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הגידו בנים
השמעו
: ושא נס
DECLARE YE
AMONG THE
NATIONS -
PUBLISH
AND SET UP
A STANDARD.

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OF AUSTRALASIA.

A Biographical and Authentic Record in the Interests of Judaism.

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THREEPENCE.

Rev. Dr. Adler.

THE STANDARD has taken upon itself a difficult, and yet a pleasurable, task in attempting each month to set before its readers a worthy example. Rank and station is only acknowledged by merit, and where merit exists we shall search for our illustrations. To the Biography so well and ably written we need not add comment, simply acknowledging the kind courtesy of the Rev. Dr. Adler in permitting its publication in our first number. We trust that the incentive engendered from its perusal may be lasting and of much value.

In 1845 Dr. Nathan Marcus Adler, who fourteen years before had been elected to fill his father's place as Chief Rabbi of Hanover, was called by the almost unanimous vote of the Jewish congregations in England to assume the duties of the Rabbinate in London. This choice was mainly influenced by Dr. Adler's high reputation for piety and learning, but it was no secret that the late Duke of Cambridge, Viceroy of Hanover until the Queen's accession, warmly supported his candidature. Dr. Nathan Adler came over to England bringing with him his son Hermann, then in his sixth year. The boy was most carefully trained by his father in the language and the traditional lore of the Hebrew race. As soon as his age permitted it, he was sent to University College School, where he won many distinctions, ultimately securing triple first-class honours in the Intermediate B A. examination of the University of London. By this time it had become apparent that Hermann Adler felt a distinct vocation for what, in the Christian churches, would be termed the priestly office. He was accordingly sent back to Germany to complete his special education under such famous teachers as Michael Sachs, Rapoport, and Freund at Prague. Returning, after two years' study, with his Rabbinical diploma, and the degree of Doctor of Philosophy in the University of Leipsic, he was appointed in 1864 to the important charge of the Synagogue in Bayswater. Here his worth was

soon appreciated by some of the most cultivated and wealthiest members of the Jewish community. But it must not be supposed that his sphere of influence was limited to this class or even to the pastoral work of his district. He at once took an active part in all the many philanthropic and educational schemes that have marked the progress of modern Judaism. For sixteen years he was principal or lecturer at the Jewish College; to him is largely due the organisation by which the scholars of Board Schools are brought under the influence of distinctive religious instruction; and he has been the life and soul of numerous committees for dispensing charity amongst his poorer co-religionists at home and abroad. In 1879 the infirmities of age began to tell upon the venerable Chief Rabbi, and with the consent of the leaders of the congregation he delegated the more active duties of his post to his son Hermann, who was thus gradually initiated into the sacerdotal functions. Full of years, but in perfect possession of his faculties, Dr. Nathan Adler was gathered to his fathers in January, 1891, and in the following June the present Chief Rabbi was installed as his successor with all the solemnity of Jewish ritual. The names of those who assembled in the Great Synagogue on that occasion will suffice to show the far-reaching sympathies of the man they came to honor. Dignitaries of the Anglican Church sat beside the Lord Mayor and the Sheriffs; the Governor of the Bank of England represented the wealth, and Mr. Day, of Toynbee Hall, the poverty of the great city; the Head Masters of Harrow and Clifton were united with the directors of such purely metropolitan institutions as St. Paul's and the City of London School; Lord and Lady Meath and Lady Selkirk testified to the spirit of charity that links the peer to the pauper; religious teachers of such widely divergent views as Canon Jenkins, Samuel Barnett, William Rogers, and Charles Voysey were drawn together by a common purpose; and politicians so widely sundered as Mr. Mundella and Mr. John Aird, Professor Stuart and Sir Albert Rollit found themselves on the same

platform. Within the pale of the Jewish faith many distinctions of nation, sect, or social status sent their representatives. The French Chief Rabbi was a conspicuous figure; the heads of the Spanish and Portuguese congregations in England were present; the leaders of the Reformed Jews, recognising the Chief Rabbi's spiritual authority and personal worth, did not hold aloof; and an aged member of the Legislative Council of Jamaica, as well as Sir Albert Sassoon from Bombay and Sir Saul Samuel from Australia, served to recall the important interests of the Jewish colonists. Lord Rothschild, Sir Julian Goldsmid, Baron H. de Worms, Sir John Simon, Sir Philip Magnus, Mr. S. Montagu, M.P., Mr. Arthur Cohen, Q.C., Lieut.-Colonel Goldsmid, Professor Marks, and Mr. H. H. Raphael, L.C.C. illustrated on different levels the extent to which Hebrew influence permeates English life. It was altogether a remarkable assemblage, and we have dwelt upon its details because they demonstrate more clearly than any description could the character and policy that have made Dr. Hermann Adler's ministrations so successful.

Whilst maintaining what appears to some an almost too rigid standard of Jewish orthodoxy, he has contrived to keep in touch with the spirit of humanity that underlies all creeds. Thus it has come about that the Chief Rabbi co-operates cordially with the Archbishop of Canterbury and Cardinal Manning in their beneficent endeavours to raise the condition of the London poor, that he discusses with Mr. Gladstone and the Rev. Hugh Price Hughes the dangers of "Irresponsible Wealth," or joins forces with Miss Davenport Hill and Colonel Prendergast in fighting for the existence of voluntary schools. Above all, though Dr. Adler's speech slightly betrays his German origin, he is strong in his loyalty to the British Constitution, and is never weary of impressing upon his flock their duties as English citizens. Considering that as "Chief Rabbi of the United Hebrew Congregations of the British Empire," he has at least 120,000 followers in England and 80,000 in the colonies, the soundness of his political doctrines may be a source of satisfaction