

2. That an endeavour should be made to co-ordinate the several agencies which exist, so as to prevent the overlapping of their operations and to save expenditure of effort and money, which is wasteful and hurtful.

The Rosenthal Fund was to be reorganized under a sub-committee of the East London Church Fund, and Mr. Rosenthal was to have charge of a parish in Whitechapel. Work amongst the Jews in that particular parish would have special attention, but the fund would also be available for the work in other parishes.

Archdeacon Salmon strongly favoured the resolution. Laymen sometimes pointed out that religious work was extravagantly managed.

Archdeacon Sheringham said the London Jews Society endorsed the principle of the resolution; but whether that society would bring £37,000 a year—spent partly at home, and partly abroad—into a common fund with the others, was another matter.

The Dean of Worcester thought no society could be more economically managed than the Parochial Missions to the Jews.

Archdeacon Lane wished it to be remembered that amalgamation might possibly mean a decrease of individual interest in the work. He would suggest that the wording of the resolution should read, "save wasteful and hurtful expenditure of effort and money."

The alteration was agreed to, and the resolution was adopted.

The Bishop of Shrewsbury next moved,

3. That the presence of so many Israelites in parishes of the United Kingdom lays a grave responsibility on their incumbents, which calls for wider recognition and more sympathetic action.

There were many Jews in other places beside London—in Manchester, Leeds, Hull, Glasgow, Edinburgh, Dublin, Cork, and so on. The object was to suggest to incumbents to

REGARD JEWS AS PARISHIONERS

with claims upon them. Mr. Rust, in his East London parish, had a number of agencies equally for Jews and Gentiles. He had a dispensary, and clubs, and other organizations, open to all alike. In this way the feeling of estrangement, at all events, was broken down; and happily in England race antagonism did not exist. Jews sometimes lived very cheaply, and were apt to undersell Englishmen in their labour. Some difficulty might arise at times from that source, but the more they were brought into full contact with Gentiles, the more all parochial organizations and privileges were opened to them, the more, it might be hoped, would all causes of friction be removed.

Archdeacon Sutton said the resolution really expressed the reason for the existence of the Parochial Missions to the Jews Society.

The Dean of Chichester referred to the effect produced at a Church Congress by a speech from the Rev. M. Ben-Oliel describing how he had come to be a Christian, having been formerly a Jewish Rabbi, and stating that

A HUNDRED CONVERTED JEWS WERE WORKING AS PRIESTS

in the Church of England. Now, if a paper setting forth how the difficulty in becoming a Christian had been conquered in these cases could be put in the hands of clergymen working amongst Jews, surely the experience of these converts would be most helpful in showing clergymen how to approach Jewish parishioners.

The Dean of Worcester said that, under the Parochial Missions to the Jews, men were set apart for this work who not only knew Hebrew, but also the vernacular of the people. He had been in Mr. Rust's dispensary, and had been interested to notice that quite half the people who came were Jews, and that Mr. Rust was on the best of terms with them. He believed that when Mr. Rust went to that parish not a single Jew attended the church service, and that now on a Sunday night there would be as many as fifty Jews in the congregation.

The resolution was adopted.

Canon Jelf moved as a rider,

And that, in the opinion of this House, the Kilburn Mission to the Jews, endeavouring, as it does, to reach the upper and middle classes of Jewish society, is an important effort, which demands acknowledgment and support.

He felt very much that this work, carried on for thirty years by the Rev. M. Ben-Oliel, demanded recognition. The upper and middle classes were in one sense the strength of the Jewish community, and supplied means of support to many of the Jewish people. Of the Jews he might say that, as it was their genius to be rich, so it was their grace to be generous. Christians, however, ought to help them with "the true riches."

The Prolocutor—We will treat your proposal as an addition to the resolution, not a rider.

Canon Rhodes Bristow seconded the addition to the resolution. The missions that had been principally referred to that afternoon were carried on, of course, mostly amongst the humbler classes of Jews. It would be acknowledged that, in their work amongst their own people, the Church sometimes gave the most scrupulous care to the poor, and regarded the upper classes almost as if

THEY HAD NO SOULS.

The same fault had happened about work amongst the Israelites. Mr. Ben-Oliel tried to rectify this, a good deal of his work being done—in the first instance, at any rate—by correspondence. If the Dean of Rochester were present he would testify to the value of a course of sermons preached by Mr. Ben-Oliel in Rochester Cathedral on topics connected with the Israelites.

The Dean of Worcester did not quite sympathize with his friend, the Dean of Chichester. He could not help feeling that the association of Jews with infidels and heretics in the collect was most unfortunate and was a cause of very great offence.

The Bishop of Shrewsbury did not know how it happened that the Kilburn Mission was overlooked in the report, for they had tried to discover all the existing organizations. Any reparation they could make to Mr. Ben-Oliel the committee would be most willing to make.

Canon Jelf then withdrew his proposal, and the resolution was adopted.

The Bishop of Shrewsbury next moved

4. That on the annual Day of Intercession, prayer should be expressly and earnestly asked for the salvation of Israel; and that suitable Collects be prepared for use on that day and at other times.

Archdeacon Sandford moved as an amendment that after the words "for the salvation of Israel" the resolution should read: "and that it is desirable that special collects should be sanctioned by authority for use on that day and at other times." He wished to insert something which intimated their wish that special prayers should be offered. He very much agreed with the Dean of Chichester as to his point that new prayers were not always as good as the old; but he was very anxious that they should not in any way sanction the notion that the Church had not the power of making prayers in modern times as in old.

The amendment having been seconded was carried unanimously and the whole of resolution No. 4 as altered by the amendment was agreed to

COLLECTIONS ON GOOD FRIDAY OR OTHER DAY.

5. That their Lordships of the Upper House be respectfully requested to consider the propriety of suggesting to their clergy Good Friday as the day on which the alms of their people may be collected for missions to Israelites; but in any case not to deprive these missions of a share of their peoples' almsgivings.

The Bishop of Shrewsbury, as mover, said there was no doubt that, although there was now a greater recognition of the duty of bringing foreign missions before the people on the part of the parochial clergy than there used to be, still it was only a comparatively small minority of the clergy who made any collection for work among the Israelites, or brought the claims of the Israelites before their congregations. The only question that had been raised with regard to the present proposal was based upon a fear that if the matter was pressed particularly on Good Friday the offertory on that day might not be so large as a Sunday offertory. If there was anything in that objection the resolution could be altered so as to make it apply only to clergy not at present giving a Sunday offertory. But in any case it was important that a pronouncement should be made by the Bishops, and that they should encourage their clergy not to deprive their people of an opportunity of contributing to the mission to Israelites.

Archdeacon Salmon said that if the mover would be content with the first and last portions of it he thought that he would carry the House with him; but there were some members of the House who would strongly deprecate the pro-