

give its immediate occasion to this present discourse. That was where, in His High-priestly prayer, Christ prayed that they might be (xvii. 24); that was where it was promised that they at length should be (xiii. 36); and where we find them to be in their subsequent history, able to endure all things for His Name's sake (Acts ii. 14 *et seq.*, iv. 16-21, v. 17-42, vi. 9-vii. 60, viii. 3, 4, xviii. 12-18, xx. 22-24; Rom. i. 14-15, vi. 6; Gal. ii. 20, v. 24; 2 Tim. ii. 9-13).

Nothing can be more clear than the witness that we cannot be with Him where He *now* is, unless we shall first have been with Him where He *then* was, when He held it out to His disciples as the prize of a higher attainment of grace that "where I am, there shall ye be also."

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THE JEWISH CLERGY IN ENGLAND.

DIFFERENT aspects of Jewish life in England are described from time to time in our periodicals, but there is one phase of the subject that has not yet received treatment anywhere. Its omission is all the more surprising considering the importance that attaches to it. The clergy is an institution inseparable from every civilized community, and the Jewish clergy of England has many points of interest, not only for the student of ecclesiastical affairs, but also for the social historian. The duties of the Christian minister are practically confined to religious activity. The fact that this is a Christian country is an advantage to the Christian cleric that he is perhaps unconscious of, for all its being so obvious; though, doubtless, in his pessimistic mood he will say that it is becoming an un-Christian country. He will, therefore, be able to appreciate to some degree the difficulty of the Jewish minister who works in an environment that does not tend to the preservation intact of Jewish religious life. But before we deal with the activity of the Jewish minister it will be best to describe the preparatory stages of his career, and the various species—so to speak—of which he consists.

The Jewish minister in England is a man either of English or foreign birth, who has received a special training at a theological seminary, and who, of course, employs English as his medium of speech; or a native of some foreign country, chiefly Russia, who ministers to his fellow-countrymen here with little knowledge of English, and therefore uses Yiddish, the language of the Pale, as his vehicle of communication.

These two species of the Anglo-Jewish clergy are differentiated by name, the English pastor being spoken of as a minister and the foreign one as a rabbi. This distinction requires a little explanation, since the Christian is wont to speak of all Jewish ministers as rabbis. The English Jew never, or hardly ever, speaks of his minister as a rabbi; and, on the other hand, the foreign Jew would certainly never dream of designating his rabbi a minister, for this term in his eyes implies an inferiority both in erudition and in orthodoxy. But, it will be asked, what of the Chief Rabbi, the head of the Jewish clergy in this country, who is an English-speaking minister? Here, it must be confessed, there is an anomaly. It is a frequent matter for satirical comment in Jewish circles that the Chief Rabbi is a chief without any rabbis, for all his subordinates are entitled "Reverend So-and-so," but never "Rabbi So-and-so." Further references will be made to this matter later on. For the present let it only be added that the Jewish minister is not a "priest." The priests in ancient Israel, as in modern Jewry, were the *Cohenim* (plural of *Cohen*), a branch of the tribe of Levi. Theirs is the privilege of being "called up" first to the reading of the Law, even before the minister, and of blessing the congregation on festivals; but unless they are ministers professionally they exercise no ecclesiastical function. It so happens that the present Chief Rabbi, Dr. Herman Adler, is a *Cohen*, so that he combines in himself the priesthood with the ministry. It will be understood that the priesthood is hereditary, and it includes in this country men like Mr. Arthur Cohen, K.C., and Mr. Benjamin L. Cohen, M.P.

The Jewish minister, properly so called, receives his training at Jews' College, which is located at Queen Square House, Guilford Street, within a few minutes' walk from the British Museum. In accordance with the provisions of the foundation deed, Jews' College must be situated within easy distance of University College, so that the students may be able to attend special courses of lectures at the latter institution without losing much time in going from one place to the other. Until some three or four years ago the seminary was located at Tavistock House, of Dickensian fame, but now merely a memory, for the building has been levelled to the ground. The seminary was founded in 1856, and will therefore be celebrating its Jubilee next year, an event that is to be commemorated by the publication of a special volume containing learned contributions from past and present students. The principal is Dr. Michael Friedländer, an eminent Orientalist and scholar of encyclopædic attainments, who has presided over the institution for the last forty years. Among

his many works may be mentioned his "Essays on the Writings of Abraham Ibn Ezra," a translation of Ibn Ezra's commentary on Isaiah, a compendium on "The Jewish Religion," and a translation from the original Arabic of Maimonides' "Guide of the Perplexed." The last-named work has recently been reprinted, in response to a growing demand, by Messrs. Routledge.

The curriculum of Jews' College is very comprehensive, for in addition to the instruction in specifically Jewish lore, the students are also prepared for the Arts degree of the London University. Admission to the College is obtained on passing the London Matriculation and an entrance Hebrew examination. Candidates are prepared for both of these tests in the preparatory class attached to the institution, in which a complete secular as well as religious education is given. The College, which consists, therefore, entirely of undergraduates and graduates, is divided into three divisions. In the junior division students are prepared for the Intermediate Arts Examination as well as for the examination entitling them to the certificate of Associate of Jews' College. This latter examination consists of ten different subjects, which thus show the variety and the multiplicity of the disciplines that the Jewish theological student must pass through. In religion he must show a systematic knowledge of Judaism as well as the special knowledge of a specified text-book, such as the manual by Babja ibn Pakuda (eleventh century) "Duties of the Heart." In history he must know the outlines of Jewish history and literature, and he must be able to translate and expound set books of the Old Testament as well as the commentaries of Rasbi (eleventh century) and of Moses Mendelssohn on the Pentateuch. In liturgy, translation of the Festival Prayer-Book is required, and in grammar questions are set on Hebrew and Aramaic accidence and syntax, in addition to a piece of Hebrew composition. In Rabbinical subjects there are two parts—the Talmud and the medieval religio-legal code-books. In the former the candidate must know one order of the Mishna, as well as one tractate of the Gemara with commentaries, and be able to expound easy unprepared passages of the Talmud. In the legalistic lore, books or portions of books are specified each year. So far the examination has to deal with the general intellectual equipment of the future minister. He must, however, also show his competence in the practical duties of the Jewish minister. One of these is the reading of the Law from the parchment scroll, which has neither vowels, nor singing accents, nor even the division of verses. The Law is thus read, or rather cantillated, according to the traditional

air in the synagogue on Sabbaths, fasts and feasts, and on Mondays and Thursdays; and the candidate for the Associateship of Jews' College must show himself competent to cantillate ten weekly portions, and the first section of all the fifty-four portions of the Pentateuch. He has, moreover, to prepare and deliver a sermon on some given text or theme.

In the senior division the students are prepared for the London B.A. examination, and for the examination entitling them to the certificate of Fellow of Jews' College. In religious philosophy they must possess a thorough knowledge of two of the following works: Maimonides' "Book of Instruction," "Eight Chapters" (a psychological excursus), "Guide of the Perplexed" (each part counted as one work); Jehuda Halevi's "Kuzri"; Ibn Gabirol's "Fount of Life"; Soadiah's "Beliefs and Opinions"; and Albo's "Principles" (each part counted as one work). In history a general knowledge of Jewish history and literature and a thorough knowledge of one epoch are demanded. In the Bible a general knowledge of contents, composition, authorship, age, etc., of each book is required, in addition to translation and a thorough knowledge of one book, with its ancient and modern versions. Of Commentaries, Rashi on the Pentateuch is required, as well as two of the following: Mendelssohn, Ibn Ezra, Kimchi, Rashbam, Abarbanel on one of the books of the Prophets or of the Hagiographa. Candidates must also have a thorough knowledge of two tractates with their principal commentaries, and of specified religio-legal code-books. They must be possessed of an advanced knowledge of Hebrew and Aramaic grammar, and must prepare and deliver a sermon on some given text or theme.

In addition to the subjects already indicated, students are given special instruction in elocution, with a view to effective delivery in preaching, and they are also trained in the traditional intonation of the synagogue prayers by an acting precentor. Hitherto they prepared for the ordinary Arts degree of London University; but since the institution a few years ago at this University of an Oriental Language School, the students are prepared for the Honours B.A. examination in Hebrew and Aramaic (including Syriac). The first time this examination was held was last October, and it is noteworthy that the only candidates were four students of the Jewish seminary, all of whom passed. A further remarkable circumstance is the fact that this number exceeded that of the successes in any other single Honours school of the Arts Faculty last year.

During his student days the future minister has many opportunities for the practice of clerical duties. He is fre-

quently invited to occupy the pulpit of some absent minister and deliver a sermon to a sympathetic yet critical congregation. An event of this kind is previously announced in the Jewish press, and it attracts to the particular synagogue the friends and admirers of the visiting preacher. On festivals there is a special demand for the budding cleric, particularly on the New Year and the Day of Atonement, when every student is required to preach and to conduct part of the service at the numerous temporary places of worship that are formed for the due observance of those solemn days. The recent innovation of choral services for children on the Sunday of Chanukah (the festival week in December commemorating the exploits of the Maccabees), as well as the special services held to voice the claims of the Hospital Sunday Fund, likewise afford an occasion when the student has a foretaste of his future career.

As a rule, the student of Jews' College seeks an incumbency as soon as he graduates, if he does not actually accept a position even before he can proceed to his degree. To such an extent does this prevail that until lately no post-graduate course was provided, though graduates might receive special tuition in any branch of Hebrew study that they chose to pursue. The transition from the *status pupillaris* to the ministry simply depends upon election to some vacancy. Judaism knows nothing of taking Holy Orders. A student who has received a theological training, and has proved himself possessed of the necessary qualifications, is appointed minister of a synagogue either by its board of management or by a majority of the congregation (in case there are rival candidates), and then he assumes the prefix "Reverend." On more than one occasion the Jewish press has contained the announcement that the Chief Rabbi has "ordained" a minister-elect with the title "Reverend." The ceremony implied in this statement at once evoked protests from the intellectual section of the community, since it has no basis either in law or tradition. The Anglo-Jewish minister's designation as Reverend is simply a case of assimilation to the customs of the predominant religious denomination of this country. In France the Jewish minister is "Rabbin," in Germany he is "Rabbiner," in America he is "Rabbi," but in England he is simply "Reverend."

The anomaly here presented has been a bone of contention for many years in Anglo-Jewry. Matters were brought to a head by a movement led by Professor Israel Gollancz, Secretary of the British Academy, who urged the necessity of theological students as well as acting ministers qualifying for the ancient title of Rabbi by a special examination. On the

Continent the custom has prevailed from the earliest times of conferring this title upon anyone who has shown himself, after a searching test, intimately conversant with Rabbinic lore, and competent to decide in matters of Jewish legal and religious practice. To satisfy this test with any degree of competency demands a few years' arduous study as well as a personal acquaintance with the minutiae of such practical aspects of Jewish law as those relating to the rite of circumcision, the slaughtering of animals and fowls for food, the fitness (or state of being *Kosher*) of any article of food, the granting of divorce, besides a multitude of other matters concerning which there is a universally accepted authoritative code-book (called the "Shulchan Aruch," "The Table Prepared," compiled in the sixteenth century), with its numerous divisions and chapters, and paragraphs of regulations and prescriptions, and commentaries in the form of supplementary decisions. As a matter of fact, a few Anglo-Jewish ministers attached to English-speaking congregations have acquired the "Rabbinical diploma" abroad, among them being the Rev. Professor Herman Gollancz, a brother of Professor Israel Gollancz. But the latter wished to make it possible for every student of Jews' College to qualify for the distinction immediately after graduating. As a result of his advocacy, a scheme was adopted some two years ago for the holding of a special examination within the College for students desirous of obtaining the Rabbinical diploma. A special class has been formed for intending candidates, though until the present no call has been made for the holding of the examination. It is noteworthy, however, that even those who possess the diploma in this country are still called merely "Reverend," and without a reference to their biography in the "Jewish Year-Book," one would not know that they are entitled to any other designation.

There is nothing in the foundation deeds of Jews' College, so far as can be ascertained, that compels the instruction to be of an orthodox character. But the fact that the Chief Rabbi is also president of the seminary emphasizes what would perhaps be the rule in any case—namely, that the training imparted is that of a thoroughly traditional and orthodox kind, inasmuch as the great bulk of the congregations that the student will serve are of a conservative tendency. Nevertheless, there have been several cases of Jews' College students proceeding to "Reform" pulpits, either from the very start, or after occupying an orthodox position. The horizon of the seminarists is not bounded by the United Kingdom, for many of them have gone out to the Colonies—to Buluwayo and Johannesburg, Sydney and Toronto—as well as to the United

States of America. Their appointment to a position is the result either of a "call," or of an election in case there are rival candidates, all of whom must deliver a probation sermon and conduct the service in the coveted synagogue.

In the provinces the Jewish minister is responsible only to the committee of his congregation, but in London, if he is attached to a synagogue that is affiliated to the central body of the United Synagogue, he is also subject to the regulations of the latter. One of these is that he must devote the whole of his time to the service of the United Synagogue, and as a result, whatever leisure he might have after discharging his duties to his congregation must be employed in social work among the poor or in the visitation of hospitals, asylums, and penitentiaries that happen to have Jewish inmates. The ministers of the Metropolis meet periodically in a committee, of which the Chief Rabbi is president, for deliberation on different aspects of communal work. They arrange special Sabbath afternoon services at the Duke's Place Synagogue during the winter and spring months, at which addresses are delivered to working people; and they also supply with sermons the numerous children's services that are held in schoolrooms on the New Year and the Day of Atonement. In addition, the ministers have lately founded an East End centre in Thrawl Street, Spitalfields, where they attend in rotation, morning and evening, to give advice where it is sought and help where it is needed. As a regular adjunct to his synagogue, the minister has to supervise the religion classes held within its precincts and attended by children of his congregants. He also takes an active interest in the literary society, which has of late also arisen within the shadow of the synagogue, and which holds weekly or fortnightly meetings for lectures and debates of Jewish interest, diversified by periodical social gatherings. Interchange of pulpits is a frequent occurrence, both as regards the Metropolis alone and as regards the relations between London and the provinces. The minister who occupies most pulpits is the Chief Rabbi, who goes on a pastoral tour almost every year, visiting the principal congregations in the country and assisting at the founding of new institutions or pleading for the support of existing ones. He is not attached to any one particular synagogue, but as a rule worships at Duke's Place when in the City, and at the Bayswater Synagogue when in the West End. He must attend at his office in Finsbury Square daily (excepting, of course, Sabbaths and holy days), where he has to discharge a mass of work that can be described comprehensively only as the ecclesiastical administration of Anglo-Jewry.

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