Lloyds-row, Clerkenwell, return THANKS for the numerous expressions of sympathy received during the week of mourning for their late mother and sister.

MR. and Mrs. LIVERMAN and FAMILY, of 15, Urswick-road, Clapton, return THANKS for the numerous letters of condolence and visits during their week of mourning for their late lamented daughter Paulina, who died in Edinburgh, on the 2nd of January, 1903.

MR. LEON PYKE, Mr. CHARLES PYKE and DAUGHTERS return THANKS for kind visits, letters and cards of sympathy received during their recent bereavement.—37, Clifton-gardens, Maida Vale.

MRS. I. NATHAN, Mrs. I. GOLDSTEIN and BROTHERS return THANKS for kind expressions of sympathy received during their sad bereavement.

MR. and Mrs. B. COHEN, of 105, Cannon-street-road, E., hereby beg to express their sincere THANKS and admiration to the Warden, Board of Management, and the Rev. L. Lipsitz, for the honor they have given them, in having arranged a Choral Service in the Cannon Street Road Synagogue on the occasion of the marriage of their daughter, Miss Fanny Cohen, to Mr. Morris Rosenberg.

MR. and Mrs. B. COHEN, of 105, Cannon-street-road, E., hereby beg to express their sincere THANKS and appreciation to the Hon. Officers and Committee of the "Henry Bernstein" Lodge, No. 10, of the Order Abet Britch, for the handsome pair of silver candlesticks presented to their daughter, Miss Fanny Cohen, on the occasion of her marriage to Mr. Morris Rosenberg, of 14, Osborn-street, E.

MR. and Mrs. MOSS DEYONG return THANKS to their relatives and friends for the numerous and handsome presents and telegrams of congratulation received on the occasion of their marriage, and will be pleased to see them at 407, Kingsland-road, N.

MRS. WILLIAM GOLDBERG returns sincerest THANKS to her relations and friends for kind enquiries during her recent severe illness.—246, Upper-street, N.

JEWISH RELIGIOUS UNION. The SERVICES will be held EVERY SATURDAY AFTERNOON, at 3-30 p.m., at the WHARFCLIFFE ROOMS, HOTEL GREAT CENTRAL (private entrance in Harwood-avenue, Marylebone-road). On the 17th JANUARY, 1903, Mr. P. J. Hartog, B.Sc., of Owens College, Manchester, will deliver the Address. Communications to be made to, and forms of membership to be obtained from, the Hon. Secs., Glen Lynn, Graham-road, Brixton.

ARON JOSEPH KAUFMANN, deceased. Pursuant to the Act of Parliament 22nd and 23rd Victoria, Chapter 35, intitled "An Act to further amend the law of Property, and to relieve Trustees."

NOTICE IS HEREBY GIVEN that all Creditors and other persons having any claims or demands against the Estate of ARON JOSEPH KAUFMANN, late of Twohnd's Hotel, 140, Houndsditch in the City of London, Retired Teacher of Languages, deceased (who died on the 27th day of November 1902 and whose Will was proved in the Principal Registry of the Probate Division of His Majesty's High Court of Justice, on the 27th day of December 1902, by me, the Underigned, James Ballantyne, the sole Executor therein named) are hereby required to send the particulars in writing of their claims and demands to me on or before the 28th day of February next, after which date I shall proceed to distribute the assets of the said deceased amongst the persons entitled thereto, having regard only to the claims and demands of which I shall then have had notice, and I will not be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose claims or demands I shall not then have notice.

Dated this 1st day of January 1903. JAS. BALLANTYNE, 150, Leadenhall-street, London, E.C., Solicitor.

JOHN ISAAC SOLOMON Deceased. Pursuant to the Act of Parliament 22nd and 23rd Victoria, Chapter 35 intitled "An Act to further amend the law of property and to relieve Trustees."

NOTICE IS HEREBY GIVEN that all Creditors and other persons having any CLAIMS or demands against the estate of JOHN ISAAC SOLOMON late of 28 King-street in the City of London and 60 Oxford-gardens, Notting Hill in the County of London, Solicitor, deceased (who died on the 22nd day of November 1902 and whose Will with two Codicils thereto was proved in the Principal Registry of the Probate Division of His Majesty's High Court of Justice on the 3rd day of January 1903 by Charles Montagu, Henry Havelock Montagu and Henry Isaacs three of the Executors therein named) are hereby required to send the particulars in writing of their claims and demands to us the undersigned Solicitors for the said Executor on or before the 19th day of March, 1903, after which date the said Executors will proceed to distribute the assets of the said deceased amongst the parties entitled thereto having regard only to the debts and claims of which they shall then have had notice.

Dated this 13th day of January 1903. MONTAGU, MILEHAM and MONTAGU, 5 and 6 Bucklersbury, London, E.C., Solicitors for the said Executors.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR. MIDDLESEX STREET, E. THE Treasurers gratefully ACKNOWLEDGE the receipt of a Donation of £100 from Messrs. Higham Bros. (omitted from last advertisement).

BOARD FOR THE AFFAIRS OF SHECHETA NOTICE TO THE JEWISH PUBLIC. NOTICE is hereby given that Mr. A. ROSENBERG, of 75, Broadway, London Fields, Hackney, no longer holds the License of the Board of Shecheta to sell Kosher Meat, &c. The Jewish Public is therefore cautioned NOT to draw their supply of meat, offal and poultry from him.

By Order M. VAN THAL, Investigating Officer. London, January, 1903—Tubeth 5863. 9, Great Alle-street, E.

THE TWELFTH Annual Ball OF THE HAMMERSMITH JEWISH WOMEN'S GUILD, WILL BE HELD AT THE Kensington Town Hall. On Thursday, 22nd Jan., 1903.

Tickets, 5s. each, may be obtained from the Committee, from Mrs. MICHAEL ARLEN, 7, Brook Green, W., and Mrs. ARADY, 12, Rockley-road, West Kensington.

CHORISTERS WANTED.—Soprano and Alto for the Central Synagogue, Great Portland-street; must reside in the vicinity of the Synagogue. Apply to Mr. Jules Hollander, 3, Charlotte-street, Portland-place, to-day, or Friday next, the 23rd inst. at 3 o'clock.

SCHOCHET and Teacher wanted; salary from £2. to 30s. weekly; no expenses paid. Apply to M. Burman, 24, Kingtown-street, Wood-street, Stockport.

WANTED a CHORISTER who is competent to lead a Choir. Applications in writing stating age and salary required, and giving references, to be sent to L. Davis, Esq., Chairman Choir Committee, Great Synagogue, Chesham.

THE Very Rev. the CHIEF RABBI will deliver a SERMON in the BAYSWATER SYNAGOGUE on SABBATH, 17th January. 7 1/2 'N MID' D P'E.

HAMPSTEAD SYNAGOGUE, DENNINGTON-PK.-RD., WEST END LANE, N.W. THE PREACHER on SABBATH next will be the Rev. L. MENDEL-SOHN, B.A.

GREAT SYNAGOGUE. THE Rev. M. HYAMSON, B.A., LL.B., Dayan, will PREACH here TO-MORROW, Sabbath, the 17th inst. By order, S. GORDON, Secretary, pro tem.

NEW WEST END SYNAGOGUE, ST. PETERSBURGH-PL., BAYSWATER-RD., W. THE Rev. DR. HERMAN GOLLANZ, M.A., will deliver a SERMON in this Synagogue on SABBATH, the 17th inst. 7 1/2 'N MID' D P'E.

CENTRAL SYNAGOGUE, GREAT PORTLAND-STREET, W. THE Rev. GERALD FRIEDLANDER (Minister of the Western Synagogue) will deliver a SERMON in this Synagogue TO-MORROW, the 17th inst. 7 1/2 'N MID' D P'E.

DALSTON SYNAGOGUE, PORT'S ROAD, CANONBURY, N. THE REV. JOHN HARRIS will conduct Divine SERVICE on FRIDAY Evening and SABBATH Morning next, and will PREACH the SERMON.

WELLINGTON ROAD SYNAGOGUE, STOKES NEWINGTON, N. THE Rev. DAVID KOHN-ZEDEK will deliver a SERMON in this Synagogue on SABBATH, the 17th inst., during the Morning Service.

NORTH LONDON SYNAGOGUE, LORNING ROAD, BARNBURY. THE Rev. S. LEVY, M.A., will deliver a SERMON at the above Synagogue on SABBATH morning next, the 17th inst.

HEBREW and RELIGION CLASSES are held here every SUNDAY MORNING from 11 till 1, under the direction of Mr. D. Manchevsky, B.A., assisted by Miss Theresa Groenewoud and Mr. Charles Josephs. PRIZES will be given for regular attendance and proficiency.

LIVERPOOL HEBREWS' EDUCATIONAL INSTITUTE & ENDOWED SCHOOLS. AN Old Boys' DINNER of Welcome to MR. KAIZER, Esq., B.Sc., will be given at the BEAUFAY LODGE-ST., on THURSDAY, March 5th, at 7-30 p.m. Tickets for Dinner (including wine) 7/6, which may be had from S. SERABSKI, Chairman, 44, Bedford-street, A. LEVY, Hon. Secretary, 87, Leopold-road.

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MANSFIELD HOUSE SCHOOL, Clifton-gardens, Maida Vale, W. (Day and Boarding School for Young Ladies). Principal: Miss Maude Levy; assisted by University certificated governess and eminent visiting professors. The curriculum includes all subjects for the junior and senior examinations, instrumental (all instruments) and vocal music, drawing and painting, modern languages, Hebrew and religion, physical culture, dancing, etc. Pupils may join for any subject. Special preparation for backward pupils.

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DANCING. MOZART HOUSE, 38, Albion Road, Stoke Newington, N. Proprietress: Madame BRITZ. This Hall may be hired for Private Dances, Cercles, Balls and Weddings. The best floor in North London. Season Tickets to Academy, One Guinea. Elementary Classes every Wednesday from 7-10. Advanced Classes, 3 till 11. 4 lessons 2/6. Advanced Classes held every Saturday 2-7. 3 lessons 2/6. Private lessons by appointment. 4 lessons 19/0.

HOME ISRAELITE FRANÇAIS (FRENCH JEWISH HOME). This Home, which was founded in 1898, and is supported by subscriptions and donations, supplies French Governesses, Correspondents, Bookkeepers, Modistes, Dress-makers, &c., free of charge; all ladies with best references. Apply to Mademoiselle SCHATZ, Directrice, 38, Rue de La Tour-d'Auvergne, PARIS.

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word Mesopotamia in which the old lady found such infinite comfort. It was usually the last refuge of those who were afraid to do what was right and take the consequences, and who wished to hide their cowardice under a fine and wise-sounding word. In all matters true expediency consisted for the most part of fearlessness and courage in grappling with difficulties, not in postponing them. It was of course not to be expected that any member of the Council should not have thought a great deal about the subject of the resolution, and to some extent have come to the meeting with a preconceived opinion. But he begged members to weigh carefully the arguments he had ventured to advance, and above all to look at the consequences that lay before them. Circumstances, he would not say individually, had created a difficulty. Let the Council not meet it with a gaberdrine shuffle and a Ghetto bend. Let them rather meet it as Englishmen would—without fear, without favour—not with a regard for persons, but mindful of those great principles of the Jewish faith which the United Synagogue was established to maintain and of which to so large an extent in the Jewish community it was the trustee—(Applause).

Mr. HERBERT P. MARSDEN, in seconding the resolution, said that it was only on arriving at the meeting that he was asked to second Mr. Greenberg's motion. Had he known that he would have been asked he would certainly have recommended that the motion should have been differently framed. As the Council of the United Synagogue was one of the authorities which appointed the Chief Rabbi, it was most unfortunate some of the Honorary Officers should have joined the Jewish Religious Union, one of their first duties being to uphold the authority of the Chief Rabbi and the dignity of his office. By their action they were prevented from fulfilling a most important duty, and by reflection they had discredited every member of the Council. Their action had been an incentive to some of the ministers to do the same. Two ministers, the Rev. S. Singer and the Rev. J. F. Stern, had joined the Union and had continued their connection with the Union in defiance of the Chief Rabbi's endeavours to get them to withdraw, and in opposition to the wishes of their respective Wardens and Boards of Management. He felt sure that when the matter had been fully debated, the Council would come to the conclusion with no uncertain voice to uphold the authority of the Chief Rabbi and the dignity of his position. He hoped the hon. officers who were now connected with the Union would see their way to reconsider their position which was incompatible with the high office they held at the Council. Mr. Marsden expressed great surprise at the manner in which such an important matter was being treated by the Council. He had expected that such a body would have taken the resolution in a far more serious light.

Mr. A. H. JESSEL said that it would no doubt be convenient that he should at once reply to the observations of the mover and seconder of the resolution, though probably many would be desirous of taking part in the eventual debate. He could not refrain from reiterating his regret that he was occupying the Chair, because he had already felt some difficulty in dealing with the various points of order that arose, but he was glad to express his acknowledgments to the Council for having kept him in the Chair. Unlike the last speaker, he did not find fault with the terms of the resolution. It raised a clear issue, and he was glad that Mr. Greenberg, to whom he desired to express his obligations for the tone of his remarks which were not open to any objection, had, after some previous abortive attempts, put his resolution in a clear form. After all, what was the position of the Council at the present moment? Did the Council or not condemn the action of those of the hon. officers who had taken part in the affairs and services of the Jewish Religious Union? He did hope that no "wishy-washy-watery" amendment would be moved which would have the effect of diverting the decision which all desired should be taken on the question. It was rather unfair of Mr. Greenberg to object to the view, that if his resolution were carried it would naturally be followed by the resignation of the Honorary Officers concerned. Of course, Mr. Greenberg was quite right in moving what was in effect a vote of censure, but he was quite wrong in refusing to face the consequences of his own act, and wishing that, notwithstanding the vote, the Hon. Officers concerned should still continue to hold the offices which, in the opinion of the Council, they would be unworthy of occupying. It seemed to him that the natural consequence of the passing of either of the resolutions put on the paper by Mr. Greenberg was that the Hon. Officers should resign—(Cries of "No, No.") There was another reason why he was glad that the resolution was in its present form and not combined with the second resolution. They were there to defend themselves; the clergy were not. They could deal with more freedom with the Jewish Religious Union than it would have been open to the clergy had they been present in the Council Chamber. For many other reasons, also, he did not object to the fact that the resolution had been brought forward. With these preliminary observations, for the length of which Mr. Jessel apologised, he proceeded to deal with the substance of the resolution, and said that he wanted the Council to understand the reasons which had led to the formation of the Jewish Religious Union, and why Mr. Felix Davis and himself had decided actively to participate in its management. He said with the greatest confidence, having regard to the extremely warm support which had been accorded to the principle of the resolution Mr. Trenner had proposed at the last meeting, that the Honorary Officers who happened to be placed in a position of considerable responsibility would not be doing their duty to that position did they pretend to ignore the religious apathy which existed in many quarters.—(Hear, hear.) He did not propose to labour that argument, or to take too much credit for good motives. It was all so obvious. No one would challenge that portion of his observations. But he went further. It was the duty of all persons placed in positions of responsibility in connection with the United Synagogue to investigate the cause of that religious apathy, and to see whether they could not find some means partially to cure it. It was with that object that Mr. Felix A. Davis and himself helped in the formation of the Jewish Religious Union. And, therefore, it was all the more strange that reproaches should come from the Council of the United Synagogue. No doubt some members of the Council would recollect Mr. Greenberg's scheme which went far beyond what was contemplated by the Union—he referred to the initiation of Sunday services, a project which he started five years ago. [Mr. Greenberg pointed out that the scheme was started by one of the constituent synagogues of the United Synagogue, the Board of Management of which proposed to hold services on Sunday, a proposition which he supported.] Mr. Jessel continuing, said that he did not sympathise with that particular method and he did not complain that Mr. Greenberg had conceived the idea, assuming, as he did, that the project was started with the best motives. There were two real grounds on which Mr. Greenberg's resolution was offered to the Council for acceptance. The first was that the Chief Rabbi had pronounced the services of the Jewish Religious Union to be non-Jewish. He very much regretted indeed—he could not tell them how much he regretted—having to be even for a moment in conflict with the Chief Rabbi. He had the greatest possible respect for Dr. Adler and for his office. Dr. Adler was one of his oldest friends and he had great pleasure

in listening to Dr. Adler's sermons. But when all was said and done he was constrained, with the greatest respect and deference, to protest against the notion that any one man was to dictate to the conscience of each individual member of the Jewish community. They were not children, they had the right to think for themselves, and although he was placed in a position of responsibility he protested against that new cult, that sort of papalism, which some people desired to introduce, and which for want of a better word he termed "Chief Rabbinitism." He appreciated the fact that in the United Synagogue under the terms of the Act passed with the terms of the Deed of Foundation and Trust, the religious worship was under the control of the Chief Rabbi. The synagogue ritual was under his control for the ordinary service. That was a defect which the promoters of the Jewish Religious Union had felt immediately the idea was conceived. Every one of the Founders desired the services to be held in synagogue, and the suggestion that the members of the Jewish Religious Union wished to sever themselves from the synagogue was totally contrary to the true facts of the case. In fact the founders of the Union approached the Chief Rabbi with a view of getting the services held in one of the synagogues of the United Synagogue. It was recognised that his consent was necessary, but the Chief Rabbi did not see his way to grant it. Mr. Jessel wanted the Council to remember for whom the Jewish Religious Union catered. The services were held for persons who were not content with the ritual of the ordinary Sabbath-morning service. The founders of the Jewish Religious Union took steps to ascertain as well as they could the reason why so many English Jews did not attend synagogue and they were made acquainted with several objections which were felt to the ordinary ritual as provided by the Jewish Prayer Book in the Synagogue. And the desire was expressed for a service with some modification. He did not see anything very shocking about that. It was a question only of degree, and he objected to the application of the expression "Gentile" or "non-Jewish" to persons who desired and whose every wish was to call themselves Jews. It was found that the people whom they desired to attract to the synagogue were held by ties very, very loose. Many knew no Hebrew, and for them a service consisting mainly of Hebrew was utterly idle and useless. The services which were held in orthodox synagogues were intended for people like the members of the Council and himself. He had no fault to find with the services in Hebrew, and as far as he personally was concerned he had no difficulty in appreciating and understanding the service in Hebrew. But he sympathised with those who went to synagogue and did not understand a word. And he maintained that it was the duty of the community in England to provide a service which these people could understand. Then came the question of the mingling of the sexes. Many members of the Council, no doubt, at some time or other of their lives, had been placed in a similar position to himself and had been married. When he was married he had wanted to do away with the ordinary afternoon service because of the continual interruptions during that ceremonial, which prevented its being conducted in a necessarily decorous fashion. He had applied to the Chief Rabbi to have it dispensed with, but the Chief Rabbi had insisted upon its maintenance and still insisted on the afternoon service being given on the occasion of weddings when he knew, and could not fail to know, that the sexes were intermingled. Mr. Jessel then asked, in the name of all that was wonderful, the difference between the sexes sitting together on Saturday afternoons and sitting together on week-day afternoons. The third objection was that the Jewish Religious Union had borrowed from non-Jewish services. And what if they had? What had been borrowed was only what had been taken from Judaism. One would imagine from such an objection that Christians did not recognise the Old Testament. As a matter of fact, the Gentile community had taken the 90th Psalm from the Old Testament and turned it into verses and adopted it in many Churches. The 90th Psalm was an excellent tune and had been adopted by the Service Committee of the Union. But the Jewish Religious Union was not wedded to any particular form of ritual, and, in fact, the Committee of the Union, being astonished with the opposition which some features of the ritual had met with, were at the present moment in process of modifying them, and if, instead of adopting a hostile attitude, the Chief Rabbi had met the founders of the Jewish Religious Union, as the promoters of the Union had more than once desired him to do, he had the greatest confidence in saying that it would have been easy to come to an arrangement. The sermon of the Chief Rabbi on the subject of the Jewish Religious Union had been described by Mr. Greenberg as an "unbiased and judicial expression of opinion," but Dr. Adler himself called it an "indictment," which it undoubtedly was, because the Chief Rabbi had not given the slightest attention to those features of the ritual of the Jewish Religious Union which could not be called anything except a Jewish service. The Council was now asked to pronounce an opinion on those services, and he questioned whether many of the members had ever attended one of them, and he questioned whether many of the members were familiar with the book. [Mr. S. ALEXANDER: I know it!] Mr. Jessel said that he did not wish to weary the Council with matters of detail, but from first to last there was not a single sentence in the service which could be regarded as non-Jewish. The form of the ritual had been objected to because of its English character, and that it in some respects resembled the Church of England ritual, but there was nothing in it which could be regarded as non-Jewish. The services of the Orthodox synagogue also bore some resemblance to those held in the Church. In both there were hymns, prayers, readings from the Bible, and a sermon. But he challenged anyone to prove that the services held by the Jewish Religious Union were of a non-Jewish character. So much for the Chief Rabbi. He could have dealt more fully with the objections, but he felt considerably embarrassed for the following reason: It might be that the Council would not pass the resolution which had been proposed, in which event it would be his privilege and pleasure in the future frequently to have occasion to approach the Chief Rabbi on matters affecting the community at large, and he did not wish to say anything which would make those relations more difficult than they were at present. It had been suggested that the two Honorary Officers of the United Synagogue had been disloyal to the United Synagogue in supporting the Jewish Religious Union. He assured them there was nothing he would resent so much as a charge of disloyalty. Was there any foundation for such a charge? It had been conclusively proved that there were persons whose Judaism was getting slack, and who were falling away from the fold. They would be blind if they did not see that many had been lost to the community in recent years owing, he thought, not to mere social ambition, but to the absence of proper religious education. The Jewish Religious Union was not the first movement which Mr. Claude G. Montefiore, the Rev. S. Singer and himself had started. They had started the Jewish Study Society a year or two back which was doing excellent work in bringing to the minds of Jews a knowledge of the Bible and the Jewish Prayer Book. The Council was wrong if it supposed they were desirous of doing anything to injure the community at large. The United Synagogue was unhappily somewhat narrow in its sphere and he protested

against the view that therefore nothing should be done outside the scheme of the United Synagogue Act. There was steady the best evidence that the Jewish Religious Union would stimulate the community. In conclusion, Mr. Jessel said: "I have the greatest sympathy for those who are content to walk in the 'Old Paths,' but I do say, that to walk along with your head down in meditation, contemplating yourselves that you are as others are, and remaining deaf to the cry of those who are wandering on the hillside or in the marsh whilst struggling to reach the goal to which you are walking—I say that that is not Judaism and is not the course which should be expected of honourable men—(Loud Cheers).

Mr. H. J. KISH moved that the Council should proceed to the next business, but the CHAIRMAN said that he could not accept such a motion, and was somewhat premature.

Mr. B. FRANKLIN said that he was very desirous of preventing the Council from going too far and perhaps bringing about another unfortunate in the community. He entirely repudiated the leadership of Mr. Greenberg and repudiated it because of the terms in which Mr. Greenberg had addressed himself to the Council, and because he had been that Mr. Greenberg was not speaking for the Chief Rabbi or doing so to the orthodox cause. It was unfortunate for those who believed in traditions and the old paths, that Mr. Greenberg had brought the matter before the Council. They were confronted with the difficulties of having to thrust his views on useful and thoroughly conscientious of practically having to take sides against the Chief Rabbi, a fortunate and most unhappy result of following such a leader. Sorry that the Council had been invited to discuss the defects of the Jewish Religious Union. The Council were not the judges of the orthodoxy or the non-orthodoxy of the Union, and the question was forced upon them as to whether the position which certain of the Hon. Officers had taken in regard to the Union, was such as would be likely to put it to the Honorary Officers concerned, whether there was a great difference between being on the Executive Committee of the Jewish Religious Union, and being merely one of those who followed an articular wake. He knew that in the House of Commons there was a distinct difference between the position of the director of a railway and of a mere shareholder, the latter of whom always voted whilst the former always abstained. It was that difficulty to which he hoped the Hon. Officers would have addressed themselves, as no doubt the question would arise as to whether or not the Council would resolve to uphold the authority of the Chief Rabbi in regard to the Ministers of the United Synagogue were identifying themselves with the Union. The matter as it stood placed before the meeting by Mr. Greenberg gave the Council choice of two very grave evils, and for that reason he hoped the Council would accept in preference to the resolutions an amendment to the effect that the Council having considered the motion of Mr. L. J. Greenberg, in connection with the letter from the Chief Rabbi, request the Honorary Officers to consider that letter, and report to the Council thereon.

The CHAIRMAN said that such a compromise was not desirable. The matter for the Council to decide was whether they had confidence in their Hon. Officers or not.

Mr. S. S. OPPENHEIM said that he wished to speak on the question as a layman, and he hoped that Mr. Albert H. Jessel and Mr. Felix A. would believe that he did not regard them as wicked people. Dr. Adler had clearly stated that the service of the Jewish Religious Union was not a Jewish service and he regretted that before deciding as to whether or not to support the promoters of the Jewish Religious Union he had not thought fit to consult with the Chief Rabbi, as to the form of the service. Mr. Israel Abrahamson in his "Open Letter" to the Chief Rabbi entirely ignored traditional Judaism, and ignored even the Fifth Commandment. The Chairman had stated that the services had been introduced with the view to attracting to Judaism those who were loosely tied to it, but he was convinced that no such result would be obtained by the present services of the Jewish Religious Union. Such an end could only be accomplished by giving Jewish education to a thoroughly Jewish education, thorough instruction in the Hebrew language and training them to understand and appreciate the beauties of an orthodox Jewish service.

Mr. W. T. LEVIANSKY then moved that the Council should proceed to the next business, but the CHAIRMAN said he was unable to accept the motion.

Mr. ISRAEL GOLLANZ, M.A., said that he considered that an historic moment in the history of Anglo-Jewry, and he thanked Mr. Jessel for the way in which he had faced the motion proposed by Mr. L. J. Greenberg. He was not a member of the Jewish Religious Union, and held no brief for it. His motion was a serious one, and even though the verdict of the Council was condemnatory of Mr. A. H. Jessel and Mr. Felix A. Davis, he felt he would be making greater injury than was involved in the personal services of those gentlemen if they endeavoured to shift the burden of responsibility which had been thrust upon them. He intended to diagnose Mr. Greenberg's motive in bringing the matter before the Council. He might have asked wisely or unwisely, rightly or wrongly, but in any event men were the instruments of destiny, and men's strange things were used as instruments for dealing with great worldly matters. The previous speakers seemed hardly to recognise that the Council was to some extent constituting itself the very basis of Anglo-Judaism and the Anglo-Jewish cause. The position, briefly stated, was that a number of Jews and Jewesses had thought it right to meet on the afternoon of Sabbath, and instead of playing cards or doing ordinary pleasures, to assemble for divine service, prayer and song. If Judaism did not permit that, then so much the worse for them; and if the Judaism of the United Synagogue did not permit it, the sooner the Judaism of the United Synagogue was widened the better. But he did not for one moment believe that any member of the Council would maintain that it was impossible for a number of men and women to meet together and, even in English—that most unholy tongue—the Bible and their prayers, and yet remain staunch to Judaism. He would like to see away from Judaism some of its best features. The pride and self-conceit of intolerant Jewry had done much in the past, and those who were now opposed to the Jewish Religious Union were driven to it, if the Council persisted in a mistaken loyalty to the Chief Rabbinate. It was shocking to think that those very Jews who were so hotly talking of freedom and liberty of conscience should meet together to hunt, because two of their number spent part of their Sabbath to make others a bit better. Their methods might be good or bad, but the Council could not deny them the right to try the experiment. The record of the United Council during the past thirty years? A shameful apathy, of having seceded away from Judaism some of its best features, shillings and pence.—(Cries of "Shame.") If the United Council were to impose a test of any kind on those who attended at its

Council meetings as the representatives of orthodox synagogues, how many of the members could admit that they observed the dietary laws and the Sabbath? If the Council resolved that no one should represent an orthodox synagogue at the Council who was not himself orthodox, it would put a limit at any rate to the present shams and religious politics. The question for the Council to decide was whether it would maintain a papacy or whether it would restore the democratic principles of freedom and liberty of conscience. The Jews who attended the services of the Jewish Religious Union were, for the most part, those who might be won over to believe that Judaism was not a barren religion, but a religion of heart and soul and life. Even though all that the Chief Rabbi had said was right, and that the services were conducted in defiance of Jewish Law, the Jewish Religious Union would remain a manifestation of the fact that although the United Synagogue chose to designate its Chief Rabbi the Chief Rabbi of the United Congregations of the British Empire, and lulled itself with the fond imagination that the Chief Rabbinate was supreme over Jewry, yet as a matter of fact the Chief Rabbinate had no more jurisdiction over the Union than over any other independent section. The United Synagogue was founded to maintain the German and Polish Jewish ritual, and therefore the indictment which had emanated from the Chief Rabbinate might mean that the services of the Jewish Religious Union were held in defiance of the German and Polish Jewish ritual. It should not be forgotten that the German and Polish ritual was only one of the dialects in which Judaism spoke. Years ago the really great Jewish Congregation in England was the Sephardi Congregation, and those who cared to read the contemporary history of the 18th Century would find that at that time, the Ashkenazi Jew was held in contempt by his Sephardi brother. He did not wish on one moment to say anything derogatory to the present incumbent of the office of Chief Rabbi. If history considered that he had discharged the duties of his office in a heroic manner history would give the reward. They had already had that evening indictments of men who were not present—

Mr. L. B. FRANKLIN appealed to the Chairman to rule the speaker out of order. He said that the meeting had listened to a most vulgar tirade against the Chief Rabbi, and he hoped the Chairman would call upon the speaker to terminate it.

The CHAIRMAN: I am bound to say that many of Mr. Gollanz's observations are open to very serious objection.

Mr. GOLLANZ said he had not the least intention of saying anything that was in any way of a personal nature. He was speaking solely of the system from the standpoint of ecclesiastical politics; it was all a question of ecclesiastical politics, and that explained Mr. Franklin's party-attempt to stigmatise his remarks as a "tirade." Freedom of conscience was a cause for which Englishmen had shed their blood, and Jews had done so too. His remarks were not vulgar, they were truthful. Where would the present generation of English Jews have been had not that very cause been pleaded fearlessly two hundred and fifty years ago? They would still have been wretched aliens. By passing the resolution proposed by Mr. Greenberg the Council would set house against house. It would prove one of the woefullest decisions that ever befel the Anglo-Jewish community. He urged the Council not to pass the resolution, and concluded as follows:—

O, if you raise this house against this house,
It will the woefullest division prove
That e'er befell you in this blessed land,
Prevent it, resist it, let it not be so,
Lest child, child's children, cry against you, woe!

Mr. JOSEPH TRENNER said that the question for the Council to determine was whether they were in favour of or opposed to the Jewish Religious Union (Cries of No! There is no question as to that). The Council had to decide whether or not they associated themselves with the action of the Hon. Officers. It was quite consistent for the Council to disassociate themselves from the action of the Hon. Officers, and yet not condemn them for the part they had taken in connection with the Union. He therefore proposed an amendment that the members of the Council did not associate themselves with the Hon. Officers in the action they had taken.

The CHAIRMAN said he could not accept the amendment suggested by Mr. Trenner.

Mr. R. B. BONNENTHAL said that it seemed to him that the Hon. Officers were not to be blamed for actively participating in a service which had only quite recently been pronounced non-Jewish by the Chief Rabbi. He expressed the opinion that the Council should proceed to the next business on the Agenda.

Mr. FELIX A. DAVIS said that Mr. Greenberg might choose to twist and turn his intentions as he liked, but every member of the Council would agree that practically the motion before the meeting was a vote of censure on the hon. officers. It was in that sense that Mr. Jessel and himself desired to meet him. In the first place he asked permission of the Council to allow him to state the reasons which had caused him to join the Jewish Religious Union, and which still led him to believe in its utility in spite of the unfortunate remarks of the Chief Rabbi. It was his earnest endeavour not to say a word which could possibly lead to ill-feeling in the Council of the United Synagogue or out of it, and in fact he hoped to do nothing which would intensify the passions which had been roused by the motion before the meeting. He was one of the Financial Officers of the United Synagogue, and had worked hard in its interests for very many years. During that time he had been brought into close contact with many members of the United Synagogue, and observed somewhat narrowly the sphere of activity of the United Synagogue, and had opportunities of judging of the success it had attained; and at that point it was not, perhaps, out of place to draw attention to the fact that the objects of the United Synagogue were not solely confined to maintaining places of worship. That was undoubtedly its main object, but there were subsidiary objects of no less importance. His experience had taught him that in many respects the United Synagogue had done splendid work, but it had failed in one great respect. It had proved itself unable to attract worshippers to the splendid synagogues it had helped to build. That unpleasant fact had been strongly impressed upon him during the years he had been one of the Honorary Officers. Believing, as he did, that public worship was necessary in order to maintain the continuity of Judaism, he deplored the lack of facilities which were to be noticed in connection with the United Synagogue; and knowing, as he did, that it was quite impossible for the United Synagogue to enlarge its scope for religious services, he felt he was well within his right in helping the formation of services elsewhere, which might be attractive to those to whom the services of the United Synagogue did not appeal. In that action he did not consider that he was disloyal to the United Synagogue. Within the scope of the United Synagogue Mr. Jessel and himself acknowledged that the Chief Rabbi was supreme. They did not desire, for one moment, to question his supremacy. His personal opinion was, that the Jewish community and the United Synagogue made a mistake when it subjected itself to the spiritual supremacy of one man, but so

word Mesopotamia in which the old lady found such infinite comfort. It was usually the last refuge of those who were afraid to do what was right and take the consequences, and who wished to hide their cowardice under a fine and wise-sounding word. In all matters true expediency consisted for the most part of fearlessness and courage in grappling with difficulties, not in postponing them. It was of course not to be expected that any member of the Council should not have thought a great deal about the subject of the resolution, and to some extent have come to the meeting with a preconceived opinion. But he begged members to weigh carefully the arguments he had ventured to advance, and above all to look at the consequences that lay before them. Circumstances, he would not say indifferently, had created a difficulty. Let the Council not meet it with a glib and a Ghetto bend. Let them rather meet it as Englishmen would—without fear, without favour—not with a regard for persons, but mindful of those great principles of the Jewish faith which the United Synagogue was established to maintain and of which to so large an extent in the Jewish community it was the trustee—(Applause).

Mr. HERBERT P. MARSDEN, in seconding the resolution, said that it was only on arriving at the meeting that he was asked to second Mr. Greenberg's motion. Had he known that he would have been asked he would certainly have recommended that the motion should have been differently framed. As the Council of the United Synagogue was one of the authorities which appointed the Chief Rabbi, it was most unfortunate some of the Honorary Officers should have joined the Jewish Religious Union, one of their first duties being to uphold the authority of the Chief Rabbi and the dignity of his office. By their action they were prevented from fulfilling a most important duty, and by reflection they had discredited every member of the Council. Their action had been an incentive to some of the ministers to do the same. Two ministers, the Rev. S. Singer and the Rev. J. F. Stern, had joined the Union and had continued their connection with the Union in defiance of the Chief Rabbi's endeavours to get them to withdraw, and in opposition to the wishes of their respective Wardens and Boards of Management. He felt sure that when the matter had been fully debated, the Council would come to the conclusion with no uncertain voice to uphold the authority of the Chief Rabbi and the dignity of his position. He hoped the hon. officers who were now connected with the Union would see their way to reconsider their position which was incompatible with the high office they held at the Council. Mr. Marsden expressed great surprise at the manner in which such an important matter was being treated by the Council. He had expected that such a body would have taken the resolution in a far more serious light.

Mr. A. H. JESSEL said that it would no doubt be convenient that he should at once reply to the observations of the mover and seconder of the resolution, though probably many would be desirous of taking part in the eventual debate. He could not refrain from reiterating his regret that he was occupying the Chair, because he had already felt some difficulty in dealing with the various points of order that arose, but he was glad to express his acknowledgments to the Council for having kept him in the Chair. Unlike the last speaker, he did not find fault with the terms of the resolution. It raised a clear issue, and he was glad that Mr. Greenberg, to whom he desired to express his obligations for the tone of his remarks which were not open to any objection, had, after some previous abortive attempts, put his resolution in a clear form. After all, what was the position of the Council at the present moment? Did the Council or not condemn the action of those of the hon. officers who had taken part in the affairs and services of the Jewish Religious Union? He did hope that no "wishy-washy-water" amendment would be moved which would have the effect of diverting the decision which all desired should be taken on the question. It was rather unfair of Mr. Greenberg to object to the view, that if his resolution were carried it would naturally be followed by the resignation of the Honorary Officers concerned. Of course, Mr. Greenberg was quite right in moving what was in effect a vote of censure, but he was quite wrong in refusing to face the consequences of his own act, and wishing that, notwithstanding the vote, the Hon. Officers concerned should still continue to hold the offices which, in the opinion of the Council, they would be unworthy of occupying. It seemed to him that the natural consequence of the passing of either of the resolutions put on the paper by Mr. Greenberg was that the Hon. Officers should resign—(Cries of "No, No.") There was another reason why he was glad that the resolution was in its present form and not combined with the second resolution. They were there to defend themselves; the clergy were not. They could deal with more freedom with the Jewish Religious Union than it would have been open to the clergy had they been present in the Council Chamber. For many other reasons, also, he did not object to the fact that the resolution had been brought forward. With these preliminary observations, for the length of which Mr. Jessel apologised, he proceeded to deal with the substance of the resolution, and said that he wanted the Council to understand the reasons which had led to the formation of the Jewish Religious Union, and why Mr. Felix Davis and himself had decided actively to participate in its management. He said with the greatest confidence, having regard to the extremely warm support which had been accorded to the principle of the resolution Mr. Trenner had proposed at the last meeting, that the Honorary Officers who happened to be placed in a position of considerable responsibility would not be doing their duty to that position did they pretend to ignore the religious apathy which existed in many quarters—(Hear, hear.) He did not propose to labour that argument, or to take too much credit for good motives. It was all so obvious. No one would challenge that portion of his observations. But he went further. It was the duty of all persons placed in positions of responsibility in connection with the United Synagogue to investigate the cause of that religious apathy, and to see whether they could not find some means partially to cure it. It was with that object that Mr. Felix A. Davis and himself helped in the formation of the Jewish Religious Union. And, therefore, it was all the more strange that reproaches should come from the Council of the United Synagogue. No doubt some members of the Council would recollect Mr. Greenberg's scheme which went far beyond what was contemplated by the Union—he referred to the initiation of Sunday services, a project which he started five years ago. [Mr. Greenberg pointed out that the scheme was started by one of the constituent synagogues of the United Synagogue, the Board of Management of which proposed to hold services on Sunday, a proposition which he supported.] Mr. Jessel continuing, said that he did not sympathise with that particular method and he did not complain that Mr. Greenberg had conceived the idea, assuming, as he did, that the project was started with the best motives. There were two real grounds on which Mr. Greenberg's resolution was offered to the Council for acceptance. The first was that the Chief Rabbi had pronounced the services of the Jewish Religious Union to be non-Jewish. He very much regretted indeed—he could not tell them how much he regretted—having to be even for a moment in conflict with the Chief Rabbi. He had the greatest possible respect for Dr. Adler and for his office. Dr. Adler was one of his oldest friends and he had great pleasure

in listening to Dr. Adler's sermons. But when all was said and done he was constrained, with the greatest respect and deference, to protest against the notion that any one man was to dictate to the conscience of each individual member of the Jewish community. They were not children, they had the right to think for themselves, and although he was placed in a position of responsibility he protested against that new cult, that sort of papalism, which some people desired to introduce, and which for want of a better word he termed "Chief Rabbinitism." He pointed out the fact that in the United Synagogue under the terms of the Act established with the terms of the Deed of Foundation and Trust, the religious worship was under the control of the Chief Rabbi. The synagogue ritual was under his control for the ordinary service. That was a defect which the promoters of the Jewish Religious Union had felt immediately the idea was conceived. Every one of the Founders desired the services to be held in synagogue, and the suggestion that the members of the Jewish Religious Union wished to sever themselves from the synagogue was totally contrary to the true facts of the case. In fact the founders of the Union approached the Chief Rabbi with a view of getting the services held in one of the synagogues of the United Synagogue. It was recognised that his consent was necessary, but the Chief Rabbi did not see his way to grant it. Mr. Jessel wanted the Council to remember for whom the Jewish Religious Union catered. The services were held for persons who were not content with the ritual of the ordinary Sabbath-morning service. The founders of the Jewish Religious Union took steps to ascertain as well as they could the reason why so many English Jews did not attend synagogue and they were made acquainted with several objections which were felt to the ordinary ritual as provided by the Jewish Prayer Book in the Synagogue. And the question was expressed

very a variety of objects to persuade it was were I for the useless. He had persons stand in that it which mingling time of himself to do a interrupted Rabbi its main on the that name sexes on we Religion if they Judaism not recumity verses; tance at the Je of ritua the opp present hostile Religio him to have Chief been express which allgate Union Council questio and a with that h from it be regi because of its Engli Church of England. There was nothing in it which could be regarded as non-Jewish. The services of the Orthodox synagogue also bore some resemblance to those held in the Church. In both there were hymns, prayers, readings from the Bible, and a sermon. But he challenged anyone to prove that the services held by the Jewish Religious Union were of a non-Jewish character. So much for the Chief Rabbi. He could have dealt more fully with the objections, but he felt considerably embarrassed for the following reason: It might be that the Council would not pass the resolution which had been proposed, in which event it would be his privilege and pleasure in the future frequently to have occasion to approach the Chief Rabbi on matters affecting the community at large, and he did not wish to say anything which would make those relations more difficult than they were at present. It had been suggested that the two Honorary Officers of the United Synagogue had been disloyal to the United Synagogue in supporting the Jewish Religious Union. He assured them there was nothing he would resent so much as a charge of disloyalty. Was there any foundation for such a charge? It had been conclusively proved that there were persons whose Judaism was getting slack, and who were falling away from the fold. They would be blind if they did not see that many had been lost to the community in recent years owing, he thought, not to mere social ambition, but to the absence of proper religious education. The Jewish Religious Union was not the first movement which Mr. Claude G. Montefiore, the Rev. S. Singer and himself had started. They had started the Jewish Study Society a year or two back which was doing excellent work in bringing to the minds of Jews a knowledge of the Bible and the Jewish Prayer Book. The Council was wrong if it supposed they were desirous of doing anything to injure the community at large. The United Synagogue was unhappily somewhat narrow in its sphere and he protested

against the view that therefore nothing should be done outside the scheme of the United Synagogue Act. There was ready the best evidence that the Jewish Religious Union would stimulate the community. In conclusion, Mr. Jessel said: I have the greatest sympathy for those who are content to walk in the "Old Paths," but I do say, that to walk along with your head down in meditation, contemplating yourselves that you are as others are, and remaining deaf to the cry of those who are wandering on the hillside or in the marsh whilst struggling to reach the goal to which you are walking—I say that that is not Judaism and is not the course which should be expected of honourable men—(Loud Cheers).

Mr. H. J. KISCH moved that the Council should proceed to the next business, but the CHAIRMAN said that he could not accept such a motion, as was somewhat premature.

L. B. FRANKLIN said that he was very desirous of preventing the Council from going too far and perhaps bringing about another unfortunate in the community. He entirely repudiated the leadership of Mr. Greenberg and repudiated it because of the terms in which Mr. Greenberg had addressed himself to the Council, and because he had been told that Mr. Greenberg was not speaking for the Chief Rabbi or doing anything to the orthodox cause. It was unfortunate for those who believed in the old traditions and the old paths, that Mr. Greenberg had brought the matter before the Council. They were confronted with the difficulties of having to thrust their views on useful and thoroughly conscientious persons of practically having to take sides against the Chief Rabbi, a fortunate and most unhappy result of following such a leader. He was sorry that the Council had been invited to discuss the defects of the Jewish Religious Union. The Council were not the judges of the merits of the Jewish Religious Union, and the question was

Council meetings as the representatives of orthodox synagogues, how many of the members could admit that they observed the dietary laws and the Sabbath? If the Council resolved that no one should represent an orthodox synagogue at the Council who was not himself orthodox, it would put a limit at any rate to the present shams and religious politics. The question for the Council to decide was whether it would maintain a papacy or whether it would restore the democratic principles of freedom and liberty of conscience. The Jews who attended the services of the Jewish Religious Union were, for the most part, those who might be won over to believe that Judaism was not a barren religion, but a religion of heart and soul and life. Even though all that the Chief Rabbi had said was right, and that the services were conducted in defiance of Jewish Law, the Jewish Religious Union would remain a manifestation of the fact that although the United Synagogue chose to designate its Chief Rabbi the Chief Rabbi of the United Congregations of the British Empire, and lulled itself with the fond imagination that the Chief Rabbinate was supreme over Jewry, yet as a matter of fact the Chief Rabbinate had no more jurisdiction over the Union than over any other independent section. The United Synagogue was founded to maintain the German and Polish Jewish ritual, and therefore the indictment which had emanated from the Chief Rabbinate might mean that the services of the Jewish Religious Union were held in defiance of the German and Polish Jewish ritual. It should not be forgotten that the German and Polish ritual was only one of the dialects in which Judaism spoke. Years ago the really great Jewish Congregation in England was the Sephardi Congregation, and those who cared to read the contemporary history of the 18th Century would find that at that time the Ashkenazi Jew was held in contempt by his Sephardi brother. He did not wish for one moment to say anything derogatory to the present incumbent of the office of Chief Rabbi. If history considered that he had discharged the duties of his office in a manner history would give the reward. They had already had that kind of indictments of men who were not present—

Mr. L. B. FRANKLIN appealed to the Chairman to rule the speaker out of order. He said that the meeting had listened to a most vulgar tirade at the Chief Rabbi, and he hoped the Chairman would call upon the speaker to terminate it.

The CHAIRMAN: I am bound to say that many of Mr. Gollancz's observations are open to very serious objection.

Mr. GOLLANCZ said he had not the least intention of saying anything in any way of a personal nature. He was speaking solely of the matter from the standpoint of ecclesiastical politics; it was all a question of ecclesiastical politics, and that explained Mr. Franklin's party-attempt to mislead his remarks as a "tirade." Freedom of conscience was a cause which Englishmen had shed their blood, and Jews had done so too. His remarks were not vulgar, they were truthful. Where would the present ration of English Jews have been had not that very cause been pleaded every two hundred and fifty years ago? They would still have been chafed aliens. By passing the resolution proposed by Mr. Greenberg the Council would set house against house. It would prove one of the worst blunders that ever befel the Anglo-Jewish community. He urged the Council to pass the resolution, and concluded as follows:—

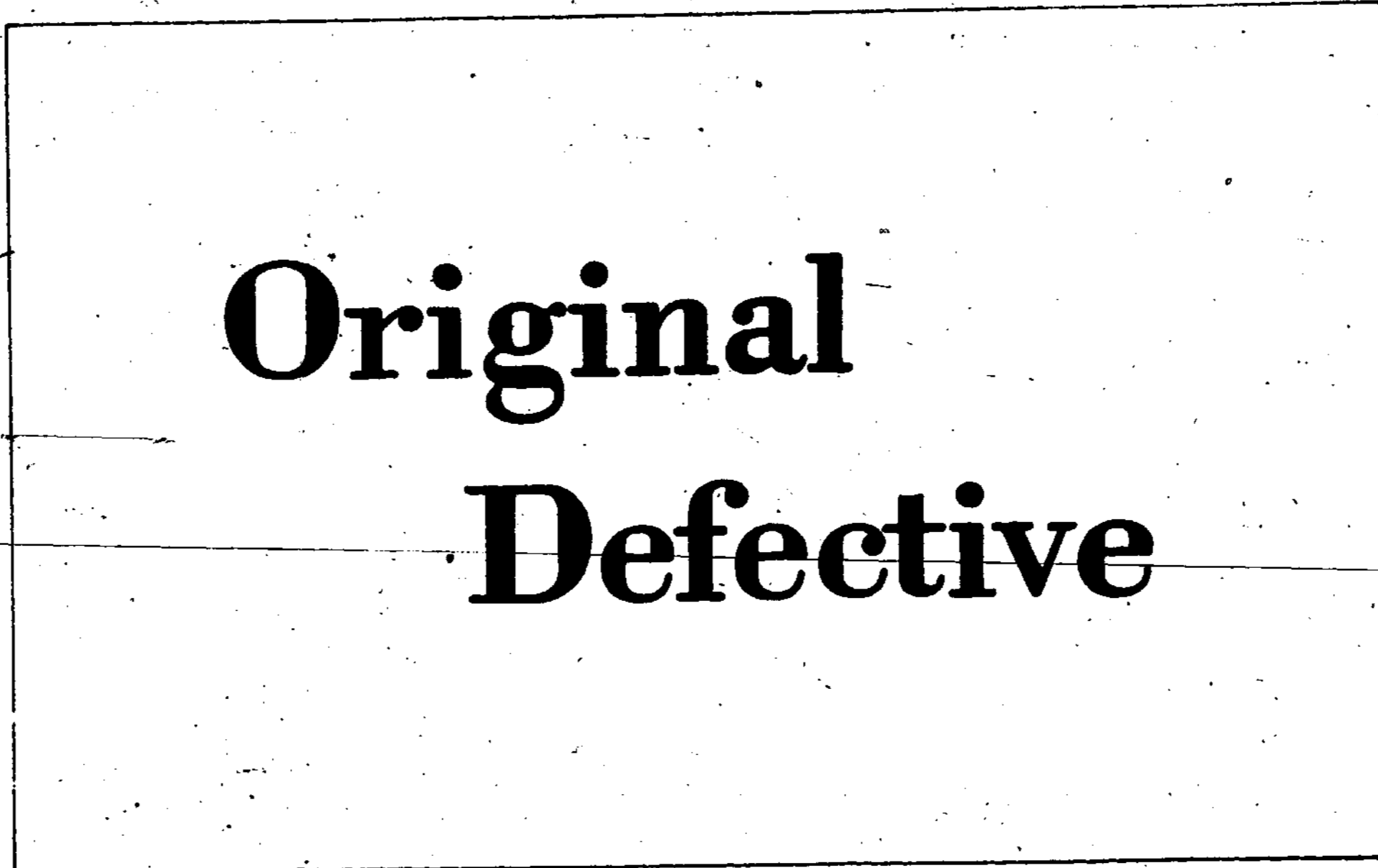
O, if you raise this house against this house,
It will the woofullest division prove
That e'er befell you in this blessed land.
Prevent it, resist it, let it not be so,
Lest child, child's children, cry against you, woe!

Mr. JOSEPH TRENNER said that the question for the Council to determine whether they were in favour of or opposed to the Jewish Religious Union was not a question of ecclesiastical politics. The Council had to decide whether or not they associated themselves with the action of the Hon. Officers. It was quite consistent for the Council to dissociate themselves from the action of the Hon. Officers, and yet not condemn them for the part they had taken in connection with the Union. He therefore proposed an amendment that the members of the Council did not associate themselves with the Hon. Officers in the action they had taken.

The CHAIRMAN said he could not accept the amendment suggested by Mr. Trenner.

Mr. E. SONNENTHAL said that it seemed to him that the Hon. Officers not to be blamed for actively participating in a service which had only recently been pronounced non-Jewish by the Chief Rabbi. He said the opinion that the Council should proceed to the next business agenda.

Mr. FELIX A. DAVIS said that Mr. Greenberg might choose to twist and pervert the intentions as he liked, but every member of the Council would agree that the motion before the meeting was a vote of censure on the Chief Rabbi. It was in that sense that Mr. Jessel and himself desired to support it. In the first place he asked permission of the Council to allow him to state the reasons which had caused him to join the Jewish Religious Union, and which still led him to believe in its utility in spite of the unfortunate remarks of the Chief Rabbi. It was his earnest endeavour not to say anything which could possibly lead to ill-feeling in the Council of the United Synagogue or out of it, and in fact he hoped to do nothing which would offend the passions which had been roused by the motion before the meeting. He was one of the Financial Officers of the United Synagogue, and had worked hard in its interests for very many years. During that time he had been brought into close contact with many members of the United Synagogue, and observed some of the opportunities of judging of the success it had attained; and at that point it was not, perhaps, out of place to draw attention to the fact that the objects of the United Synagogue were not solely confined to maintaining places of worship. That was undoubtedly its main object, but there were subsidiary objects of no less importance. His experience had taught him that in many respects the United Synagogue had done splendid work, but it had failed in one great respect. It had proved itself unable to attract worshippers to the splendid synagogues it had helped to build. That unpleasant fact had been strongly impressed upon him during the years he had been one of the Honorary Officers. Believing, as he did, that public worship was necessary in order to maintain the continuity of Judaism, he deplored the lack of facilities which were to be noticed in connection with the United Synagogue; and knowing, as he did, that it was quite impossible for the United Synagogue to enlarge its scope for religious services, he felt he was well within his right in helping the formation of services elsewhere, which might be attractive to those to whom the services of the United Synagogue did not appeal. In that action he did not consider that he was disloyal to the United Synagogue. Within the scope of the United Synagogue Mr. Jessel and himself acknowledged that the Chief Rabbi was supreme. They did not desire, for one moment, to question his supremacy. His personal opinion was, that the Jewish community and the United Synagogue made a mistake when it subjected itself to the spiritual supremacy of one man, but so



word Mesopotamia in which the old lady found such infinite comfort. It was usually the last refuge of those who were afraid to do what was right and take the consequences, and who wished to hide their cowardice under a fine and wise-sounding word. In all matters true expediency consisted for the most part of fearlessness and courage in grappling with difficulties, not in postponing them. It was of course not to be expected that any member of the Council should not have thought a great deal about the subject of the resolution, and to some extent have come to the meeting with a preconceived opinion. But he begged members to weigh carefully the arguments he had ventured to advance, and above all to look at the consequences that lay before them. Circumstances, he would not say individuals, had created a difficulty. Let the Council not meet it with a gabardine shuffie and a Ghetto bend. Let them rather meet it as Englishmen would—without fear, without favour—not with a regard for persons, but mindful only of those great principles of the Jewish faith which the United Synagogue was established to maintain and of which to so large an extent in the Jewish community it was the trustee—(Applause).

Mr. HERBERT P. MARSDEN, in seconding the resolution, said that it was only on arriving at the meeting that he was asked to second Mr. Greenberg's motion. Had he known that he would have been asked he would certainly have recommended that the motion should have been differently framed. As the Council of the United Synagogue was one of the authorities which appointed the Chief Rabbi, it was most unfortunate some of the Honorary Officers should have joined the Jewish Religious Union, one of their first duties being to uphold the authority of the Chief Rabbi and the dignity of his office. By their action they were prevented from fulfilling a most important duty, and by reflection they had discredited every member of the Council. Their action had been an incentive to some of the ministers to do the same. Two ministers, the Rev. S. Singer and the Rev. J. F. Stern, had joined the Union and had continued their connection with the Union in defiance of the Chief Rabbi's endeavours to get them to withdraw, and in opposition to the wishes of their respective Wardens and Boards of Management. He felt sure that when the matter had been fully debated, the Council would come to the conclusion with no uncertain voice to uphold the authority of the Chief Rabbi and the dignity of his position. He hoped the honary officers who were now connected with the Union would see their way to reconsider their position which was incompatible with the high office they held at the Council. Mr. Marsden expressed great surprise at the manner in which such an important matter was being treated by the Council. He had expected that such a body would have taken the resolution in a far more serious light.

Mr. A. H. JESSÉ said that it would no doubt be convenient that he should at once reply to the observations of the mover and seconder of the resolution, though probably many would be desirous of taking part in the eventual debate. He could not refrain from reiterating his regret that he was occupying the Chair, because he had already felt some difficulty in dealing with the various points of order that arose, but he was glad to express his acknowledgments to the Council for having kept him in the Chair. Unlike the last speaker, he did not find fault with the terms of the resolution. It raised a clear issue, and he was glad that Mr. Greenberg, to whom he desired to express his obligations for the tone of his remarks which were not open to any objection, had, after some previous abortive attempts, put his resolution in a clear form. After all, what was the position of the Council at the present moment? Did the Council or not condemn the action of those of the honary officers who had taken part in the affairs and services of the Jewish Religious Union? He did hope that no "wishy-washy-watery" amendment would be moved which would have the effect of diverting the decision which all desired should be taken on the question. It was rather unfair of Mr. Greenberg to object to the view, that if his resolution were carried it would naturally be followed by the resignation of the Honorary Officers concerned. Of course, Mr. Greenberg was quite right in moving what was in effect a vote of censure, but he was quite wrong in refusing to face the consequences of his own act, and wishing that, notwithstanding the vote, the Hon. Officers concerned should still continue to hold the offices which, in the opinion of the Council, they would be unworthy of occupying. It seemed to him that the natural consequence of the passing of either of the resolutions put on the paper by Mr. Greenberg was that the Hon. Officers should resign—(Cries of "No, No.") There was another reason why he was glad that the resolution was in its present form and not combined with the second resolution. They were there to defend themselves; the clergy were not. They could deal with more freedom with the Jewish Religious Union than it would have been open to the clergy had they been present in the Council Chamber. For many other reasons, also, he did not object to the fact that the resolution had been brought forward. With these preliminary observations, for the length of which Mr. Jessé apologized, he proceeded to deal with the substance of the resolution, and said that he wanted the Council to understand the reasons which had led to the formation of the Jewish Religious Union, and why Mr. Felix Davis and himself had decided actively to participate in its management. He said with the greatest confidence, having regard to the extremely warm support which had been accorded to the principle of the resolution Mr. Trenner had proposed at the last meeting, that the Honorary Officers who happened to be placed in a position of considerable responsibility would not be doing their duty to that position did they pretend to ignore the religious apathy which existed in many quarters.—(Hear, hear.) He did not propose to labour that argument, or to take too much credit for good motives. It was all so obvious. No one would challenge that portion of his observations. But he went further. It was the duty of all persons placed in positions of responsibility in connection with the United Synagogue to investigate the cause of that religious apathy, and to see whether they could not find some means partially to cure it. It was with that object that Mr. Felix A. Davis and himself helped in the formation of the Jewish Religious Union. And, therefore, it was all the more strange that reproaches should come from the Council of the United Synagogue. No doubt some members of the Council would recollect Mr. Greenberg's scheme which went far beyond what was contemplated by the Union—he referred to the initiation of Sunday services, a project which he started five years ago. [Mr. Greenberg pointed out that the scheme was started by one of the constituent synagogues of the United Synagogue, the Board of Management of which proposed to hold services on Sunday, a proposition which he supported.] Mr. Jessé continuing, said that he did not sympathise with that particular method and he did not complain that Mr. Greenberg had conceived the idea, assuming, as he did, that the project was started with the best motives. There were two real grounds on which Mr. Greenberg's resolution was offered to the Council for acceptance. The first was that the Chief Rabbi had pronounced the services of the Jewish Religious Union to be non-Jewish. He very much regretted indeed—he could not tell them how much he regretted—having to be even for a moment in conflict with the Chief Rabbi. He had the greatest possible respect for Dr. Adler and for his office. Dr. Adler was one of his oldest friends and he had great pleasure

in listening to Dr. Adler's sermons. But when all was said and done he was constrained, with the greatest respect and deference, to protest against the notion that any one man was to dictate to the conscience of each individual member of the Jewish community. They were his children, they had the right to think for themselves, and although he was placed in a position of responsibility he protested against that new cult, that sort of papalism, which some people desired to introduce, and which for want of a better word he termed "Chief Rabbinitism." He appreciated the fact that in the United Synagogue under the terms of the Act coupled with the terms of the Deed of Foundation and Trust, the religious worship was under the control of the Chief Rabbi. The synagogue ritual was under his control for the ordinary service. That was a defect which the promoters of the Jewish Religious Union had felt immediately the idea was conceived. Every one of the Founders desired the services to be held in synagogue, and the suggestion that the members of the Jewish Religious Union wished to sever themselves from the synagogue was totally contrary to the true facts of the case. In fact the founders of the Union approached the Chief Rabbi with a view of getting the services held in one of the synagogues of the United Synagogue. It was recognised that his consent was necessary, but the Chief Rabbi did not see his way to grant it. Mr. Jessel wanted the Council to remember for whom the Jewish Religious Union catered. The services were held for persons who were not content with the ritual of the ordinary Sabbath-morning service. The founders of the Jewish Religious Union took steps to ascertain as well as they could the reason why so many English Jews did not attend synagogue and they were made acquainted with several objections which were felt to the ordinary ritual as provided by the Jewish Prayer Book in the Synagogue. And the desire was expressed for a service with some modification. He did not see anything very shocking about that. It was a question only of degree, and he objected to the application of the expression "Gentile" or "non-Jewish" to persons who desired and whose every wish was to call themselves Jews. It was found that the people whom they desired to attract to the synagogue were held by ties very, very loose. Many knew no Hebrew, and for them a service consisting mainly of Hebrew was utterly idle and useless. The services which were held in orthodox synagogues were intended for people like the members of the Council and himself. He had no fault to find with the services in Hebrew, and as far as he personally was concerned he had no difficulty in appreciating and understanding the service in Hebrew. But he sympathised with those who went to synagogue and did not understand a word. And he maintained that it was the duty of the community in England to provide a service which these people could understand. Then came the question of the mingling of the sexes. Many members of the Council, no doubt, at some time or other of their lives, had been placed in a similar position to himself and had been married. When he was married he had wanted to do away with the ordinary afternoon service because of the continual interruptions during that ceremonial, which prevented its being conducted in a necessarily decorous fashion. He had applied to the Chief Rabbi to have it dispensed with, but the Chief Rabbi had insisted upon its maintenance and still insisted on the afternoon service being given on the occasion of weddings when he knew, and could not fail to know, that the sexes were intermingled. Mr. Jessel then asked, in the name of all that was wonderful, the difference between the sexes sitting together on Saturday afternoons and sitting together on week-day afternoons. The third objection was that the Jewish Religious Union had borrowed from non-Jewish services. And what if they had? What had been borrowed was only what had been taken from Judaism. One would imagine from such an objection that Christians did not recognise the Old Testament. As a matter of fact, the Gentile community had taken the 90th Psalm from the Old Testament and turned it into verses and adopted it in many Churches. The 90th Psalm was an excellent tune and had been adopted by the Service Committee of the Union. But the Jewish Religious Union was not wedded to any particular form of ritual, and, in fact, the Committee of the Union, being astonished with the opposition which some features of the ritual had met with, were at the present moment in process of modifying them, and if, instead of adopting a hostile attitude, the Chief Rabbi had met the founders of the Jewish Religious Union, as the promoters of the Union had more than once desired him to do, he had the greatest confidence in saying that it would have been easy to come to an arrangement. The sermon of the Chief Rabbi on the subject of the Jewish Religious Union had been described by Mr. Greenberg as an "unbiased and judicial expression of opinion," but Dr. Adler himself called it an "indictment," which it undoubtedly was, because the Chief Rabbi had not given the slightest attention to those features of the ritual of the Jewish Religious Union which could not be called anything except a Jewish service. The Council was now asked to pronounce an opinion on those services, and he questioned whether many of the members had ever attended one of them, and he questioned whether many of the members were familiar with the book. [Mr. S. ALEXANDER: I know it!] Mr. Jessel said that he did not want to weary the Council with matters of detail, but from first to last there was not a single sentence in the service which could be regarded as non-Jewish. The form of the ritual had been objected to because of its English character, and that it in some respects resembled the Church of England ritual, but there was nothing in it which could be regarded as non-Jewish. The services of the Orthodox synagogue also bore some resemblance to those held in the Church. In both there were hymns, prayers, readings from the Bible, and a sermon. But he challenged anyone to prove that the services held by the Jewish Religious Union were of a non-Jewish character. So much for the Chief Rabbi. He could have dealt more fully with the objections, but he felt considerably embarrassed for the following reason: It might be that the Council would not pass the resolution which had been proposed, in which event it would be his privilege and pleasure in the future frequently to have occasion to approach the Chief Rabbi on matters affecting the community at large, and he did not wish to say anything which would make those relations more difficult than they were at present. It had been suggested that the two Honorary Officers of the United Synagogue had been disloyal to the United Synagogue in supporting the Jewish Religious Union. He assured them there was nothing he would resent so much as a charge of disloyalty. Was there any foundation for such a charge? It had been conclusively proved that there were persons whose Judaism was getting slack, and who were falling away from the fold. They would be blind if they did not see that many had been lost to the community in recent years owing, he thought, not to mere social ambition, but to the absence of proper religious education. The Jewish Religious Union was not the first movement which Mr. Claude G. Montefiore, the Rev. S. Singer and himself had started. They had started the Jewish Study Society a year or two back which was doing excellent work in bringing to the minds of Jews a knowledge of the Bible and the Jewish Prayer Book. The Council was wrong if it supposed they were desirous of doing anything to injure the community at large. The United Synagogue was unhappily somewhat narrow in its sphere and he protested,

against the view that therefore nothing should be done outside the scheme of the United Synagogue Act. There was already the best evidence that the Jewish Religious Union would stimulate the community. In conclusion, Mr. Jessel said: I have the greatest sympathy for those who are content to walk in the "Old Paths," but I do say, that to walk along with your head down in meditation, contemplating yourselves that you are as others are, and remaining deaf to the grating of those who are wandering on the hillside or in the marsh whilst struggling to reach the goal to which you are walking—I say that that is not Judaism and is not the course which should be expected of honourable men—(Loud Cheers).

Mr. H. J. KISCH moved that the Council should proceed to the next business, but the CHAIRMAN said that he could not accept such a motion, which was somewhat premature.

Mr. L. B. FRANKLIN said that he was very desirous of preventing the Council from going too far and perhaps bringing about another unfortunate division in the community. He entirely repudiated the leadership of Mr. Greenberg, and repudiated it because of the terms in which Mr. Greenberg had addressed himself to the Council, and because he had been told that Mr. Greenberg was not speaking for the Chief Rabbi or doing anything for the orthodox cause. It was unfortunate for those who believed in the old traditions and the old paths, that Mr. Greenberg had brought the matter before the Council. They were confronted with the difficulties of having to thrust their views on useful and thoroughly conscientious persons of practically having to take sides against the Chief Rabbi, a most unfortunate and most unhappy result of following such a leader. He was sorry that the Council had been invited to discuss the defects of the Jewish Religious Union. The Council were not the judges of the orthodoxy or the non-orthodoxy of the Union, and the question was forced upon them as to whether the position which certain of the Honorary Officers had taken in regard to the Union, was such as would justify their duties to the United Synagogue, and in that connection he did like to put it to the Honorary Officers concerned, whether there was a great difference between being on the Executive Committee of the Jewish Religious Union, and being merely one of those who followed the Jewish Religious Union, and he knew that in the House of Commons there was a distinct difference between the position of the director of a railway and of a mere shareholder, the latter of whom always voted whilst the former always abstained. It was that difference which he hoped the Honorary Officers would have addressed themselves to, and no doubt the question would arise as to whether or not the Council would resolve to uphold the authority of the Chief Rabbi in regard to the Ministers of the United Synagogue who were identifying themselves with the Union. The matter as it was placed before the meeting by Mr. Greenberg gave the Council the choice of two very grave evils, and for that reason he hoped the Council would accept in preference to the resolutions an amendment to the effect that the Council having considered the motion of Mr. L. J. Greenberg, and the letter from the Chief Rabbi, request the Honorary Officers to consider that letter, and report to the Council thereon.

The CHAIRMAN said that such a compromise was not desirable. The Council for the Council to decide whether they had confidence in their Honorary Officers or not.

Mr. S. S. OPPENHEIM said that he wished to speak on the question as a matter, and he hoped that Mr. Albert H. Jessel and Mr. Felix A. Davis would believe that he did not regard them as wicked people. Dr. Adler had clearly stated that the service of the Jewish Religious Union was anything but a Jewish service and he regretted that before deciding as to the character of their services the promoters of the Jewish Religious Union had not thought fit to consult with the Chief Rabbi, as to the form which they should assume. Mr. Israel Gollancz had said "Open Letter" to the Chief Rabbi entirely ignored traditional Judaism, and ignored even the Fifth Commandment. The Chairman had stated that the services had been introduced with the view to attracting to Judaism those who were loosely tied to it, but he was convinced that no such result would be obtained by the present services of the Jewish Religious Union. Such an end could only be accomplished by giving Jewish education, a thoroughly Jewish education, thorough instruction in the Hebrew language and training them to understand and appreciate the beauties of an orthodox Jewish service.

Mr. W. T. LEVANSKY then moved that the Council should proceed to the next business, but the CHAIRMAN said he was unable to accept the motion.

Mr. ISRAEL GOLLANZ, M.A., said that he considered that an historic day in the history of Anglo-Jewry, and he thanked Mr. Jessel for the way in which he had faced the motion proposed by Mr. L. J. Greenberg, and held no brief for it. He was not a member of the Jewish Religious Union, and he did not consider it was a serious one, and even though the verdict of the Council might be condemnatory of Mr. A. H. Jessel and Mr. Felix A. Davis, he felt that the Council would be risking greater injury than was involved in the personal services of those gentlemen if they thrust upon them. He intended to diagnose Mr. Greenberg's motive in bringing the matter before the Council. He might have acted wisely or unwisely, rightly or wrongly, but in any event men were the instruments of destiny, and great strange things were used as instruments for dealing with great matters. The previous speakers seemed hardly to recognise the fact that the Council was to some extent constituting itself the very organ of Anglo-Judaism and the Anglo-Jewish cause. The position, briefly stated, was that a number of Jews and Jewesses had thought it right to meet on the afternoon of Sabbath, and, instead of playing cards or going to the theatre, to assemble for divine service, prayer and singing in ordinary pleasures, to assemble for the worse for them. If Judaism did not permit that, then so much the worse for it; and if the Judaism of the United Synagogue did not permit it, then the sooner the Judaism of the United Synagogue was wiped out the better. But he did not for one moment believe that any member of men would maintain that it was impossible for a number of men and women to meet together, and even in English—that most unholy tongue, the Bible and their prayers, and yet remain staunch to Judaism. The Council wish to scare away from Judaism some of its best members. The pride and self-conceit of intolerant Jewry had done much in the past, and those who were now opposed to the Jewish Religious Union would be driven to it, if the Council persisted in a mistaken loyalty to the Chief Rabbinate. It was shocking to think that those very Jews who were talking of freedom and liberty of conscience should meet together on Sabbath, because two of their number spent part of their Sabbath making others a bit better. Their methods might be good or bad, but the Council could not deny them the right to try the experiment. The record of the United Council during the past thirty years? A shameful apathy, of having soared away from Judaism some of the ablest, skillings and pence.—(Cries of "Shame.") If the United Council were to impose a test of any kind on those who attended at its

Council meetings as the representatives of orthodox synagogues, how many of the members could admit that they observed the dietary laws and the Sabbath? If the Council resolved that no one should represent an orthodox synagogue at the Council who was not himself orthodox, it would put a limit at any rate to the present shams and religious politics. The question for the Council to decide was whether it would maintain a papacy or whether it would restore the democratic principles of freedom and liberty of conscience. The Jews who attended the services of the Jewish Religious Union were, for the most part, those who might be won over to believe that Judaism was not a barren religion, but a religion of heart and soul and life. Even though all that the Chief Rabbi had said was right, and that the services were conducted in defiance of Jewish Law, the Jewish Religious Union would remain a manifestation of the fact that although the United Synagogue chose to designate its Chief Rabbi the Chief Rabbi of the United Congregations of the British Empire, and lulled itself with the fond imagination that the Chief Rabbinate was supreme over Jewry, yet as a matter of fact the Chief Rabbinate had no more jurisdiction over the Union than over any other independent section. The United Synagogue was founded to maintain the German and Polish Jewish ritual, and therefore the indictment which had emanated from the Chief Rabbinate might mean that the services of the Jewish Religious Union were held in defiance of the German and Polish Jewish ritual. It should not be forgotten that the German and Polish ritual was only one of the dialects in which Judaism spoke. Years ago the really great Jewish Congregation in England was the Sephardi Congregation, and those who cared to read the contemporary history of the 18th Century would find that at that time the Ashkenazi Jew was held in contempt by his Sephardi brother. He did not wish for one moment to say anything derogatory to the present incumbent of the office of Chief Rabbi. If history considered that he had discharged the duties of his office in a heroic manner history would give the reward. They had already had that evening indictments of men who were not present—

Mr. L. B. FRANKLIN appealed to the Chairman to rule the speaker out of order. He said that the meeting had listened to a most vulgar tirade against the Chief Rabbi, and he hoped the Chairman would call upon the speaker to terminate it.

The CHAIRMAN: I am bound to say that many of Mr. Gollancz's observations are open to very serious objection.

Mr. GOLLANZ said he had not the least intention of saying anything that was in any way of a personal nature. He was speaking solely of the system from the standpoint of ecclesiastical politics; it was all a question of ecclesiastical politics, and that explained Mr. Franklin's party-attempt to stigmatise his remarks as a "tirade." Freedom of conscience was a cause for which Englishmen had shed their blood, and Jews had done so too. His remarks were not vulgar, they were truthful. Where would the present generation of English Jews have been had not that very cause been pleaded fearlessly two hundred and fifty years ago? They would still have been wretched aliens. By passing the resolution proposed by Mr. Greenberg the Council would set house against house. It would prove one of the woofullest decisions that ever befel the Anglo-Jewish community. He urged the Council not to pass the resolution, and concluded as follows:—

O, if you raise this house against this house,
It will the woofullest division prove
That e'er befell you in this blessed land.
Prevent it, resist it, let it not be so,
Lest child, child's children, cry against you, woe!

Mr. JOSEPH TRENNER said that the question for the Council to determine was whether they were in favour of or opposed to the Jewish Religious Union [Cries of No! There is no question as to that]. The Council had to decide whether or not they associated themselves with the action of the Hon. Officers. It was quite consistent for the Council to dissociate themselves from the action of the Hon. Officers, and yet not condemn them for the part they had taken in connection with the Union. He therefore proposed an amendment that the members of the Council did not associate themselves with the Hon. Officers in the action they had taken.

The CHAIRMAN said he could not accept the amendment suggested by Mr. Trenner.

Mr. R. SONNENTHAL said that it seemed to him that the Hon. Officers were not to be blamed for actively participating in a service which had only quite recently been pronounced non-Jewish by the Chief Rabbi. He expressed the opinion that the Council should proceed to the next business on the Agenda.

Mr. FELIX A. DAVIS said that Mr. Greenberg might choose to twist and turn his intentions as he liked, but every member of the Council would agree that practically the motion before the meeting was a vote of censure on the honary officers. It was in that sense that Mr. Jessel and himself desired to meet him. In the first place he asked permission of the Council to allow him to state the reasons which had caused him to join the Jewish Religious Union, and which still led him to believe in its utility in spite of the unfortunate remarks of the Chief Rabbi. It was his earnest endeavour not to say a word which could possibly lead to ill-feeling in the Council of the United Synagogue or out of it, and in fact he hoped to do nothing which would intensify the passions which had been roused by the motion before the meeting. He was one of the Financial Officers of the United Synagogue, and had worked hard in its interests for very many years. During that time he had been brought into close contact with many members of activity of the United Synagogue, and had what narrowly the sphere of the success it had attained; and at that point opportunities of judging of the success it had attained; and at that point it was not, perhaps, out of place to refer to the fact that the objects of the United Synagogue were not solely confined to maintaining places of worship. That was unimportance. His experience had taught him subsidiary objects of no less importance. His experience had taught him that in many respects the United Synagogue had done splendid work, but that it had failed in one great respect. It had proved itself unable to attract worshippers to the splendid synagogues it had helped to build. That unpleasant fact had been strongly impressed upon him during the years he had been one of the Honorary Officers. Believing, as he did, that public worship was necessary in order to maintain the continuity of Judaism, he deplored the lack of facilities which were to be noticed in connection with the United Synagogue; and knowing, as he did, that it was quite impossible for the United Synagogue to enlarge its scope for religious services, he felt he was well within his right in helping the formation of services elsewhere, which might be attractive to those to whom the services of the United Synagogue did not appeal. In that action he did not consider that he was disloyal to the United Synagogue. Within the scope of the United Synagogue Mr. Jessel and himself acknowledged that the Chief Rabbi was supreme. They did not desire, for one moment, to question his supremacy. His personal opinion was, that the Jewish community and the United Synagogue made a mistake when it subjected itself to the spiritual supremacy of one man, but so

long as it lasted all members of the United Synagogue were bound to obey the Chief Rabbi, and all the services in the synagogue of the Union must be those of which the Chief Rabbi had approved. But he did not admit the authority of the Chief Rabbi outside the confines of the United Synagogue, and, in fact, he considered that the Chief Rabbi had somewhat complicated the issue in the letter which he had addressed to the Vice-Presidents. The duties of the Chief Rabbi were clearly detailed in the deed of foundation and trust, in which it was stated that all matters connected with the religious-administration of the United Synagogue should be under the supervision and control of the Chief Rabbi. The sole duty, therefore, of the Chief Rabbi was to state whether the services were or were not in accordance with the German and Polish ritual, and if the Chief Rabbi had confined himself to a pronouncement on that subject no one could possibly have objected; but he had gone beyond that, and charged it with being non-Jewish, and Mr. L. J. Greenberg, desiring to rub in the salt a little more, had styled it a Christian service. He recognised that it would be impertinent on his part to enter into a discussion on a religious question with the Chief Rabbi, but he did claim to have a Jewish heart and a Jewish spirit, and if an Honorary Officer of the United Synagogue actuated by those motives desired to give to those whom the United Synagogue could not cater for an opportunity of participating in divine service, if under such circumstances a censure was deserved, then it was merited by Mr. Jessel and himself. The one section of the work of the United Synagogue with which an Honorary Officer had nothing to do was its spiritual side. There was work of every kind to do in connection with the Sub-Committees of the United Synagogue, but in advancing the spiritual activity of the United Synagogue the Honorary Officers were powerless. The vote which the Council was called upon to consider was a serious one, and he hoped they would hesitate before passing it. The Council should look back fifty years, and remember how schisms were then made, and they should think twice before it condemned those whose actions it did not consider wise.

Mr. A. ROSENFIELD then moved "that the question be now put," and the proposition was carried by forty-five votes to five.

Mr. L. J. GREENBERG briefly replied to the arguments adduced against his motion. He prefaced his remarks with an expression of appreciation of the good feeling with which the remarks of Mr. A. H. Jessel and Mr. Felix A. Davis had shown them to be animated, though he would have preferred their not treating the resolution as one of want of confidence. He regretted that Mr. Israel Gollancz had seized the opportunity as a peg on which to hang an attack on the Chief Rabbi. He thought that Mr. Gollancz would have adopted a more manly attitude had he framed a straightforward resolution embodying his views and submitting it to the Council. He reminded the Council that the resolution which he asked them to pass was not an impugning of Mr. A. H. Jessel and Mr. Felix Davis personally, but simply condemned their action as Hon. Officers of the United Synagogue. In conclusion, he urged that if his resolution were not carried, a widening of the constitution of the Council would become imperative. Until that was done there was no logical answer to what he desired the Council to affirm.

The CHAIRMAN then put the resolution to the meeting. Four votes were recorded in favour of it (Messrs. L. J. Greenberg, J. Jacobs, S. S. Oppenheim and Nelson Samuel) and thirty-eight votes against. A majority of the Honorary Officers not affected by the resolution, including Mr. Henry Lucas, Senior Vice-President (who voted against the closure), abstained from voting on Mr. Greenberg's motion.

The CHAIRMAN then called upon Mr. Greenberg to move the second resolution standing in his name.

Mr. L. J. GREENBERG said that the vote the Council had just given reminded him of something Rochefort once said at the time when there were rejoicings over the Franco-Russian treaty. He said, "It is brains, not cities, that require illuminating." Mr. Greenberg said it seemed to him that a certain section of the governing body of the United Synagogue and not the ministers deserved condemnation. The Council having decided by an extremely large majority not to condemn the action of the Honorary Officers, he would be very sorry to be the medium of a vote of censure being passed on ministers for identical action. He therefore preferred not to move the resolution condemning the ministers. Any member of the Council who chose could, however, do so, but after the vote just given he would strongly oppose it.

The CHAIRMAN said that, in any case, the discussion could not be taken at that meeting, as it was past ten o'clock, the time when, by the Standing Orders, no new matters of a contentious nature could be taken.

After the transaction of some formal business the meeting concluded, having lasted three hours and a half.

The Rev. J. F. Stern and the Jewish Religious Union.

We understand that the Rev. J. F. Stern has severed his connection with the Jewish Religious Union.

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The Coming of Age of Mr. Lionel de Rothschild.

Great preparations are being made to celebrate the coming of age of Mr. Lionel de Rothschild, eldest son of Mr. and Mrs. Leopold de Rothschild, which takes place on the 25th inst. On Tuesday, the 27th, Mrs. de Rothschild will give a County Ball on the estate at Ascott, Tring, and as the mansion is not large enough to accommodate all the guests a pavilion will be erected on the cricket ground. As the festivities in honour of the majority of Lord Dalmeny have not yet taken place on Lord Rosebery's estate in Buckinghamshire, his Lordship and Mr. and Mrs. Leopold de Rothschild will give a joint ball to tenants and farmers in the Vale of Aylesbury on the 29th, and on the following day Lord Rosebery will give a County Ball at Mentmore. On Tuesday, February the 3rd, Lord Rosebery and Mr. and Mrs. Leopold de Rothschild will give a joint servants' ball at Ascott. The cottagers and labourers on both estates will be entertained at a substantial tea.

Mr. and Mrs. Leopold de Rothschild were married at the Central Synagogue on the 25th January, 1881, during the week of the most terrible snowstorm with which London had been visited for many years. King Edward was present at the ceremony, and was one of the witnesses to the signing of the Marriage Register. It was exactly a year after the wedding that Mr. and Mrs. Leopold de Rothschild's heir was born. He was first educated at home under Mr. Maurice Jacobs, M.A. (now Principal of Ascott House School, Brighton). He then attended the private school of Mr. Lee, Ashdown Forest, whence he proceeded to Harrow, entering first in Mr. Graham's House, and next in that of Mr. Marshall. From Harrow, Mr. Lionel de Rothschild went to Trinity College, Cambridge, where he is still an undergraduate. He has passed all the examinations prior to the one necessary for his degree. He is fond of sport, and his chief hobby is motoring.

Through the Leighton Buzzard Urban District Council, the inhabitants of that town, which is close to Ascott, will present Mr. Lionel de Rothschild with a silver tea and coffee service.

The Austrian Jews and the Lord Mayor.

In our issue of the 19th ult., we published the English text of an address which had been presented to the Lord Mayor by the Austrian Jewish Federation. Since then the Lord Mayor has received the following further communication:—

Vienna, December, 1902.

HIGHLY RESPECTED SIR,—I received your valued of the 18th inst., from which we observe with great pleasure that you, highly honoured Sir, appreciated fully the intentions which guided us in sending you the address of thanks and recognition on the occasion of your high-hearted and manly action in favour of our unfortunate coreligionists in Roumania.

I beg leave to give you as a supplement to the address the underneath mentioned signatures of those representative members of the General Austrian Jewish Alliance who were unavoidably prevented to attend the original meeting and who are very anxious to join in the same action, in their name and in the name of the great communities represented by them.

Accept, high honoured Sir, the assurance of our high esteem,
Dr. ALFRED STERN,
President of the General Austrian Jewish Alliance.

Following are the gentlemen:—
Dr. EMIL RYK, ADOLF LEVIT, Chief of the Jewish community in Pilsen.
Dr. HIERONYMUS FIALLA, Dr. MORITZ LICHTENSTEIN, Chief of the Jewish community in Brunn, Member of the Representatives of the Jewish communities in Bohemia.

Dr. ALOIS HILF, Vice-President of the Jewish community in Mikrisch Oestrau.
Each of the foregoing gentlemen signed a circular letter, of which the following is a translation:—

HIGHLY RESPECTED SIR,—In consequence of unavoidable circumstances we were unable to attend the meeting of the Representatives of the General Austrian Jewish Alliance, on which occasion, for your manly protest against the cruel persecutions of our unlovely coreligionists in Roumania, the kindest thanks and the full respected acknowledgment were voted to you, and to your highly esteemed colleagues who gave you their support. We lay great value on the address that was sent to you, highly respected Sir, and the unanimous manifestation of the full number of the representatives of our Association, and beg you, therefore, to take notice that we associate ourselves most heartily with the thanksgiving address which already bears the signatures of our colleagues. We also beg of you, at the same time, to be the interpreter of our feelings to your most respected colleagues.

Tolstol on Judaism.

M. A. Bera, brother-in-law of Tolstol, has just published in the Temps some personal reminiscences of the great Russian writer. Discussing Judaism together, Tolstol said:—

"Judaism treats the divinity as an idea; it does not admit the slightest fetishism. It teaches to distinguish between good and evil, in the Ten Commandments, and in Isaiah the Christian ideal is expressed with so much charm that I never lose an opportunity of quoting his words in my works: 'The time will come when swords will be turned into ploughshares, &c. Judaism only promises eternal life in the souvenir of posterity, that is to say in the triumph of the love or the reign of God on earth.'"

Mr. LEOPOLD DE ROTHSCHILD has promised to preside at the fortieth anniversary dinner of the Newspaper Press Fund on April 4th.

LOUISE LADY GOLDENHEIM has presented donations of £100 to the Poor Boxes of the Thames and Lambeth Police Courts respectively.

Mr. EDWARD LEE, C.O., has been for the second time unanimously elected Master of the Watchful Company of Gold and Silver Wyre Drawers.

MR. ALFRED L. COHEN, will proceed next month to Jamaica in order to recruit his health after his recent operation.

Lord Dalmeny's Coming of Age.—As the late Baroness Mayer de Rothschild (the grandmother of Lord Dalmeny) was the founder of the South London Jewish Schools, Mr. David L. Jacobs, Vice-President of the institution, sent the following telegram to the Earl of Rosebery:—"The Managers and pupils of the South London (Borough) Jewish School, Haygate Street, Walworth, heartily congratulate Lord Rosebery and Lord Dalmeny on Lord Dalmeny's coming of age, and fervently hope that a bright and happy future is in store for his Lordship." Lord Rosebery sent the following reply:—"My son and I are very grateful for your kind thought of us.—Rosebery."

Jottings from South Africa.

[FROM CORRESPONDENTS.]

JOHANNESBURG.

Jewish Education in Johannesburg.

At every Jewish meeting held during the past six months in Johannesburg the educational system in this city came in for a large amount of adverse and severe criticism. Some three months ago the local Jewish Scholastic Institution, which a short while previously had been taken over by the Government, was placed on a sound working basis by the introduction of English Jewish teachers, who had been specially engaged by the Transvaal Education Department. On the arrival of these ladies and gentlemen the attendance numbered about 140; it has now reached close on 400, and additional accommodation will have to be found shortly if applications for admission continue to be made at the present rate. The agreement between the Government and the Jewish School Board provides in the first place for a sound modern education, it also stipulates for the observance of all Jewish one hour per diem of Hebrew and Religious Instruction. The action on the part of the Chevra Kedusha in promoting another educational scheme, without inquiring to what extent the Government Jewish School was meeting local requirements, prompted me to avail myself of the courteous invitation extended to me by the Headmaster to inspect the school, but particularly to look into that part of the curriculum which deals with the Hebrew and Religious Instruction. The school building itself, a handsome three-storey structure, is one of the finest educational edifices in Johannesburg. Its ground floor is occupied by a great hall, used for prayers and physical drill, and the necessary cloakrooms and offices; while the two upper floors are divided into spacious, well-lighted and well-ventilated classrooms. Provision is made for eight classes, divided into sub-sections and standards as follows:—Infants and Sub-standard, and Standards I. to VII. At present, however, Standard V. forms the highest in Hebrew Instruction, an appreciable achievement when it is considered that the present staff has only been in office for barely three months. The Hebrew subjects for all classes are under seven distinct headings, viz., Religion, Scripture, Reading, Writing, Translation, Vocabulary and Grammar. Was conducted from the Infant Classes through all standards, to the highest (standard V.), and in every case the result was most satisfactory. Indeed, taking the fact into consideration, that three months ago 75 per cent. of the younger children did not know their Hebrew Alphabet, and that at the present time these mites are able to read and recite that alphabet, it must be conceded that the labours spent on them have been productive of the best results. In every instance, by the children six and even years old, where simple Hebrew words and prayers with their translations and meanings were committed to memory, and up to Standard V., where whole prayers and portions from Genesis were translated and explained, these questions in grammar and history were propounded, the answers were given smartly, intelligently and unhesitatingly. A remarkable feature, and one which I do not think is even followed in similar institutions in Europe, was the attention which is devoted to the construction of simple sentences in Hebrew; the results by scholars and pupils alike. The children themselves presented a splendidly healthy and clean appearance, and, being well-dressed and of modest demeanour, they would indeed be a credit to any similar European institution. The headmaster and staff who have brought about such a drastic change for the good in so short a space of time are deserving of every praise and appreciation. Anyone interested in Jewish education is always a welcome visitor to the school; as, in Mr. Abraham's own words: "We are only too anxious to show the people what is being done." In conclusion, it can be confidently stated that unless parents desire to bring up their sons as boys, Ministers, etc., the Jews of Johannesburg may well be satisfied with their scholastic institution, and, having very carefully studied this question, can be conscientiously asserted that there is no longer a "Jewish School problem" in Johannesburg. For the benefit of all those pupils who are not attending the Jewish classes during the week, Hebrew, etc., classes are held on every Saturday and Sunday. The expenses in connection with this arrangement, amounting to over £200 per annum, are defrayed by the Johannesburg Hebrew Congregation. The Headmaster (Mr. A. M. Abraham) assisted by the following: The Misses Neufuss, Feurich, Levy, Kahn and Rosencrown and Mr. Guttmacher. W.S.

KRUGENSDORP.

Among the names of gentlemen appointed by the Lieutenant-Governor of the Transvaal to be Justices of the Peace, in the Government Gazette, dated 11th December, appears that of Mr. Abner Cohen, of Krugensdorp, who has been appointed J.P. for the district of Witwatersrand, which includes the town of Johannesburg. Mr. Cohen was the pioneer of the town of Krugensdorp, which town he named after the Ex-President. He was expelled by order of the Boer Government for expressing sympathy with the meson Raiders, and returned to Krugensdorp after peace had been declared last year. Under the Boer regime, he was offered the appointment of J.P., on condition that he forswore his British allegiance, but Mr. Cohen refused to take this step, and has now received his reward.

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Deep-felt sympathy will be extended to Mr. Philip S. Henry, of New York, by his relatives and many friends in London, as well as to his sister-in-law, Mrs. Charles S. Henry, of Porchester Gate, on account of the death of Mrs. P. S. Henry, and especially owing to the tragic circumstances surrounding this mournful event. After a happy married life of but three years duration, Mrs. Henry, who was only twenty-four years of age, has met her death through a fire which broke out early on Sunday morning at her residence in East Fifty-Sixth Street, New York. From the particulars which have reached the relatives in London the fire broke out while the family were in bed. The two infant children—one two years, the other six months old—were saved through the bravery of their nurse, and Mr. Henry was dragged from the house, crying piteously for his wife and children, by a policeman. Every attempt was made by the firemen to reach Mrs. Henry's room, but by the time they arrived the house was almost completely enveloped in flames, and all their efforts to rescue the unfortunate lady were unavailing. When the body was found it was evident that she had been suffocated and then buried. A servant who jumped from a window on the fourth floor was so badly injured that she died in the hospital to which she was removed.

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After the transaction of some formal business the meeting concluded, having lasted three hours and a half.

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We understand that the Rev. J. F. Stern has severed his connection with the Jewish Religious Union.

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Tolstoi on Judaism.

Mr. A. BERS, brother-in-law of Tolstoi, has just published in the Temps some personal reminiscences of the great Russian writer. Discussing Judaism together, Tolstoi said:—

"Judaism treats the divinity as an idea; it does not admit the slightest fetishism. It teaches to distinguish between good and evil, in the Ten Commandments, and in Isaiah the Christian ideal is expressed with so much charm that I never lose an opportunity of quoting his words in my works: 'The time will come when swords will be turned into ploughshares, &c. Judaism only promises eternal life in the souvenir of posterity, that is to say in the triumph of the love or the reign of God on earth.'"

Mr. LEOPOLD DE ROTHSCHILD has promised to preside at the fortieth anniversary dinner of the Newspaper Press Fund on April 4th.

LOUISE LADY GOLDSMID has presented donations of £10 10s. to the Post Boxes of the Thames and Lambeth Police Courts respectively.

Mr. EDWARD LEE, C.C., has been for the second time unanimously elected Master of the Worshipful Company of Gold and Silver Wre Drawers.

Mr. ALFRED L. COHEN, will proceed next month to Jamaica in order to recruit his health after his recent operations.

Lord Dalmeny's Coming of Age.—As the late Baroness Mayer de Rothschild (the grandmother of Lord Dalmeny) was the founder of the South London Jewish Schools, Mr. David L. Jacobs, Vice-President of the institution, sent the following telegram to the Earl of Rosebery:—"The Managers and pupils of the South London (Borough) Jewish School, Heygate Street, Walworth, heartily congratulate Earl Rosebery and Lord Dalmeny on Lord Dalmeny's coming of age, and fervently hope that a bright and happy future is in store for his Lordship." Lord Rosebery sent the following reply:—"My son and I are very grateful for your kind thought of us.—Rosebery."

Jottings from South Africa.

[FROM CORRESPONDENTS.]

JOHANNESBURG.

Jewish Education in Johannesburg.

At every Jewish meeting held during the past six months in Johannesburg the educational system in this city came in for a large amount of adverse and severe criticism. Some three months ago the local Jewish Scholastic Institution, which a short while previously had been taken over by the Government, was placed on a sound working basis by the introduction of English Jewish teachers, who had been specially engaged by the Transvaal Education Department. On the arrival of these ladies and gentlemen the attendance numbered about 140; it has now reached close on 400, and additional classes have been found shortly if applications are made.

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Mr. and Mrs. Leopold de Rothschild were married at the Central Synagogue, on the 25th January, 1881, during the week of the most terrible snowstorm with which London has been visited for many years. King Edward was present at the ceremony, and was one of the witnesses to the signing of the Marriage Register. It was exactly a year after the wedding that Mr. and Mrs. Leopold de Rothschild's heir was born. He was first educated at home under Mr. Maurice Jacobs, M.A. (now Principal of Ascott House School, Brighton). He then attended the private school of Mr. Lee, Ashdown Forest, whence he proceeded to Harrow, entering first in Mr. Graham's House, and next in that of Mr. Marshall. From Harrow, Mr. Lionel de Rothschild went to Trinity College, Cambridge, where he is still an undergraduate. He has passed all the examinations prior to the one necessary for his degree. He is fond of sport, and his chief hobby is motoring.

Through the Leighton Buzzard Urban District Council, the inhabitants of that town, which is close to Ascott, will present Mr. Lionel de Rothschild with a silver tea and coffee service.

The Austrian Jews and the Lord Mayor.

In our issue of the 19th ult., we published the English text of an address which had been presented to the Lord Mayor by the Austrian Jewish Federation. Since then the Lord Mayor has received the following further communication:—

Vienna, December, 1902.

HIGHLY RESPECTED SIR,—I received your valued of the 16th inst., from which we observe with great pleasure that you, highly honoured Sir, appreciated fully the intentions which guided us in sending you the address of thanks and recognition on the occasion of your high-hearted and manly action in favour of our unfortunate coreligionists in Roumania.

I beg leave to give you as a supplement to the address the underneath mentioned signatures of those representative members of the General Austrian Jewish Alliance who were unavoidably prevented to attend the original meeting and who are very anxious to join in the same action, in their name and in the name of the great communities represented by them.

Accept, high honoured Sir, the assurance of our high esteem,
Dr. ALFRED STERN,
President of the General Austrian Jewish Alliance.

Following are the gentlemen:—
Dr. EMIL BYK, ADOLF LEVIT, Chief of the Jewish community in Lemberg and Member of Parliament.
Dr. HIERONYMUS FIALLA, Dr. MORITZ LICHTENBERG, Member of the Representatives of the Jewish community in Brünn, Jewish communities in Bohemia.

Dr. ALOIS HILF, Vice-President of the Jewish community in Mährisch Ostrau.
Each of the foregoing gentlemen signed a circular letter, of which the following is a translation:—

HIGHLY RESPECTED SIR,—In consequence of unavoidable circumstances we were unable to attend the meeting of the Representatives of the General Austrian Jewish Alliance, on which occasion, for your manly protest against the cruel persecutions of our unlucky coreligionists in Roumania, the sincerest thanks and the full respected acknowledgment were voted to you, and to your highly esteemed colleagues who gave you their support. We lay great value on the address that was sent to you, highly respected Sir, and the unanimous manifestation of the full number of the representatives of our Association, and beg you, therefore, to take notice that we associate ourselves most heartily with the thanksgiving address which already bears the signatures of our colleagues. We also beg of you at the same time, to be the interpreter of our feelings to your most respected colleagues.

Tolstol on Judaism.

M. A. Bors, brother-in-law of Tolstol, has just published in the *Temps* some personal reminiscences of the great Russian writer. Discussing Judaism together, Tolstol said:—

"Judaism treats the divinity as an idea; it does not admit the slightest fetishism. It teaches to distinguish between good and evil, in the Ten Commandments, and in Isaiah the Christian ideal is expressed with so much charm that I never lose an opportunity of quoting his words in my works: 'The time will come when swords will be turned into ploughshares, &c. Judaism only promises eternal life in the souvenir of posterity, that is to say in the triumph of the love or the reign of God on earth.'"

Mr. LEOPOLD DE ROTHSCHILD has promised to preside at the fortieth anniversary dinner of the Newspaper Press Fund on April 4th.

LOUISE LADY GOLDMID has presented donations of £10 10s. to the Post Boxes of the Thames and Lambeth Police Courts respectively.

Mr. EDWARD LEE, C.C., has been for the second time unanimously elected Master of the Worshipful Company of Gold and Silver Wyre Drawers.

Mr. ALFRED L. COHEN, will proceed next month to Jamaica in order to recruit his health after his recent operation.

Lord Dalmeny's Coming of Age.—As the late Baroness Mayer de Rothschild (the grandmother of Lord Dalmeny) was the founder of the South London Jewish Schools, Mr. David L. Jacobs, Vice-President of the institution, sent the following telegram to the Earl of Rosebery:—"The Managers and pupils of the South London (Borough) Jewish School, Haygate Street, Walworth, heartily congratulate Earl Rosebery and Lord Dalmeny on Lord Dalmeny's coming of age, and fervently hope that a bright and happy future is in store for his Lordship." Lord Rosebery sent the following reply:—"My son and I are very grateful for your kind thought of us.—Rosebery."

Jottings from South Africa.

[FROM CORRESPONDENTS.]

JOHANNESBURG.

Jewish Education in Johannesburg.

At every Jewish meeting held during the past six months in Johannesburg the educational system in this city came in for a large amount of adverse and severe criticism. Some three months ago the local Jewish Scholastic Institution, which a short while previously had been taken over by the Government, was placed on a sound working basis by the introduction of English Jewish teachers, who had been specially engaged by the Transvaal Education Department. On the arrival of these ladies and gentlemen the attendance numbered about 140; it has now reached close on 400, and additional accommodation will have to be found shortly if applications for admission continue to be made at the present rate. The agreement between the Government and the Jewish School Board provides in the first place for a sound modern education, it also stipulates for the observance of all Jewish feast and fast days, but above all it includes in the school curriculum one hour per diem of Hebrew and Religious Instruction. The action on the part of the *Ohevra Kedusha* in promoting another educational scheme, without inquiring to what extent the Government Jewish School was meeting local requirements, prompted me to avail myself of the courteous invitation extended to me by the Headmaster to inspect the school, but particularly to look into that part of the curriculum which deals with the Hebrew and Religious Instruction. The school building itself, a handsome three-storey structure, is one of the finest educational edifices in Johannesburg. Its ground floor is occupied by a great hall, used for prayers and physical drill, and the necessary cloakrooms and offices; while the two upper floors are divided into spacious, well-lighted and well-ventilated classrooms. Provision is made for eight classes, divided into sub-sections and standards as follows:—Infants and Standard, and Standards I. to VII. At present, however, Standard V. forms the highest in Hebrew Instruction, an appreciable achievement when it is considered that the present staff has only been in office barely three months. The Hebrew subjects for all classes are under seven distinct headings, viz., Religion, Scripture, Reading, Writing, Translation, Vocabulary and Grammar. Was conducted from the Infant Classes through all standards, to the highest standard (V.), and in every case the result was most satisfactory. Indeed, being the last into consideration, that three months ago 75 per cent. of the younger children did not know their Hebrew Alphabet, and that at the present time these mites are able to read and recite that pharisee, it must be conceded that the labours spent on them have been productive of the best results. In every instance, by the children six and seven years old, where simple Hebrew words and prayers with their translations and meanings were committed to memory, and up to Standard V., where whole prayers and portions from Genesis were translated and explained, the questions in grammar and history were propounded, the answers were given smartly, intelligently and unhesitatingly. A remarkable feature, and one which I do not think is even followed in similar institutions in Europe, was the attention which is devoted to the construction of simple sentences in Hebrew; the results in this particular branch are excellent and highly appreciated by teachers and pupils alike. The children themselves presented a splendidly althy and clean appearance and, being well-dressed and of modest demeanour, they would indeed be a credit to any similar European institution. The headmaster and staff who have brought about such a drastic change for the good in so short a space of time are deserving of every praise and appreciation. Anyone interested in Jewish education is always a welcome visitor to the school; as, in Mr. Abraham's own words: "We are by no means anxious to show the people what is being done." In conclusion, it is confidently stated that unless parents desire to bring up their sons as *Ministers*, etc., the Jews of Johannesburg may well be satisfied with their scholastic institution, and, having very carefully studied this question, can be conscientiously asserted that there is no longer a "Jewish School question" in Johannesburg. For the benefit of all those pupils who are not attending the Jewish classes during the week, Hebrew, etc., classes are held on every Saturday and Sunday. The expenses in connection with this arrangement, amounting to over £200 per annum, are defrayed by the Johannesburg Hebrew Congregation. The Headmaster (Mr. A. M. Abraham) is assisted by the following: The Messrs Neufuss, Freurich, Levy, Kahn and Rosenow and Mr. Guttmacher.

KRUGERSDORP.

Among the names of gentlemen appointed by the Lieutenant-Governor the Transvaal to be Justices of the Peace, in the *Government Gazette*, dated 11th December, appears that of Mr. Abner Cohen of Krugersdorp, who has been appointed J.P. for the district of Witwatersrand, which includes the town of Johannesburg. Mr. Cohen was the pioneer of the town of Krugersdorp, which town he named after the Ex-President. He was called by order of the Boer Government for expressing sympathy with the Boer Raiders, and returned to Krugersdorp after peace had been declared last year. Under the Boer régime, he was offered the appointment of J.P., on condition that he forswore his British allegiance, but Mr. Cohen refused to take this step, and has now received his reward.

The Lord Mayor at the New Synagogue.—The Lord Mayor, accompanied by the Lady Mayoress, will attend service at the New Synagogue on Sabbath, February 7th. The Chief Rabbi will deliver a sermon on an occasion. We have already mentioned that Sir Marcus Samuel's late sister was at one time Warden of the New Synagogue.

Sale of the "Agamemnon."—At the sale on Tuesday of the old second-class battleship, "Agamemnon," the vessel was knocked down for £20,000 to Messrs. Oppenheim and Co., metal brokers, of 55, New Broad Street, London, and Hamburg, but it is understood that this firm was acting for a third party or syndicate, whose identity was not disclosed.

"Young-Kipling."—The *Postische Zeitung* hinted that Mr. Rudyard Kipling's last poem contributed towards the removal of Herr von Holleben on his post as German Ambassador at Washington, as the latter had originally brought the post to the Kaiser's notice. This statement led to a discussion in the German newspapers as to whether Mr. Kipling is an Englishman or an American. The *Conservative Kreuz Zeitung* now settles the question for itself by announcing that Mr. Kipling is a Jew.—*Morning Leader*.

Dr. Herzl.—The Zionist leader arrived in London this week. The main object of his visit was a meeting of the Directors of the Jewish Colonial Trust, but Dr. Herzl had also been actively occupied in dealing with other important matters affecting the Zionist movement.

Tragic Death of Mrs. Philip S. Henry, of New York.

Deep-felt sympathy will be extended to Mr. Philip S. Henry, of New York, by his relatives and many friends in London, as well as to his sister-in-law, Mrs. Charles S. Henry, of Rochester Gate, on account of the death of Mrs. P. S. Henry, and especially owing to the tragic circumstances surrounding this mournful event. After a happy married life of but three years duration, Mrs. Henry, who was only twenty-four years of age, has met her death through a fire which broke out early on Sunday morning at her residence in East Fifty-Sixth Street, New York. From the particulars which have reached the relatives in London the fire broke out while the family were in bed. The two infant children—one two years, the other six months old—were saved through the bravery of their nurse, and Mr. Henry was dragged from the house, crying pitifully for his wife and children, by a policeman. Every attempt was made by the firemen to reach Mrs. Henry's room, but by the time they arrived the house was almost completely enveloped in flames, and all their efforts to rescue the unfortunate lady were unavailing. When the body was found it was evident that she had been suffocated and then buried. A servant who jumped from a window on the fourth floor was so badly injured that she died in the hospital to which she was removed. Mrs. Henry was a daughter of the great merchant and noble philanthropist, Mr. Leonard Lewisohn, of New York, who died last year in London while on a visit to his son-in-law and daughter, Mr. and Mrs. Charles S. Henry. The bereaved husband had but recently thrown himself actively into communal work, and had accepted the post of Hon. Secretary of the Theological Seminary, of which Professor Schoechter is the Principal, and of which his late father-in-law was one of the chief benefactors. The funeral of Mrs. Henry took place on Wednesday, and on the same evening a service was held at the residence of Mr. and Mrs. C. S. Henry.

An Absurd Anti-Semitic Scheme.

The Vienna correspondent of the *Daily Express* telegraphed the following message on Saturday last:—

The official organ of the Austrian Anti-Semitic Party, the *Deutsches Volksblatt*, publishes the following absurd proposals for the settlement of the Jewish question:—

1. The foundation of a Jewish State on a distant island of the Pacific Ocean.
2. All the Jews of the world to be banished thither.
3. Any Jew who leaves the island to return to the Gentile world shall be liable to death.
4. When Jews are banished to this island their property shall be confiscated and become the property of the State in which they have been hitherto living.
5. All commercial intercourse between the Jews' island and the rest of the world shall be strictly prohibited.

These proposals, it must be repeated, are not intended to be humorous but are seriously put forward as a thoroughly practical scheme for getting rid of the Jews.

Cambridge University.—For the members' prize of £31 10s. for an English essay on "The Place of Byron in Literature," Leonard Sidney Woolf, B.A., scholar of Trinity College, was adjudged *Proximo Accessit*.

Sandhurst College.—Mr. Claude Emanuel Montefiore has passed the examination for entrance into the Royal Military College, Sandhurst. He is the eldest son of Lieut.-Colonel E. Montefiore, and was educated at St. Paul's School, and then by Dr. Wright, of Edinboro' Mansions. He was born in August, 1883.

Chess.—In a match against the Hampton House Club, the Maida Vale Club won by six to two games.

Jam Sandwich—

a delightful snap at tea time,

If you have it made right. To enjoy it made as nice as it can be, send 1d. to Brown & Polson, Paisley, for their A Cook Book containing the carefully written recipe, and 6d. for a set of two specially made Sandwich tins.

Successful home baking is not hard to achieve with

Brown & Polson's "Paisley Flour"

RAISING POWDER—

(TRADE MARK)

If you do not bake at home, try now. The simple directions given in B. & P.'s Cook Book pave the way to easy success.

DEATH OF LORD PIRBRIGHT.

The Culminating Apostasy.

Lord Pirbright (Henry de Worms), who died on Friday last, was once a conspicuous figure in the Jewish community, and although a coolness had for many years subsisted between him and those of his brethren who most warmly seconded his earlier efforts, his interment in a Christian burial-ground—which was in accordance with his written instructions—was unexpected to the last. He was the third son of the late Baron Solomon Benedict de Worms, head of the well-known City firm of bankers and colonial merchants. There lived in Frankfurt-on-the-Main, in the 18th century, Benedict Worms, who married Jeanette, the eldest daughter of Mayer Amschel von Rothschild, and a sister of Baron Nathan Mayer de Rothschild. Benedict had three sons—Maurice, Gabriel and Solomon—who came to England at an early age, shortly before the Battle of Waterloo. Their business lay principally in Ceylon, where they purchased an extensive estate, named after their maternal grandfather, "Rothschild." They became big coffee-planters, and helped by their splendid enterprise to put the principal industry of the island on a firm footing. Sir Emerson Tennent, describing the Rothschild Estate in his great work on "Ceylon," writes as follows:—



The late Lord PIRBRIGHT.

"No capitalists in the colony have contributed more to its advancement by judgment and moderation in times of excitement, and by firmness and perseverance in periods of difficulty. Hereafter, when the great project to which they have devoted their lives shall have attained its full development, Ceylon, in the plenitude of commercial success, will remember with gratitude the names of men like those who were the earliest pioneers of its prosperity." In 1871, Solomon Worms was created an hereditary Baron of the Austrian Empire, and, three years later, Queen Victoria granted permission to him and his descendants to use the title in this country. This concession was to mark the services which the Worms family had rendered to the Island of Ceylon. The late Baron Solomon was a Life-Member of the United Synagogue, a position which he held in virtue of his having been a past Warden of the Great Synagogue and a Life-Member of the Vestry of that synagogue at the time of the Union.

In 1827, Baron Solomon married Henrietta, the eldest daughter of Samuel Moses Samuel, of Park Crescent, Portland Place. She died in 1845, leaving three sons and a daughter. The eldest son is George, Baron de Worms, of 17, Park Crescent, who married the only daughter of the late Baron de Samuel. The second son, Anthony Mayer, died in 1864, having married a daughter of Baron von Schey of Vienna. Henry, afterwards created Lord Pirbright, was the third son. The daughter, Ellen Henrietta, became the wife of the late Adolf Landauer of Vienna, a son of whom married a daughter of George, Baron de Worms, while one of the daughters became the wife of Mr. Alfred J. Waley.

The subject of the present memoir was born in London, on the 20th October, 1840, and was educated at King's College, London, of which he was made a Fellow in 1868. In the same year he was called to the Bar as a member of the Inner Temple. He enrolled himself in the old Home Circuit, and the Kent Sessions, and had chambers at Goldsmith's Buildings. He was a strong man, well educated physically and in modern subjects, a boxer and an excellent revolver shot.

Sir Frank Burnand was doubtless inspired, as has elsewhere been suggested, by his name and by the literary breakfasts which Baron Henry de Worms used afterwards to give in his chambers at the Albany, to confer the whimsical title of "Baron de Bookworms" on the author of the reviews of books in Punch. Many will still remember the name of Montagu Williams, an advocate extremely well known in his day at the Central Criminal Court, who afterwards became a police magistrate. From his memoirs we extract the following references to Lord Pirbright:—

I ate my dinners in the same men with my old friend and schoolfellow, Frank Burnand, and with Henry (now Baron Henry) de Worms. The latter had been studying as a medical student, but his inclinations on the subject of profession had undergone a change. We three attended the lectures together, and principally owing to Frank's good stories and excruciating jokes were on more than one occasion nearly expelled from the lecture-room.

In another passage Mr. Williams writes, referring to that most famous of the Countesses of Waldegrave, who was born a Brahmā:—

Lady Waldegrave, afterwards Lady Carlingford, had large gatherings of friends at Strawberry Hill, and every Sunday a detachment of them would come over to the Grange house kept by Edward Lawson and wife at Twickenham. Among the number were usually Bernal Osborne, Henry James, Calcraft and Hayward. The contingent of visitors from town as a rule included De Worms, Sir H. H. Hoare, Serjt. Ballantine, Douglas Straight, Mr. and Mrs. Knox, Jno. Clayton, dear old Sir Thomas Henry (the Chief Magistrate), Marcus Stone, Tom Robertson, Madge Robertson (now Mrs. Keadell), Mrs. Kesley, Patti (the Marquise de Caux), General Du Plat, Monty Corry, and Napier Sturt.

The latter extract is interesting for the allusion to Lord Pirbright's early intimacy with the family of Sir Edward Lawson, with which Lady Pirbright is also connected through her brother, Sir George Fandel-Phillips, who is married to a daughter of the late J. M. Levy, a sister of Sir E. Lawson.

Early becoming aware that for a man of his position and wealth there were more rapid roads to promotion than the practice of his profession, Mr. Henry Worms joined his elder brother George in the management of the business of G. and A. Worms, in Austin Friars, which was carried on until 1879, when it was dissolved. In 1864, he married his first wife, a

daughter of Baron von Todesco, of Vienna, where as a young man, he became the intimate friend of Count de Beust, whose Memoirs he afterwards compiled, and whose ideas on European diplomacy he imbibed and expounded. The Count offered him a position in the Austrian Foreign Office, which the young Baron declined in view of his intention to enter English political life.

From his early years the subject of this notice displayed great ability as a public speaker. On the passing of the first Education Act, Mr. Forster's celebrated measure of 1870, and the foundation of the London School Board, Baron Henry consulted several influential friends on the subject of his becoming a candidate for the London School Board, but he did not, on the whole, receive the encouragement he may have expected. He stood for Parliament as the Conservative Candidate for Sandwich, but was defeated. An attempt to represent the City of London was also unsuccessful, although he was then President of the Anglo-Jewish Association and was supported by a large and influential requisition, on which many Jewish names figured. But in the general election of 1880, he came forward and was returned as the Conservative member for Greenwich, in succession to Mr. Gladstone, who did not personally hazard another contest here. The first Sir David Salomon had previously represented this borough in the Liberal interest. He at once gave proof of considerable oratorical talent. His amiable manner charmed successively everyone with whom he came in contact, though the personal expectations based upon his graceful acceptance of services were not always fulfilled. The Borough of Greenwich was divided at the next election, and Baron H. de Worms had an envenomed dispute with his late election agent, Sir Edwin Hughes, as to the right to succeed to that portion of it which now became the separate constituency of Woolwich. Colonel Hughes stood firm upon his local influence, Baron Henry went North, and was, in 1885, triumphantly returned to Parliament as the member for the East Toxteth Division of Liverpool.

In the new Parliament the valuable services which Baron Henry de Worms had rendered to the Conservative party by his political speeches were immediately recognised, and he was made Parliamentary Secretary to the Board of Trade. This position he held, except for the short interval in 1888, during which the Conservatives were out of power, until the February of 1888, when he was appointed Under-Secretary for the Colonies. About the same time he was made a Member of Her Majesty's Privy Council, being the first Jew on whom this honour was conferred, and the first Jew to hold a purely political position in the Government as distinct from the legal post of Law Officer of the Crown. He was President of the International Conference on Sugar Bounties which sat in London in the same year, and as Plenipotentiary he signed the abolition treaty for Great Britain. The abolition of the Bounties naturally interested Baron H. de Worms as the grandson of a West Indian merchant, Mr. S. M. Samuel. The Convention of London fell still-born from the conference chamber. It was never carried into effect. Whether this was the fault of Baron H. de Worms may be doubted. It is still thought by many that the agitation against the bounties is not beneficial to this country. The bounties are regarded as now amounting to a gift by Continental countries to British consumers, although originally they involved a dislocation of British and colonial trade. At all events, the Conservative Government of that day did not feel strong enough to push the London Convention further. For Baron H. de Worms the Convention appeared at the moment to be a triumph, notwithstanding important reservations made by France, but its ultimate failure induced the opinion that his abilities were brilliant rather than solid, and he never attained the rank of a great statesman. He vigorously expressed disapproval of the details of the Brussels Convention recently negotiated by others for the abolition of the Bounties. He did not return to the Ministry, but entered the Upper Chamber instead. (On the 15th November, 1895, he was elevated to the Upper House, with the title of Lord Pirbright. His large inheritance in 1899 from his maternal uncle, Mr. George Samuel, had placed beyond question his material ability to support the dignified estate of a peer of the United Kingdom. This English barony dies with him, being, like most modern peerages, subject to a kind of Salic law, and not transmitted in the female line.)

Lord Pirbright was a Fellow of the Royal Society, a Justice of the Peace for London, Middlesex, and Surrey, and a Deputy Lieutenant for Middlesex and Westminster. He was one of the Commissioners of the Royal Patriotic Fund, a position to which he had been appointed by Mr. Gladstone in recognition of the active part he took on entering Parliament in calling attention to the imperfect administration of the Fund. Before being elevated to the peerage he had also made his mark as the author of several publications on political and other subjects. His principal works are "The Earth and its Mechanism," "England's Policy in the East," "The Austro-Hungarian Empire," and a translation of the "Memoirs of Count Beust" with an original introduction.

For many years Lord Pirbright took a prominent interest in Jewish institutions. Indeed, he owed his political advancement in no small measure to the ability and zeal which, at one time, he displayed as a communal worker. He was almost an unknown young man when, in 1867, he became President of the Borough Jewish Schools. It was on the suggestion of Mr. David L. Jacobs, Treasurer, who, in conjunction with the late Barnett Meyers, had been principally instrumental in establishing the Borough New Synagogue and Schools, that Mr. de Worms was invited to fill this position. He was the first permanent President that the Borough Schools had, and he continued in office until 1875, when he was succeeded by Mr. Arthur Cohen, K.C. It is noteworthy that Mr. Albert H. Jessel won his spurs at the head of the same Jewish schools, which have been a valuable nursery of public men.

Baron Henry de Worms was also greatly encouraged to undertake communal work by the Rev. A. L. Green, who, being Minister of the Central Synagogue, had become an intimate friend of the Worms family, not only of Baron Solomon, the father of Lord Pirbright, but also of Gabriel Benedict Worms, brother of the first Austrian Baron, and one of the most kindly and unselfish of men. On the suggestion of Mr. Green the young Baron was elected Warden of the Central Synagogue, and served that office for two years. About the same time he became one of the Treasurers of the United Synagogue, and subsequently he was appointed a Vice-President.

But the most important position which Baron Henry de Worms filled was that of President of the Anglo-Jewish Association. In this post he succeeded Professor Waley, the first President, who had taken a leading part in the formation of the Association, but was compelled by ill-health to resign office after the first year. Baron H. de Worms thus assumed the Presidency in 1873, and for a little over thirteen years, until his resignation in 1886, he guided the affairs of the institution with conspicuous ability. As President of the Association it fell to him to introduce more than one deputation to the Foreign Office, and on such occasions his eloquent utterances lent great weight to the cause that had to be pleaded. Nor was his advocacy of the Jewish cause less powerful in Parliament. In the early part of 1883, when the Russo-Jewish outrages were at their height, and public sentiment was deeply stirred by the constantly accumulating proofs of Russian cruelty, he took various opportunities of bringing the sufferings of his coreligionists under the notice

of the House of Commons. On March 3rd of that year he initiated an important debate, having succeeded in bringing forward the following motion:—

That this House, deeply deploring the persecution and outrages to which the Jews have been subjected in portions of the Russian Empire, trust that Her Majesty's Government will find means, either alone, or in conjunction with other Great Powers, of using their good offices with the Government of His Majesty the Tsar, to prevent the recurrence of similar acts of violence.

Baron H. de Worms was ultimately induced to withdraw his motion, but not before he had evoked the strongest expression of sympathy with the persecuted Jews from Mr. Gladstone, especially, and other members of the Liberal Government. Baron Henry de Worms's Parliamentary and political activities at this juncture were warmly commended by the Anglo-Jewish Association, which passed a special vote of thanks to him in the following terms:—

That the thanks of the Council are due, and are hereby given to Baron Henry de Worms, President of the Association, for his action in bringing the question of the persecution of the Jews prominently before Parliament, and in eliciting from the Government and from both sides of the House an expression of sympathy with the sufferings of the Jews in Russia.

After holding the office with much distinction Baron Henry de Worms resigned his Presidency of the Anglo-Jewish Association, and entirely severed his connection with that and other Jewish institutions in the early part of 1886. The circumstances which led to his taking this step were of a painful nature, and they may best be described in the editorial observations which we made in our issue of May 7th, 1886:—

The resignation by Baron Henry de Worms of his post as President of the Anglo-Jewish Association is an event which is to be regretted in itself and also for the circumstance from which it arose. Miss Alice de Worms, his daughter, having engaged herself to marry out of the pale of Judaism, Baron Henry de Worms took part in the religious ceremony in an episcopal church. The position was not one in which an orthodox Israelite would voluntarily place himself. A father cannot absolutely dictate, although he may attempt to influence, the choice of a religion by his daughter. When she has from conviction adopted a faith for herself, although an alien faith, he may wish in consenting that so solemn an act as marriage should be consecrated by the sanction of that form of religion which is binding upon her conscience. But one would expect an expression of sorrow at the secession from the ancestral faith, some kind of protest against the defection, at least the absence of public countenance and visible approval. The total want of any open expression of regret is merely an encouragement to backsliding in others. Having put himself in so false a position, Baron Henry de Worms has, with his usual sensitiveness of feeling, recognised that he had no alternative but to place his resignation of the Presidency of the Anglo-Jewish Association in the hands of the Council.

At the same time, his brother, George Baron de Worms resigned his office of Vice-President of the Association, but has always remained a respected member of the United Synagogue. At the annual meeting held in the following July, the Chairman, Sir Julian Goldsmid, made the following allusion to the regrettable occurrence:—

As many of you are aware there are family circumstances which are more or less connected with this matter, but with regard to which I think it is undesirable that we should say anything to influence the choice of a religion by the daughter. I think amongst members of the Anglo-Jewish Association. I say this because our late President, Baron Henry de Worms, has corresponded with a great many of the members of the Association on this subject, and he has appeared to have been anxious that the numerous letters on the subject should have been printed in the report and circulated among the members. But I think that upon due consideration Baron Henry de Worms will come to share the opinion which I have strongly entertained, namely, that whatever the differences may have been, the best thing will be to wipe them out, and not to perpetuate them by publishing the correspondence broadcast to the world. In the interest of our Association and of the Jews at large, I think that this was the proper course to adopt, and that Baron Henry de Worms will come to this conclusion that the decision which the Council came to at their meeting of the 6th June was the right one. I can only express my sorrow that Baron de Worms has not up to the present time withdrawn his resignation as a member of the Association, but I hope that he will yet do so, for I, for one, should deeply regret if his name was no longer found enrolled amongst the members of the Anglo-Jewish Association. We all know the great public service which he has rendered, the great literary and other abilities which he showed in his periodical addresses at these annual meetings, and I do trust that the differences that have arisen will be forgotten, and that nothing will be said or done by anyone to recall them.

In 1887, Lord Pirbright, whose first marriage had become an unhappy one, and who had long lived apart from his Austrian wife, obtained a divorce, and contracted a second marriage. He wedded Sarah, then Mrs. Barnett, the only daughter of the late Sir Benjamin Phillips, who survives him. By his first marriage he leaves three daughters, two of whom are married. A grave at the Willenden Cemetery of the United Synagogue was reserved for him, and it was with a shock of surprise that the Community received the news that he was to be buried in the churchyard of Wyke St. Mark, near Guildford. It was understood that his Lordship had felt aggrieved, and retired from the Council of the United Synagogue (of which he was a life member) on not being asked to join the Jewish deputation which, in May, 1901, congratulated the King upon his Majesty's accession to the throne, but this was entirely an official deputation (from the Board of Deputies and the Anglo-Jewish Association), and he no longer held any qualifying office, though he remained till his death a trustee for the Anglo-Jewish Association. On withdrawing from the Council, Lord Pirbright also retired from his position as a trustee of funds of the United Synagogue, and ceased to be a member of the Central Synagogue. His funeral at Wyke St. Mark, in Surrey, on Tuesday morning, was attended neither by Baron de Worms, the head of the house, nor by any member of his own family, though a few members of the family of Lady Pirbright were present, partly out of their concern, it may be presumed, for her personal welfare. Lady Pirbright was chief mourner, the officiating was the Rev. Edgar Sheppard, Sub-Dean of the Chapel Royal, and the Rev. C. Page-Wood. The King, who had frequently been Lord Pirbright's guest, was represented, as were also many members of that brilliant and worldly society which the late peer unduly valued to the exclusion of higher things.

Bartholomew's Hospital.—With reference to the appeal proposed to be issued to the public from the Mansion House in aid of St. Bartholomew's Hospital, the Chief Rabbi replies to the Daily Mail, which has invited the opinion of various gentlemen interested in Metropolitan hospitals, as follows: That, while expressing no opinion on the merits of the case, he believed that the Lord Mayor, as a thorough man of business, might be trusted not to act precipitately in a matter of such great moment.

Metropolitan Hospital.—An advertisement *Bal Pondré*, provided by the Ladies' Association in aid of this Hospital, will be held on Tuesday, the 10th prox., at the Congress Rooms of the Royal Palace Hotel. Among the patrons and patronesses, in addition to members of the Royal Family, are the Lord Mayor, and Lady Mayores, Lady Rothschild, Lady Battersea, Lady Lewis, Mrs. L. Davidson, Mrs. Leopold de Rothschild and Mrs. Arthur Wagon.

OBITUARY.

Mr. MORITZ MICHAELIS, Melbourne.

Melbourne Jewry sustained a severe loss on the 26th November by the death of Mr. Moritz Michaelis, of St. Kilda, senior partner of Messrs. Michaelis, Hallenstein and Company, tanners and leather merchants, of Melbourne and London. The deceased gentleman was born in 1820 at Lugde, near Pymont (Germany), and after having received a good general and religious education he proceeded early in life to Manchester, where he devoted himself to commercial pursuits. In the course of his time he expressed his intention of going to Australia, but before leaving Europe he revisited his native country where he married Miss Rabel Gotthelf. The young couple arrived at Melbourne in 1853, and shortly afterwards Mr. Michaelis established a business which became known as Michaelis, Boyd and Company, general importers. On the dissolution of the firm he joined his nephew, Mr. Isaac Hallenstein. The business is now one of the most extensive in Australia, having branches in various centres and supplying not only the home market but also various parts of the world. In the Jewish community, in years gone by, the deceased was a prominent figure. He occupied a seat on the Board of Management of the Philanthropic Society, where he did good practical work; and he was also connected with the management of the East Melbourne Congregation, giving valuable material support, and helping his friend, the late Rev. Moses Rintel, to get over the initial difficulties of establishing a new congregation. He was one of the founders of the St. Kilda Congregation, and up to the time of his death its warmest friend and most liberal supporter. In private life he was one of the most generous contributors to charitable objects, always ready to help and spend of his means for the alleviation of human suffering. When some time ago an effort was made to extricate the Melbourne Hospital from a heavy debt, he, on behalf of his firm, subscribed £500, and his children, after the death of their mother, gave £1,000 for the equipment of the children's ward at the Alfred Hospital. It was a tribute of love and affection for their parents, whose name the ward will ever bear, and the motive stands recorded in Hebrew and English on one of its walls—"Honour thy father and thy mother." He never sought any public position. The interment took place at the St. Kilda Cemetery on Thursday, the 27th November. The funeral was one of the largest that has taken place in Melbourne for some time.

Dr. ISIDOR A. ALBU.

Dr. Isidor A. Abu, who was confined at the Sanatorium of Gross Lichterfelde by a severe illness, from which he has been suffering for a long time, died there on the 8th inst. He was a native of Berlin, and in his 63rd year. After studying medicine at the Berlin University he took his degree of Doctor there in 1864. His attention was chiefly devoted to the investigation of questions of hygiene and of medical statistics. He also concentrated his labours on the epidemiological conditions of his native city. He published an authorised condensation of Riab's "Leçons d'hygiène" as a manual for general personal and public regimen. For a considerable time he had bestowed a good deal of study upon the subject of mortality in Berlin. Many of his writings on that question were published in the Berliner Klinische Wochenschrift. A number of articles of his treated the questions of cholera and smallpox. During the latter years of the seventies he published a number of articles on typhoid in Berlin. In 1877 there appeared from his pen in the above-mentioned periodical an exhaustive dissertation on "Typhus und Grundwasserung in Berlin." In Eutenburg's Vierteljahrsschrift he published in 1879 an essay under the heading, "Neben den Typhus in Berlin und München." During the same year there appeared his "Hygienic Topographical Atlas," containing valuable maps with descriptions. Having, in 1882, been appointed to the post of Physician to the Imperial German Legation at Teheran, Dr. Abu proceeded thither, and acted in that capacity for ten years. During that period he was also appointed by the Persian authorities Professor of Medicine at the Teheran High School for Medicine. The late Shah of Persia, Nasir-Eddin, had, like many of his predecessors and other Oriental princes, a predilection for Jewish doctors as his physicians-in-ordinary, and on the death of Dr. Polack, who was also a Jew, the Shah appointed Dr. Abu as his body-physician. Dr. Abu returned to Germany in 1892. He then founded in Berlin and other German cities, ophthalmic institutions under the name of "Ocularium Abu," which proved of great benefit to many sufferers of diseases of the eye and of short-sightedness. Persia, its country and its inhabitants, formed the subject of many lectures and articles published by him in newspapers and periodicals. The peculiarities of the late Shah, his habits, etc., were likewise discussed by the deceased in various articles; and on all the various questions mentioned, Dr. Abu delivered many lectures. One of his Oculariums exists in Hamburg, and the body of Dr. Abu was removed to that city and there cremated.

The death, at Djerba (Tunis), is announced of M. Joseph Pariente, who for several years ably discharged the duties of Consular Agent for Great Britain and Italy.

Will of the late Sir Gustavus Nathan.—The value of the estate is £22,495 2s. 10d. gross, and £11,642 13s. 10d. net, of Sir Gustavus Nathan, of Manchester, and 3, Schwarzenbergerstrasse, Vienna, who died on June 13 last, and whose will dated April 28th, 1886, with two codicils, has just been proved in London by the nephews, Arthur Edward Nathan, of 24, Queen's Gate Gardens, London, and Frederick Percy Nathan, of 47, Lower Moseley Street, Manchester. The testator bequeaths his pictures, silver and ornaments to his nephew, Frederick Percy; and legacies to servants. All other, his estate and effects he leaves as to three-fifths to Frederick, Elizabeth Jane Belt, Arthur Edward and Sidney, the children of his deceased brother Louis, one-fifth to Johanna Dorf and Paul, Emma and Edgar Ladenburg, the children of his sister, Mrs. Francis Ladenburg, and one-fifth to Mrs. Margaretha Pieck and Mrs. Josephine Heinemann, the daughters of his brother Hermann. Provision is made for the leaving of his capital in the firm of G. P. Nathan's Sons, Manchester.

Mentally Defective Children.—At the Winter meeting for Teachers conducted by the College of Preceptors, Dr. A. Hichholz, one of H.M. Inspectors of Schools, read a paper on his special subject, "The Treatment of Mentally Defective Pupils." He said that about one child in two hundred was feeble-minded. They were capable of improvement under favourable circumstances, and greater importance was attached to training in manual occupation than to reading, writing and arithmetic. It would be an over-estimate to say that twenty per cent. became self-supporting.

Modern Judaism in Relation to the State.

A PAPER READ AT A MEETING OF THE CITY JEWISH SOCIAL AND LITERARY SOCIETY ON JANUARY 11TH, BY MR. LAURIE MAGNUS.

It requires a certain amount of courage for one member of the religious and social democracy of the Jews to address a Jewish audience on the subject which I have chosen to-night. Modern Judaism in relation to the State means, in a sense, ourselves in relation to our neighbours. But it might also mean—and, unless my hosts of this evening accord to me a sympathetic hearing, there is a danger that it might be mistaken to mean—yourselves in relation to my neighbours; the difference being that in the latter case I shall be assumed to arrogate to myself the invidious position of offering you advice from a detached point of view, whereas the chief desire of which I am conscious is to submit my ideas to the clarifying process of expression, and so to invoke your assistance in determining the questions to be decided.

For what are these questions in the first place? We are acquainted intimately with the Jewish Question from the outside—the Jewish Question, as it presents itself to the ministers of the Roumanian Government; the Jewish Question, as it appears in Russian villages and towns; the Jewish Question, as it is interpreted by the Chauvinists of economic Germany, by the priest-ridden patriots of France, by the Nationalists of the decadent Empire which is ruled by the oldest and, perhaps, the wisest Prince in Europe. These facts of modern Jewish politics are unfortunately beyond disguise. We may even mark the evil nearer home. We are aware, if we hesitate to admit it, that in the great English-speaking country which inscribed the proud name of Liberty on the first independent coinage that it issued—the United States of America—there is in force at this hour a social ostracism of the Jews, which affects the sensitive moral consciousness of to-day hardly less painfully than the physical persecution of the Middle Ages. And we are aware, though it may not be prudent to give it language, that in this England of ours, which more than any State of ancient or modern times has been true to the cardinal points of Imperialism and Freedom, there are gusts and fluctuations of opinion, sudden stirrings of the calmer air, which may be isolated signs, as obscure and irrational in their appearance as certain facts of meteorology itself, or they may be premonitions of a storm to come—but which in any case give pause to the comfortable complacency of contentment, and remind us, as it is well to be reminded, of that glorious record of our descent which we celebrate every year at Passover. Of all the races and nations of mankind which quarter the arms of Liberty on the shield of their honour, none has a better title to that decoration than the Jews. Out of a stiff-necked generation, out of its wanderings in the desert, sprang the meekness of spiritual supremacy and the splendour of political genius, sprang the people which remained a people, united to defend their common good, though they had no territorial possessions, no temporal institutions of sovereignty, no plenipotentiaries at foreign courts. The trumpet note sounded by the poet in the ears of his countrymen at the dawn of the nineteenth century, "we must be free or die, who speak the tongue that Shakespeare spoke, the faith and morals hold which Milton held," may surely be echoed by us Jews of the language of Moses and the morals of Isaiah. We, too, have had our Pilgrim Fathers. We, too, are trustees of a destiny which transcends the individual life. And therefore it is well to be reminded, through the individual life, by discomfort or pain or anguish in their several degrees, that the process of Jewish assimilation can never be complete till the prophetic vision is realised: "Gentiles shall come to thy light, and kings to the brightness of thy rising; . . . for in my wrath I smote thee, but in my favour have I had mercy on thee." Nothing less than this manifestation can satisfy the people of the Book—no smaller light, no minor prophet. On the altar of no lower aspiration, to no less exalted a hope, have they offered the willing sacrifice of dispersion, calumny and suffering.

"They that sow in tears shall reap in joy." This means that the measure of joy shall be equal to the tears of the seed-time, and this alone is the right point of view from which the believers in the national idea of Judaism should consent to discuss the destiny of their race. As a believing Jew, I refuse to make shift with any instalment of that harvest, or to accept a convenient relief from the present affliction of my people as a dividend in full for the joy which they will ultimately reap. As a Zionist, in the true sense of one who seriously believes that the preservation of the Jews, in defiance of every known law of human ethnology and history, has a meaning which is itself a trust, and who marks with how invariable a purpose the local assimilation of the Jews is time after time arrested by a fresh outbreak of anti-Jewish feeling, which throws them back upon themselves in the moment of their greatest peril from the insidious spread of prosperity—as a Zionist in this sense, I say, I regard with profound distrust that attempt to adapt our national idea to the temporary economic requirements of the various States of Christendom, which has been known during the last few years as "Political Zionism." I would say no harsh word of the political Zionists, and in their leader, Dr. Herzl, in especial, everyone must recognise a man who is inspired by noble motives and works for a disinterested end. Up to the limit of their convictions, they are sincere and unselfish and well-intentioned. The mischief is that their convictions are not adequate to the cause which they defend. Political Zionism, as an instrument of salvation, is not a satisfying culmination to the years of apprenticeship in the desert. It is a disappointing solution to that mystery of the ages, that interminable riddle of history—the survival of Israel in exile—to be told that the end and object of it all is the Judenstaat of Dr. Herzl's programme. We cannot call it a Restoration of the Jews to be permitted to draft back our outcast poor to Palestine. Zion is the symbol of a larger hope. The "joy" must be more commensurate to the "tears." The ideal, if it is worth labouring for at all, must be conceived in proportion to the suffering of those who served it by waiting. The new Zion must be faithful to the vision of the poet: "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . as one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." What of these of this streaming glory, this mother-comfort of Jerusalem, in the spectacle of Israel's self-appointed leaders refusing to obey the Prophet who bade them seek the peace of the city where they dwell, "for in the peace thereof shall ye have peace," haggling with a Mahometan Prince for the price of the land in which kings were to come to the brightness of their rising, and drafting into that doomed colony, at the mercy of every revolution in the politics of south eastern Europe, the pitiable victims of a scheme which is the travesty of Zionism? I shall be told, I have been told, that, in expressing these views, I am sitting in ease and comfort in England while my co-religionists are being persecuted in Roumania and Russia: the implied reproach is illogical and unfair. I do prefer the heatpots of Egypt to so pusillanimous a surrender of the hope which sustained my ancestors through centuries of oppression. No Jew can reply for himself alone to the

invitation of the political Zionists. It is not you or I who decline it for our own person or in our own circumstances; the answer is dictated by the makers of the past to the trustees of the future of Judaism, and speaking with a consciousness of that responsibility, one may speak without fear of the consequences. Indeed, I would go further, and say that if the true nature of political Zionism—its foundation on a policy of flight and escape, its commercial methods and chimerical statecraft, the measure of its decline from the prophetic ideal, and, I may add, the professed irreligion of some of its most prominent adherents—if these features could be explained to the limited intelligence of the mass of their followers, who are under the spell of the magic of Zion, I venture to think that large numbers of them would prefer even the scanty fishpots of their particular Egypt—the rigours of an exile such as their forefathers endured—to the alternative proposed to them.

Holding these views, we shall justly conclude that the first obligation incumbent on modern Jews towards the country to which they owe allegiance is that of consistent and unexceptional loyalty. They should avoid every risk of creating the impression that the loyalty which they yield is conditional on their obtaining a state of their own. This apprehension was sincerely entertained by some honest churchmen in England at the time of the debates on the enfranchisement of the Jews in the reign of King William IV., and it taxed the eloquence of Macaulay to ridicule the idea that "millionnaires"—the Jews who looked forward to the Zionist millennium—should on that account be excluded from Parliament and office. As long as the hope of Zion is postponed to an era as remote as the dream of human perfectibility, there is nothing to prevent us from fulfilling our duty as citizens; but as soon as that hope is transferred into the material province of purchase and treaty, the question of Jewish patriotism must be seriously reviewed, especially in countries which extend to the Jews a not too willing hospitality. We may continue to pray that the restoration may be brought about in our own time; indeed, I should count no public service complete which did not include that prayer. But for purposes of practical citizenship, we must take our fate as we find it; and, whether in England or America, whether in Roumania or France, we must build our houses and dwell in them, and seek the peace of the city where we dwell. Occasions will sometimes arise when a conflict of duties will present itself, when it will be hard to steer an even course between the dual claims of Judaism and patriotism. Here in the East End of London, and everywhere throughout England, the elements of such a conflict exist in the controversy about alien immigration. Without referring to the evidence now being taken in another place, and without re-examining here and now the various statistics and figures, it will hardly be disputed that we who are all alike descended, in whatever generation, from alien immigrants into England, feel a natural sympathy with those victims of harsh treatment in other countries who are following in the footsteps of our forebears. But that sympathy, if we are true Englishmen, must be tempered by a just appreciation of the economic conditions of our own country. It is not for us to-night to attempt to hold the balance between the two, and there is room for a variety of opinions on the present gravity of the situation. But if His Majesty's Commissioners should conscientiously decide that the tide of alien immigration, whether owing to the too great numbers of the immigrants, or to their state of too great destitution, or to the defective police supervision of the countries from which they arrive, or to any other cause which renders some of them technically "undesirable" as residents on these narrow islands, or if on good grounds the Commission should recommend that the tide be checked or controlled, we should reflect very gravely before we give our racial sympathies the prior claim over our sense of the national need. Happily, these instances of conflict, of weighing one claim against another, arise very seldom in Great Britain, and I am not altogether sure if the infrequency of their occurrence is not in itself a good reason to give preferential consideration to the national claim on this occasion.

It may be said that by reclaiming the Zionist ideal from the busy hands of the political Zionists, who would shape it here and to-day to a visible end, we are virtually abolishing it altogether from the region of practical politics; and there will not be wanting those who add that our postponement is merely a pretext for abandoning the ideal, and that, being well enough off as we are, we place our millennium in the Greek Kalends. I think we should be on our guard against paying too much attention to cynical criticisms of this sort. It is very easy to advance, and very difficult to refute in words. But this at least we may urge, that no honest and thoughtful Jews are ever suffered to forget that, at the best, they are but sojourners in the land. The intermittent recrudescence of anti-Semitism is now so familiar a phenomenon that it is not fanciful to associate it with that purpose and moral in our history which can be read between the lines of Jewish annals. Till the millennium is reached, till our mission is completed, till the era of Zion recurs—however we may express the proposition—we shall never be well enough off to say finally, our exile is ended. As long as the moral force of prejudice and the physical force of persecution are manifest, we can never hug the comfortable belief that the end of our wanderings has been reached. And as to the remoteness of that end, if faith cannot bridge the distance, we may summon reason to its aid. The face of the world, even in these doubting times, is not so free from the marks of the fingers of Divine Providence that those who clutch at an unconquerable hope should be reckoned fanatic or insane. Who can enter the threshold of St. Peter's Cathedral at Rome, which is dedicated in all its wealth of beauty to the greater glory of the God who is worshipped through half the earth, and not remember that it is built on the site where Nero watched in his Circus the martyrdom of the early Christians? Who can stand in the Amphitheatre of Titus, and miss the wonderful reflection that the palace of the spiritual Sovereign of Christendom looks down from the opposite hill on that ruined Colosseum where Christians have been thrown to wild beasts? And if these miracles—these surprises of history—have been wrought in a few short centuries, is it unreasonable to believe, apart altogether from faith, that conduct still has its victories to win over prejudice and persecution, before the earth which was created for the development of character has fulfilled its Creator's intention?

Loyalty to the State, accordingly, is by no means incompatible with a sincere belief in the Restoration of the Jews. But while it is necessary to be clear in our own minds as to what we mean by that belief, and as to why we cannot adapt it to the programme of political Zionism, it is equally necessary, I think, to be clear in our own minds as to what we mean by loyalty to the State. Much interesting evidence has been heard by Lord James's Commission, and part of it, at least, has gone to show that the children and grandchildren of aliens tend to become "quite English" in their habits and their sympathies. One witness, indeed, I recollect, went so far as to suggest that if the Christian and the Jewish Sabbaths could be celebrated on the same day, the whole problem would disappear. I am using the Jewish Chronicle's report of the proceedings, and, whether it is quite accurate or not, we may take it as the opinion of the Vicar of St. Jude's, Whitechapel, that the Jewish Question is

East London would be solved if Christians and Jews would keep the same day as their Day of Rest. Mr. Carter's interesting challenge has not, as far as I am aware, been taken up on the Jewish side; but it touches at so many points a marked tendency of modern Jewish thought, that we may well consider it in connection with the limits that must be set to our practical loyalty to the State. I confess that I regard with apprehension the indications that undoubtedly exist within the Jewish community of a desire to level the barriers that separate the public devotions of Christians and Jews, and we cannot but feel that our own laxity must be somewhat blamed if an Anglican clergyman of Mr. Carter's enlightenment and experience can seriously propose that the Jews should adopt the Christian Sabbath as a remedy for an economic evil, which at the worst can be met by extending the operation of local bye-laws. We cannot but feel that it must partly be our own lax Sabbath observance which has prompted this suggestion, with its disproportion between the evil and the cure, on the part of the Vicar of St. Jude's, and once more we are reminded that if Judaism is to be respected by the State, it must begin by cultivating self-respect. This desire to break down the barriers between the synagogue and the church, or at least between the synagogue and the Theistic chapel, is of comparatively recent origin, and it comes to-day in so attractive a guise and with such strong authority to back it, that I count it one of the most subtle dangers that threaten the correct relations between modern Judaism and the State. It is no part of our duty as Englishmen to abandon the signs and symbols of our religious separatism as Jews; and this, I take it, is the effect, though it is not primarily the intention, of Jewish services outside the synagogue in which experiments are made towards an external uniformity in the conduct of public worship. Founded in the first instance with the laudable purpose of providing spiritual support for those whom, for one reason or another, the synagogue fails to reach, they result in making the difference between a synagogue and a church so imperceptible to the eyes, alike of the head and of the heart, that the step from the one to the other is very easily taken; and no weekly homiletics, I would venture to urge, however eloquent in language and how deeply soever inspired with the true fervour of Judaism, are likely to counteract the visible tendency of such a movement away from the maintenance of the separatism of the Jews. So much stronger is practiced than precept.

Instead of assimilating the forms of public worship, which are part of the historical tradition and of the factors of unity in Israel, to those of our non-Jewish neighbours, I would keep the differences between a synagogue and a church so clear and so distinct as to serve as a warning to trespassers. We are, perhaps, unnecessarily alarmed at the increase in the number of mixed marriages. They are probably not more frequent, and not more perilous in their example, than they have been in former generations. But, consciously or not, the advocates of a form of public worship, which is neither wholly Jewish nor wholly Christian, but a kind of cross between the two, do measurably facilitate the passage from one to the other, and in these days of untrammelled social intercourse and of widespread spiritual tenuity, it is important to keep as plain as possible that distinction between synagogue and church which corresponds, as every theologian knows, to an ultimate and a characteristic difference in the fundamental conceptions of the two religions and in their outlook upon life and death. I would keep that distinction so clear as to deter a non-Jew, for instance, from marrying a Jewess, or a Jew from seeking a non-Jewish wife.

Let me interpolate at this point a brief reference to the argument which helps to make so many intermarriages, and which may, perhaps, be called the appeal to broadmindedness. It commonly asks the question "Do we not all worship one God?" which it states as the *ne plus ultra* of religious truth. But in this sense, decidedly we do not; or, rather, if the theological quibble must be met, the answer is that the world is not yet ripe for that universal revelation, that Christianity and Judaism have been appointed to prepare for its coming, like the friend of the bridegroom of the parable, each according to its light, and that meanwhile the followers of Jesus and the followers of Moses take separate roads towards the goal. If anyone prefers the other's road let him cross over and use it; but as engines of human perfectibility each has its set task in the progress of mankind, and neither as yet can say that its work is complete, or that the sanctions by which it regulates conduct have produced among its own adherents such consummate happiness and goodness as to make it a guide to the other. And, again, in this connection, there is the appeal to the good of the State, which is alleged to be benefited in some mysterious way by the intermarriage of Christians and Jews. This argument is adequately met by the researches of Mr. Joseph Jacobs into the history of such unions, for which I may refer you to his article on "Births" in the third volume of the "Jewish Encyclopædia."

But I conceive that I am not here to-night to meet on their own ground those apostles of universalism, of whom the best that can be said is that they are many centuries in advance of their times. As Professor Lazarus acutely writes: "Israel had to be particularistic in order to formulate and hold up the universal ideal," and the true Zionists in Israel, the trustees of a civilising mission which has survived every outrage and assault, though with the progress of that mission they relax the particularism here and there, still must count themselves separatists in race and separatists in creed if they are to transmit the trust undiminished to their children. To pull down the barriers between synagogue and church is to merge the differences of race and creed, and to sell that birthright for the conventional mess of pottage. I have read that it is proposed to start in the East End of London a Sabbath Service for Jews and Jewesses on what I venture to call these lines of false universalism, and hence I have ventured to explain how and why it is dangerous, in a kind of access of spurious patriotism, to de-Orientalise our public worship, to make it as uniform as we can (and where we can't still to do so) with that in the neighbouring chapel, and to familiarise the rising generation of Jews with a form and habit of service which alike by its spirit and by its letter will make them strangers in a synagogue, and which will not be recognised as a synagogue by kinsmen of their blood from other lands. England and our neighbours do not demand this sacrifice of our religious individuality. As English Jews, to cut ourselves off from Judaism and from the Jews of other countries on the plea of becoming more English in our public worship, seems to me at least to be patriotism of the kind which is described as more royalist than the King.

The emancipation of the Jews was practically certain to give occasion for tendencies of this kind. But it is a mistake to identify these immature universalist propaganda with the Reform Movement of 1842, which was particularistic from its inception. The Reformers of sixty years ago saw that the Judaism of the Ghetto had inevitably acquired certain traits and characteristics which were not, in their opinion, desirable in themselves, which complicated, instead of simplifying, belief, and which were likely to prove burdensome in the new era of civil liberty. My spiritual fathers, accordingly, founded a Jewish synagogue in which the forms of public worship were relieved from these accretions of the centuries. They drew their inspiration, if I may say so, from the "pure wall of" Judaism "unfaded," and thus it is not altogether strange to discover their descendants to-day in the seats of the cathedral. It has fallen to the Reform Congregation, as to

some Radical politicians, to become conservative in its old age—with this difference that, even in hot youth, its desire for change was reactionary, and that, having pruned the medieval overgrowth, its desire was appeased. It may be that the time has come for a fresh movement of reform, but it should still be on particularistic lines. Emancipation would belie its name if it were incompatible with orthodox Judaism, and I venture to think that the Jews in this country where their freedom is greatest should now make up their minds as to what is essential in Judaism; for when considerations of State seem to demand the sacrifice of essentials in religion, freedom becomes a mockery, to which the Ghetto is preferable. A conference with this object should be welcome to all, and such a list of essentials would not be very difficult to compile. It would include the Seventh Day Sabbath from sunset to sunset, as the cornerstone of the Jewish home on which the social system of the Hebrews has been founded. It would include the use of the sacred language in public worship, as the bond of union between Jew and Jew, and partly, too, out of a proper racial pride, that the people who wrote the Bible should read it in the language of its authors. And such a list would include the prayer for the Restoration of Zion, which expresses and symbolises our belief in the ultimate fulfilment of our mission. Beyond these essentials I need not go to-night, because these three alone, I believe, have been attacked, in the modern jargon, as "un-English," or "not up-to-date," and for their lapse alone so far have spiritual pretexts been found by some earnest thinkers in our midst. They, at any rate, cannot be suspected of confusing the spiritual plea with what may be called the argument from national convenience. Rather, their error must be sought in their neglect of the truth of human nature that no universal ideal can prove an effective mentor or a stimulating guide to conduct without particular expression, and that these Jewish forms and ceremonies, accordingly, are as essential to the Jewish ideal as hands to nerves. This, I venture to believe, is the mistake of such thinkers, but the consequence of their mistake is worse. These apostles of Anglican Judaism—to adopt a familiar and a not inappropriate epithet—will have taken upon themselves a very grave responsibility if they divorce the Jewish church in England from the synagogues of the rest of Jewry, and assimilate it in form, and, to some extent, in substance, to other churches in this country. Israel has always been quickened by great religious ideals, by these its work among the nations must be judged, and pitiful indeed will be the record if history writes against its name: "This people, which fought for religious liberty, became the slaves of national conventions."

And here we see through a side-light a single aspect of the Jewish Question as it presents itself to the Jews. Everyone naturally shrinks from talking of the purpose in his life. He observes an instinctive reticence about his aims and his ideals. He cannot go to and fro boasting of his final hope to leave the world, as the phrase goes, a little better than he found it. By his acts he exalts himself. And what is true of the individual is true of the nation in its degree. We, as Jews, may be moved by dictates of that kind, but it is not for us to say: "Here we have left our footprint. Here we have practised this virtue. Here we have lived for this hope." The eulogy may be left to others when the work is done. But it would be a false modesty not to note our successes. Success never spoils anyone if it is taken in the right spirit as a means, and not as an end. Thus, a nation that believes in itself should sometimes take stock of its achievement, and little sections of the Jews in England and other countries may fairly congratulate themselves on having achieved a minute part of the great civilising mission with which they are entrusted as a whole. The contrast between the condition of Jewish society in England in the reigns, say, of Edward I. and of the Seventh Edward is an encouragement to the Jewish idealist who contemplates the problem of Jewish society in Roumania or Russia to-day. He does not regard that achievement as a fixed point or an end; at most it marks a step on the road towards his ideal. Another step in this infinite progress, though that still will be very far from the end, will be marked when other sections of the Jews have won a similar victory over their prejudice and injustice of their neighbours; and, deeply as we sympathise with their sorrows and their sufferings meanwhile, gladly as we do all we can to alleviate and remove their burden, we are not idealists enough, I hope, to recognise a purpose in it all. It is not a thing to talk about and boast of, nor to flaunt continually in men's faces, but it is a thing to cling to and to live for, and to save us in our relation to the state from the danger of the two extremes—political Zionism on the one part and religious Anglicanism on the other.

The meeting of the City Jewish Social and Literary Society at which Mr. Magnus read his paper was held at the Vestry Room of the New Synagogue. The Rev. S. LEVY, M.A., President of the Society, was in the chair.

In proposing a vote of thanks to Mr. Magnus, Mr. L. J. GREENBERG said that while in full accord with that half of the paper in which the lecturer stated his strong objections to the Jewish Religious Union, he could not agree with the other portion of the paper in which Mr. Magnus severely but courteously criticised the Zionist programme.

The vote of thanks was seconded by Mr. F. S. SPIERS, B.Sc. In response to an invitation from the Chairman, SIR PHILIP MAGNUS said that he had come as an auditor, and not with the intention of criticising or praising his son's paper, but nevertheless he might be permitted to express his gratitude and satisfaction at having been spared to listen to the expression of such views by one so near and dear to him. With reference to some of the remarks evoked by the lecture he might point out that a great deal of confusion in thought would be avoided if a careful distinction were drawn between the definitions of race and religion and nationality when applied to the Jews. It should further be remembered that Political Zionism was put forward as a remedial measure against persecution, and as a remedial measure it had to be dissociated from the religious question and discussed on economic grounds. It might or might not be an advantage for the Jews to have a small state, but that was only one of many ways in which it was possible to stem the tide of oppression.

The next meeting of this Society will be held on the 25th inst., when a joint debate will be held with the Jews' College Union Society, the subject being "Can Judaism Thrive without Persecution?"

Jewish Historical Society of England.—Mr. Isidore Spielmann, the new President, will deliver his Inaugural Address on January 26th.

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(Name and address of writer omitted, but original may be seen at 113, Holborn)

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THE JEWISH CHRONICLE

LONDON: FRIDAY, JANUARY 10, 1903—5663.

The Council and its Honorary Officers.

Mr. Greenberg's motion of censure upon two of the Honorary Officers of the United Synagogue, was, at the best, very bad tactics.

To suppose there is some reason in the demand that the Council of the United Synagogue should express an opinion on the merits of the Jewish Religious Union, although by the Act which constituted that body, such questions come more properly within the department of the Chief Rabbi, but if it was Mr. Greenberg's purpose to elicit the opinion referred to he put the wrong way about it. His right course in our opinion was clear enough. He should have presented the issue as to the rectitude, or the reverse, of the Union in a fair and square resolu-

tion, which would have allowed the members of the Council to express their judgment, in a simple "yes" or "no." Instead of that, he dragged personal questions into the discussion, so that the question became, not whether the Union's service was one which Jews as Jews could support, but whether the Council should or should not censure the two honorary officers who had lent it their support. This amounted to a hopeless confusion of the issues. There may be good reason for thinking that the service of the Union is opposed to the services of the constituent synagogues which the Council are pledged to maintain. But that would not necessarily mean that two gentlemen who in their individual capacities joined in a movement which has no formal or official connection with the constituent synagogues, should, therefore, be driven from their positions on the Council. We observe that Mr. Greenberg claimed that his motion, if carried, did not imply the resignation of the gentlemen it censured. But he went on to say that the right place for the gentlemen referred to was not in the United Synagogue, and that their "remaining within it must be, to that extent, a weakening influence..." After that, and a great deal more like it, Mr. Greenberg's plea that his censure motion did not imply resignation is more trifling with a body of sensible adults.

A Rational Vote.

As for the discussion which followed the moving of the resolution of censure, the whole matter at issue turns upon Clause 5 in the United Synagogue Act, quoted by Mr. Greenberg. This clause, said the mover of the resolution, "set forth that the United Synagogue was to consist of persons who conformed to the Polish and German ritual." But what was meant by this stipulation? Surely, that the synagogues comprising the Union were to be orthodox synagogues conducted according to the ritual described, and subject to the religious supervision of the Chief Rabbi. That being so, how can it be argued that Mr. Davis and Mr. Jessel, in assisting a movement which, as has often been declared, does not seek to interfere with the constituent synagogues, lay themselves open to the rebuke of the Council? Their action brings them, as individuals, into unpleasant differences with the Chief Rabbi, no doubt. But they are not attempting to trench upon the prescribed services of the constituent synagogues. The movement they lead is, unhappily, totally detached from those synagogues, and the conclusion must be forced on most observers that the Council of the United Synagogue, as such, had no right to interfere with their actions in matters that do not directly concern its own administration. Indeed, a solemn warning should be raised against this inquisitorial prying into affairs that do not come into one's real purview. The community must beware of setting itself up as censor and presuming to dictate to the men who serve it with single-minded devotion, as to how they should act in this or that contingency or in this or that walk of life. Although we cannot admit Mr. Gollancz's insinuation that Dr. Adler has acted like a Pope in this matter—he merely delivered his opinion in response to many pressing invitations—yet we are entirely in agreement with him when he urges that "it is shocking to think that those very Jews who were constantly talking of freedom and liberty of conscience should meet together heresy-hunting." It is late in the day for Jews to be setting up private inquisitions—and, in the present case, it is illogical too. For if only persons who "conform to the Polish and German ritual" are to be permitted to serve the United Synagogue in an honorary capacity, then we cannot stop short with a couple of honorary officers. We must have a general inquiry into the composition of the Council, and the Synagogue Boards of Management. Tests will have to be framed and administered; and every violation of the *Shulchan Aruch*, carefully jotted down against the offender. The up-shot will be a revolutionary clearance, which might threaten the summary extinction of even Mr. Greenberg's eloquence at the Council. We are glad, therefore, that the Council took a sane and rational view of the question submitted to it. Its decision can by no means be twisted into an approval of the Jewish Religious Union—that should be clearly understood. It was simply a refusal to play Paul Pry over two of its most respected members. The whole of the community will endorse the vote at which it arrived.

With the death of Lord Pirbright there has passed away one who played a great part in the Jewish community. To the younger generation of Jews, perhaps, he was only dimly known, but to their elders his Lordship, under the old designation of Baron Henry de Worms, was a very present personality indeed, a charming figure encountered at every important point of our communal organism. A connection of the Rothschilds, and later on of the Phillips family, his political and philanthropical career was as natural as was the profession of arms to Lord Roberts, or that of politics to Lord Salisbury. His father was Warden of the Great Synagogue—and the son followed in his steps by acting for two years as Warden of the Central Synagogue. But his Jewish activity spread far beyond the Warden's box. As President of the Borough Schools, as Treasurer and Vice-President of the United Synagogue, and as President for thirteen years of the Anglo-Jewish Association, he was entrusted with work of varying degrees of responsibility which tested the business fibre of the man with unmistakable severity. Always ready, clear and intelligent, fluent in speech and yet cautious of committing himself, he emerged from these trials with the utmost credit and with the approval and attachment of his brethren in faith. As official champion of oppressed Israelites,

he led deputations to the Foreign Office, or moved resolutions in the Legislature with equal courage and adroitness; and the recollection of his speeches seems like the voice of the old, sturdy fighting past, when indignation rang out fearlessly. Remonstrance now seems sometimes to falter with age, and to dwindle into a murmur or a whisper.

The Unsolved Problem.

Lord Pirbright, like other Jews of his day, did not suffer for this intimate association with his brethren at home and abroad. Indeed, he benefited thereby and served, in communal work, his apprenticeship to public life. In latter days, a cloud came over this happy and valuable relationship. Even at this hour, it is impossible to recall the abrupt and complete severance of Baron Henry from the active life of the community without a deep feeling of pain and regret. Perhaps he felt that his brethren were ungrateful for all the services he had rendered them. But that was barely the truth. Everyone recognised the direct benefit to the race which flowed from his immediate Jewish activities; and no one could have minimised the prestige which a Jew who earned the distinction of being at once a Member of the Legislature, the Privy Council and the Government, reflected upon all his people. But there were many in the community who felt that there comes a time when even gratitude cannot compromise with principle, and when the man and the past cannot blot out the interests of the community and the future. We said at the time that "a father cannot dictate, although he may attempt to influence, the choice of a religion by his daughter." We even went to the length of declaring that when that daughter "has from conviction adopted the faith for herself, although an alien faith, he may be wise in consenting that so solemn an act as marriage should be consecrated by the sanction of that form of religion which is binding upon her conscience." But overt and public association with that consecration seemed to go beyond the hardest necessities of the case. When one of Sir Anthony de Rothschild's daughters wedded a Christian in a Christian church, Sir Anthony stayed at home and wept for the defection. But if this grief of that grand old man was foreign to Baron Henry de Worms's feelings, could Jews be altogether blamed who sorrowed that he had forgotten what was due to his position as head of great Jewish institutions? There are many things which a private individual may do, but which are forbidden to the public man. It is one of the payments which the great undistinguished exacts for its applause and its flattery. In Germany, as we have seen, it meant in the case of the late Emperor Frederick the imperilling of his daughter's happiness. In the case of Baron de Worms it involved one little concession to the feelings of his race and the interest of the institution (the Anglo-Jewish Association) which had first brought him into notice, for the difficulties of the Association in dealing with fanatical Jews abroad could hardly have been relieved when it was whispered among them that its President had "bowed down in the House of Rimmon." Yet that little concession was withheld. And so another wound was opened in the Jewish body politic from which flowed away the blood of Lord Pirbright just as in the past there flowed from other wounds the blood of Spinoza and the Disraelis. These quarrels and these losses seem part of the inexorable fate of Jewry. We have not determined the limits and the bearings of religious compromise, or what is the wisest course in these unhappily recurring crises. If it is true that Jews possess a disproportionate share of genius, then, perhaps, this is nature's way of redressing the balance.

The Great Renunciation.

The wound which was made in 1886 was never healed, but until his death, few, if any, either in the general community or the Jewish community can have been aware that Lord Pirbright had seceded from the Jewish faith. He took pains recently to have it made known in these columns that he was the first Jewish plenipotentiary appointed by Great Britain when a different state of facts was suggested. We shall believe till we have convincing evidence to the contrary that the renunciation was obtained at a time when physical disease had impaired the moral fibre of the man who was once so stalwart a fighter for his brethren. The directions for his burial in a Christian cemetery were given in writing. A strange story has reached us of a passing Hebrew called in at the last minute to say prayers at the bedside of the dying peer. This legend we unhesitatingly reject. Too apt to let personal pique and the fatal influences of anæsthetics control his actions, Lord Pirbright was led under the influence of his last illness to attack the successes of other men in that campaign against the sugar bounties which when younger and stronger he had been selected to lead. He had other quarrels, as with one of the Christian clergymen on his estates, and with the administration of a soldiers' charity, in which he may have been right or wrong, but the point is that he allowed small personal venia to control his attitude on issues which were infinitely greater. Gratitude had never been the distinguishing feature of his character, and more than once old friends, who had done their utmost to push him forward politically and socially, found themselves disappointed in him. Great prestige like his can seldom be entirely the work of the man alone. A family and a community work hard to advance the career of one whom they regard as a standard-bearer; and when the position they have helped him to obtain is used unsympathetically, or for the purpose of supplanting his own faithful friends in expectations which they had a right to entertain, their sorrow is justly mixed with anger. Indignation at his final renunciation must not deprive us of the power of judging him impartially; but the verdict of history would have been a more favourable one upon the late Lord Pirbright

had he not at the end of a distinguished life, and when he was no longer quite himself, allowed the culminating act of apostasy to stain what might have been a great career.

The London Hospital.

Once every five years the London Hospital appeals to the charitable public for the means wherewith to carry on the great battle with disease and accident which it has been continuously waging for the past 150 years. The quinquennial appeal issued this week by Mr. Sydney Holland, its Chairman, reads more like a romance than a recital of sober facts, so stupendous are the figures with which he has to deal. It is the largest hospital in London, treating more than 13,000 in-patients and 162,000 separate out-patients in the course of a single year. The institution costs £85,000 a year to maintain, towards which it has only an assured income of £23,000 a year. The particulars of this vast expenditure are even more wonderful than the total itself. Two-and-a-half million pills and three tons of cough lozenges are dispensed in the course of a single year to the six-and-a-half miles of human beings which an annual queue of its out-patients would represent if they stood side by side. Ninety-two miles of lint and 476 miles of bandage are used for dressings alone, in addition to six tons of cotton wool and nine miles of plaster. The milk and butcher's bill together (if meat and milk may be combined for statistical purposes only) amount to nearly £9,000 in the course of a year. The imagination may scarcely find it possible to realise such figures, but they represent so many grim details with which the administration have to deal every day. To such an institution it is not a question of mere giving out of how much to give; the utmost that one can afford for so gigantic a charity, the largest hospital in London, and, therefore, in the world, which sleeps a thousand people a night. In regard to some Metropolitan hospitals, it may be questioned whether they would not do well to reduce their expenditure by removing to less expensive sites further afield. But no such suggestion could ever be made in regard to the London Hospital, which stands in the very midst of the largest and poorest population to be found in any area of similar size, and is practically the only general hospital for adults which ministers to the vast wants of the East End. It is this unique circumstance which gives the Hospital such a special claim on Jewish sympathies, for in the locality which it serves, live and labour the great bulk of the Jewish poor. In other words, fully 50,000 Jews may lay claim, from time to time, to the benefits which it dispenses without distinction of race or creed. But as in-patients very few of our coreligionists would avail themselves of these benefits if the Hospital did not make special provision for their religious needs. The community are familiar with all that is done in the Rothschild and Goldsmid wards for their Jewish inmates. But for these wards a separate Jewish hospital would long before now have become an urgent necessity. There is but one way in which the community can manifest its gratitude for the splendid work which the London Hospital has achieved. We would fain believe that all who can afford it will welcome the opportunity, which Mr. Sydney Holland's appeal gives them, of rallying to the support of a hospital whose name is a household word among the Jewish poor.

Jewish Particularism.

The striking address delivered by Mr. Laurie Magnus before the City Jewish Social and Literary Society last Sunday, and reproduced in full elsewhere, derives but little of its value from the locale of its utterance. It is a distinct gain to the community that such thought-compelling and lofty papers should be read before audiences of young Jewish men and women, and the fact that they are being delivered in all parts of the country, constitutes in itself the highest possible praise that can be bestowed on the new-Jewish literary movement. In regard to Mr. Magnus's address, we cannot say that we entirely agree with every phrase and every sentiment it contains. But with its main thesis we are in complete harmony. Briefly, it amounts to a defence of Jewish particularism against the foe which assails it from without and within. This particularism is not an end in itself but a means to an end, the realisation of the prophetic vision as narrated in the words: "Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . for in my wrath I smote thee, but in my favour have I mercy on thee." It is against this end that political Zionism sins, and it is to particularism as a means to it, that the Jewish Religious Union runs counter. In opposing both these empirical remedies for Jewish ailments Mr. Magnus is therefore perfectly consistent. Political Zionism is a petty and premature attempt to forestall the reward of ages of martyrdom, a pitiful attempt to be beforehand with destiny. A hard-won bargain with the Fidis ah, followed by the establishment of a weak and poverty-stricken Jewish satrapy in the midst of earth-hungry Powers is no part of Israel's future. As Mr. Magnus put it, "the ideal, if it is worth labouring for at all, must be conceived in proportion to the suffering of those who served it by waiting." Political Zionism, if it were ever realised, would be the sorest renunciation and the most tragic anti-climax in the history of Jew and blood. The Jewish Religious Union, on the other hand, stands condemned as "a movement away from the maintenance of the separateness of the Jew"; and as that separateness is the necessary condition for the execution of the Jewish trust, the Union weakens our means for reaching our goal, and is, in fact, treason to Judaism's mission. The Union's service is, in effect the negation of the synagogue. The synagogue is the cement, so to speak, which holds the race together as a separate

entity. If, therefore, there is sound reason for desiring the perpetuation of the race, the methods of the Jewish Religious Union become impossible and unable to be entertained. Into Mr. Magnus's discussion of the relation of Jewish particularism to Jewish loyalty to the country of our adoption, as tested, in our case, by our attitude towards alien immigration, we will not enter here. After all, the Jewish opponents of restriction base their opinion, not on racial predilections, but on the firm conviction that the Jewish immigration is a good and not a bad thing for the State. What Jews should do in the event of the Royal Commission recommending restrictive legislation is an academic question, which need hardly be debated at the present stage of the movement.

The Immigration Returns.

Something approaching a scare has been raised in a certain section of the daily press by the publication of the immigration returns for the year 1902. The number of aliens touching at these shores—whether for the purpose of staying or temporarily—was 184,829, a figure which can hardly be compared with the 545,750 who arrived in New York during the same period, showing for that city an increase of some 138,000 on the previous twelve months. Deducting sailors and those who are en route, the anti-ens declare with horror that an alien sediment of 66,000 souls has been deposited here during 1902. For various reasons, which we are tired of re-iterating, this figure is deceptive. The net alien deposit must be ascertained until we have the figures for the whole passenger movement before us, and until we can deduct the entire number of foreigners who left the country from the number who came in. When that is done, the matter will be presented in a far truer perspective. A great deal is at present being made of the statement of the Lord Mayor who, in sentencing an alien (apparently not a Jew last week, for the offence of obtaining a lunch without paying for it, remarked: "This is just one of those cases in which an Alien Immigration Act would be extremely beneficial." We can only say, as we have frequently said, that we entirely agree with Sir Marcus Samuel. No rational person will argue that it is the duty of the State to open its doors freely to law-breakers. That would be the very quixotism of hospitality. We should rejoice to see this country rejecting immigrants of proven bad character, and, if it were possible, detecting the germs of iniquity in criminals in posse. But the opponents of the immigrants would deceive themselves if they imagined that such a policy would deduct anything more than an insignificant "puddle" from the alien "flood." As the Rev. W. H. Davies put it in an interview published in the Daily Chronicle, "There had been an augmentation in the number of aliens arriving in this country, but it could not be said that they were of a criminal class. Some, of course, might have shady characters at home, but the great majority were men and women who came to England to earn a bit of money, and who set an excellent example to the natives in the matter of thrift and soberness." The influx of Jewish aliens into the East End has meant fewer "thieves and loafers at our street corners."

A Degenerate Type?

The eulogy by Mr. Davies recalls the far different estimate of the aliens' character presented last week in the columns of the Standard. The article—one of a series—speaks of "the development, among the alien population of the East End, of traits and tendencies dangerous at once to the moral well-being and peace of the whole community." It asserts that "the aliens who have been landing in this country during the past twenty years or so, show a distinct tendency to revert to the low and debased class described a century ago, and have little in common with the type of quiet, reputable settlers who constituted the great bulk of the Jewish East-enders thirty, forty and fifty years ago." The character of the Jewish immigrants since 1881 has changed for the worse. The allegation is a matter of some consequence inasmuch as it embodies an argument which has been heard somewhat frequently of late. On what, then, does the Standard correspondent base his conclusions? The argument appears to be that for the better-class Jew there is absolutely free circulation in Russia. The country is "open to all physicians, surgeons, lawyers, architects and engineers. Russia is likewise open to all Jewish merchants of the First Guild, corresponding to our wholesale traders, . . . and likewise to Jewish members of the Second Guild . . . who correspond to our shop-keeping class and retail traders. Further, Russia is open to all bona fide Jewish merchants and artisans. . . . The only class excluded is, it will be seen, that of the Jew in the Polish Pale, who has neither the means wherewith to trade nor an occupation which will yield him and his family bread. . . . These are the people who form the exceptional ordinances affecting the Hebrews drive out of the Polish Provinces, and this is the class of immigrant that we have consequently been receiving for the past twenty years." The most remarkable point, perhaps, in this presentation of the case is the "twenty years" limit. For nearly three-quarters of a century before that time, he admits, the Jewish immigrants were "quiet and reputable settlers." But surely the system of the Pale is not a mere *fin de siècle* exorcism on civilisation. It dates back many years before the May Laws of 1882. Moreover, even before the present Tsar came to the throne there were exceptions in favour of the better class Jews. In 1865, for instance, Jewish artisans were allowed to settle outside the Pale. In the same reign, again, Jewish members of the professions were allowed free and uninterrupted circulation. Why, then, should the Russian immigrants of that time have been a better class than those who come now? Under Alexander II., as under Nicholas II., the system of the Pale bore hardest on the worst equipped Jews. If that unfortunate discrimination produces a deterioration in the type now why did it not then?

Phantom Privileges.

As a matter of fact, the Standard writer vastly over-estimates the value of the relief granted by the Second Guild enjoy the right of unhampered residence in the Russian Empire. Our information was that they can reside in any part of the Empire for six months only, and after gaining special permission. But assuming that the Standard correspondent is right, he must, if he is as well acquainted with Russian affairs as he pretends to be, be aware that in an Empire like the Tsar's, the administration's "the thing," and not the law itself. The legislation itself may be admirable in intention, but if the Ministers and the local officials are animated by a different spirit, then what the statute-book says is of no consequence. In Russia, as also to some extent, in Roumania, this vital political fact has been presented to the gaze. The law is evaded and circumvented on all hands. Thus a Jewish merchant of the First Guild has absolute choice of habitat, but the rule was, and so far as our knowledge goes still is, that he must not bring his aged parents with him. An instance is on record in which a merchant was consequently compelled to register his own father as his valet, and his mother as a cook. Again, take the case of the artisans. Who is to decide exactly what an artisan is? The Administration of the Province of Smolensk laid it down that Jewish bakers, butchers, glaziers, and vinegar-makers did not come under this category, and accordingly drove them pell-mell back to the Pale. The authorities of Simbirsk took the hint, and acted upon it with intensely painful results to unhappy Jewish workmen. In one case, to take another example, 25 Jewish printers were expelled from Moscow on the ground that printing is not a handicraft, and that printers were therefore not artisans. Instances of this description might, indeed, be multiplied *ad infinitum*. How is it possible, then, to argue that only the worse class of Jew is seriously affected by the Russian persecution, and driven to seek refuge in other lands? An estimate was made some ten years ago that 200,000 Jewish artisans would probably be expelled from places outside the Pale by the administration of the laws. The calculation must have been mistaken. But it illustrates the reliance which may be placed upon the gracious concessions to the Jewish workman, as well as the reality of the theory which describes his lot as so superior to that of the poorer Jew who is compelled to flee abroad. The truth is that the better-class Jew is little better off than his poorer brother. His right of residence is always in danger—several thousand Jews who possessed this right were expelled from Moscow some ten years ago—he is despised on all hands, his educational rights are wickedly denied him, his religion and the sanctity of his home are perpetually menaced by the crafty conversionist tactics of the State, and in addition he is subjected to outrageous taxation which cripples him in his business and even insults him in his home. What right, then, has the Standard to assume that such a person, being comparatively well off, will cling to Holy Russia, and allow his tradeless and shopless brethren a monopoly of emigration?

The Mohelim.

A medical correspondent in our last issue referred to some cases of death of infants after circumcision which have unfortunately occurred in our community. It is not necessary to give all the repulsive surgical details, but in a recent instance a child succumbed to septic poisoning shortly after the operation. What caused the poisoning of the wound was not clearly established by the Coroner's inquiry. The Coroner, however, declared that there had been "a considerable amount of looseness in the working of the arrangements, and that the class of people looseness in these delicate operations did not appear, in all respects, to acting in line with the modern ideals on sanitary matters." He further expressed the opinion that the medical part of the operation ought, among the poor at all events, to be performed by a doctor, who would understand the necessity of taking the proper precautions. The suggestion opens up a serious and important discussion, and, coming from such a quarter, can hardly be ignored. The vast majority of operations are perfectly successful. It is only of the unsuccessful few that one hears so much. But that is no reason why we should fold our arms and deliberately forget the failures. It is a matter of grave concern that there are a number of men engaged in the constant performance of a "delicate operation," who are not properly qualified medical operators. Such men, let the Chief Rabbi do what he may, cannot always have the same knowledge and appreciation of medical necessity and precaution as an ordinary medical practitioner. And even if the majority of certified Mohelim are perfectly competent, as doubtless they are, yet there is always the danger of incompetent minority arising which would throw discredit on the rest of the profession. When, in addition, there are a number of men engaged in this work who not only are not surgeons, but are not even sanctioned by this work who not only are not surgeons, but are not even sanctioned by this work who not only are not surgeons, but are not even sanctioned by this work suggests that a medical man should perform the operation. But that would not prevent the present unauthorised layman from being called in. The community may, indeed, engage a regular staff of surgeons for the work, and make the fee charged so small as practically to drive the ignorant few from the field. But the expense would be great. One must recollect that the danger lurks as much in the dressing as in the actual operation, and if we are once for all to prevent scandals arising, this must be attended to as carefully as the rite itself. The doctor himself might possibly be engaged for the operation only, and the dressing subsequently entrusted to trained nurses. Even this compromise would not be very easy of attainment, but the question must be taken in hand with knowledge and resoluteness, and above all with promptitude.

THE MACCABEANS.

Dinner to the Lord Mayor.

Last Sunday night the Lord Mayor, Sir Marcus Samuel, was the guest of the evening at a House Dinner, given by the Maccabees, at the Great Central Hotel. Colonel Goldsmid presided. There were present:—

Baron Hayashi (the Japanese Minister), Sheriff Sir Thomas Brooke-Hitching, Sir Francis Montefiore, Colonel Goldsmid, the Chief Rabbi, M. Adler, F. L. Cohen, I. Harris, G. Isaac, W. Levin, J. Polack, I. Samuel, Professor R. Meldola, Dr. M. Bernstein, H. Ditch, F. Dyckowicz, M. Friedberger, Clement Gordon, B. de Mesquita, G. Michel, B. Myers, J. Snowman, Aldermen R. A. Kearsey and J. Treuner; Messrs. D. H. Aaron, H. M. Adler, A. H. Barnard, D. H. Barnard, A. J. Benjamin, H. L. Benjamin, H. Bentwich, N. Bentwich, Herman Cohen, A. M. Cohen, E. B. Cohen, Arthur R. Davis, David Davis, Ellis J. Davis, Felix A. Davis, Henry Davis, Moses Davis, M. Davis, E. Warden Dennis, E. Drielsma, C. A. Eckersdorf, M. W. Edgley, Frank L. Emanuel, Walter Emanuel, Y. O. Kasayan, H. F. Piatas, S. F. E. Piatas, H. L. Friedlander, Israel Goldbar, C. H. Gordon, Samuel Gordon, S. Gorer, H. Grunbaum, S. M. Grünwald, Max Hahn, B. Hambourg, Michael Hambourg, George Hawkins, George H. Heilbut, E. C. Q. Henriques, H. S. Q. Henriques, E. Horwitz, Arthur Jacobs, A. S. Joseph, N. S. Joseph, A. Kalish, B. Klisch, H. M. Krusinski, S. Kutner, I. D. Langton, M. Laserson, B. Lazarus, A. Lesser, W. T. Leviansky, G. J. Levy, Walter Levy, H. R. Lewis, J. G. Lousada, R. H. Lyons, M. H. Marks, J. D. Mason, W. F. Mitchell, D. Moses, J. D. Myers, L. M. Myers, M. S. Nathan, J. B. Ricardo, J. B. Sainsbury, C. H. Samuel, F. D. Samuel, Joseph Samuel, S. Samuel, J. Bidi, E. S. Simmons, Albert Solomon, Solomon J. Solomon, A. R. A., D. Spero, M. H. Spielmann, G. Spies (of Bakn), Gustave Tuck, A. E. Turner, Fred White, Maurice White, D. Ziman.

The Honorary Secretary, Mr. H. S. Q. Henriques, had received letters of regret from Sir George Fandel Phillips, Sir A. Truscott, Sir William Soulsby, C.B., Captain Scott, and from Mr. Isidore Spielmann, who wrote:—

I am sure that everyone present will feel that by his spirited action on behalf of the cruelly persecuted Jews of Roumania, the Lord Mayor has earned the respect and the gratitude of all. By it he has done more for the cause than any amount of press criticism."

The appropriateness and modesty of Mr. Spielmann's observations will be appreciated by those who know that he is the editor of the Roumanian Bulletin, which periodically appears as a supplement to the Jewish Chronicle, and is distributed gratuitously to the press.

Grace was said before the Dinner by the Rev. I. Samuel, and after the meal by the Rev. F. L. Cohen.

The loyal toasts were proposed by the CHAIRMAN, and duly honoured.

Professor R. MELDOLA proposed "The Imperial Forces." He said that no excuse was needed for introducing such a toast before a society taking its name from the great warrior Judas Maccabees, and recent events in South Africa had shown that the Maccabean spirit still survived among the Jews, many of whom helped to strengthen His Majesty's forces. Another point of possible connection was the fact that the term Imperial Forces was the embodiment in a practical form of an idea given expression to by a statesman of Jewish descent. Imperialism as it at present existed was undoubtedly the embodiment of Lord Beaconsfield's idea.

Major-General Sir ALFRED TURNER responded to the toast, and in the course of his remarks mentioned that a very large number of Jews were to be found among the auxiliary forces which served the country so well during the recent war. He also expressed his pleasure in being permitted to take part in a gathering of the representatives of a people whose brilliant ability, tenacity of purpose and extraordinary power of cohesion made them the most remarkable race he knew of. The Jews had always formed for him the most interesting racial study among the nations of the world.

Colonel GOLDSMID, in proposing the toast of "The Guest of the Evening," said that further evidence was afforded, if any were needed, that there was no new thing under the sun. In the Book of Esther it was told that the man whom the King delighteth to honour shall be sent in royal robes, in the king's chariot, with acclamation and a crown. Just such a program was that made by Sir Marcus Samuel, when on the 9th of November last, he rode through the City of London and received everywhere a right royal reception. Sir Marcus Samuel was now in the plenitude of his power and in the prime of life. There was no decay about him. There was more decay about his predecessor (laughter). Coming from an honourable family, distinguished in the City of London, Sir Marcus Samuel was a fitting representative of the Jewish people. His great powers of organization had led to the formation of the Shell Transport Company, whose ships covered the eastern hemisphere. He had revolutionized the antiquated system of carrying oil, and for signal services rendered to the State when one of his vessels rescued one of His Majesty's ships he had gained a well-merited distinction. In political life he had done most in cultivating amicable relations between England and Japan, the Britains of East and West. In 1893, when Japan was sorely stricken with famine it was Sir Marcus Samuel's ships that came laden with rice and relieved the Japanese people at a critical period of their history. But it was not alone in the commercial world that Sir Marcus Samuel was famous. He was a liberal supporter of the charitable institutions throughout the country. He was possessed of a dauntless character; he was fearless of public opinion, and the Maccabees wished him health and success during his year of office.



SIR MARCUS SAMUEL.

to invite the representative of Roumania to the Lord Mayor's Banquet.

The CHIEF RABBI, in proposing the toast of "The Guest," said he could not refrain from saying a word as to the dignified and spirited action of the Lord Mayor on the first day of his Mayoralty. He had learned from his brother, Mr. Elkan Adler, who was travelling at the time in South America, that he was extraordinarily impressed with the profound interest which was felt by the people of South America in the action of the Lord Mayor, and with the fact that nothing but deep and profound sympathy was expressed by the press there. Referring to the subject of the toast, Dr. Adler said one of the most distinguished visitors on that occasion was the Minister Plenipotentiary of Japan, Viscount Hayashi. It would be readily acknowledged that in the remarkable alliance which had been concluded between England and Japan a great part was borne by the Lord Mayor at the head of that great mercantile concern, the Shell Transport Company, and by the Minister whom they gladly welcomed as their guest. There were several others whom he would gladly have included in the Toast, but he could not forbear to mention one who was about to become dear to the hearts of the Lord Mayor and the Lady Mayor—their future son-in-law, Mr. Walter H. Levy. Mr. Levy had inherited the gloomy and prosaic surroundings of the Masonic House with a new halo of romance and poetry, and brought to its walls the tale of love so old and still ever new.

His Excellency Viscount HAYASHI briefly responded to the toast, after which

Mr. ISRAEL GOLLANCE proposed "The Chairman." He said that Colonel Goldsmid was dear to every one of the Maccabees, because they recognized in him a typical representative of the right sort of Englishman and Jew, one who was true to the kindred claims of England and Jewry. In no other member of the Maccabees was the Maccabean spirit to be found in such a marked degree as in the gallant Colonel who presided over their meetings with such amiability, tact and courage.

Colonel GOLDSMID, having acknowledged the toast, invited the Lord Mayor to become a member of the Maccabees, a course which Sir George

The toast was received with musical honours, the pianoforte accompaniment being played by Mr. H. R. Lewis.

The LORD MAYOR in reply said: Coming among the Maccabees, a Society formed originally with the hope of cultivating elevated ideas apart from sordid ones, I cannot but refer to the history of the Jews in England, and to add my opinion that everything we Jews can do to prove ourselves worthy of the freedom we enjoy here should be done by us. It is but right that our ideals should be elevated and our thoughts constantly attuned to those of our fellow-citizens. Colonel Goldsmid has remarked that I have the courage of my opinions. I always have had, and no man will go far who has not. It does not do to shrink when you have a duty to perform. No man should assume virtues which he does not possess, but when he is convinced that it is right for him to pursue a certain course, he should pursue it with all his might. And the man is a coward who, seeing a great wrong done, does not raise his voice in protest. It may be that little good is thereby effected, and yet sometimes a great deal is done, and it is always worth trying. The Chairman has also spoken of my connection with Japan, and incidentally I may add that there is no country in the world where there is less religious persecution than in Japan. The Japanese will go forward on the path of progress. They have the courage of their convictions, and if they have attained a place in civilisation, they have gained their position by the practice of those very virtues which I think should and do animate us here. Sir Marcus Samuel concluded with an expression of his thanks for the cordial reception that had been given him.

Sir FRANCIS MONTEFIORE, in proposing the toast of "The Sheriffs," said that he well remembered often having heard his great uncle, Sir Moses Montefiore, who was Sheriff of London in the year of her late Majesty's accession to the throne, speak in terms of the highest respect, almost of veneration, of the Corporation of the City of London, and he always laid special stress on the fact that the Corporation had ever been the staunch and chivalrous champion of the cause of the Jews, and had directly and indirectly rendered great service to the people of Israel, not only in England but in all parts of the world. Unfortunately anti-Semitism was spreading all over the world, and whereas formerly the feeling was purely religious it was rapidly becoming racial, and experience had shown that of all hatreds none was more bitter, more illogical, or more difficult to quench than racial hatred. The spread of anti-Semitism was most clearly seen in France which, proclaiming Liberty, Equality and Fraternity, treated its Jewish citizens as pariahs of the nation.

Sir THOMAS BROOKE-HITCHING, in responding to the toast, said that he was one of those who believed that the British Empire was strengthened by the inclusion of the Jewish element, and that it was a blessing to England that so many Jews gave their best talent, their loyalty and service to King and country. Such countries as France and Russia and Roumania which oppressed the Jews did so to the countries' great disadvantage. He had often thought that if there were in the War Office one or two level-headed Jewish men of business there would not be so many faults to complain of or mistakes made (laughter)—and he was fully of opinion that every cabinet should include one or two members of the Jewish nation. In regard to the action taken by the Lord Mayor in regard to the Roumanian Minister, he wished it to be generally known that Sir Marcus Samuel consulted with his Sheriffs on the matter, and it was with their full concurrence and support that it was decided not to invite the representative of Roumania to the Lord Mayor's Banquet.

The CHIEF RABBI, in proposing the toast of "The Guest," said he could not refrain from saying a word as to the dignified and spirited action of the Lord Mayor on the first day of his Mayoralty. He had learned from his brother, Mr. Elkan Adler, who was travelling at the time in South America, that he was extraordinarily impressed with the profound interest which was felt by the people of South America in the action of the Lord Mayor, and with the fact that nothing but deep and profound sympathy was expressed by the press there. Referring to the subject of the toast, Dr. Adler said one of the most distinguished visitors on that occasion was the Minister Plenipotentiary of Japan, Viscount Hayashi. It would be readily acknowledged that in the remarkable alliance which had been concluded between England and Japan a great part was borne by the Lord Mayor at the head of that great mercantile concern, the Shell Transport Company, and by the Minister whom they gladly welcomed as their guest. There were several others whom he would gladly have included in the Toast, but he could not forbear to mention one who was about to become dear to the hearts of the Lord Mayor and the Lady Mayor—their future son-in-law, Mr. Walter H. Levy. Mr. Levy had inherited the gloomy and prosaic surroundings of the Masonic House with a new halo of romance and poetry, and brought to its walls the tale of love so old and still ever new.

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Fandel-Phillips had adopted when he, as Lord Mayor, was the guest of the Society.

Sir MARCUS SAMUEL expressed his willingness, and the announcement was received with cheers.

During the evening two soli were played on the cello by Mr. Boris Hambourg, a younger brother of Mr. Mark Hambourg. Captain E. Warden Dennis sang a humorous song entitled "Mr. McFinkenstein's Barmitzab Party."

Anglo-Jewish Association.

Mr. CLAUDE G. MONTEFIORE, President, occupied the Chair at the monthly meeting of the Council of the Anglo-Jewish Association held on Sunday last at the Great Western Hotel, Praed Street. There were also present:—

Mrs. Adler, Miss Laura Joseph, Colonel Goldsmid, Major Cecil Q. Henriques, Dr. A. Eichholtz, Messrs. J. Cowen, James Elias, H. A. Franklin, F. S. Franklin, F. B. Halford, H. S. Q. Henriques, Maurice Jacobs, B. Kisch, H. G. Lousada, E. M. Michaels, P. D. Mocatta, J. Prag, Selim Samuel, David F. Schloss, Horatio M. Schloss, Leopold Schloss, Selim Solomon, A. E. Sydney and Lucien Wolf.

The financial statement for December showed that at the end of the year there was a balance of £203, against which, however, there were liabilities of £610.

A letter was read from Sir Joseph Sebag Montefiore with reference to his election, at the previous meeting, as a Vice-President of the Association. Sir Joseph wrote:—

I feel I can scarcely expect, at my advanced age, to be able to render much service to the Association. I have always read with much interest the reports of the work it has done, especially as regards its establishing and maintaining Jewish schools in foreign countries. And I would ask permission to avail myself of this opportunity to say that, not only since I have had the honour of being President of the Board of Deputies, but at all times, I have uniformly endeavoured to promote and maintain friendly relations and cordial co-operation between the two important bodies.

A letter was read from Mr. Isaac Seligman, thanking the Council for their mark of confidence by electing him Treasurer of the Association.

Report of the Executive Committee.

The SECRETARY read the report of the Executive Committee, of which the following is an abstract:—

SCHOOLS.—The Deputy Educational Inspector, in reporting on the Vernacular Branch of the Beni Israel School of the Association at Bombay, states: "With the addition of the boys of the Khadak Branch, the school shows improvement in attendance. The progress of the boys is, as usual, satisfactory. The school may be given the full grant to which it is entitled." The Executive Committee recommend that £100 be voted to the school for the first half of 1903.—The Alliance Israélite has informed the Executive Committee that the question of building a new Girls' School in the Hasketi District of Constantinople is at present under consideration, but that no decision will be arrived at until suitable sites are offered. The Alliance, it is expected, will contribute £2,000 towards the cost of the site and the building.—The school at Craiova (Roumania) applies as owing to the falling in of revenue, consequent on the distress among the Jews, there is a deficit of 1,800 francs. The Executive Committee recommend the renewal of the grant, and they suggest that the school authorities should be advised to apply to the Jewish Colonisation Association.—The Bishop of Sierra Leone visited the Girls' School of the Association at Mogador on the 5th December and wrote in the "Visitors' Book":—"One of my great pleasures in Mogador has been to visit Mrs. Corcoe's school. The children went through various exercises, and I was very pleased with all I heard and saw. Mrs. Corcoe has her heart in her school, and she will have her reward in seeing many of her pupils; I trust all, growing up to be useful and a blessing."

The votes recommended by the Executive Committee were passed. Considerable discussion took place on communications which had reached the President on the political aspect of the Jewish question in Roumania. Both the discussion and the resolutions considered and adopted were treated as confidential.

Mr. H. G. LOUSADA gave a confidential report of the proceedings at the December meeting of the Jewish Colonisation Association in Paris.

Council of Legal Education.—At the recent Hilary Examination P. H. Ezechiel (Middle Temple) obtained a second class in Honours; Ernest Dunkels (Middle Temple), R. W. Moorg (Inner Temple), (i. I. Phillips (Inner Temple) and Charles Waley-Cohen (Inner Temple) obtained a third class in Honours; (i. I. Phillips (Inner Temple) passed in the 2nd class in Roman Law and Jacques Abady (Middle Temple) in the third class; A. T. Isaac (Inner Temple), F. K. Loewenthal (Lincoln's Inn) and G. I. Phillips passed in the 3rd class in Constitutional Law and Legal History; in Evidence, Procedure and Criminal Law G. I. Phillips passed in the 2nd class.

The Prisoner Chapman.—George Chapman, who was wrongly placarded as a Polish Jew by the Evening News, an error which we corrected last week, has now informed the American Consul that he is an American citizen, and he denies that his name in Severino Klosowski or that he has lived in Warsaw. He states that he was born in the State of Michigan, his father being one Alfred Chapman, a carpenter, who went to New York when George was still a baby. His father died when Chapman was seven years of age, and the lad began life as an errand-boy in a grocery store in New York City. When twelve or thirteen years of age Chapman took employment with an American who dealt in horses and lived in Jersey City Heights. He started his hairdressing experiences in a shop in Ninth Avenue, New York. This shop was owned by a German, whose Christian name, Friedrich, is all Chapman can recall. Chapman's description is as follows:—Age, 37; height, 5 ft. 5 in.; weight, 10 st. 3 lb.; blue eyes; brown hair and heavy brown moustache; high and slightly receding forehead; nose slightly turned up, and features generally small. The Daily Mail, in publishing this information, repeats the statement which we corrected that Chapman is a Polish Jew. It will be remembered that we said on the authority of his birth certificate that Klosowski belonged; as so many Poles do, to the Roman Catholic confession. It is the same paper which lately published an ex parte review of the Immigration Commission without waiting for the evidence in reply. Both the Evening News and the Daily Mail are Harroworth properties. We do not believe that this persistent unfairness has the deliberate approval of those who, possessing the power to prevent it, will bear the moral responsibility if it is repeated.

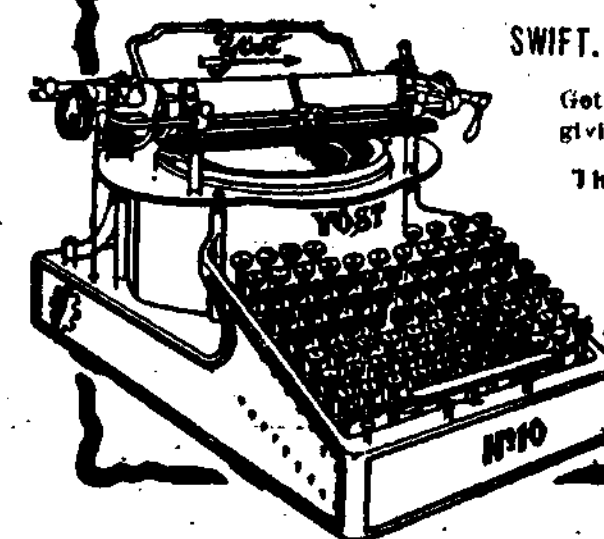
The Humbert Case.—M. Joseph Reinach has written a long letter to M. Leydet, the examining magistrate, in which he refutes Colonel du Paty de Clam's recent statement about the Panizzardi despatch and the connection between the Humbert and Dreyfus cases.

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Juvenile Fancy Dress Ball at the Mansion House.

The Juvenile Fancy Dress Ball given annually at the Mansion House is usually the first large function which takes place under the reign of the new Lord Mayor, and the children's ball held last Thursday was unanimously pronounced to be one of the largest and brightest that have been seen at the Mansion House for several years. Sir Marcus and Lady Samuel were early in readiness to receive their little guests, and behind the Lady Mayoreess stood her four maids of honour, one of whom was her elder daughter. Lady Samuel looked remarkably well in palest blue satin, the skirt bordered with a founce of silver embroidered lace, whilst similar lace fastened with diamond ornaments trimmed the bodice. A superb necklace of three throws of pearls and a diamond tiara were the Lady Mayoreess's other ornaments. Her four maids of honour wore pretty frocks of white chiffon and lace, made with dainty boleros, sashes of pale pink chiffon, and pink in their hair. The Lord Mayor's eldest son and Mr. Walter Levy were amongst the many stewards kept busy marshalling the little ones into their places. Miss Ida Samuel looked very nice as a Snowdrop, Miss Victoria Oppenheimer was a stately White Witch with a silver snake twined round her conical hat of white satin, and snakes and symbols on her white gown. Miss Lilly Rosenberg was "Little Britain," Miss Marjorie Pyke "Bluebell in Fairyland," whilst other dozens of stage-land were a trio of girls aptly personifying Mr. Paul Rubens's "Three Little Maids." Miss Edith Samuel was a Turkish Girl, Miss Edna Joseph "a Sea-shell," very effectively carried out, her green frock hung with shells and seaweed. Miss Mabel Moss appeared as "Canada" in purple satin gleaming with gold and edged with white fur. The Masters Bob and Tom Mendl were respectively a Jester and a French Clown. Master Frank Samuel a Gentleman of the 18th Century, Miss Amy Henry the tiniest and most attractive of Salvation lassies with her tambourine in her hand, Miss Ray Barnett a Duchess of Devonshire, after the famous picture, with plumed hat and feathers, Miss Phoebe Barnett a Swiss Peasant, Miss Stella and Gladys Koch were the Children of Charles I. (after the celebrated picture), Master Eric Davis a Neapolitan Fisher-boy, Miss Sybil Abram, Holly; Master John Poland a gallant Gordon Highlander, Master Tom Sebago Montefiore, the Knave of Clubs, and his brother the Knave of Hearts; Miss Elizabeth Lazarus, Juliet; Miss Margaret Sebago Montefiore, a Bennoise Peasant; and Miss Annie Stuart Coen, a Spanish Dancer. Miss Dorothy Lindo Henry was excellent as a Roumanian girl in very becoming native dress; Master Kenneth Steinberg, Napoleon; and little Miss Ruth Steinberg, all in silver with silver-wings, perhaps the daintiest and tiniest of the several fairies present. Miss Kathleen Steinberg was a Dresden Shepherdess; Miss Winifred Davis an excellent "Powder Puff"; Master Aubrey Waley a fascinating young David Garrick. Amid the many floral dresses, Miss Gladys Samuel was a dainty "Rosebud"; Miss Ethel Benjamin, "Forget-me-Not"; Miss Julia Harris, a Daisy; and Miss Margaret Schloss was cleverly dressed to represent a Basket of Roses; whilst Miss Barbara Abram, appropriately attired for the festive season, was Mistletoe. Yet another Juliet was Miss Julia Pavia; Miss Rose Gluckstein, "The Bells," tinkling merrily and dressed in silver. Undine was personated by Miss Alma Ochs; Miss Elizabeth Gluckstein was a Gipsy; Master Cecil Samuel, a Cretan Boy; Master Richard Pinto, one of several Pierrots; Miss Adele Pavia, a Lady of the Seventeenth Century; Miss Ethel Moss, a Watteau Shepherdess; Master Geoffrey Samuel, a gorgeous Indian Rajah; Master Wilfred Q. Henriques, the Duke of Braganza; Miss May Levy, the Dawn; and Miss Leonora Jacobs Barman, a dainty representative of "Winter"; Master Gordon Bonas, a Japanese; Master Frank Lichtenfeld, a small Cavalier of the Louis XV. period; Miss Dorothy Pinto, a Pierrette; Master Ronald Waley, a very captivating Carlton Hotel Chef; Miss Joyce Davis, a Spanish Dancing Girl; Miss Honor Morris, "Phoebe of the Ringlets"; Miss Daisy Benjamin, a second "Winter"; Master Charles Benjamin was a typical John Bull; Miss Peggy Woolf, a sprightly Spanish Dancing Girl; Arthur Weingott, Admiral of the Fleet of the time of Nelson; Frederic Weingott, Pierrot; still other Pierrots were personated by Master Henry M. Woolf and Master Walter Schloss. An uncommon costume was Lohengrin, taken by Master Felix Lion, the Mesmer, Bernard and Rudolph appearing as King's Counsel and Cavalier. Master Roy Benjamin was King Edward VII., and another historical character was Marie Stuart, taken by Miss Muriel Isaacs. Master Arthur Oppenheimer was a Barrister, Miss Doris Fraenkel, Sport, and her sister, Lillian, an Italian Girl; Miss Beth Isaacs, a Lady of the 18th Century, Miss Edith Marks, a Cuisiniere of the Nouveau Siecle. Miss Marguerite Marks was the Reine des Marguerites, Miss Marguerite Mendl was a Japanese Lady, and Miss Barbara Mendl an early Victorian. A Courtier of the Louis XIV. period was Master Julian Davis; Miss Florence Resinger, a Russian Peasant, Miss Lillian Resinger, a little

Bo-Peep, Miss Adelaide Spielmann, a Sea Maiden, and Master Harold Spielmann, a Puritan Page, whilst the Misses Enid and Iris Pinto were a pair of Grecian Dancers. Next to the reception of the little ones, who passed before the Lord Mayor and Lady Mayoreess in endless array as their characters were announced, some very self-possessed, some hopelessly disconcerted, some confused, and some shy, the prettiest spectacle was a long procession of little revellers in the middle of the evening. As usual there was dancing in the Egyptian Hall, all sorts of entertainments which even the tiniest tots could appreciate in the drawing rooms, the ever popular Punch and Judy to delight not a few, and last of all there was a sumptuous supper in the old ball-room, and a bountiful display of big crackers to bring to a close a delightful evening in the stately Mansion House.

Baron Henri de Rothschild and the New Locomotion.—Baron Henri de Rothschild, lecturing on his seven years' experience of motor-cars at a meeting of the Automobile Club of London on Friday, said that M. Serpollet had told him that he expected his steam racing car would reach a speed of ninety-eight miles an hour for a short distance—a speed which the petrol cars of this year would also probably reach. Electricity he thought would be the principal motive power in towns, and in ten years' time he expected there would not be a single vehicle in Paris drawn by a horse. Baron de Rothschild, was convicted in Paris on Friday on two charges of travelling at excessive speed in his motor-car, and was condemned in default to three days' imprisonment and 150 francs fine.

School Boards and Jewish Teachers.—With the disappearance of the School Boards, says The Church Times, such an absurdity as that perpetrated by the Wombwell Board will, we hope, be no longer possible. Some time ago the Board appointed to the Assistant-Mastership of the Barnsley School a Mr. Moses Sanger, a Jew. When required to read the School Prayers Mr. Sanger refused point-blank to do so. Moreover, as in duty bound, he absented himself from School at the beginning of the Jewish year in order to fulfil the requirements of his religion. The Board was greatly annoyed by his conduct, and ordered him either to conform to its rules or to send in his resignation. We cannot conceive anything more ridiculous (continues the Church Times) than the Board's action throughout the matter. In the first place, moved, we have no doubt, by a desire to be broad-minded and tolerant, it appointed a Jew to give religious instruction to the children of Christian parents. The Jew however has a conscience, and there are certain things which, as a Jew, he must not do. At this point the tolerance of the Board breaks down, but it is just here that tolerance might properly have been shown, and in the matter of the appointment the claims of the children ought to have been placed first, and a teacher should have been given them who believed what he had to teach them. If these worthies of Wombwell out their own nominee for his refusal to violate the religious scruples which they might have supposed him to feel when they appointed him, they will justly incur the charge of religious persecution. If they leave him alone their ridiculous conduct in appointing him will be strongly emphasized.

Jews and the Recent Small-Pox Epidemic.—The Chief Rabbi was one of a deputation of the Imperial Vaccination League which waited upon the President of the Local Government Board (the Right Hon. Walter Long) on Wednesday last. In the course of a short speech he remarked that strenuous efforts had been made during the recent small-pox epidemic to re-vaccinate the Jewish children in Voluntary Schools, with the result that not one case of small-pox had occurred among any of them. In three of these Schools there were 2,000 children on the register. The Managers secured the help of the Public Vaccinator, who came twice a week, and 75 per cent. of the scholars over eight years of age were vaccinated. At the Bayswater Jewish Schools a medical man was employed to examine every individual pupil, and wherever he suggested re-vaccination it took place. Not one case of small-pox occurred among the pupils. But two children who lived in the neighbourhood, but had left the School six months previously, and had, therefore, not been vaccinated, were attacked by the disease. He urged that children should be re-vaccinated before leaving School. If that were not done, but were deferred to a later age, the lads and girls would go to work, and while thus engaged in earning a livelihood they would be most reluctant to incur the loss of time involved in vaccination. For this reason the Managers of lads' and girls' clubs have experienced the utmost difficulty in getting boys and girls to be re-vaccinated.

Toynbee Hall Teachers' Hebrew and Religion Classes.—Miss S. R. Hirsch wishes to inform all students attending, or about to attend these Classes, that the new Session commences on Sunday next, January 18th.



DELL PAVIA (Lady 17th Century).



MABEL S. MOSS (Canada).



TOM MENDEL (French Clown).



RONALD WALBY (Kipper).

SOME OF THE FANCY DRESS COSTUMES AT THE MANSION HOUSE JUVENILE BALL.



ELIZABETH GLUCKSTEIN (A Gipsy).

JOHN SEBAGO MONTEFIORE (Knave of Hearts).

IRIS and ENID PINTO (Grecian Dancers).

ELIZABETH ETHEL LAZARUS (Juliet).



ROSE GLUCKSTEIN (The Bells).



MAY LEVY (Dawn).



ETHEL CORONEL (Poppy).



SYDNEY DE VRIES (Native of Island of Marken, Zuyder Zee, Holland).



LESLIE LEMON (Cowboy).



FRANK LIGHTENFIELD (Courtier, Period Louis XV.).



FRANK DAVIS (A Jester).



MARGARET SCHLOSS (Basket of Roses).



WILFRED HENRIQUES (Duke of Braganza).

Some of the Fancy Dress Costumes at the Mansion House Juvenile Ball.

BOOKS AND BOOKMEN.

Final Notes on the Jewish Encyclopaedia, Vol. III.

A large number of very important articles occur in the latter part of the volume, and it will be better to confine this final notice to these. It is a regrettable necessity to pass over many matters of interest, but it is a necessity, as so many books await review.

The Rev. G. Margolouth ably describes the "British Museum" from the point of view of its Jewish interest. The library contains 1,200 Hebrew MSS., with a great wealth of Karaite and liturgical material. The printed Hebrew books number about 15,000 volumes. In the Bibliography one misses a reference to Dr. Schechter's charming essay, "The Hebrew Collection of the British Museum" ("Studies in Judaism," x.). Mr. Margolouth rightly calls attention to the "fine series of ancient Jewish coins in the department of coins and medals." Some of the British Museum coins are certainly very fine specimens. Dr. Kohler (the writer of some of the best articles in the Encyclopaedia) admirably discusses "Brotherly Love." He traces the Jewish course of this principle through the Bible, the Apocrypha and the Rabbinical literature. He shows how Levidicus xix., 18, received the most universal application, and he shows also how the Rabbis (from Hillel onwards) regarded this principle as a foundation of the Torah. Dr. Kohler properly says of the statement in Matthew v., 43, that it "lacks all foundation in Jewish literature." One must interrupt here to remark that at this point there is an excellent batch of biographies, many of them happily incomplete. Dr. Alexander Büchler, one of those entered, has himself a good article on "Buda-pesth." Dr. Kohler's article on "Burial" is well illustrated. The "Buxtorfs" naturally receive due consideration (M. Kayserling), and Dr. S. Krauss terminates the letter B with a fine article on "The Byzantine Empire."

The letter C opens with an article "Cabala," which is the joint work of Dr. Kohler and Dr. Ginzberg. Students and "general readers" alike will find this article masterly. It is of peculiar interest to observe that the Cabala has often been described as "un-Jewish," but Dr. Ginzberg argues: "If the Cabala were really as un-Jewish as it is alleged to be, its hold upon thousands of Jewish minds would be a psychological enigma defying all processes of reasoning." It may be suggested, however, that in the mystical attitude towards religion, men give play to their naked spiritual emotions, and in such cases the ordinary sectarian labels are inapplicable. These emotions are the common possession of human nature. "Cabala" is a very fine article, and Dr. Ginzberg deserves much gratitude for it. "Julius Caesar" (H. Rosenthal), "Caesarea" (S. Krauss), follow. Dr. Kohler writes on "Cain" in Rabbinical Literature; the Gnostic "Cainites" fully deserve the attention which such Jewish scholars as Dr. Friedländer (of Vienna), have given to them.

Next we come to an article by our own esteemed Dr. Friedländer of Jews' College. To say that his article on the "Calendar" is the best ever written, is to do little justice to its masterly exposition of the principles regulating the Jewish Calendar. The tables which accompany the article are a marvel of compression and utility. It is to be hoped that the same writer will publish a whole book on the subject, in which he is facile princeps.

The theological import of the "Golden Calf" is well brought out by Mr. I. Husik of the Gratz College, Philadelphia. "Next to the fall of man, the worship of the Golden Calf is, in Rabbinical theology, regarded as the sin fraught with the direst consequences to the people of Israel. There is not a misfortune that Israel has suffered which is not partly a retribution for the sin of the calf (Sanh. 102 a.)." I should almost prefer to replace the words "Next to" by "More than" in this sentence. Dr. H. Hirschfeld gives us one of his many valuable contributions on "Califs." His sketch of the fortunes of the Jews under Omar, the Omniads and the Fatimids is terse and lucid. Nothing can better display the variety of subject with which the Encyclopaedia deals than this: within a few columns of "Califs" comes "Canada" by Mr. Clarence de Sola. "The earliest authentic records of the Jews in Canada go back to the period when England and France were engaged in their final contest for the mastery of the Northern part of the New World. While the batteries of Wolfe were thundering at the gates of Quebec, Amherst was closing in on Montreal with an army from the South. Among the members of his staff was Commissary Aaron Hart, an English Jew born in London in 1724; and among other Jewish officers of the invading hosts were Emanuel de Cordova, Hanael Garais and Isaac Miranda." The Census of 1901 gave the Jewish population of Canada as 16,000. Montreal has the largest Jewish population (8,790).

"Candlestick" (by Professor W. Nowak) is again well illustrated. "Canterbury" is worth naming, in order to record that Mr. Joseph Jacobs has many capital Anglo-Jewish sketches, the localities being often accompanied by plans showing the Jewish quarters in pre-explanation times. The Rev. G. Lipkind also contributes many good Anglo-Jewish biographies. "Cantillation" is one of the most elaborate articles in the volume. The Rev. F. L. Cohen shines here as a bright ornament of the Encyclopaedia. Several pages of musical notation help the understanding of the text of this admirable article. Dr. S. Mendelsohn writes elaborately on "Capital Punishment," a subject on which he has already earned the right to speak with authority. Under "Captives" a cross reference might have been made to the medieval importance of organisations for the ransom of Jewish captives. Professor Ryssel's account of the "Babylonian Captivity" is perhaps the fairest which has ever emanated from a Christian scholar. It is an article which deserves very high praise. Professor Ryssel evidently does not regard as worthy of discussion the theory of Oshayn (accepted by Duf) that there was no real return from the exile at all. Mr. C. Levin has a useful supplementary article on "Traditional Data," thus reversing the usual order of the Encyclopaedia. "Caro," the author of the Shulchan Aruch, is dealt with by Dr. Ginzberg. He holds that this famous Code "is not the creator of that rigorous, scrupulous attitude

inimical to all liberty, but the product of it." Dr. Ginzberg is also right in denying that the Shulchan Aruch caused a stagnation of intellectual activity among the Jews. But for all that the influence of Caro's Code had not been altogether beneficial. It would, however, be absurd to deny its enormous importance and value. The "Catacombs" are in the capable hands of Dr. Krauss, whose article is fully illustrated. But some better pictures could have been obtained from the Rev. S. Singer's fine collection of photographs made under his supervision in Rome. "Catalogues of Hebrew Books" is by Mr. I. Brody, who has done much good work for the Encyclopaedia. "Catechisms" (by Dr. E. Schreiber) is excellent. There is a curious but laudable dearth of such books in England. No Jewish catechism is required, the law is our only fit manual. "Caucasus" (H. Rosenthal) is good. "Cemetery" (Dr. Kohler) is beautifully illustrated and very well written. Finally, there is (a) an admirable series of articles on "Censorship" by Dr. N. Porges, M. Zametkin and Mr. Joseph Jacobs. The illustrations include a page of the first volume of the Jewish Encyclopaedia itself, from which a long passage on Alexander III. has been blotted out in Russia; (b) "Ceremonies" (Dr. Kohler) deserves close study by extremists on both sides. He well concludes: "The question of ceremonial observance becomes for the theologian part of the large problem, how far the principle of evolution is admissible and reconcilable with the belief in revelation and the divine character of the law, and how far every age has power and authority to change and modify the law and forms of religion"; and (c) "Charity and Charitable Institution," also by Dr. Kohler, with supplements by A. M. Friedenberg and L. K. Frankel; in which modern methods of charitable relief are described; and (d) a fine reproduction of the Catalan map, drawn by Cresques de Majorca, in 1375. This plate, accompanying Mr. Jacobs' short paper on "Chartography." Mr. Jacobs says:—

In the development of this art (map-making) during the Middle Ages, an epoch is made by the Catalan portulani-seamans' charts, showing the directions and distances of sailing between different ports, chiefly Mediterranean. These differ from the medieval mappa mundi by having tolerably accurate outlines of the Mediterranean littoral, and are thus, in some measure, the predecessors of modern maps. . . . The best-known of the portulani are those drawn up in the island of Majorca, where a school of Jewish chartographers seems to have drawn up sea-charts for the use of seamen. In 1339, Angelico Dulcort drew up a portulano which still exists, and in 1375 this was greatly improved by Cresques lo Juben (the Jew), who added to Dulcort's outline the discoveries of Marco Polo in the East of Asia. He thus made the voyage to the Indies westward appear less than it really was and so helped towards the voyage of Columbus. This map, known as the "Catalan Portulano," was sent by the King of Aragon to the King of France, and is still retained in the Louvre. It formed a model for many globes and later maps.

With a citation from this striking testimony to the importance of Jews in maritime discovery, this notice must close. If the succeeding volumes are as good as this, the permanent fame of the Encyclopaedia is assured.

I. A.

The Encyclopaedia Britannica.

The ninth of the new volumes of the Encyclopaedia Britannica (A. and C. Black and the Times) contains one of Mr. Lucien Wolf's best considered utterances in an article on Zionism. He dwells on the Jewish patriotic efforts of the Middle Ages; and on the modern and sustained effort which dates from the time of Moses Mendelssohn for the Jews in every free country to identify themselves politically with the nations among whom they live. He points out, however, that Mendelssohnian culture, by promoting the study of Jewish history, gave a further impulse to the racial consciousness of the Jews. Fanned by George Eliot and Laurence Oliphant, the movement inspired Emma Lazarus to verse not unworthy of Jehuda Halevi. Mr. Cazalet's proposal to combine the Euphrates Valley Railway with a Jewish settlement failed. Baron de Hirsch's Colonisation Association was supported by members of the "Chovevi Zion," among them Colonel Goldamid, on the ground that it might result in the trapping of Jewish yeomen. In 1896, Dr. Heral, a Viennese journalist and playwright, came as the prophet of a different movement. The most encouraging feature in the scheme was that the Sultan of Turkey appeared favourable to it. Through a secret emissary, says Mr. Wolf, whom he sent to London in May, 1896, the Sultan offered to present to the Jews a charter in Palestine provided they used their influence to solve the Armenian question on lines which he laid down. The English Jews declined these proposals and refused to treat with the persecutor of the Armenians. The Maccabean Club, though ignorant of the negotiations with the Sultan, declined to support Dr. Heral's scheme. Nevertheless, it secured a large amount of popular support, and Dr. Heral has a following of over a quarter of a million Jews, 100,000 of whom are paying members of the Zionist organization. It has a thousand electoral districts throughout the world with 350 societies in Russia alone. The English membership is about 7,000. Of practical work the Zionist organization has done little; the preparatory steps have yielded no result. The new scheme has made no progress, chiefly because the Turkish Government, fearful of a new nationality question in Palestine, has placed severe restrictions on emigration. Notwithstanding the barren record, the enthusiasm of Dr. Heral's adherents has not diminished, and the Zionist movement is the greatest popular movement that Jewish history has known. Despite the ability of Dr. Heral, it is doubtful whether the nationalist aspirations he has fermented can humanely be fulfilled. The Sultan is not likely to relax his hold willingly on any portion of his dominions, and it is questionable whether the Roman and Greek Churches would permit the Holy Land to pass to the Jews. Mr. Wolf is of opinion that in the event of these obstacles being overcome still more formidable difficulties would await the Jewish State. The State would have to be orthodox or secular. If it were orthodox the old Levitical polity would be pressed forward, and in that case the State would either pass away through internal chaos, or would so offend the modern political spirit that it would be soon extinguished from outside. If it were secular it would not be a Jewish State. The great bulk of its present supporters would refuse to live in it. Mr. Wolf continues to believe that the Zionist Movement is artificial, and doomed to extinction. Nationalities are daily losing more of their racial character. The coming nationality will be a matter of education and economics, and will not exclude the Jews as such. With the passing away of anti-Semitism Jewish nationalism will disappear. If the Jewish people disappear with it, it will only be because either their religious mission has been accomplished or they have proved unworthy of it. This volume will also be valuable for an important article on technical education, by Sir Philip Magnus. He gives very fully the recent history of the movement in which he has been himself so influential a factor.

S. I. L. E.

Is There a Jewish Literature?

A meeting of the North London Jewish Literary and Social Union was held at the Synagogue Schoolrooms, Post's Road, on the evening of Thursday, the 8th January, with Mr. S. GRASSO in the Chair.

The Rev. S. LEVY, M.A., in the course of a paper entitled "Is there a Jewish Literature?" asked whether the literature peculiar to the Jews could be correctly described as "Jewish" literature. The answer he gave was in the negative. After having in illustration of his argument discussed the question of what is English literature, Mr. Levy combated the statement of Dr. Karpelès that Jewish literature consists of the writings of Jews in all countries and languages. His point of view was that without a language there could be no literature. As there was no Jewish language, there could be no Jewish literature. There was a Hebrew language, however, and consequently a Hebrew literature. The expression Jewish literature was, in his opinion, incorrect. He would substitute for it Hebrew literature, which should comprise the corporate mass of works written in Hebrew by Jews or Gentiles. The Hebrew language should be the basis of Hebrew literature. If his view were adopted, in what class, he asked, should Jewish books written in a non-Hebrew language be placed? According to Karpelès, "The Dreamers of the Ghetto" was Jewish literature. In the view of English people, it was English literature. According to his definition it would be English literature because it was not written in Hebrew. Abraham's "Jewish Life in the Middle Ages" was English literature, but Yellin's Hebrew translation of the same was Hebrew literature. The use of the Hebrew language was the sole criterion whether a work should be called Hebrew literature. He admitted the correctness of the term Jewish History, but preferred to it the expression Hebrew History.

Mr. F. S. SPIERS said that he had listened with amazement and bewilderment to the paper. The Jewish race was unique, with a unique history. It was the only nation in existence without a speaking language in common. That was the source of the difficulty. Jewish and Hebrew were adjectives with different meanings. Hebrew literature was literature written in Hebrew. Jewish literature was literature written about the Jews.

Mr. A. KAHN pointed out that non-Jewish literature might be Hebrew literature. For instance, some of the publications of the Society for the Propagation of the Gospel were Hebrew but not Jewish. According to Mr. Levy there was no American literature, or Austrian literature, or Swiss literature since there was no American, Austrian or Swiss language. Jewish literature was a species or genus. For instance, Jewish English literature would include Jewish books written in English. Yiddish literature was Jewish literature in all senses.

The CHAIRMAN said that he agreed with Mr. Levy that Hebrew literature was literature written in Hebrew anywhere or by anybody. Language was the only possible basis of a literature. To most people, however, Jewish literature consisted of books written by Jews in various countries and different languages. Zanz and Graetz if not Hebrew literature were certainly Jewish literature, because they were written about Jews. Perhaps a compromise might be found by describing literature written in the Hebrew language as Hebrew literature, and literature written in other languages about the Jews, Jewish literature. He proposed a vote of thanks to Mr. Levy for his paper, which he hoped would be published.

Mr. BERTRAM JACOBS seconded the vote. The Chairman's definition gave rise, he said, to difficulties. Would a work by a Frenchman on English history be English literature? Since that would not be so, it would not be correct to describe as Jewish literature a work by a non-Jew on a Jewish subject. Jews had the advantage of two terms wherewith to describe two different things. English people were compelled to use the same adjective in two senses. The result was the coining of phrases such as Anglo-Saxon literature, which was intended to take in everything written in English. Hebrew literature and Jewish literature were by no means synonymous.

Mr. LEVY, in acknowledging the vote of thanks, said that if his critics would test their own definitions they would find them break down. He had already tried them all and had had to discard them. The only logical basis of a literature was a language.

At the general meeting of the Association of Assistant Masters of Secondary Schools, Mr. P. G. Hartog, Owens College, read a paper on the system of French Schools.

Jews' College Union Society.—A meeting will be held to-morrow evening at 8 p.m., when a debate will be opened by Mr. H. J. Sandheim. Subject: "That the Mission of Israel is better served by Dispersion than by Renationalisation." The opposition will be led by Mr. H. M. Lazarus.

Presentation.—There was a large and representative gathering at the Netherlands Club, Bell Lane, on Monday evening last, on the occasion of the presentation of a testimonial to Mr. Isaac Danziger, who for over nine years has ably filled the position of Vice-President of that institution. The Mayor of Stepney attended, and was accompanied by, among others, Alderman Kearsey, Councillors Garrity, W. C. Jones and W. C. Johnson, L.C.C. Many officials of the affiliated clubs were also present. Mr. S. Strelltshik, President, made the presentation, which consisted of a gold watch suitably inscribed, together with a chain, subscribed for by members and friends. A handsome life-size portrait was also presented by Mr. M. Perloff. Mr. Strelltshik spoke highly of the affable nature of his colleague, and of his unbounded generosity. He trusted the presentation would be accepted, not for its intrinsic value, but for the spirit of appreciation and esteem with which it was tendered. Mr. Danziger, in reply, remarked that the words of his colleague had touched him deeply. They had endeavoured to make the club respected far and wide, had impregnated it with their energy, and had placed the club in a position worthy of its name. He thanked them one and all for their handsome recognition of his efforts. The Secretary, Mr. J. Posner, referred to the work of the Vice-President in favourable terms, as did also the Mayor, who expressed his pleasure in being present on what he termed "this red-letter evening." He was indeed glad to mingle with the men and women who were the real soliers of this great metropolis. He could not but realize fully that the presentation to Mr. Danziger was a real testimony of the affection which the members bore for him. A largely attended reception was subsequently held, at which the Mayor and his colleagues were present. Mr. Morris Barnett acted as the Secretary of the presentation, and Mr. M. Van Gelder, as the Secretary. A concert was given during the evening, and Miss Annette Barnett, L.C.C.M., proved an excellent accompanist. It is interesting to learn that Mr. Danziger was one of the first gentlemen to install a knowledge of ambulance work into Jewish East Enders. He is also one of the three Jewish members of the Ambulance Association holding the late Queen's Diamond Jubilee medal.

English Zionist Federation.

[COMMUNICATED.]

A meeting of the Executive Committee of the English Zionist Federation was held on January 8th, Mr. Joseph Cowen, Vice-President, in the chair. The correspondence included a letter from Dr. Herzl, from Vienna, and a later telegram from Paris.

Applications from Leicester and Plymouth, a proposal from Liverpool, and resolutions from London societies were considered, while a scheme from Palestine was referred to by the Actions Committee.

Mr. Henry Comor was appointed to act as consultative representative on the head office of the Joint Share Clubs.

Mr. COWEN's motion to hold a central meeting on February 8th was carried unanimously, and it was decided to fix the agenda for the same at the Executive meeting on the next Thursday, January 15th. The proceedings terminated with a vote of thanks to the Chairman.

The Executive meeting of January 15th was held at Armfield's Hotel, and was followed immediately by a private conference of the representatives of London and provincial societies, and leading Zionists generally.

West Central Jewish Girls' Club.—The annual exhibition of work done by the members of this Club will be held on Sunday, February 22nd, at the Royalty Theatre, Dean Street, Soho, and afterwards at the Club premises. Subscribers will be invited from 3-6 and parents of members from 7-10. Mr. Jacob Woolf has consented to give an address in the course of the evening.

A REPRESENTATIVE of Cassell's Saturday Journal recently interviewed Mr. Louis Davis on the subject of naturalisation in the East End. An interesting article dealing with the matter appeared in last week's issue of that journal.

PUBLISHERS' ANNOUNCEMENTS

"PRACTICAL FASHIONS"

From "The Manchester Courier" Special Fashion Article.

"There is little excuse for any woman, however limited her means, who is badly and unfashionably attired in these days of expert fashion publications. Much of the fashion literature and illustrations published have little practical utility, and in the attempt to follow out the descriptions given in many of the cheap, and even some of the higher priced, fashion journals, one is frequently baffled.

"This cannot be said of the many practical journals published by the Butterick Publishing Company, Ltd. It is very evident from a perusal of the 'Delinestor' for January, 1903, that the artists employed do not (as so many impossible artists do) evoke wonderful toilettes from their own inner consciousness, but have evidently sketched their designs from actualities, with every detail clearly brought out in the most practical and helpful way.

"As guides to existing and coming modes, for matrons, girls, and little ones, the Butterick fashion publications are absolutely reliable. Though of simple construction and very plain detail, the styles so clearly indicated must not be deemed less correct or smart because they are not so elaborate.

"The Butterick Fashion Publishing Company have a wide network of interests overlying the Continent, and their close touch in this way with the absolute pulse of the fashion market must needs keep their designers well posted in all evolutions of the mode. This gives confidence in selecting new designs that may be relied upon as good styles for the coming season from the current issue of the 'Delinestor,' or other of the Company's publications.

"The most lucid descriptions and explicit instructions are given for making up every garment illustrated, and there is no doubt that if these be followed with the aid of the well-out patterns obtainable in every possible size and graduation, at such moderate cost, complete success will follow the evolution of new season's garments.

"The Butterick Ladies' Magazines are on sale on the 15th of each month, at all bookstalls, and are three in number, viz.: 'THE DELINEATOR,' price 6d.; with free pattern; 'THE BUTTERICK FASHION GUIDE,' price 1d.; with free pattern; and 'FASHIONS FOR YOUNG PEOPLE,' price 1d., with free pattern.

Sample copies will be sent post free on receipt of price to any lady who fails to find them at her newsagent's, and who will mention the Jewish Chronicle.

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Mudie's Library, 30-34, New Oxford Street, W.O., London; 48, Queen Victoria Street, E.C., and 241, Brompton Road, S.W.; and at Barton Arcade, MANCHESTER.

coreligionists to cherish their ancestral faith were deeply touching, and the writer can only express the hope that they will bear good seed.

The following letter has been received by Mr. E. Altaras in reply to the recent congratulatory cablegram to the Rev. Dr. Mendes of New York on the completion of his 25th year of ministry.

New York, Kislev 5668. To the President, Wardens, and Members of my dear old Congregation. MY DEAR FRIENDS,—If ever there was a time when I was your kind and thoughtful cablegram of last Sunday on the occasion of my 25th anniversary. It was read by the President of the congregation here in the presence of the audience and was greeted with much applause.

I send you an account of the celebration, but happy as they were they can never efface from my memory, the loving reception you gave me a few months ago, and which captured my wife's heart as I would say it captured mine had you not captured that already so many years before.

Praying that all blessings may rest upon you, your minister, your households and all holy work.

I am, faithfully yours, (Signed) H. PEREIRA MENDES.

Zionist Association.

Mr. L. H. Greenberg delivered the second of a series of addresses on "Jewish History" on Friday evening at the Rooms of the Zionist Association. The lecturer gave a graphic account of the position of the Jews under Antiochus, and of their subsequent emancipation through the efforts of the Jewish Committee, Dr. Finkelstein delivered an address, entitled "Some Famous Jewish Physicians."

Resurrection Jews' Benevolent Society.

The third annual ball in aid of the funds of this Society was held on Wednesday evening of last week at the Chestnut Town Hall. As on previous occasions, the ball was organized by Mr. Emil Sussmann, to whose able efforts much of its financial and social success was due.

Jewish Ladies' Brigade Ball.

We understand that the success of this function is already assured, many prominent coreligionists as well as Christian friends having promised to attend. The ball takes place on February 4th, at the Manchester Assembly Rooms.

Jewish Working Men's Club.

The most interesting event of the Literary Season at the Jewish Working Men's Club was held on Sunday evening last in the form of an Inter-Debate, between some University graduates and members of the Club, the subject being "Does the Government deserve the confidence of the Country?"

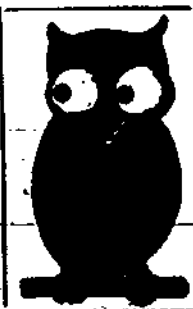
Amusements.

A successful concert was held at the Acheil British Hall, on Sunday, organized by Messrs. M. Levy and M. Brody. The following gave their services: The Misses Alice Raymond (Comedy Theatre), Beatrice Bonnie, Rhoda Renard, Annie Goddard and Kitty Hirschmann.

At the opening of the second half of the session of the Athenaeum Debating Society on Monday last Mr. S. Finburgh, the President, instead of delivering a Presidential address, opened a debate on "Alien Immigration."

THE HAMPTON AND ST. JOHN'S WOOD LITERARY SOCIETY.—On Tuesday last, Mr. B. M. Benjamin opened a debate on "Anti-Semitism."

EYESTRAIN.



AITCHISON'S SPECTACLES.

Relieve Tired Eyes.

THE SUN, April 21st, 1898, says: "Mr. Aitchison's system of sight testing is the most perfect in existence." SPECTACLES, EYEGLASSES & ARTIFICIAL EYES at most moderate prices.

Suchard

You lose wholesome enjoyment, comfort, and a degree of health and strength, if not using Suchard's cocoa.

If you don't think so, your dealer returns your money, all of it.

MILKA (full-cream) the greatest achievement in chocolate yet 33 King William Street London E.C.

WRETCHED RHEUMATISM.

DR. WILLIAMS' PINK PILLS CURE.

WORKING Men and their Wives often think Rheumatism an unavoidable misery of middle age. It is not. It is one of the most curable and preventable diseases, because it arises, not from any injury to the body, but from an impurity of the blood.

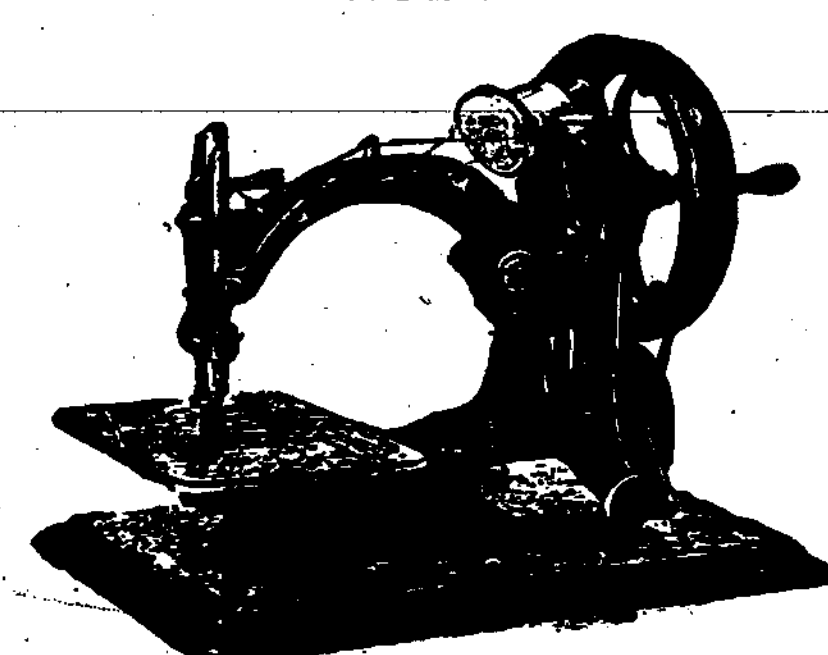


Dr. Williams' Pink Pills cure Rheumatism.

We recently heard of the case of Mr. McBay, which shows what Dr. Williams' Pink Pills can do for those subject to Rheumatism. He lives at 39, Elderslie-street, West End, Glasgow, and this is how he describes his cure:—"Seeing me to-day," said he, "you would hardly think that I had been a martyr to rheumatism, but at one time I thought I should carry it to my grave."

Liniments and Embrocations will not cure Rheumatism; they cannot drive the poison from the blood: you might as well expect to cure Anemia with them, or Kidney Disease. All these things Dr. Williams' Pink Pills for Pale People are constantly curing, as well as Consumption, Bronchitis, Eczema, Fits, Gout, Heart Disease, Paralysis, and the ailments which women suffer in silence.

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"KEEP THE BLOOD PURE AND THE HEALTH OF THE SYSTEM WILL FOLLOW." Clarke's World-famed Blood Mixture is warranted to cleanse the blood from all impurities from whatever causes arising.

THE PROVINCES.

BIRMINGHAM.

Mr. J. Harris of the Telegraph Branch, Birmingham, on leaving to take up a Government appointment in South Africa, was presented with a magnificent portmanteau suitably inscribed, by his confreres of the Branch on January 6th and was entertained by the Post office, T.A.S. and presented with two beautiful books.

CARDIFF.

At a general meeting held at the Cathedral Road Synagogue on Sunday last, the following gentlemen were elected officers and Committees of the above congregation: Hon. President, Mr. L. Samuel, J.P.; Acting President, Mr. I. Michaelson; Treasurer, Mr. J. Wolf; Joint Hon. Secretaries, Mr. H. Lewis and Rev. J. B. Menkin; Com. Mr. J. Wolf; Joint Hon. Secretaries, Mr. G. Pollock, M. Lewis, L. Samuel, I. Samuel, C. Barnett, M. Phillips, Israel Phillips, Jack Lewis, L. Finaburg, A. Shikbo, A. Isaacs, A. Sol Phillips, Israel Phillips, M. Lewis, L. Finaburg, A. Shikbo, A. Isaacs, A. Finkelstone, Sam Harris, B. Jacobs and H. Cohen.

CORK.

The annual general meeting of the Chovevi Zion Association was held on Sunday last, the President, Mr. Y. Sayers, in the chair. The balance sheet, which was very satisfactory, showed that the society has £55 in shares in the Jewish Colonial Trust; £10 was sent to the National Fund, the society was registered in the golden book, and forty-five Shkolim were sold. The following officers were elected for the ensuing year:—President, Mr. I. Diamond; Treasurer, Mr. A. Huravitch; Hon. Secretary, Mr. B. Rostovsky (re-elected); Committee, Messrs. P. Goldberg, P. Sayers, S. Biransky and T. Huravitch. The Rev. Mr. Tarshis delivered an address on Zionism.

DUBLIN.

An attractive hall and concert, under influential patronage, for the benefit of the Jewish Board of Guardians, will take place in the Rotunda Rooms on February 12th. Arrangements are being made by an energetic and efficient Committee, to secure the fullest success. The Right Hon. T. Harrington, M.P., Lord Mayor of Dublin, has very considerably allocated a portion of the City Fund (subscribed for relieving the want which prevails during the severe winter) for the benefit of the Jewish poor of the city, and has sent some coal tickets for distribution by the Jewish Board of Guardians.

DURHAM.

Rabbi Sandelson, of Newcastle and Mr. C. Cohen, of Sunderland, attended a Sijum in the Synagogue at Durham on the 8th inst. and delivered addresses. Subsequently the company partook of light refreshments in the Committee Room where Mr. E. Morris, in a halachic address, proposed the health of the visitors. Rabbi Sandelson, in responding, congratulated the Durham Congregation on its laudable efforts to study the Talmud.

EDINBURGH.

At a well-attended meeting, held at the Synagogue Chambers, Graham Street, it was resolved to form an Edinburgh Branch of the Union of Jewish Women, the following were elected office-bearers:—Hon. President, Lady McIver; President, Mrs. H. Abrams; Treasurer, Mrs. M. Isaacs; Hon. Secretary, Mrs. J. Myers; Committee, Messdames Simmonds, E. Salomons, Levinson, H. Solomon, M. Michael, Livingston, Davis, Lipetz, Adelson, Eppel, Jael and Goldston. A number of members were enrolled.

The annual meeting of the subscribers of the Glasgow Jewish Board of Guardians and Philanthropic Society was held on Sunday last, in the Synagogue Chambers, Garnet-hill, Ex-Rabbi M. Simons, J.P., Hon. Vice-President, in the chair. The Treasurer, Mr. Louis Abrahamson, presented his balance sheet and report for the past year's work. During the year, 1,148 applications, representing 341 cases, were dealt with and relieved, at a cost of £46 10s. £13 14s. was spent for industrial purposes, and £47 2s. for railroad and steamboat fares. Several cases were expatriated to Russia and other countries on the Continent, and wives and children were assisted to join their husbands and fathers in the United States, Canada and South Africa. The balance sheet and report were adopted, and the Executive and Council were thanked for their services. The following were elected to serve the ensuing twelve months:—Hon. President, Mr. Isidore Morris, J.P.; Hon. Vice-President, Ex-Rabbi M. Simons, J.P.; Hon. Presidents (ex-officio), Messrs. D. Heilbron and J. Pinto; Members of Council, the Revs. E. P. Phillips, I. Levine, I. Bridge, J. Bogdanaky, I. Weinstein and Frankel, Messrs. L. Blumenthal, Maurice Cohen, J. Fox, J. Fisher, Charles Jacobs, J. Kramirsch, P. Levy, V. Levy, J. Rifkin, J. Shulman, Adolph Schoenfeld, J. P., and Jacob Posner; Treasurer, Mr. Louis Abrahamson; Hon. Secretary, Mr. Benjamin Stamp; Auditors, Messrs. Philip B. Simons and Granville Heilbron. A vote of thanks to the chair closed the meeting.

GRIMSBY.

Madam Wood was among those who contributed to the success of the Ball given by the Jewish Ladies' Benevolent Society.

LEPDS.

At the annual meeting of the Leeds Synagogue, Belgrave Street, held on Sunday last, the half-yearly accounts and balance sheet were presented and adopted. Votes of thanks for their services during the past year were accorded to Messrs. Joe Cohen, President; J. M. Forster, Vice-President; H. Stone, Treasurer; S. Wolfson, D. Rosenblum, and A. Feldman, Auditors; and the members of the Council, ex-officio, viz. Messrs. P. Hirsch, J.P., J. Myers, A. Cohen, and S. Camrass; ordinary, Messrs. H. Balaban, D. Burnstone, Elias Cohen, A. Davis, J. Harris, A. Hyman, M. Hyman, S. Isaacs, J. Kucynski, R. Levi, S. Lubelski, and J. Rosenkrantz. Similar votes were accorded to the Minister and Secretary, the Rev. M. Abrahamson, B.A., and to the Beadle and Collector, Mr. J. Newstead. The following gentlemen were elected to serve on the Council for the ensuing twelve months: President, Mr. Joe Cohen; Vice-President, Mr. M. Forster; Treasurer, Mr. H. Camrass; Auditors, Messrs. A. Feldman, D. Rosenblum, H. Balaban, all ex-officio; Council, Messrs. H. Balaban, D. Burnstone, C. Cohen, A. Davis, J. Harris, I. Hyman, M. Hyman, J. Kucynski, R. Levi, J. Rosenkrantz, E. Stone, and H. Stone; ex-officio members, Messrs. S. Camrass, A. Cohen, P. Hirsch, and J. Myers. Messrs. J. Myers and J. Levinstein acted as Scrutineers for the election of the ordinary members of the Council. A vote of thanks to these gentlemen and to the Chairman brought the proceedings to a close.

The Leeds Ladies' Zionist Association have sent £10 to the National Fund. The 6th annual ball in aid of the Leeds Jewish Board of Guardians was held in the Leeds Town Hall, on the 7th inst. There was a grandly-gathered, including Mr. Paul Hirsch, J.P., President of the Board, and several members of the City Council and Guardians. Mr. Joe Cohen was the Chairman of the Ball Committee. Messrs. C. Allau and T. Hyman acted as M.C.s.; Messrs. H. Allau, M. Niman, J. Goldmann, E. Camrass and J. Lubelski acted as stewards; and Messrs. C. Allau and P. Levinstein were Hon. Secretaries of the Ball Committee. Great credit is due to Mr. C. Allau, whose zeal in the cause was indefatigable. Herr Max Rosenbaum's band was in attendance, and the selections of music were rendered most satisfactorily. Altogether the function was a decided success both socially and financially.

At a meeting of the Leeds Zion Association last Sunday, a presentation of a Zionist gold medal to the late Secretary, Mr. R. Arrovitch, for his services. The presentation was made by Mr. D. Segal, Vice-President, who was in the chair. Mr. Sherman also spoke.

The annual meeting of the New Brigade congregation was held on Sunday last, the Rev. L. Kaseberg, President, in the chair, and Mr. A. Yewdall in the vice-chair. The election of officers resulted as follows: Mr. Lazarus Rosenberg, Treasurer; Messrs. M. Kelly, B. Levi, I. S. Zablodow, W. Wald, Joseph Salkin, J. Raiman, W. Wolfson, J. Ark, B. Kaufman, P. Silverman, and S. Levi; Committee; Messrs. M. Abrahamson, A. Brun and H. Yewdall, Auditors; Mr. M. Lipman, Hon. Assistant Secretary.

LIMERICK.

A congregational reception was given at the Synagogue Chambers, 72, Colcooney Street, to Mr. D. Goldston, a member who had rendered valuable services, on his departure for Glasgow. Mr. B. Goldberg, the President, voiced the sentiments of the congregation in wishing Mr. Goldston a prosperous career.

LIVERPOOL.

At the Prince's Road Synagogue a special choral service was held on Sunday afternoon, in aid of the medical charities. A sermon was preached by the Rev. S. Friedberg, B.A. who questioned whether people were quite generous enough in giving sympathetically to these charities. The service was conducted by the Rev. H. Berman, who was in the chair. The service was conducted by the Rev. H. Berman, who was in the chair. The service was conducted by the Rev. H. Berman, who was in the chair.

Mr. Samuel presented a magnificent case of cutlery to Mr. and Mrs. Levy, on behalf of the Ladies' and Gentlemen's Committees, and referred in graceful terms to the valuable services rendered to the Schools by Mrs. Levy (née Miss Annie Schmittlander). Mr. Kaizer, the Principal of the Schools, then presented to Mr. and Mrs. Levy with a handsome sideboard as the gift of the teachers and children. Mr. Levy responded on behalf of himself and wife. A reception was afterwards given by the staff to the visitors.

MERTHR.

At the installation of the new Worshipful Master of the Loyal Cambrian Lodge of Free-masons, No. 110, held last week, Mr. Hermann Gittlerman, the retiring W. M., was presented with a valuable jewel in recognition of the admirable way in which he had discharged the duties of the office.

PLYMOUTH.

A social evening was held by the Jewish Literary and Social Society on Sunday last, with Mr. Israel Fredman in the Chair. Papers were read by Mr. Joseph Goldston, Master of the Jacob Nathan School (on "Trade and Occupations of the Jews in the Middle Ages"), and Mr. D. Lempert ("Life and Work of Maimonides"). The following entertained the company with recitations and vocal and instrumental music: Misses E. Brand, L. Lewis, P. Lichterman, Silverstone, and Symons, Messrs. Isidore Cohen, M. Feigenbaum, J. Lewis, M. Lichterman, Miller, C. Orgel, B. Rosoman, and H. Roseman.

PORTSMOUTH.

On Sunday last there was a large gathering of the members of the Zionist Literary and Social Society to hear a paper by the President, Mr. S. A. Levy, entitled "Bible and the Jewish Character." The Rev. S. P. van Raalte was voted to the Chair. The paper produced a good effect. Those who took part in the debate which followed were: Mr. S. P. van Raalte, Miss Hermann, Messrs. S. Weinberg, and the Rev. I. Phillips. The Chairman spoke in terms of high praise both of the lecturer and the lecture, and a vote of thanks to Mr. Levy was carried by acclamation.

QUEENSTOWN.

As the result of a petition from the Hagudas Achim the Mayor and Town Council have presented to that body a piece of ground 20 by 60 yards for a cemetery on condition that it be fenced in by the Society.

STOCKPORT.

A general meeting of the Hebrew Congregation was held at the the Dodge Hill Synagogue, with Mr. S. Platt in the Chair. The following were elected officers:—President, Mr. Isaac Leviane; Vice-President, Mr. David Bowman; Warden, Mr. Nathan Grossman; Treasurer, Mr. Solomon Isaacs.

STROUD.

Mr. Marks Levy presented a handsome mantle for the Sepher Torah upon the occasion of his son, Harry's Barmitzva, at a special meeting held last Sunday. Mr. Levy was elected Auditor to the congregation, and accorded a vote of thanks for his numerous gifts to the synagogues and schools.

SWANSEA.

Last Thursday week, a concert was given in the Shaftesbury Hall, under the auspices of the Swansea Jewish Literary Society, at which local Jewish talent was displayed at its best in pianoforte selections, violin solos, song and recitations. The following contributed to the programme:—Mrs. Abe Lyons, Mrs. D. Soline, Mrs. H. Soline, Miss Mendelson and Joseph, Messrs. D. Soline, M. Jacobs and M. Joseph. The congregation availed themselves of the large gathering to present the Rev. I. and Mrs. Miron, with a handsome testimonial on the occasion of their silver wedding. Mr. Miron has been Chazan and Shocheit of the congregation for the past twenty-two years—a fact, in itself a testimonial to both the Chazan and the congregation. The testimonial consisted of a silver Kiddush cup; a handsome pair of silver candlesticks (bearing appropriate inscriptions) and a purse of gold. Mr. H. Goldberg, President, on behalf of the congregation, made the presentation, and was supported on the platform by past honorary officers, and the minister, all of whom testified to the excellent choice the congregation made twenty-two years ago.

TREDFGAR.

The final meeting of the Committee of the Fund for the sufferers in the disastrous fire was held at the residence of Mr. Broder on Thursday, Mr. G. Freedman, of Dowla, in the Chair. The Hon. Secretary, Mr. S. Louis Harris, submitted the report of the Treasurer, Mr. L. L. Fine, who was absent through indisposition. The report showed that the net proceeds from the appeal amounted to £28, of which £48 was immediately distributed among the sufferers. The balance of £20 had been vested in three Trusts to be disposed of by them for the future benefit of such of the sufferers as they and the Committee should decide. Among those who spoke were Messrs. A. D. Roskin, S. Wolfson, S. Rosenbaum and H. Broder. On the suggestion of Mr. A. D. Roskin, it was decided to present Mrs. L. L. Fine (Rhymer) and Mrs. H. Broder with some tangible token of the appreciation of the Committee for their valuable services. Their efforts in the collection were responsible for half of the total sum raised. The members of the Committee intend personally to defray the cost of the presentation.

The weekly meeting of the Tredgar Jewish Literary and Social Society was held at Marlow House, Mr. W. Wolfson, Vice-President, in the Chair, when a debate took place on the subject "Anti-Semitism, does it exist in England?" The affirmative was maintained by Mr. I. L. Wolfson, whilst the negative was contended for by Mr. George Rosenbaum. The following spoke:—Miss M. Fine, Mrs. Lionel Harris, Messrs. Lionel Harris, M. Samson (Haina), J. Myers, M. Fine, S. Waller and S. Louis Harris (the President of the Society).

BEETHAM'S SKIN AS SOFT AS VELVET. Beetham's "LAROLA" entirely removes all roughness, redness, tan, irritation, chaps, &c. Beetham's "LAROLA" removes skin and keeps the skin soft, smooth and white at all seasons. It is in a bottle. The result will delight you. Bottles 6d. and 1s. Of all chemists and the sole makers, W. Beetham and Son, Chesham,—Adv't.

HOLLOWAY'S OINTMENT AND PILLS. Diseases of the Skin. No case of disease of the skin, be its nature what it may, has failed to be benefited when these potent remedies have been properly applied. In scrofulous and scrofulic affections they are especially serviceable. Scrofulous eruptions, which had resisted all other modes of treatment, and gradually become worse, have been completely cured by Holloway's cooling Ointment and purifying Pills, which root out the disease from the blood itself and leave the constitution free from every morbid taint. In the nursery Holloway's Ointment should be ever at hand; it will give ease in sprains, contusions, burns, scalds, and infantile eruptions, and may always safely be applied by any ordinary attendant.—[Adv't.]

A SPRAINED BACK.

THIS is a thing that frequently happens where heavy lifting has to be done; this was the experience of Mr. RICHARD MARTIN, of Broaddale House, Offerton, Stockport, Cheshire, who had the misfortune to be incapacitated from work for twelve months, owing to spraining his back while lifting a heavy casting. He was in a very precarious condition—he tried various remedies, with no beneficial results, until he was advised to use St. Jacobs Oil. The case had been so long-standing that it required the contents of eight (8) bottles of this famous remedy before a permanent cure was effected.

Mr. Richard Martin feels very grateful, and he says he should not think of being without a bottle in the house, in case of a similar accident.

ST. JACOBS OIL

CONQUERS

ACHES AND PAINS.

Chevas and Friendly Societies.

Order Achel Brith.

The third annual meeting of the "Dr. Max Nordau" Lodge, No. 13, Liverpool, was held at the Registered Offices on Sunday last...

Hebrew Order of Druids.

The latest addition to this flourishing Order, the "Sir Marcus Samuel Lodge," No. 8, was opened on Sunday last at the "Earl St. Vincent," Phillip Street...

A general meeting of the "Lodge of Israel," No. 1, was held at the "Nag's Head," 137, Houndsditch, with Bro. Bomberg in the chair...

SOUTH HACKNEY JEWISH ATHLETIC CLUB.—The annual general meeting of this Club was held last week at the Hackney Conservative Club...

NEW DALTON SYNAGOGUE SCHOOL.—On Thursday week, the Proprietors and Manager of the Dalton Theatre entertained the children of this school...

The Little "Tots"

THRIVE ON THE FOOD OF THE ELDERLY.

The secret of the remarkable results described in the letter quoted below is that Grape-Nuts fully cooked cereal food quickly and surely rebuilds the minute cells in the brain and nerve tissues...

Mrs. J. Page, 50, Amelia-street, Silvertown, writes:—"I feel it to be my bounden duty to tell you of the great good that Grape-Nuts has done for our little girl, who has been delicate from birth..."

Grape-Nuts appeals to the frugal house-keeper because it is a valuable food, and one that is easily and quickly served, for it comes from the factory to the house in a fully-cooked condition...

The economy of its use is marked. A packet costing 7d. contains 14 portions.—[Advt.]

EPPS'S The most nutritious. Grateful—Comforting. Prepared from the finest selected Cocoa. COCOA

Prizes and Certificates.

FLORA LIVERMAN (Rushmore Road School) has gained a Junior County Council Scholarship.

BELFAST.—At the class examination in zoology of Queen's College, Belfast, for first-year medical students, David S. Clarke, youngest son of Mrs. H. Clarke, 10, Twickenham Street, was placed first on the list of successful candidates...

BRADFORD.—At the recent violin competition held in the Leeds College of Music, Carris Robinson, daughter of Mr. Henry Robinson, 2, Belle Vue, won the second prize; also gained certificate of merit in second grade with honours.

LIVERPOOL.—Miriam Eisenberg passed the recent junior examination in musical knowledge held in Liverpool in connection with Trinity College. Kate Green gained Honours (82 marks) in Theory (junior division, honours section) at the local examination, Liverpool centre. Both candidates were prepared by Mrs. Hamilton, L.R.A.M., A.P.T.C.L.

SWANSEA.—At the recent examination of the London College of Music, held at Swansea, Reuben Freedman, 11 years of age, obtained a certificate for violin playing, 3rd grade, gaining 86 marks.

SLAVES OF THE SHOP.

PARLIAMENT MAY HELP THEM.

THE organisers of the Shop Assistants' Union are looking anxiously for the day when Parliament will spare time from mismanaging the War Office to consider their special grievances.

Nor are these the only sufferers, writes a representative of the Lincolnshire Echo; and he proceeds to give a story told by Mrs. Lily Cooke, of 1, Bedford-street, Lincoln, who was cured of anaemia and its resultant disorders, by Dr. Williams' pink pills for pale people, after suffering for many years.

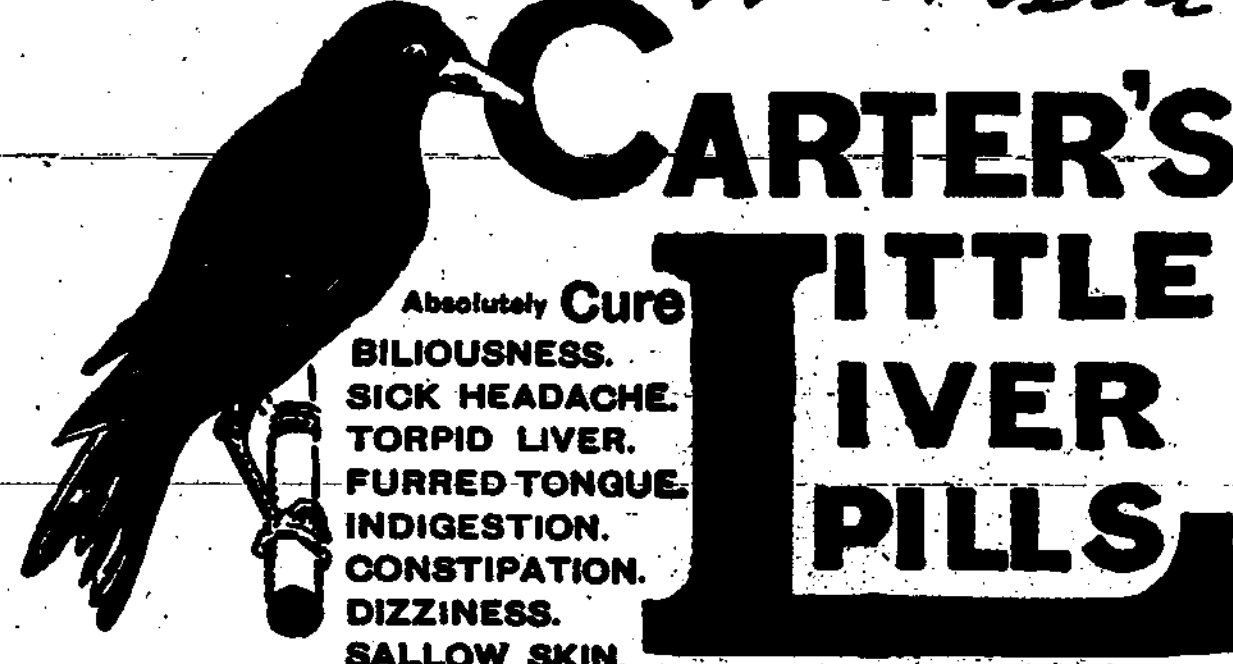
"I used to suffer dreadfully," said Mrs. Cooke. "I took iron and quinine and various patent medicines, yet continued to be as weak as a kitten. I was pale and languid, and always felt tired. I couldn't walk upstairs without resting, and worst of all was the terrible backache that never left me. I could not sleep, and what I ate gave me no benefit. I used really to think I was going to die. Now I eat anything I fancy, and with a good appetite, thanks to Dr. Williams' pink pills. Since I took them all the dreadful symptoms of anaemia have disappeared—backache (that terrible backache), weakness, depression, and all."

"Although I was very ill when I began the first box, I was decidedly better before it was finished. I kept on taking the pills, and soon I was entirely changed from a tired and weary woman with very little interest in life to the healthy person you see me now. A friend of mine had eczema in her hands, face, and head, and was in a dreadful state. I know that Dr. Williams' pink pills cured her. There was a woman in Doncaster, about my age, who suffered terribly from backache. The pills cured her too. She said 'I should not be alive but for them.'"

"Too little blood" is the cause of much disease, and men as well as women suffer from this cause. When any part of the system lacks "tone," or strength, Dr. Williams' pink pills have an extraordinary faculty of restoring it. The price is two shillings and ninepence, sent direct by the manufacturers, Dr. Williams' medicine company, Holborn-viaduct, London, or obtainable of medicine dealers. Intending purchasers are sometimes deceived into accepting substitutes, but they will find safety by insisting on seeing the name in full, Dr. Williams' pink pills for pale people, on the packet received. An article on the cure of rheumatism by these pills will be found on another page. They are especially good for the weakness and misery which indoor life, the "Living-in System," and bad air entail upon Shop Assistants.—[Advt.]

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Genuine CARTER'S LITTLE LIVER PILLS must bear Fac-simile Signature of Aunthood



They TOUCH the LIVER. Small Pill. Small Dose. Small Price. Genuine Wrapper Printed on WHITE PAPER, BLUE LETTERS. Look for the Signature Aunthood

THROAT AFFECTION AND HOARSENESS.—All suffering from Irritation of the Throat and hoarseness will be agreeably surprised at the almost immediate relief afforded by the use of "Brown's Bronchial Troches." These famous lozenges are now sold by most respectable chemists in this country at 1s. 11d. per box. People troubled with a "hacking cough," a "slight cold," or bronchial affections, cannot try them too soon, as similar troubles, if allowed to progress, result in serious Pulmonary and Arterial affections. See that the words "Brown's Bronchial Troches" are on the Government Stamp around each box. Of all Chemists.—[Advt.]

HIGH-CLASS BOARD AND RESIDENCE FOR LADIES & GENTLEMEN. Exceptionally well appointed house; every attention to comfort; excellent cuisine; sanitation perfect; inclusive terms. Address Mrs. J. HARR, HARDINGSTONE, 96 Sutherland Avenue, W.

RAMSGATE. JEWISH BOARDING HOUSE. Mrs. and the Misses BARNETT "LAUREL HOUSE," 22, ALBION PLACE. The house commands a splendid sea view (south aspect), and is replete with every comfort, containing drawing, dining and smoke rooms, spacious bedrooms, bath, and cold. Bicycle accommodation. ALSO AT LONDON.

RAMSGATE. JEWISH BOARDING HOUSE, THE MISSES SOLOMON, 1, VICTORIA PARADE. THE house occupies a fine position, facing the Victoria Gardens, commands a splendid sea view, and possesses every qualification for health and comfort.

"ST ELPHINS," QUEEN'S ROAD, RAMSGATE. Proprietress - Mrs. JOSEPH. Private Boarding House replete with every comfort; good cuisine; well-situated close to sea front; special arrangements made for young people; bicycle accommodation and large garden. BRIGHTON, 14, Pavilion Parade. MR. OSUNDRETT will be pleased to receive numerous friends and visitors at her new house, which is situated in the best position, minutes from the Palace Pier, facing Victoria Gardens; electric light; excellent cuisine and every home comfort; strictly kosher; terms moderate, inclusive.

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CIRCUMCISION. Mr. WALTER L. PHILLIPS, the well-known Surgeon-Mohel and Specialist for Circumcision (successor to Dr. Henry Ansell), Cases irrespective of age or stance as heretofore. Tarrytown House, St. Mark's-square, Dalston. Letters receive prompt attention.

CIRCUMCISIONS. REV. A. TERTI, SPECIALIST, 4, ANHURST ROAD, HACKNEY DOWN, N.E. Office—24, PRINCETON ST., SPITALFIELDS. Early notice respectfully solicited. Address Correspondence at Residence.

"ERLESMERE." ORTHODOX BOARDING ESTABLISHMENT. 109, Sutherland Avenue, Maida Vale. Now Re-Opened. Miss Beas, the present proprietress, hopes by strict personal attention to the comfort of her guests, to acquire a continuance of the kind support hitherto accorded to Mrs. Green. Terms moderate.

EASTBOURNE. "Pine Grange," Trinity Place. Mrs. C. Lion and Miss LION. ORTHODOX PRIVATE BOARDING ESTABLISHMENT. Replete with every home comfort. Separate dining tables. Cuisine on most liberal scale. Electric light throughout, and all modern improvements. Early applications for the ensuing Passover will oblige, as only a limited number can be received. Tariff on Application. Telegraphic Address: "PIONEER, EASTBOURNE." Telephone No. 41X.

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