

"Eretz Yehudah," or the Kingdom of Judah, and this was their political denomination. Here the term is not racial, still less is it religious; it is merely and exclusively political. We can make the same remark with regard to subsequent events. In the presence of the Assyrians who were besieging Jerusalem the language of the Jews was called "Yehudith" ("Jewish"), because it was spoken by the men of Judah. The term "Yehudim" occurs also in the parallel chapters of Jeremiah, but in connection with political relations to other peoples. Jeremiah—as did all the prophets; those who preceded and those who succeeded him—calls his own people Israelites, although, politically speaking, this name belonged to the inhabitants of the Northern Kingdom only. But it was used as a suitable designation for the entire seed of the children of Jacob, whose ultimate reunion with Judah into one kingdom was the incessant burden of the prophets of Israel.

The returned settlers from Babylon liked to be called Jews once more: in the post-exilic books of the Scriptures, Ezra and Nehemiah, the name is of frequent occurrence, more especially in the Aramaic passages, which bear the character of official documents. It is readily to be understood that the new Persian Government used traditional nomenclature and applied the name "Jews" to those of its subjects who inhabited the ancient territory of Judah. The same procedure prevailed under subsequent governments—under the Syrian Greeks, the Romans, and the Byzantines, who one and all adopted the political terminology that was both in vogue and old-established. In the Aramaic passages in Ezra and Nehemiah we find, for the first time, the abridged form "Yehud," which has since given birth to a variety of similar forms in other languages, e.g., the Arabic "Yahud." Nehemiah, the author of these documents, may, from his position at Court, have been accustomed to the designation "Jew" in official use, but no sooner does he begin to speak and think independently than he adopts the term "Israel."



Fleet Street,  
London,  
March 4th, 1926.

PURIM PEVERSIONISTS.

The peversionists are as active as ever in the East End of London and young Jewry at times runs away with itself in attempting to break up meetings. On Friday evening last, no doubt in anticipation of a Purim "rag," the converters were able to secure some publicity for, as the result of a fight among a number of young men in Holy Trinity Parish Church, Bethnal Green, had a sequel at Old Street on Saturday when Jack Freedman, aged 16, of 42, Redmans Road, Mile End, was fined £3 for riotous and violent behaviour in the church. The Rev. Paul P. Levertoff, the priest in charge, said that Freedman created a disturbance while a service was in progress last night. A fight occurred among a number of young men, Freedman being the ringleader. An eye-witness said that Freedman shouted out, "He has no right to speak," and he also used abusive language. Mr. Snell, the magistrate, said he supposed Freedman objected to a Jew becoming a Christian or "something of that sort."

The best way of dealing with peversionist meetings is for our young men to ignore them.

LUTHER'S BIBLE.

A Bible which is claimed to have belonged to Luther has been discovered among the possessions of a bookseller of Chemnitz. The book, which is stated to have been printed by Hans Luftt, of Wittenberg, is an Old Testament with numerous marginal notes apparently in the hand of Luther, and is believed to have been used by the Reformer for preparing his translation of the Bible, of which the Old Testament was issued in 1534, although the New Testament had been published twelve years before. The Old Testament which has been discovered also contains notes signed by Johannes Mylichius, "Minister Crucis et Lucis," dated 1533, testifying to the genuineness of Luther's handwriting, and in addition some kind of copyright order by the Elector Johann Friedrich of Saxony, in which some Wittenberg booksellers are named as the sole publishers of Luther's Bible. It may be added that the Bible in Hebrew which Luther used to translate the Bible into German is in the Berlin Library. It is tattered and torn, and shows many signs of use.

ILLUSTRATED JEWISH PAPER.

"The Jewish Graphic," the new Jewish paper which is to be, to quote its own words, "for the majority and not for the minority," duly made its first appearance on Friday last. It is certainly not a bad twopen'orth for its first issue. No doubt as time progresses it will improve, especially as far as the pictures are concerned. Personally, I wonder what Dr. Hertz thought of the cartoon on the front page? In reality it was intended to be a compliment to the very rev. gentleman's fight against the Reformers. But even good intentions are often thwarted. "See the conquering hero comes" on the cartoon are far too optimistic, whilst as for the



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