“We are not only English Jews—we are Jewish Englishmen”

The Making of an Anglo-Jewish Identity, 1840–1880

SARA ABOSCH-JACOBSON
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WE ARE JEWISH ENGLISHMEN”

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SUMMARY

A distinct Anglo-Jewish identity developed in Britain between 1840 and 1880. Over the course of these forty years, a mature, increasingly comfortable, native-born Jewish community emerged and matured in London. The multifaceted growth and change in communal institutional and religious structures and habits, as well as the community’s increasing familiarity and comfort with the larger English society, contributed to the formation of an Anglo-Jewish communal identity. The history of this community and the ways in which it developed are explored in this volume using archival and also contemporary advertising material that appeared in the Jewish Chronicle and other Anglo-Jewish newspapers in these years.

ABOUT THE AUTHOR

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"We are not only English Jews—we are Jewish Englishmen"

The Making of an Anglo-Jewish Identity, 1840–1880
The Lands and Ages of the Jewish People

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SARA ABOSCH-JACOBSON
For Eldad

dor molch dor ba haarim lehol emudah
Contents

List of Tables ix
List of Abbreviations x
Glossary of Terms xi
Acknowledgements xiii
Introduction xv
Note on Sources xviii

Chapter One. Jewish Life in England after Readmission 1
Chapter Two. Dissent and Decorum: Establishing Community and its Limits (Anglo-Jewish Community and its Discontents) 20
Chapter Three. London Jews and the Giving of Zedakah and Charity: Creating Anglo-Judaic Practice 56
Chapter Four. Anglo-Jewry on the Move: Demographic, Political, Social, and Economic Change 91
Chapter Five. London Jews and Education: On Becoming English and Remaining Jewish—By Class and Design 127

Conclusion. The Making of an Anglo-Jewish Identity, 1840–1880 165

Appendix 1. Sampling of Charities and Charitable Institutions Advertising or Soliciting Subscribers in the Jewish Chronicle, 1841–1859 168
Appendix 2. Sampling of Charitable Institutions, Friendly Societies, and So Forth, 1874 170

Bibliography 178
Index 198
Tables

Table 4.1  Summary of Occupations for Likely Jewish Surnames—extracted from W. Kelley’s *The Post Office London Directory, 1841*  122

Table 4.1a  Sample of Jewish Surnames in W. Kelley’s *The Post Office London Directory, 1841*, Commercial Directory Section  123

Table 4.2  Dispersion of London Jewry—as Indicated by Formation of Congregations beyond the City and East End  124–6
Abbreviations Used in Citations

AJA  Anglo Jewish Archives, Southampton
BD   Board of Deputies of British Jews
BG   Board of Guardians for the Relief of the Jewish Poor
CR   Office of the Chief Rabbi
JC   Jewish Chronicle
JE   Jewish Encyclopedia (1906)
JFS  Jews’ Free School
LMA  London Metropolitan Archives
TJHSE Transactions of the Jewish Historical Society of England
VJ   Voice of Jacob
WLSBJ West London Synagogue of British Jews
Glossary of Terms

Ascamah (pl. Ascomot) • bylaw, regulation of a Sephardi (q.v.) synagogue.

Ashkenazi (pl. Ashkenazim) • German Polish religious rite or custom, also Jews of central and eastern European origin who follow this rite.

Ba’al Bayit (pl. Ba’ale Batim) • “householder” (lit.), full member of an Ashkenazi synagogue.

Goy (pl. Goyim) • gentile, frequently used in a derogatory manner.

Ḥakham • rabbi and head of the Sephardi (q.v.) congregations in England.

Halakhah • “the path” (lit.), the corpus of Jewish law, also a particular area of Jewish law.

Haskalah • the European Jewish Enlightenment.

Ḥeder (pl. Ḥadarim) • “room” (lit.), traditional Jewish elementary school.

Ḥerem • religious ban or excommunication.

Kashrut • dietary laws governing which foods are fit for Jewish consumption, and how to prepare such foods.

Kehilah (pl. Kehilot) • “community” or “assembly” (lit.), traditional European Jewish community, also generic term for any Jewish community or congregation.
Mahamad • governing body/executive committee of Bevis Marks, Spanish and Portuguese Synagogue of London.

Maskil (pl. maskilim) • proponent of the Haskalah (q.v.).

Sephardi (pl. Sephardim) • Spanish and Portuguese Jewish rite or custom, also Jews from Iberia (and subsequently North Africa and areas of the Middle East) who follow this rite.

Sheḥitah • kosher slaughter, i.e., slaughter conducted according to the laws of kashrut (q.v.).

Shoḥet (pl. Shoḥetim) • a kosher slaughterer, one who observes the rules of sheḥitah (q.v.).

Takanah (pl. Takanot) • bylaw, regulation of an Ashkenazi (q.v.) synagogue or kehilah (q.v.).

Toshavim • “residents” (lit.), seat holders in an Ashkenazi (q.v.) synagogue.

Yeshivah (pl. Yeshivot) • “sitting” (lit.), traditional Jewish school of higher learning. Exclusively male.

Ẓedakah • “righteousness” (lit.), Jewish charity, and the laws governing the giving of alms.
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Introduction

English Jews confronted the same dilemma faced by all Jews who moved away from strictly traditional Judaism and community—how to reconcile modern individualism with the requirements of a tradition and community based religion. More specifically, English Jews had to decide how to blend aspects of their religion, culture, and ethnicity with elements from the surrounding society into a workable modern Jewish identity. That is, Jews had to make communal and individual choices regarding what to keep, what to discard, and what to add to create a sustainable, functional, and adaptable (when necessary) nineteenth-century Anglo-Jewish identity. How did one become English without ceasing to be Jewish? Such a process defined the meaning of the former and redefined their understanding of the latter.

This work focuses on 1840–1880, a period marked at its beginning by two events, both of which involved the Board of Deputies of British Jews, the public, quasi-official face of the established London Jewish community. In 1840, a small but significant, and ultimately public, rift occurred in the London Anglo-Jewish establishment that led to the founding of the West London Synagogue of British Jews, England’s first Reform synagogue. The Board of Deputies subsequently refused to recognize the new synagogue, founded by dissenting members of the London Jewish establishment, blocking the West London Synagogue’s members from full participation in the Anglo-Jewish community. That same year, the Board of Deputies, in its first public national and international involvement, pursued relief efforts in support of non-British Jews. In this instance, the board acted on behalf of the Jews of Damascus. Actions included a meeting between Sir Moses Montefiore, president of the board, and Foreign Secretary Palmerston, as well as mass public meetings in London and elsewhere. Ultimately, the board supported Montefiore as he undertook a mission to Damascus to work for the liberation of that community’s falsely accused and imprisoned
In the former instance, a public challenge was made to the authority of the Board of Deputies and the chief rabbi’s office, and in the latter, the Anglo-Jewish community made an open appeal to the British government and to the English public. Both events demonstrated an evolving, albeit not universal, level of Jewish communal comfort regarding their status as Anglo-Jews—that is, as Englishmen who happened to be of the Jewish religious persuasion. As shall be discussed throughout this volume, their evolving identity was not always straightforward and uncomplicated, involving a meshing of elements of Englishness and Jewishness.

The period under consideration here ends at the close of 1880, immediately before the start of the mass influx of eastern European Jews fleeing worsening Russian oppression in the wake of the assassination of Tsar Alexander II and deteriorating economic conditions in Russia and Austria-Hungary. This influx increased the number of Jews in England more than fourfold between 1881 and 1914, changed the composition of Anglo-Jewry from primarily native- to foreign-born, swelled the ranks of the poor, upset the English tone of the religious and institutional infrastructure that Anglo-Jewry had developed between 1840 and 1880, and unsettled the Anglo-Jewish sensibilities many in the community had developed and adopted.

Over the course of these forty years, 1840–1880, a mature, increasingly comfortable, native-born Jewish community emerged and developed in London. The multifaceted growth and change in communal institutional and religious structures and habits, as well as the community’s increasing familiarity and comfort with the larger English society, contributed to the formation of an Anglo-Jewish communal identity. The various developments that occurred during these years and the concomitant emergence of an Anglo-Jewish communal identity comprise the subjects of the sections that follow.

Discussion begins in chapter one with a general historical summary of events and developments that led to the emergence of the post-readmission

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1 The “Damascus Affair” involved a charge of blood libel. The Jews of Damascus were accused of murdering an Italian monk, one Father Tomas, allegedly to use his blood for Passover rituals. Under torture, some of the incarcerated Damascene Jews “confessed” their involvement to the Muslim authorities. The affair attracted considerable European attention. Several continental governments (most notably that of France) and newspapers supported the Muslim authorities and local Christians in their charges and “investigations.” Montefiore’s mission was successful as he won the release of those imprisoned Jews still alive by the time of his arrival. For details see Jonathan Frankel, The Damascus Affair: “Ritual Murder,” Politics, and the Jews in 1840 (New York: Cambridge University Press, 1997). See also Ronald Florence, Blood Libel: The Damascus Affair of 1840 (Madison: University of Wisconsin Press, 2004).
Jewish community in England. I also provide a critical review and discussion of the existing literature on nineteenth-century Anglo-Jewish history, noting areas that remain to be studied, and explaining where the present work fits in the field.

Chapter two explores difficulties surrounding the central and eastern European Jewish encounters with modernity, as well as the varieties of Jewish responses to these encounters. This is followed by a discussion of the particular communal elements in England that consolidated their authority over the Jewish community between 1840 and 1880; some of the challenges mounted to these authorities; and the relation between these institutions, events, and the emergence of a mid-century Anglo-Jewish communal identity.

This new identity was manifest in the development of an Anglo-Jewish charitable hybrid that combined aspects of traditional Jewish ḥedakah with English charitable and philanthropic practice. Chapter three traces these developments and examines whether there was a connection between Anglo-Jewish charitable giving, organizational change, and social control.

Demographic changes in the composition of Anglo-Jewry, as well as the significance of political, social, and occupational developments, are the focus of chapter four. Selections from the debates surrounding the question of Jewish acceptance in the English political nation are discussed in this section as part of the larger process of communal identity formation.

The final chapter discusses the development of class-specific Anglo-Jewish educational institutions and instructional arrangements for both children and adults. Communal decisions regarding the appropriate amount of religious education at each class level are discussed as well. Anglo-Jews are shown, through their educational choices, to have largely adopted the general society’s emphasis on practicality rather than intellectual achievement, considering a university education neither necessary nor even particularly useful in achieving financial and social advancement in England.
Note on Sources

In the latter two-thirds of this work I make extensive use of advertising material culled from the Anglo-Jewish press. This usage is significant, as this material has previously been considered only in passing by historians of nineteenth-century Anglo-Jewry. These advertisements provide considerable insight into communal and individual aspirations by affording a window into the period and by allowing the historian to trace the effects the encounter with English life had on resident Jews over time, including changes in Jewish education, developments in charitable giving, and the evolution of social expectations. Where it appears, I retain Hebrew wording in the ads so the reader may observe its continued use and importance for the Jews of England as a symbol of connectedness to Jewish community, tradition, religion, and culture.

Much of the existing Anglo-Jewish archival material is institutional in nature. It encompasses material from the chief rabbi’s office and court, the Board of Deputies of British Jews, and the Board of Guardians for the Relief of the Jewish Poor (Jewish Board of Guardians). Also covered are various synagogal records that include membership and contributions, as well as registers of births, circumcisions, marriages, and deaths/burials. Other institutional records cover the United Synagogue, charities, and charitable institutions including orphanages and free schools. Material can also be found in the Jewish newspapers, *Voice of Jacob*, the *Jewish Chronicle*, and the *Jewish Record*, and in London-based Victorian newspapers and journals, such as *The Times* and the *Illustrated London News*. Archival holdings of the correspondence and papers of communal grandees such as Moses Montefiore, Sir Isaac Lyon Goldsmid, various members of the Rothschild family, and others are also available. Some nineteenth-century Anglo-Jewish prayer books, religious commentary, and synagogal addresses still exist. Also available to the researcher are the novels of Victorian Jewish
authors, principally, although not exclusively, written by women.¹ Some demographic material is available, much of it collected by the Office of the Chief Rabbi, and by the Board of Deputies of British Jews. The English census of 1851, the only one to pose questions relating to religious attendance, contains information on both church and synagogue attendance. Additional information relating to Jewish occupations, business locations, and the growth of London’s Jewish population, can be gleaned from tracing Jewish surnames (not a completely scientific approach) in postal and commercial directories issued between 1840 and 1880.

Unfortunately, middle-class and working-class memoirs, correspondence, and the thousand and one other tangible items from the lives of members of the Victorian Jewish community for the period 1840–1880, do not appear to exist any longer, certainly not in any form accessible to the historian. This complicates the task of social historians of Anglo-Jewry as it forces them to rely upon existing institutional and print records, from which they must attempt to retrieve aspects of the lives of the people about whom they wish to write.

¹ These include Grace Aguilar, Amy Levy, and the Moss sisters, Celia and Marion. The Moss sisters also ran private schools in London for many years (see below, chapter five, London Jews and Education, section on private education). For more general information on these and other Victorian Jewish woman authors, see Nadia Valman, “Writers in Victorian England,” The Jewish Women’s Archive, https://jwa.org/encyclopedia/article/writers-in-victorian-england.
Chapter One

Jewish Life in England after Readmission

Historiographical Review: Nineteenth-Century Anglo-Jewish History

Before providing a brief overview of Jewish history in England prior to roughly the middle third of the nineteenth century, and before commencing a discussion of the emergence and development of a distinct hybrid Anglo-Jewish communal identity between 1840 and 1880, it is appropriate to review the existing literature on nineteenth-century Anglo-Jewry.

Several excellent surveys of Anglo-Jewish political history in the nineteenth and early twentieth centuries have been written, including those by Geoffrey Alderman, Eugene Black, and David Feldman. These are of interest for their reflections on changes taking place in Jewish internal communal politics, voting habits, emancipation, and interactions with the British political system. Those authors who range beyond 1880 also bring a discussion of immigration and changing demographics into the mix. Regardless of particular focus, these historians are practitioners of the newer non-Whiggish approach to the writing of Anglo-Jewish history, pursuing their craft, as Geoffrey Alderman has put it in *Controversy and Crisis*, by telling the story “warts and all.”


Of this group, David Feldman’s *Englishmen and Jews* is of particular interest, as he deals with the development of British national identity and the effect that the Jewish presence in England had on the emerging popular and elite sense of nationhood. Feldman believes that the debates surrounding the legal and political status of Jews in England (that is, the debates surrounding Jewish integration into the British nation) both “revealed and, in part, shaped conceptions of the nation.” He further notes that the debate over Jewish emancipation was “about the nature of English national identity.” While Feldman explores Jewish collective identity, as does my own work, his focus, unlike mine, is directed primarily outward to politics and to the community’s interactions with the state.

Some scholars have turned their attentions, more narrowly, to the communal and external political and social contexts of Anglo-Jewish political emancipation, as well as its success or failure in meeting with Jewish expectations of social and political acceptance into the wider English society. For historians, Abraham Gilam’s *The Emancipation of the Jews in England* is probably the more useful of the two monograph-length treatments that exist on the topic. The degree to which historians have devoted themselves to the study of political emancipation might seem somewhat curious, as it was not important to much of the community at the time, and its passage directly affected only the uppermost echelons of Anglo-Jewry. However, its importance looms larger when considered in light of contemporary parliamentary debates over the putative “Christian nature” of the English constitution. Thus, emancipation should be interpreted as one measure of elite English acceptance of Jews as part of the English body-politic—that is, as a temporary or partial answer to the “Jewish question.”

3 Feldman, *Englishmen and Jews*, 13, 47.
5 See chapter four below for more on the substance of these debates.
Literary analysis has also been used to address the “Jewish question” in England; changes in the meaning and uses of the stereotyping of Jews; and English perceptions of the Jew as a racial, religious, and later, ethnic “other,” particularly in *Figures of Conversion* by Michael Ragussis and in the work of Bryan Cheyette. In a slightly different vein, Linda Gertner Zatlin, in *The Nineteenth-Century Anglo-Jewish Novel*, has done an interesting analysis of various nineteenth-century Anglo-Jewish novelists and their responses to challenges affecting Victorian Jewry, including antisemitism, Christian conversionary efforts, and retention of Jewish identity in the face of assimilationist pressure.

Historians have looked for English equivalents to the European Jewish Enlightenment. In *Jewish Enlightenment in an English Key*, David Ruderman indicates he believes that a small distinctly English *Haskalah* movement existed, developing separately from the Enlightenment purveyed by Mendelssohn and Continental thought. The difficulty with Ruderman’s position is that he does not demonstrate that the work of the men he discusses (including David Levi, Samuel Falk, Abraham Van Oven, Abraham ben Naphtali Tang, and a few others) had any significant impact on Jewish religious and intellectual developments in England. Without such proof, these men do not rise beyond the level of believing and highly knowledgeable Jews who engaged with English Christian intellectuals on various subjects of interest. Cecil Roth, in his essay “The Haskalah in England,” writes mostly of the same men as Ruderman and he, too, fails to prove that they had any general effect on English Jewry. Interestingly, in *The Origin of the Modern Jewish Woman Writer*, Michael Galchinsky claims to have located a female Anglo-Jewish enlightenment in the “polemics . . . prefaces . . . and especially . . . romances set in the Jewish home” of a handful of Victorian Jewish novelists. He dubs Grace Aguilar, Marion Hartog (née Moss), Celia Moss, and others, “the unacknowledged Mendelssohns of England.” Certainly, these authors added the flavor of Jewish ethnicity to the light sentimental Victorian romances of the era. However, Galchinsky, like the

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others, fails to prove these women had a specific impact on the views or activities of their coreligionists. 8

Efforts to find an English Haskalah are of significance as they tie into a larger debate among European Jewish historians (I include Anglo-Jewish historians in this category) over the centrality and importance of German and eastern European Jewish responses to modernity. The clearest exposition of the Germanocentric view that these experiences form the archetype for Jewish responses to modernity appears in the works of the late Jacob Katz, such as Toward Modernity, Out of the Ghetto, and Tradition and Crisis. 9 Katz contends that consciously intellectual and ideological responses to modernity such as those posited by Moses Mendelssohn, among others, were significant because they could be exported, adapted, and applied to all areas in which European Jews resided. In other words, the portability and effect of certain ideas were crucial to the formation of modern Jewish identity. By stressing the importance of the Haskalah, Katz necessarily de-emphasizes the significance of the development of Anglo-Jewry, which neither experienced its own Haskalah nor was much affected by that which originated in Germany and spread eastward. Katz believes that the Anglo-Jewish approach to modernity, driven in large part by circumstances and unconscious responses, is much less important to achieving an understanding of European Jewish responses to modernity. He writes that “[f]actual, nonreflective accommodation, as exemplified by the English experience, is by nature locale-bound.” 10 As such, it does not add much to our understanding of the Jewish modernization experience on the Continent.

The views of Todd Endelman (and others such as W. D. Rubinstein) are markedly different from those of Katz. In “The Englishness of Jewish Modernity in England,” Endelman implicitly argues for Anglo-Jewish

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10 Katz, introduction to Toward Modernity, 3.
exceptionalism, although, interestingly, he does not seem to argue for English exceptionalism. Endelman believes the Anglo-Jewish path to modernity can be attributed to a number of factors, including the following: English religious diversity; the absence of Jews in England from 1290 to 1656; muted upper class hostility to commerce and banking (two of the principal professions of the Jewish upper and upper-middle classes); a philosemitic strain within English Protestantism; a growing empire marked by the conquest of external “others” (meaning that before 1881, Anglo-Jews, while not Anglo-Saxon Protestants, were also not really thought of as foreigners); a measure of social acceptance that preceded political emancipation; and a political arena that, once opened, did not require alteration of Jewish worship practices. All these factors certainly ensured that Jewish life in England after readmission was consistently more comfortable than Jewish life on the Continent. Nevertheless, Jews in England still faced dilemmas regarding individual and communal Jewish identity brought on by modernity. The fact that a society is generally more accepting does not negate the need to arrive at an understanding of one’s communal or individual place and role within that place. Additionally, the fundamentally Christian, and, more generally, religious nature of eighteenth- and nineteenth-century England forced the Jews who settled there to wrestle with the nature of their own Jewishness and connection to religion and community, if only to decide whether to remain as Jews or to convert and disappear into the surrounding society.

Endelman seems to imply that the exceptionalism he perceives should in turn lessen the intense focus and emphasis many scholars place on German/central European Jewry, their histories, and responses to modernity. The work of Jacob Katz is illustrative of this Germanocentric approach. Katz is correct in his contention that elements of German Jewry in the

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eighteenth and nineteenth centuries were ideologically driven and as such “created” ideas that were exportable and adaptable throughout European Jewry. The fact that these ideas had little resonance with Anglo-Jewry in no way negates their importance—particularly in light of their effect in both eastern Europe and America. It strikes me that neither Endelman’s nor Katz’s approach is entirely satisfactory. Rather, a middle ground must be found that accommodates both conscious and unconscious Jewish responses to modernity. I argue vigorously for studying Anglo-Jewish history and identity formation as part of a wider program of understanding Jewry and its responses to modern conditions, in all its forms. Insofar as Jews in England (who eventually constitute Anglo-Jewry) had Continental origins, an understanding of post-medieval Continental developments, as outlined by Katz, is needed. Although ultimately the community, as it develops in nineteenth-century England, does so without direct reference to its European roots, they are still in evidence in the early religious and cultural practices the Jews bring with them to England after readmission. To approach the subject in any other fashion is to act as if Anglo-Jewry developed in a vacuum with no antecedents.

Not surprisingly, in light of the large number of eastern European Jews who arrived after 1880, historians such as Susan Tananbaum in *Jewish Immigrants in London* and Lloyd Gartner in *The Jewish Immigrant in England* have written on the immigrant influx. Eugene Black, in *The Social Politics of Anglo-Jewry*, and David Feldman, in *Englishmen and Jews*, have explored growing tensions between communal elites and the new arrivals. Aubrey Newman and William J. Fishman have studied the emergence of Jewish labor consciousness and East End radicalism.

14 Certainly, for my period it appears that German and central and eastern European Jewry were considerably more “productive” culturally, religiously, and ideologically than was Anglo-Jewry. But this does not mean that Anglo-Jewry’s approach to modernity and identity formation is not worthy of study in its own right.


and others have written on the communal responses to the Aliens Bill of 1905.\footnote{See footnote 1 above.} In fact, a small but measurable eastern European Jewish immigration began earlier in the century than has frequently been credited. As Bill Williams notes in \textit{The Making of Manchester Jewry}, already in the 1840s Jews fleeing the increasing economic restrictiveness of “Russian Poland” started arriving in Liverpool, while smaller numbers settled in Manchester.\footnote{Bill Williams, \textit{The Making of Manchester Jewry: 1740–1875} (New York: Holmes and Meier, 1976), 143–47; see also A. R. Rollin, “Russo-Jewish Immigrants in England before 1881,” \textit{TJHSE} 21 (1968).} This movement gathered momentum in the 1860s and 1870s and became the post-1880 influx. The smaller Victorian-era German Jewish immigration to England has also been dealt with. These arrivals were generally skilled, frequently with means and some education. Unlike most other Jewish immigrants in the pre-1880 period, they assimilated quickly, sometimes vanishing from Judaism within their own lifetimes, or encouraging their children to leave the fold.\footnote{Todd M. Endelman, “German Jews in Victorian England: A Study in Drift and Defection,” in \textit{Assimilation and Community}; Todd M. Endelman, “German-Jewish Settlement in Victorian England,” in \textit{Second Chance: Two Centuries on German-Speaking Jews in the United Kingdom}, ed. Werner E. Mosse et al. (Tübingen: J. C. B. Mohr, 1991); Aubrey Newman, “German Jews in Britain. A Prologue,” in \textit{Second Chance}; Todd M. Endelman, “German Immigrants in the Victorian Age,” in \textit{Radical Assimilation}; C. C. Aronsfeld, “German Jews in Victorian England,” \textit{Leo Baeck Institute Year Book} 7 (1962).} Obviously, not all German Jews were assimilationist, as the Chief Rabbis Adler (father and son) demonstrate, but many were.

Strangely, particularly in view of commonly held contemporary stereotypes regarding the acquisitive nature of Jews, little has been written on the general economic history of English Jews since readmission beyond Harold Pollins’s volume, \textit{Economic History of the Jews in England}.\footnote{Harold Pollins, \textit{Economic History of the Jews in England}, Littman Library of Jewish Civilization (East Brunswick, NJ: Associated University Presses, 1982).} Also, not much has been written on the Anglo-Jewish poor before 1880 beyond Todd Endelman’s \textit{The Jews of Georgian England, 1714–1830}, in which he explores the work and culture of the Jewish working class and poor in England, including some of their criminal elements.\footnote{Todd M. Endelman in his volume \textit{The Jews of Georgian England, 1714–1830: Tradition and Change in a Liberal Society} (Philadelphia: Jewish Publication Society of America, 1979).} The extent and nature of Anglo-Jewish philanthropy as well as the various motivations, religious and secular, attached to charitable giving have also received scant treatment. Certainly—as noted
later—the uneasy transition from traditional religiously mandated *zedakah* to the more mundane Victorian notions of relief for the “deserving poor” merits discussion. In this context, V. D. Lipman produced a comprehensive but rather hagiographic history of the Jewish Board of Guardians, *A Century of Jewish Social Service*, while Mordechai Rozin, in *The Rich and the Poor*, has advanced a theory regarding Jewish charitable giving as a mechanism for social (that is, class) control. Additionally, in “Middle-Class Anglo Jewish Lady Philanthropists and Eastern European Jewish Women,” Rickie Burman has suggested a “lady bountiful” motivation for the philanthropic activities of middle-class Jewish women. Rozin’s monograph is discussed at greater length in chapter three below.

More attention has been paid to certain issues and controversies relating to Anglo-Jewish religious institutional authority, including the development of the chief rabbinate, the lack of a nineteenth-century English rabbinate, and the staying power of Anglicized Orthodoxy. The communal discord stemming from and surrounding the founding of the West London Synagogue of British Jews (the first Reform synagogue in London) has received coverage. Historians have also explored elements of Victorian

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Jewish religious practice and its connection to anglicization efforts on the part of various communal elites. Chapter two below relates the development of the chief rabbinate, the Board of Deputies of British Jews, and the West London Synagogue as part of a larger discussion on the emergence of an Anglo-Jewish communal identity.

Research has been conducted on Victorian and Edwardian Jewish education, again, mostly as it relates to certain communal elite efforts to Anglicize the Jewish poor and immigrant populations (two groups that were certainly not mutually exclusive). Although brief reference is made in some of the literature to private schools for middle- and upper-class Jews, with the exception of Albert Hyamson’s *Jews’ College*, no in-depth exploration of their educational arrangements has been written. This book’s final section seeks to correct this oversight.

Numerous works have been written on Zionism, its early twentieth-century political history, and the British gentile and Anglo-Jewish connection to it, from early meetings in London with Theodor Herzl, to the crafting of the Balfour Declaration, the creation of the British Mandate for Palestine, and the efforts of Chaim Weizmann, Moses Gaster, and others. Stuart Cohen’s volume, *English Zionist and British Jews*, which is on communal politics as played between the established Jewish community and the English Zionists (many of whom were younger or newer members of the community), seems most appropriate to mention here. Cohen details the process by which the Zionists ultimately succeed in co-opting communal institutions and winning communal support.

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