

THE NATIONAL FEMALE EMIGRATION SOCIETY.

The Jewish community possess an emigration society, although it has this year shown no indication of activity. We therefore wish to acquaint it with the formation of the above society, designed to remedy an evil, also discernible in the Jewish population; viz., a surplus of women at home and of men in the colonies. As it might prove useful to the community to know what steps our neighbours intend to take to remedy the evil, we make a few extracts from the account of the meeting held to constitute the society:—

An interesting meeting was lately held at London House for the purpose of taking measures for the formation of a society bearing the above title, the object of which should be to assist women of good character to emigrate to the colonies. The Bishop of London occupied the chair.

The Rev. Mr. Croft, Rector of Hillingdon, explained the course to be adopted by the society. It appeared, he said, that there were many young women who would gladly avail themselves of the advantages offered to persons in their class in our colonies, but the difficulty with them was to know where to go, from whence to go, and how to provide for themselves on their first landing. This society would diffuse information on these points. It would also correspond with the authorities in our several colonies with a view to secure their co-operation in its object. It was also proposed to form a depot in London, to prepare young women for the household work which would be required of them. The society did not profess to save them from a life of sin, or to pick up persons of a doubtful character; but there were many respectable young women who, from various family circumstances, wished to leave England, and who would form a valuable class of immigrants. It was therefore proposed to try to induce the colonies to guarantee the repayment of their passage-money out, to take care that they are properly superintended on the voyage, and provide a home for their reception on their landing at the colony. These objects were quite attainable if the matter were well managed; and if a handsome sum were provided to start with, the society would be self-supporting. He was happy to be able to say that they had secured the services of Mr. Hodgson as secretary—a gentleman well acquainted with one of the colonies, and who would devote much of his time to furthering the objects of the society; while Lord Lyttelton had accepted the office of president. He concluded by pointing out that the society might be the means of relieving the old country from the great burden of unemployed women, and at the same time of supplying to the colonies that which they most needed. If it were now at work it would form an excellent opening for the women of the north who were enduring such distress in consequence of the failure in the usual supply of cotton.

Lord Lyttelton, in moving the first resolution, said that the subject of emale emigration had long been before the country. It was one which arose necessarily from the different states of society at home and in the colonies. Here there was always the pressure of a redundant population. In the colonies the population was too small for the supply of the necessary labour. At home there was a redundancy of women; in the colonies, especially in Australia, the male portion of the population was much in excess of the female; and there never was a time when the Australian colonies had not been anxious to receive a supply of female immigrants of good character. It was to supply this want that the society was proposed to be called into existence.

His Lordship concluded by moving: "That it was expedient to form a society to be called 'The National Female Emigration Society,' the object of which should be to diffuse information on the subject of emigration, and to assist females who might be desirous of emigrating to our colonies with advance of money for passage and outfit."

Mr. Arthur Mills, M.P., seconded the resolution.

Mr. Matthew Deane, M.P., then moved: "That none but women of good character shall be allowed to participate in the advantages of this society."

Mr. Justice Clever seconded the resolution, and said that he had lived for many years at the Cape and Natal, and that there was a great desire in both colonies for a system of female immigration. At one time the Government took up the subject, but the immigrants they introduced were calculated only to excite the disgust of the colonists, who were extremely jealous of anything like an attempt to introduce the convict system. He was, therefore, glad that good character was made an indispensable requisite, and he had no doubt the efforts of the society would be warmly responded to at the Cape. But a great deal would depend on the manner in which the immigrants were received on their first landing. There should, therefore, be ladies stationed at the depot who should receive them kindly, and not place them in the position of those who had hitherto been sent out. As an illustration of the prospects of young women of good character, he said, that when he first went out with his family, he took with him three mail-servants, and that they had scarcely arrived when one informed his wife that she had met with a suitor, to whom she was immediately married, and the other two were settled in a similar manner within a few months.

The Bishop of Gloucester and Bristol moved the next resolution: "That the secretary be requested to open a correspondence with the under-mentioned colonies, inviting them to co-operate with this society in the same manner as the colony of Nelson, New Zealand, has consented to do—namely, to guarantee the repayment in two years of money advanced for passage and outfit, and to establish an 'Immigrant Reception

they could get £25; and if once some of them went out and did well, they would write home to their friends, others would follow their example, and the supply would thus be kept up. The real obstacle to female emigration consisted in want of information as to the advantages offered in the colonies.

JEWISH CEREMONIES, BY MR. S. SOLOMON.*

Mr. Simeon Solomon is an artist of uncommon promise. Mr. Simeon Solomon is an artist of strong Jewish feeling. He is most successful as a delineator of Jewish subjects. The press delights in noticing him, and the Jewish community in hailing him as such. But the greater this well-earned reputation, and the more decided this bent of mind, the more distinct the challenge to severe scrutiny. Whatever its result, this discharge of a public duty can neither shake the former, which is too well established, nor is it likely to divert the latter from its true direction, which is too strongly marked. The less, therefore, any observation of ours can affect the position of the highly gifted artist, the less occasion have we for reserve. We will, therefore, say at once that the productions before us are far from coming up to the standard which Mr. Solomon's antecedents, his truly poetical nature, and his glowing imagination, led us to expect. We cannot approve of them as works of art, since, with some exceptions, among which we reckon the "Feast of Dedication," they lack that idealisation which raises productions of this kind above the ordinary, and since they fail to call forth those holy feelings of awe and veneration from which they derive their chief value. Nor can we conscientiously recommend them as faithful representations in all instances of Jewish religious ceremonies, as the artist has not always seized upon those characteristic moments and objects peculiarly marking the performance of the ceremony. Where, for instance, on "The Passover Eve," is the expression of that contentment and happiness in the countenances of the elder, and of that mirth and glee in those of the younger branches of the family, which the faces of all orthodox Jews reflect on the anniversary night of the deliverance of their ancestors from Egyptian thralldom? And why should the little fellow perched on a high stool appear bare-headed, contrary to Jewish usage? There is certainly something devotional, something truly elevating in the face, and something very graceful in the attitude of the female—the mother of the family—lighting the lamp on "The Sabbath Eve." But would not the sanctification of the Sabbath (שבת), which, after all, is the ceremony of the Sabbath eve, have more appropriately represented what the artist wished to depict than the ceremony actually delineated?

In the "Day of Atonement" the artist has chosen such a position as almost entirely to exclude the grand view of the synagogue, crowded with devout worshippers. This glorious scene has been sacrificed in order to show the one figure of the minister, and unfortunately it represents him doing what he never does;—the Jews never kneel; and on the four occasions on the Day of Atonement they only rest on the knee whilst prostrating themselves. In fact, they are told, and they repeat the words whilst performing the act, that the priests "fell upon their faces." Where is the ark, with its snowy drapery, open during the prostrations, and showing the scrolls of the law? Where are the ministers, clad in their white and flowing surplices? Nothing is here to impress us with the grand spectacle of an entire body of fellow-worshippers, standing to ask forgiveness on this day of judgment; and this same sacrificing the mass to the individual is evident on "The Fast for the desolation of Jerusalem," where the only figures are, a rabbi sitting on steps, and another, as it were, calling to pay him a visit; but no portion of the ceremony is shown, nor does this scene occur in any part of it. These are oversights apparently arising from the neglect of those sources of information which historical painters in the execution of their task generally consult.

Whatever the cause of our disappointment, it certainly does not arise from the artist's inability to realise our expectations. Mr. Solomon has shown with what truth and depth of feeling he can handle Jewish subjects, and how much soul he can throw into them. The gifted artist will prove this again when he next appears before us either with the same or another Jewish theme.

ANOTHER CONVERSION HISTORY.—The Antwerp papers give an account of the clandestine conversion and flight of a young Jewess from the parental home, in Antwerp, Belgium. The converters were a dressmaker and a Jesuit, who actually had taught the girl to dissimulate and deceive her parents by hypocritically attending the synagogue and practising all Jewish rites a year after her

House of Lords.—CAMBRIDGE UNIVERSITY.—July 21.—Lord Ebury said he rose to present a petition to which their Lordships' House would, he was sure, pay due respect, not only on account of the high position of the individuals who had signed it, but also from their being peculiarly well qualified to understand and appreciate the grievance they complained of. It was signed by 73 Fellows and Tutors of Colleges at Cambridge. They respectfully called attention to the provision of the Act of Uniformity of 1662, which required all Fellows of Colleges to make a declaration of conformity to the Liturgy. Up to the year 1856 an University statute, passed as long ago as the reign of James I., compelled graduates to make a declaration of membership, but the year '56 the Universities Act was passed, which broke down the barriers to the education of Nonconformists in these ancient foundations, permitting all degrees, except those in theology, to be granted without any religious test, and scholarships to be held. It appeared as if the framers of the Universities Act had made an oversight in not repelling this provision of the Act of Uniformity, because in those colleges where, by their college statutes, a declaration of conformity was required (and there are some in which no such declaration is required), that Act gave power to the college to relax that restriction. A willingness to enter into a declaration of conformity was, no doubt, a passport to a social position and to the emoluments of those wealthy foundations; but it did not appear to be by any means a royal road to academical distinctions, inasmuch as, out of proportionally a small number of undergraduates, the senior wranglership was won both in 1860 and 1861 by a Nonconformist; and the House could not be surprised if the tutors who had instructed and prepared them, entertaining a respect both for their conduct and abilities, regretted that these distinguished young men could not be retained for the ornament and advantage of the University. The House would remark that this was no attempt on the part of Nonconformists to obtain additional privileges, but a spontaneous act of a distinguished body of Churchmen, who felt and declared the injury produced by the present restrictions. He was happy to say that a right hon. friend of his, who had presented a similar petition in the House of Commons, had given notice of his intention to propose legislation upon the subject.

"ESSAYS AND REVIEWS" PROSECUTION.—The Bishop of Salisbury has given notice that he will continue the prosecution of the Rev. Rowland Williams in the Court of Arches, for the share he took in writing the "Essays and Reviews." The "reformed articles" have been presented to the court, and a month has been given to Dr. Williams to prepare an answer.

EFFECTIVE RELIGIOUS EDUCATION.—It is a fact not generally known that the Jewish Free School of London affords Hebraic and English instruction to 1800 scholars of both sexes. At the anniversary recently celebrated, the President, Sir Anthony Rothschild, in announcing the donations to amount only to 9000 dol., stated that the institution was open to all applicants and that no other qualification was required of the scholars, than the promise to be punctual in attendance. When will our magnates of New York emulate the example of the Rothschilds and others, to apportion part of their time to benefit the rising generation? If those rich merchant princes can, amidst their multifarious engagements, find time to attend all the monthly meetings of that colossal establishment, is it too much to ask our great men to do something for the religious education of young Israel?—J. M.

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