

line with the Society's previous performances. The aggregate income of the Society for the past twelve months was £37,669 4s. 7d., the expenditure £38,439 14s. 11d., leaving a deficit of £770 10s. 4d. to be added to an already standing debt of over ten thousand pounds. The two secretaries of the Society, the Rev. W. Fleming and the Rev. W. T. Gidney, share between them £833 annually, so that these two gentlemen can hardly be said to sacrifice much in laboring for the "Lord's people." In England the Society has 109 stations, and employs 51 agents, voluntary helpers not being reckoned in the report. There is a staggering list of the number of tracts, etc., distributed, the Society evidently treasuring up an exact account of all leaflets given away. In London alone 60 Bibles, 445 parts of Bibles, 417 New Testaments and 1,774 parts, with 7,130 tracts, were distributed, with what result we shall see presently. This branch of the work evidently admits of almost universal extension.

When we ask what result this distribution of literature bore in the shape of converts, the reply is somewhat discouraging. London, which takes over £3,000, £2,081 of which goes in salaries alone, does not seem to have provided a single convert. Throughout England, the Society claims to have made in twelve months twenty-eight converts. Of these twenty-eight, however, twenty turn out to be children—secured by what methods we are left uninformed—so that we may fairly put down the converts for the year at eight. Further, as four of the converts belonged to the "Operative Jewish Converts' Institution," we may not unreasonably assume that poverty had something to do with their conversion. It is, indeed, notorious that Jewish converts usually belong to the needy foreign class. The better-class Jews, better intellectually or socially, are seldom or never touched. One agent, Miss Dora Barry, confesses she has "tried to reach a Jewish family of the better class, but, though I have been again and again, I cannot gain admittance" (p. 23). Miss Barry must be a beginner, or she would be on her guard against speaking the truth in such a dangerous and un-missionarylike manner. And the Rev. S. T. Batchert, another missionary, says: "I have met on several occasions Jews of high intellectual calibre who have forsaken Judaism, not, however, to enter the Christian Church."

No, it is the needy foreigner who is captured, and the *modus operandi* is simple. In a large percentage of cases the convert is one who is well known as a professional "Schnorrer," and who has drained Jewish charitable organizations of all that they feel inclined to give. When further charity is refused, it is a common threat that they will go to the mission for help. Their next step is to get placed on the missionary's list as an "inquirer," a title that figures prominently in the reports. All the missionaries tabulate the number of "inquirers" they have, and "an inquirer" may mean anything from one who asks a question out of pure curiosity to one who is on the point of conversion. Usually these inquirers have a regular weekly allowance, and are, of course, quite willing to keep on "inquiring"—at a salary—for an indefinite period. This, however, is not allowed. After he has served the purpose of figuring in the annual report, he must either become converted or leave; and even after conversion, when he