SUPPLEMENT
TO THE
JEWISH CHRONICLE.
FRIDAY OCTOBER 31, 1890.

PRESENTATION OF ADDRESS TO CARDINAL MANNING.

THE JEWS IN RUSSIA.
PRESENTATION OF ADDRESS OF CONGRATULATION

From the Jewish Community,

To His Eminence CARDINAL MANNING.

Yesterday (Thursday) a deputation, representing the London Committee of Deputies of the British Jews, the Anglo-Jewish Association, the United Synagogue, the Spanish and Portuguese Jews’ Congregation, the West London Synagogue of British Jews, the Federation of Synagogues, the Trustees of the Bnai-Jeshurun House Fund, and the Jewish Board of Guardians, waited upon Cardinal Manning, at the Archbishop’s House, Westminster, to present his Eminence an Address of Congratulation on the occasion of the “Silver Jubilee” of his Episcopal consecration.

DESCRIPTION OF THE ADDRESS.

We give on the next page of this Supplement a sketch of the exterior of the magnificent edifice in which the Address is enclosed. The illuminated Address itself has been most artistically executed, and has been engraved in the finest style of the modern Illuminators’ Art.

The leading features of the design in the originality of the conception, due to the masterful hand of Mr. Spilman, the leading artist of the movement, who has acted as Honorary Secretary to the Committee, and who has been in the habit of giving personal attention to every detail. The conception of the unique idea was Mr. Spilman’s, to the capable hands of Mr. Zuntzroff, the well-known art-bookmaker of Cambridge Circus, Shubartford Avenue, was committed the task of giving it form and substance. The good taste, workmanship, and artistic effect reflect the highest credit upon Mr. Zuntzroff and his staff.

The Address is surrounded by a framework of pale blue Russia leather, upon which is a handsome border in the Rococo style, relieved at various points by inlaid leather work of brighter hue. Around the border of this framework have been impressed in gold the following texts in Hebrew and English: “Thou shalt love the Lord thy God,“ “Thou shalt love thy neighbour as thyself,“ “Love Truth and Peace,“ “Have we not all one Father? hath not one God created us all?” At the corners are the arms of the Archdiocese of the Cardinal, and the Morgan Design.

The Address and Frame are enclosed in an Etchement Case with folding doors, the panels of which are lined with red leather richly embossed in gold with the Cardinal’s hat and shield of David. At the sides of the panels the arms of His Eminence have been richly inscribed in letters of various colours, and David’s shield on the other. These panels are surrounded by a decoration in gold of palm branches. The doors of this massive Etchement Case are beautifully carved with the Cardinal’s monogram and the date of presentation.

This whole is sumptuously carved with the Arms of His Eminence, carved in solid ebony, and bearing his motto, “Multa evas quam Inclusis.” The ebony Cabinet is over seven feet in height, and about four feet in breadth. It will be a companion ornament wherever placed. The leading Catholic politicians and others have viewed the cabinet at Mr. Zuntzroff’s establishment on Wednesday afternoon and early on Thursday morning, and expressed great admiration of the unique design and of the excellent workmanship displayed in every detail. It was greatly admired by His Eminence the Cardinal, who has manifested his profound appreciation of his expression of gratitude and respect from the departed representatives of the Jewish Community.

The following is the

TEXT OF THE ADDRESS.

TO HIS EMINENCE HENRY EDWARD, CARDINAL MANNING, ARCHBISHOP OF WESTMINSTER, &c., &c., &c.

MAY IT PLEASE YOUR EMINENCE,

We, the deputations of the Representatives of the United Kingdom, have been appointed to approach your Eminence in order to offer in their name, as well as in our own, cordial congratulations on the occasion of the twenty-fifth anniversary of your Episcopal consecration.

The members of our own rank and many other public and private friends have already tendered to you the homage of their respect and admiration, and have given utterance to their heartfelt wishes for your welfare. In this tribute and these felicitations, your fellow-citizens of the Jewish faith are anxious to participate. We are indeed deeply impressed by the wide sympathy and the steadfast devotion to the interests of associations of which you have distinguished yourself and active life. Your zealous efforts in the promotion of education, your powerful championship of the cause of Temperance, your labours for the improvement of the housing of the poor, and for the advancement of the condition of the working-classes generally have, especially in the hands of all Englishmen, without distinction of creed, a profound sense of gratitude and regard.

But there are special and signal services which have endeared the name of your Eminence to our community. When a persecution, great and terrible, came upon our unhappy brethren in Russia, you were pre-eminent among those who lifted up their voices against outrage and oppression, and you gave utterance to your sympathy in words agree with brotherly love and pity.

As a member of the Committee which was constituted at that memorable meeting of our fellow-citizens at the Mansion-House, you sided and frequently guided the deliberations with keen intelligence and ripe wisdom. By your enthusiastic pleading for justice and humanity, your noble display of religious intolerance, by your generous patronage of those who professed a faith different from your own, you have proved yourself a Minister of Reconciliation in the highest and holiest sense of the term.

Verify the memory of your words and actions in that season of suffering will not depart from us and our children. It prompts us now to offer up our prayers to the Lord God of the spirits of all flesh, that He may recompense your good work, and vouchsafe to you prolonged life with health and happiness. May the blessing be accorded to you of witnessing the fruition of labours so incessant and self-denying,—labours inspired by such fervent love of God and of man!

The following are the Signatories:

REV. DR. ADLER, Acting Chief Rabbi.
REV. DR. GASTER, Acting Chief Rabbi, Spanish and Portuguese Jews’ Congregation.
REV. PROFESSOR MARSH, Chief Minister, West London Synagogue of British Jews.
REV. A. LÔUX, Director, Bnai Jeshurun Mensch, New York.
BENJAMIN L. COHN, Esq., Director Bnai Jeshurun Mensch, New York.
N. B. JONES, Esq., Trustee, Bnai Jeshurun Mensch, New York.

HENRY ISAACS, Lord Mayor.
ARTHUR COOPER, Esq., O.C., President, United Synagogue.
JOSEPH SEBAG MONTIFIORE, Esq., P.T., President, London Committee of Deputies of British Jews.
SIR ALFRED MENDLESOHN, Esq., M.P., President, Federation of Synagogues.
SIR CHARLES HAYMAN, Esq., M.P., President, Federation of Synagogues.
ALFRED O. RIESCHER, Esq., V.P., British Association.
ELLIS A. FRANKLIN, Esq., V.P., British Association.
LEOPOLD SCHULTZ, Esq., V.P., British Association.
OSWALD JOHN SIMON, Esq., Deputy, Anglo-Jewish Association.

LONDON, October 31, 1890.
CHUdley, 18, 2621.
THE PRESENTATION.

The following gentlemen composed the Deputation representing the bodies mentioned on the preceding page: The Rev. Dr. Hermann Adler, the Rev. Dr. Gaster, the Rev. W. D. Marks, the Rev. A. Lewy, the Lord Mayor, Sir Julian Goldsmith, Bart, M.P.; Sir John Simon, Sir Philip Magnus, Mr. Samuel Montagu, M.P., Mr. Benjamin J. Cohen, Mr. J. Salusbury Montefiore, J.P., Mr. N. S. Joseph, Mr. B. Ellis, Mr. I. Seligman, Mr. Alfred G. Herrmann, Mr. I. Spelman, Mr. Leopold Schluss, Mr. Lionel L. Alexander, Mr. Oswald J. Simon, Mr. Lewis Emmetts. Lord Rothschild wrote a letter expressing his great regret that absence from town prevented his attendance at the presentation. Sir Albert Sassoon, Mr. R. D. Sassoon, and Mr. Ellis A. Frankfurt also expressed regret that absence from town prevented their attendance at the presentation. Mr. Arthur Cohen, Q.C., President of the Board of Deputies, wrote:—

Dear Mr. Spelman,—I very much regret that I am unable to be present this afternoon at the Archbishop's House, and to have the honor of expressing, in the name of the Board of Deputies of British Jews, their sense of the importance of the occasion, which has called your Committee together. The reason for my enforced absence is, that before I heard of today having been fixed for the meeting an arbitration had been appointed for the same afternoon, in which I am engaged, and I have not been able to postpone it.

Cardinal Manning is a man distinguished, almost above all men, by his intellect and his philanthropy, and his interest in the welfare and prosperity of all in this country, without distinction of creed or race; and that his efforts and exertion are not confined to this country was proved on the memorable occasion, on which His Eminence raised his powerful voice against the oppression and persecution of the Jews in Bosnia.

It would be impossible for a body like the Board of Deputies to feel not at any time the warmest admiration and gratitude for one so distinguished, and one who has rendered such services, and more especially must they be anxious to give expression to those feelings at the present moment, when the Jews of Bosnia are threatened by the gravest dangers and calamity, it requires every effort to prevent or mitigate.

Begging you to express my sincere regret at not being able to be present,

Yours very truly,

ANTONIO COHEN.

At about half-past five o'clock the gentlemen comprising the Deputation were ushered into the Audience Chamber. His Eminence Cardinal Manning, accompanied by the Bishops of Plymouth, Clifton, Liverpool, Portsmouth, Southwark, Monseigneur Gilbert, W.G., Colonel Predecessor, Father Kerstin Vangberg, and Canon Johnson, shortly afterwards entered the room and received the respectful salutations of those present, to whom he spoke.

The Rev. Dr. Hermann Adler, Acting Chief Rabbi, having introduced members of the Deputation, he addressed Cardinal Manning, as follows:—

My Lord Cardinals,—The beneficent and gratifying duty has been entrusted to me of presenting to your Eminence an Address of Congratulation on the occasion of your Silver Jubilee, on behalf of the Jewish Community of the United Kingdom, the representatives of which have assembled.

I have been charged by several of our representative men to express our regret at being prevented from attending here to-day. Lord Rothschild, Baron Rothschild, Sir Albert Sassoon, Mr. R. D. Sassoon, Mr. Arthur Cohen, and Mr. Ellis A. Frankfurt were detained in the country, and are prevented from attending by illness; our worthy friend, Mr. F. Monk寿, is at Athens. Your Eminence, therefore, will not be surprised to learn that he was present at the imposing ceremony which took place on the 12th of June. I would also explain that it was determined, after an early morning inspection of this Address, but owing to the severe storm which happened to the resolution could not be carried out on an earlier date. My Lord Cardinals, we are here today, profoundly interested in all that affects the safety and well-being of our dear country. We have felt impelled to offer our congratulations to one of England's most distinguished sons, who has laboured with unflagging energy and with signal success to uphold the sacred cause of religious education, who is leading a holy warfare against idolatry, and who has ever proved himself a staunch friend of the holy faith. In fine, there has been no problem bearing on the welfare of our fellow-countrymen on which you have not associated some words of sage counsel and hopeful encouragement. And by then joining in every work with those who have not been of your own faith, you have given us an impetus—that is sadly needed—to the spread of charity and unity of heart. And we are here as Jews. At various times, various Jews have been called to the field to defend what is ours. Here we are in England, and I know not how or when, but at all times, our only God and our Lord and Saviour. The love of the stranger, the love of truth and peace, when the whole of mankind will, have not God created it.

The address was read, and handed the Cardinal a copy. The Lord Mayor, who attended in semi-state dress, and on the dais, which we hope no words of need are sufficient to assure your Eminence that it is a great pleasure for me to address you, and that I heartily endorse the congratulations and expressions which have been so eloquently expressed by my good friend, the Acting Chief Rabbi. My relations with your Eminence have been of the closest, and I am aware of the high honor that is carried with your Eminence, that it is carried with a bond of friendship, and that the love and esteem which exists between the members of your own, the Roman Catholic Church, and I will not mar the joyfulness of this day's proceedings by dwelling on past controversies. The life and labors of your Eminence and the love of the land, and the love of the stranger, the love of truth and peace, the love of the asylum, the love of the whole of mankind, are carried in a solemn address. I have not as yet one, but I hope that God will create one.
The JEWISH CHRONICLE.  

October 31, 1840.  

If our persecuted brethren in Russia could but know what is now passing in this room, if they could but take note of this evidence of the kindly relations between the high dignitaries of the Church, and the representatives of a Government and an Assembly, and among ourselves, they would gather consolation and hope; and if the Christians of Russia and their rival pugilists could but comprehend what is going on in this room, they would gather happiness from the fact that the Jews, Peace on earth, and goodwill among men is fulfilled by proceedings such as this. I will say no more, but I hope the benediction of my earnest prayers that you may long be spared as an illustration example of a true Christian Minister.

The Secretary then retired to the depature, the address of which he had been directed to send, as follows:  

Sir,  

I have the honor to inform you that the Christian Ministers of this country have been induced to request me to transmit to you the address which is now being delivered by Mr. Gladstone, upon the subject of the Jewish question.

I am, Sir, your obedient servant,

[Signature]  

Thirteenth November, 1840.

[Letterhead: St. Petersburg, October 28.]

A scheme for dealing with the whole question of the Jews in Russia is in course of elaboration by the Government. This scheme, however, by no means new, being the same project which has been under consideration for a considerable time past, and which will now be laid before the special Ministerial Committee, whose appointment was announced at the time. The scheme in question will have to pass through a number of stages before it is finally adopted, and a considerable period will elapse before any result can be obtained.

Until then the Jews in Russia will be under the regulations which have been in force for many years, but that, owing to the anti-Semitic tendencies prevalent in Government circles, as well as among the Russian public, are being carried out in a much more rigorous manner than has hitherto been the case. As to the provisions of the scheme under consideration, the following is being observed, the only thing known being that the Ministerial Committee is instructed to base its conclusions upon the former inquiry on the subject.

The Council of the Board, publishes the following important communication from St. Petersburg:

[FOOTNOTE: "Vieira," Teheran, October 23.]

A new act of intolerance is reported from Russia. The administrative council of the primary schools in the district of Tver has even declared that, if in the future no Jew shall be permitted to share in the educational advantages of these schools, it is significant that in those schools the Jews have not been placed under the control of the clergy, as that the administration is directed by the higher ecclesiastical authorities. The Council have also gone in aid of these repressive measures.

[FOOTNOTE: "From a Correspondent."

It is reported from Karlovich in the province of Novoi Rossia that the local police has received an order to expel, within seven days, all Jews residing in the townships and villages in the Karlovich district. At the same time the police has directed the Jewish inhabitants to expel themselves from the place of residence. As to their expulsion, seven days notice is hardly sufficient to enable the Jews to make preparations for their departure. It is only by the use of force that the government is able to enforce the order.

In an anti-Semitic journal in Teheran oppressors the Jews living in the place of settlement are permitted to possess themselves in various branches of industry and commerce, and, in particular, the Jews of Karlovich have been prohibited from engaging in trade. This measure has been adopted by the government in order to prevent the Jews from living in the place of residence for a long period of years.

An anti-Semitic journal in Teheran expresses the opinion that the Jewish population is persecuted by the government in order to extort money from them.

On the 2nd October, at Maripol, at the meeting of the Taganrog District, Court of Justice of Justice, an interesting case was heard which could only occur in Russia, where no law can be ascribed to the words of the Master, but in the United Kingdom. Why all crimes and blunders are so extensive when you are under your own house."

On the 22nd November, Mr. Gladstone, was presented to Cardinal Manning, who reported to him the address he had previously expressed to Dr. Adler and the Lord Mayor for the latter's splendid productions.

The JEWISH RUSSIA.
AN ENGLISH JEW'S TRIP TO RUSSIA.

By the Rev. A. A. G.A.K.

An flying visit of a few days to a country like Russia can hardly be said to give one the right to draw anything but a most guarded conclusion from what is experienced during that short time. From the North of England to Kovno and back in eleven days allows little opportunity for the formation of impressions that may be of any great value, though I gather from Mr. Stuart Cameron that street scenes are plenty. The first impressions one discovers are not without a degree of valuable indication. My short experience is therefore offered with the admission that it was very short, and its interest, if any, must be judged without the least emphasis; and did happen to an English Jew travelling very quietly for a day or two in the dominions of the Tsar.

Finding myself after leaving Viborg, the frontier station, the sole occupant of a second class carriage, I took advantage of the ability to walk from end to end of the train for a sufficient distance. It was not difficult to tell me; I could make myself comfortable where I had been without changing to an inferior class. So that I understood each to be a short time it is taken to understand the real meaning of a ticket. I found it very useful in the Russia—of which I understood not a word. I asked him in German if he understood that language, and found that in that respect he was quite intimate, whatever he might be on other occasions. Having found an interpreter amongst the crowd of lookers on, I speedily became on good terms with my fellow-travelers. Two minutes later, not only had I the most indisputable characteristics when contrasted with their eagerness to know something about myself. It was fatal to my enterprise that it transpired early in the proceedings that I, like themselves, was of the house of Israel. From the moment that fact was acknowledged, my position was stormed by a multitude of enquiries. Who was I? Whence did one come? Where was one going? What was my calling? What was my present business in Russia? Having reasons of my own for not desiring to satisfy this curiosity, I retired to the seclusion of my own compartment with the feeling that I see the risk of taking more information to Russia than I was likely to be able to bring away.

On arrival at Kovno, I looked out, as directed, for a commissionaire in the usual uniform. There were two miles, not even on the way handsome houses and hotels and shops. The former have flower-decked balconies, and the latter abound in interesting looking projecting signboards. The centre of the broad road is a footpath carved by a carriage-drive on either side. This central walk is shaded by a beautiful avenue of trees, and, as we drove along in the course of the evening, was connected with an Easy and bright carriage full of our consignee, who I discovered that Kovno abounded in the picturesque and beautiful. The Naua Plan, in which the hotel is situated, is a street of which any city might be proud. The only one of any importance that met my eye was a large house, and I do not know at the other, like which I have never seen off the stage. There were Jews also distinguished by flat caps with peaks, long skated coats, and the courtier-curve coat button fastened high up in the business that the Jewish quarter was lower down, so that my hotel was Jewish property, that Rabbi Isaac Elchanan Horowitz sees a little way out of the town, and that I could easily procure an interview with him in the morning. On alighting at the hotel he asked for 80 pence to pay the caleucus, and I had the gratification of seeing him count out the change. The rest going into his own pocket, I had not been in the hotel more than three minutes when a police officer entered my room without the formality of knocking at the door, and demanded my pass. I was handed after, after the precaution of summarising the servants of the hotel to witness that I had done so. Towards the evening a stroll through the streets was rewarded with many pretty sights. Not caring to venture for at that time, I entered a concert garden at so great distance from the hotel. Here there did not seem to be as many Jews, those that were present appearing to be in the majority of cases simply connected with the management. After some time I was addressed by one of these gentlemen who inquired if I was a Jew-Dutch—whether I was not a stranger and a Jew. Nature had mercifully provided my questioner with a dozen questions on the matter of customs, and I saw no harm in telling him that I had better get rid of him shortly, and retire from his neighbourhood. This, however, was not so easy, for as I scolded him with nimbleness that seemed to me of the balmy air I breathed in common with him. I left the garden but not the battle. I soon found off. I soon saw a group of people, who, upon inquiring some money into his hand and mentioning my hotel, conducted me further and no more of my personer. From the open window of my room I saw the street in increasing curiosity; the light was on the crowd beneath seemed inclined to turn it into day. The noise in the street all night was incessant. There was the constant rattle of dreykes, while at frequent intervals there was the watchman's chaper and a hoarse cry which, upon going to the window, I discovered to proceed from the guardsmen wheeling their carts. At about nine o'clock in the morning I proceeded to the residence of Rabbi Isaac Elchanan Sporcher, and felt its most curious as to the personality and surroundings of the Jews whose influence is so complete throughout Russia, and whose good name is almost real. The summer retreat for the great Rabbi I found to be an unprece- dented one. The wooden structure stood in a large orchard on a knoll, surrounded by neat and well-cared for rows of trees.

The local nobility is also giving them their choice.

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