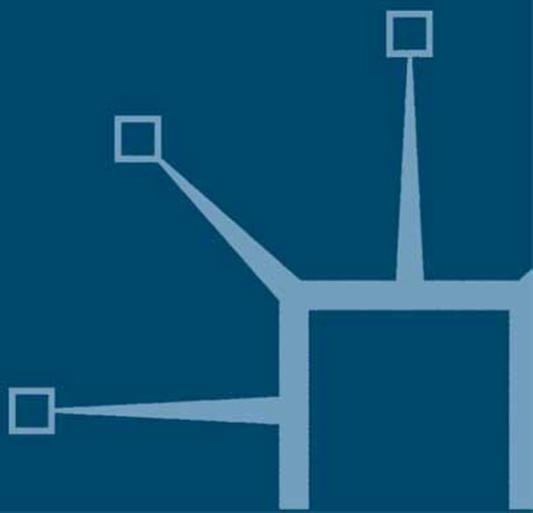


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The Jews in Britain

A Chronology

Raphael Langham



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*For my wife Dolly and our grandchildren Eliana,
Sam, Lola and Jed*

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Preface and Acknowledgements

I must first thank Trudy Gold of the London Jewish Cultural Centre who awakened my interest in Jewish history and the Faculty of the Hebrew and Jewish Studies Department of University College London who developed it. My deficiencies in the subject are entirely my fault. I had spent my entire career as an actuary looking after pension funds, and it was only on retirement that I decided to take up a new career and enrolled as a very mature undergraduate at UCL for a BA degree in Jewish History. Following my BA I have been researching on and off for a PhD, and this book has been an excuse for a diversion whenever that research began to get a bit too tedious.

The idea for this book arose out of a conversation with Dr Michael Jolles, the author of *A Directory of Distinguished British Jews*, who complained that there was not a recent and good chronology of the history of the Jews in Britain. I am not sure that this is what he had in mind, but so be it, the responsibility is mine.

At first I thought of a simple chronology just listing events and dates, but as I researched the project I hit two problems. First, a bare listing of the events begged the question as to what they were about, and hence I decided to write a description of each event. The lengths of my descriptions vary, and the longer the description does not indicate importance. There is though some correlation between the length of the description and my interest in the subject. For some events I have spared the reader too long a description by including some aspects in the notes.

Second, I found that some events were given different dates by different historians. I decided, therefore, I would research each date myself and wherever possible from primary sources. It was this that moved the project from what I thought would be relatively simple and relatively quick to a major research exercise. On the subject of a confusion of dates, I am reminded of a researcher's comments regarding relying on dates in historical works. He was researching for someone's date of death and noted that it differed in two different works. He decided to visit the person's grave and discovered yet a third date!

I decided to include a number of tables that would be helpful for reference purposes, and these are discussed in the introduction. In particular there is a list of what I have termed 'Jewish Firsts'. These are essentially the first British Jew to attain a particular honour, achievement or position. These are always of interest, but listing them in this way avoids peppering the chronology itself with all the names and also avoids these being seen as milestones (although clearly some are) and thus the accusation of the chronology being too whiggish. One caveat – although a number of works cite the first Jewish barrister I have been unable to find the first Jewish accountant, but I have found and included the first Jewish actuary. There are still

vacancies for the list – so far no British Jew has represented his country in either soccer or test cricket. (One of David Beckham's grandfathers was Jewish, but that would be stretching the definitions just too far!)

A number of terms, particularly those in Hebrew or Yiddish, might not be familiar to all readers and thus a short glossary has been included.

This book could not have been completed without a lot of help and advice. I am particularly grateful to my wife Dolly, our younger son Eric, my cousin Michael Fox and my friend Victor Tunkel, who took the time to look at the draft and all made valuable comments and suggestions. I am also grateful to Professor Michael Berkowitz of University College London for advice and ideas. Needless to say the responsibility for any errors or omissions is mine alone.

I am also grateful to Dr Gerry Black for his advice and particularly for letting me choose some of the illustrations for this book from his collection of photographs. I must also thank the Tower Hamlets Local History Library and Archives, the Guildhall Library, Corporation of London, the Jewish Historical Society of England, the International Sports Hall of Fame, Israel, the Rembrandt House Museum, Amsterdam and Sam Molyneux for permission to publish their photographs as listed in the List of Illustrations.

RAPHAEL LANGHAM

Glossary

Arch Presbyter Leader of the Jews in England in the medieval period. It was a royal appointment. Historians dispute whether it was a religious or secular position.

Ashkenazi Jews of Central and Eastern European origin.

Aubergel Armour.

Av (Ab) One of the months in the Hebrew/Jewish Calendar.

Baal Shem A title given to a person who used 'magic' and other powers, particularly to heal the sick.

BCE Before Christian Era – equivalent to BC.

Bund The General Jewish Workers' Party of Lithuania, Poland and Russia.

CE Christian Era – equivalent to AD.

Chovevei Zion A widespread movement in Europe that was a forerunner of political Zionism.

Haggadah The special book narrated at the Seder ceremony on the first (two) night(s) of Passover.

Haham Spiritual leader of the Sephardi community.

Haskala The Jewish enlightenment movement.

Hauberk Chain mail.

Herem Excommunication or ban on an individual or group.

Irgun (Irgun Z'vai Leumi) A Jewish underground 'terrorist' organisation during the latter period of the British Mandate in Palestine.

Kashrut Jewish dietary laws.

Kehilla Semi-autonomous Jewish community, mainly in Central and Eastern Europe.

Kristallnacht Literally 'Night of the Broken Glass'. It refers to 9–10 November 1938 when, in Austria and Germany, mobs led by the Nazis destroyed hundreds of Synagogues, broke into and looted Jewish owned shops, businesses and other property, and attacked thousands of Jews.

Marranos Jews (and their descendents) who had been forcibly converted to Christianity in Spain and Portugal, but had maintained their Judaism secretly. Also referred to as Conversos and New Christians.

Masorah The 'authorised' Hebrew text of the Bible. It has accents used for cantillation known as Masoretic Accents.

Matzot (Matza) Unleavened bread, eaten by Jews during Passover.

Mikveh Ritual bath.

Minhag Religious custom or rite.

Sanhedrin The supreme judicial body in Palestine during most of the period of the Second Temple and for some time thereafter.

Sephardi Jews of Spanish/Portuguese Origin.

Shechita The Jewish method of slaughtering animals.

Talmud Torah Elementary school.

Tisha b'Av (9th day of Av) Jewish fast day commemorating the destruction of both Temples.

Yiddish A Jewish language derived mainly from High German and Hebrew, the lingua franca of Jews of Eastern Europe.

1

Introduction

This Chronology includes dates and events concerning Jews in Britain, dates and events in British history involving Jews, and the reaction in Britain (both Jewish and non-Jewish) to events abroad affecting Jews. Generally, unless particularly relevant, it does not cover Jews of British extraction once they have permanently left Britain, nor non-Jewish Brits of Jewish extraction. Important events in Israel are mentioned where they had an impact in Britain or on British Jews. Some dates are clearly milestones and others signposts, but most merely record events.

In the nineteenth century, and the early part of the twentieth century, British governments and the British press were generally sympathetic and supportive of crises and problems affecting Jews outside Britain. This was a mixture of liberalism, basic humanity and a sense of fair play. Philo-Semitism also played its part. There were, though, other motives that had little to do with Jews, such as chauvinism, anti-Catholicism and, for the government, political opportunism. A number of these events have been included in the Chronology, such as the Damascus Blood Libel in 1840, the Mortara Affair in 1858, the Romanian problems from 1866 onwards, the position of the Jews in Russia in 1881 and 1890, the Dreyfus Affair in 1894, the Kishinev Pogrom in 1903 and the Beilis Affair in 1911.

This Chronology includes events in England, Scotland, Wales, Ireland (to 1922) and Northern Ireland (from 1922). It does not cover colonies, possessions, British Empire or the Commonwealth, but some events concerning the British Mandate in Palestine have been included.

The titles given in 'Further Reading', which can be found in the Comments column, include articles, papers, and books that deal in depth with the particular event. General historical works are excluded unless their coverage of the event warrants inclusion. All such works are included in the Bibliography as are other relevant and appropriate books.

Wherever possible dates and events have been sourced from primary sources or, where the primary source is not in English, from an appropriate translation. Failing this secondary sources have been used, and whenever possible from contemporaneous

ones such as chronicles. Every date and event has been sourced and all sources have been footnoted.

One difficulty is where a major event gave rise to a number of important but related events. It has been decided for most of these to include only the first date in the list and all the subsequent dates and events are included in the description in the comments column. Thus, for example, the Mortara affair is shown once as 23 June 1858, the day Edgardo was taken by the Inquisition, and other important dates relating to it, such as Montefiore's mission to Rome and the publication of the massive protest in *The Times* on 18 October 1859, are given in the narrative.

A number of separate tables have been included. Mention has already been made in the Preface of the list of 'Jewish Firsts'. Jews have had an important place in British literature and rather than include the works in the main Chronology there is a table of many of the more important by date of publication. Other tables include a list of Chief Rabbis and Hahamim, a list of the first Synagogues in London since readmission in 1656, dates of establishment of some of the major communities outside London since readmission, numbers of Jews elected to Parliament at each General Election since 1858, and estimates of the number of Jews in Britain at different times.

In order to put the events in the Chronology in context two appendixes have been included – Major Events in Jewish History and Major Events in British History. The latter appendix includes a list of British Monarchs and a list of British Prime Ministers.

No adjustment has been made for changes in the calendar on 2 September 1752 (Julian) to the next day 14 September 1752 (Gregorian). Fortunately no event of Jewish significance occurred during the 'lost' 11 days, except that Rosh Hashanah (the Jewish New Year) was on 29 August (Julian) and Yom Kippur (the Day of Atonement) was as usual ten days later on 18 September (Gregorian)! Dates are thus the date of the event on the calendar in use when it occurred, No adjustment has been made for the move of the New Year from 25 March to 1 January in 1700 (Scotland) and 1752 (England), except it has been assumed for the purpose of the Chronology that the New Year was always on 1 January, so that for example, 5 January 1647, or as some historians show '5 January 164 $\frac{7}{8}$ ', is shown as 5 January 1648.

Britain has the unenviable distinction of the first recorded ritual murder accusation against Jews in medieval Europe (Norwich in 1144), the largest mass suicide of Jews in the Middle Ages (York in 1190), the first expulsion of Jews from a whole country (1290), an antisemitic story in one of the greatest English literary works (*The Prioress's Tale* in Chaucer's *Canterbury Tales* in 1387), and a major contribution to world antisemitism in Shakespeare's *The Merchant of Venice* (1600). However, from the resettlement in 1656 onwards the history of Jews in Britain might seem rather bland, particularly in comparison with that of Jews in other European countries. There were no ghettos, no kehilla system on the continental model, no blood libels,

no pogroms, little violence, no expulsions, no false arrests and bogus trials, no boycotts and no anti-Jewish legislation.

This chronology, almost by definition, is descriptive rather than analytical and doesn't include much social, intellectual or cultural history. For example, how significant was antisemitism in Britain, what was it like to be a Jewish immigrant in the late nineteenth century, what contribution did Jews make to the criminal classes in the eighteenth century, what did British Jews contribute to the Haskala, what were the major contributions of British Jews in the fields of science, culture, the arts, business, the economy, politics and scholarship (Jewish and secular), and so on? Fortunately, in Britain we have been blessed with historians of note (amateur and professional, academic and lay, Jewish and non-Jewish) who have contributed to these areas through papers and significant books. Many such works are listed in the Bibliography and a major source of papers on these subjects can be found in the *Transactions* (now called *Jewish Historical Studies*) of the Jewish Historical Society of England.

2

From Legend to the Norman Conquest (1066)

DATE	EVENT	COMMENTS
BCE	First Jews arrive in Britain? ¹	<p>According to legend Jews first visited Cornwall with the Phoenicians about the time of King Solomon in search of tin and lead. This has been supported by certain similarities in sound and the meaning of words and phrases in Hebrew and Celtic. The involvement of Jews in tin mining is suggested by the use of the name 'Jews Houses' for smelting ovens. The main street of Penzance is called Market-Jew Street, and it leads to the town of Marazion, which in the pre-Roman period was known as Market-Jew.²</p> <p>There are also many myths concerning the Ten Lost Tribes arriving in Britain. They are only myths. However, the Ten Lost Tribes played their part in the readmission of the Jews in 1656. There are also many legends of the Irish (and Scots) being descended from Jews.³ Some persons have made much play of the Hebrew words '<i>Brit Ish</i>' (which can be translated as 'man of the covenant').</p> <p><i>Further reading:</i> Friedman; Hyamson (1902–5).</p>
CE 43–47	Roman Conquest ⁴	<p>There is no evidence of a Jewish presence in Roman Britain. At the most it is probable that there were a few Jewish soldiers and some traders. The merchants may have formed small communities in a few places with the strongest possibility being Exeter and less so London.⁵</p> <p><i>Further reading:</i> Applebaum.</p>

- c.63 Legends of Joseph of Arimathea⁶ Joseph of Arimathea was the one member of the Sanhedrin who did not vote in favour of handing Jesus over to Pontius Pilate.⁷ He was apparently a secret disciple of Jesus.⁸ So much can be found in the New Testament and other sources. Legend has it that he came to England in 63 (in some versions it was 37), settled in Glastonbury and established the first Christian church in England. No evidence has been found to confirm this legend. There are many other legends associated with him including that he buried the Holy Grail at Glastonbury, that he was a descendant of King David, that King Arthur was descended from him, that King David was the original owner of the famous sword Excalibur, and that Glastonbury was the burial site of Arthur. The opening words of the preface to William Blake's *Milton* (familiar from Parry's *Jerusalem*) give currency to the legend that Joseph brought Jesus, as an infant, on a visit to England:
- And did those feet in ancient time
Walk upon England's mountain green?
And was the Holy Lamb of God
On England's pleasant pastures seen?*
- Further reading:* Lewis; Tuchman, Chapter 2.
- c.686 Jews mentioned in Theodore's *Liber Poenitentialis*⁹ Theodore, Archbishop of Canterbury from 668 to 690, published various regulations for Christian's relations with Jews. For example, a Christian woman fornicating with a Jew should undergo severer penalties than if fornicating with a Christian.¹⁰ A Christian attending a Passover Seder should be expelled from the Church. A Christian receiving food or drink from a Jew should do penance on bread and water for 40 days, and no mass was to be celebrated in places where Jews were buried. But historians have generally doubted that there were Jews, or at any rate a Jewish community, in England at that time.
- c.750 Jews mentioned in Egbert's *Excerptiones*¹¹ Egbert was Archbishop of York from 735 to 766. He forbade Christians to take part in Jewish feasts, and this has been taken as an indication of the presence of Jews in England. Historians have generally doubted this and consider the clauses about Jews to have been

derived from earlier canon law and were probably compiled abroad and well after Egbert's death.

- | | | |
|------|---|--|
| 810 | Jews Flee from Germany to England ¹² | A book by Joseph Hacothen entitled <i>Emek Habacha</i> published in 1575 in Hebrew mentions a persecution of Jews in Germany in 810 that led many to flee to Spain and England. There is no corroborating evidence either of Jews arriving in England, or of a persecution in Germany. |
| 833 | Charter of Wihthlaf ¹³ | In the <i>Charter of Wihthlaf</i> , King of Mercia, which was granted to the Abbey of Croyland there is a clause which reads:
<i>I do also confirm unto the said monastery all their lands, tenements, and possessions, and their cattle, and all other gifts which my predecessors, the kings of the Mercians, and their nobles, or other faithful Christians, as well as Jews, have given, sold, or pledged to the said monks, or have in any way delivered to them, for a lasting possession.</i>
This suggests the presence of Jews in England in or before 833, but most historians are doubtful. |
| 1020 | Jews expelled from England? ¹⁴ | This is mentioned in Basnage's <i>History of the Jews</i> published in 1708, but no reference is given. If correct this would indicate a Jewish presence in England at that time, but there is no other evidence. |
| 1066 | Norman Conquest ¹⁵ | There were considerable Jewish communities in William's continental possessions and, according to William of Malmesbury's <i>History of the Kings of England</i> , written shortly after 1120, it was William the Conqueror who brought Jews from Rouen to London. ¹⁶ The Jews were useful as they were able to lend money at interest (or usury as it was termed) whereas usury was forbidden to Christians under canon law. Jews did not fit in as a class in the normal feudal system and they had a special status as the 'property of the king' and as such their rights and obligations were to the King, who had total power over them but afforded them protection. Their numbers grew and they prospered in England. |

3

From the Norman Conquest (1066) to Expulsion (1290)

DATE	EVENT	COMMENTS
c.1068	First cemetery ¹	<p>The first burial place allowed to Jews in England was in Cripplegate, in London. It was more than 100 years before they could bury their dead elsewhere and thus persons dying outside London had to be transported there.</p> <p><i>Further reading:</i> Honeybourne.</p>
1079	Jews try to come to Ireland ²	<p>It seems that five Jews attempted to come to Ireland but, despite bearing gifts for the King of Munster, were repulsed.</p>
c.1093	Disputation between a Christian (Gilbert Crispin) and a Jew ³	<p>Much anti-Jewish disputational literature was written in the eleventh and twelfth centuries. They were generally written in the form of a dialogue between a Christian (the author) and a fictitious Jew and essentially dealt with matters that were important to Christians at that time, including what should be the relationship between Christians and Jews. One of the most important of such works was the <i>Disputatio Judei et Christiani</i> by Gilbert Crispin, who was Abbot of Westminster from 1085 to 1117. It is unusual in that it allows the Jew (who it is thought was a real person although what he actually said was presumably reworded by Crispin) a lot of space and includes a comprehensive Jewish critique of Christianity.</p>

William of Malmesbury mentions this disputation in his *History of the Kings of England* implying it was a real not a fictitious Jew. He writes:

*They were encouraged to dispute with our bishops, because the king had said – in jest, I suppose – that if they refuted the Christians by clear proofs and beat them, he would become a Jew himself. The contest was therefore held, to the great alarm of the bishops and clergy, who were filled with fear in their pious anxiety for the Christian faith. And from this dispute, at any rate, the Jews reaped nothing but confusion, although they have often boasted that they were beaten by party passion and not argument.*⁴

Further reading: Abulafia and Evans (1986 and 1998) – see note 3.

12th Century	First Charter of Protection to Jews in England ⁵	<p>Some historians consider Henry I (1100–1135) to have issued a charter, but others are doubtful. However, we do know that in the twelfth century various compilations were written recording the so-called laws of Edward the Confessor (1042–1066). Law 25 states:</p> <p><i>It should be known that all Jews, in whichever kingdom they may be, ought to be under the guardianship and protection of the liege king; nor can any one of them subject himself to any wealthy person without the license of the king, because the Jews themselves and all their possessions are the king's.</i></p> <p>It is generally considered that this did not indicate the presence of Jews in England at the time of Edward the Confessor, but rather the position and status of the Jews at the time the laws were compiled. It is important since it is the earliest surviving source to refer to the legal status of the Jews in England. The date is unknown, but it is considered likely that it was written towards the end of the reign of Henry I or early in the reign of Stephen (1135–1154). Henry II (1154–1189) probably also granted a charter giving rights and privileges – see comments on the 1190 Charter from Richard I.</p>
March 1144	First ritual murder	<p>The Jews of Norwich were accused of the murder of a 12-year-old boy called William. His body was found</p>

- charge against Jews in the medieval period⁶ in some woods on the Saturday before Easter Day, a few days after the beginning of Passover. The accusation was of crucifixion, and a need for blood was never mentioned. It was thus not a 'blood libel' in the strict sense of the words. In fact none of the ritual murder accusations in England included the drawing and use of blood. The Jews of Norwich were protected by the Sheriff who took them to the castle, where they remained until the danger passed. It is still disputed among historians as to what or who caused William's death and what gave rise to the ritual murder accusation, the first anywhere in the Middle Ages.⁷
- Further reading:* Hillaby (1996); Jacobs (1897); Jessopp and James; Lipman (1967).
- c.1154 First Domus Conversorum in England⁸ This was a home for Jewish converts to Christianity. Robert Fitzharding and Robert, Earl of Gloucester, founded it in Bristol. A religious fraternity ran it, but there is no record of its success or otherwise.
- 1154 Henry II accedes to the throne⁹ The Jews had prospered since they had immigrated to England, but the reign of Henry II was, despite the introduction of tallages (taxes) on Jews, a particularly good one for them. Numbers and wealth increased and new communities were established. William of Newburgh wrote that Henry II:
*encouraged, more than was right, a nation perfidious and hostile to Christians, that is to say the Jews, on account of the great advantages which he received from their usuries: and to such a degree that they were insolent and stiff-necked towards Christians, and imposed many burdens upon them.*¹⁰
- 1158 Ibn Ezra visits London¹¹ Rabbi Abraham ibn Ezra was a famous biblical commentator, philosopher and poet born in Spain. He travelled widely and visited many Jewish communities in Europe and the Middle East. He stayed in London for a year or so. While in London he completed two works – the *Yesod Mora Vesod Torah* and *Iggeret HaShabbat*. He must have experienced a London fog as in his commentary on Exodus x: 22

regarding the plague of darkness he states:

*Now there are times when a thick darkness comes over the Atlantic Ocean during which it is impossible for a person to distinguish between night and day. The aforementioned occasionally lasts for as long as five days. I myself have been there many times.*¹²

There are some opinions that Ibn Ezra remained in England and was murdered in 1164 in a forest north of London.¹³ Robert Browning wrote a poem entitled Rabbi ben Ezra, which opens with the well known lines:

*Grow old along with me!
The best is yet to be.*¹⁴

Further reading: Friedlander.

<p>March 1168</p>	<p>Ritual murder charge in Gloucester.¹⁵</p>	<p>Jews were alleged to have taken the opportunity during a gathering to celebrate a circumcision to seize a Christian boy named Harold, whom they tortured and threw into the River Severn. No serious consequences to the community as they were safe in royal protection.</p> <p><i>Further reading:</i> Hillaby (1996).</p>
<p>1170</p>	<p>A Jew finances conquest of Ireland¹⁶</p>	<p>It would seem that Josce of Gloucester lent money to help finance the Strongbow expedition to Ireland. Henry II was fearful that Richard of Striguil would declare Ireland independent and he was opposed to the expedition, which was however successful.</p>
<p>c.1170</p>	<p>A Christian heiress converts¹⁷</p>	<p>Miryld (Muriel) the daughter of Sir Humfry de Herlham converted to Judaism in order to marry Jurnet (Jacob) the son of Moses of Norwich. She was deprived of all her lands and her husband was forced to pay a very substantial fine. He couldn't pay the fine and it was levied on the whole Jewish community. The couple were impoverished and left England for a few years, but it seems they returned to better circumstances and their children became well-known financiers. Some historians consider there is no real basis for this story.¹⁸</p>

- 1177 More cemeteries¹⁹ Jews of England had had to use the burial ground in London, but in 1177 were permitted to purchase burial grounds outside any city where they lived.
- 1180 Jews mentioned in Laws of Henry II²⁰ These laws were reissued under the orders of Henry II. They reiterate the law regarding Jews attributed (as above) to Edward the Confessor. The version given in Richard of Hoveden's *Chronicles*, (see note) is virtually identical in wording to the earlier version.
- 1181 Jews forbidden to hold arms²¹ An enactment was made regarding the keeping of arms throughout England and it included a clause that a Jew could not '*keep in his possession a hauberk or an "aubergel" ' and they were required to sell or give away any they possessed. Thus Jews could not protect themselves.*
- 10 Jun. 1181 Ritual murder accusation in Bury St. Edmunds²² Some Jews were accused of killing a child, Robert. The monks of the local monastery, which was greatly in debt to Jews, encouraged the accusation. It was also of help to one side in the leadership contest at the monastery between two monks, one of whom was considered pro-Jewish. The other won. There were no immediate adverse consequence to the Jews, but in 1190 many were massacred and the rest were expelled from the town as a result of pressure from the Abbot who had proved successful in the 1181 contest.
Further reading: Hillaby (1996).
- c.1183 First Arch Presbyter of the Jews appointed²³ In about 1183 a Presbyter Judaeorum was appointed by royal command. It is disputed between historians as to whether he had secular or spiritual responsibilities. Those holding the latter view consider the appointment as akin to a 'chief rabbi'. The first (or possibly the second) incumbent was Jacob of London. When King John reappointed him in July 1199 the Charter stated:
Be it known that we have granted and by our present charter confirmed to Jacob the Jew of London, Presbyter, supervision of all Jews throughout all England, to be had

*and be held by him during his lifetime freely and quietly, honourably, and entirely, so that no one may presume to molest or trouble him in any way. We wish, therefore, and firmly command that the same Jacob, Presbyter of the Jews of all England, may live secure, shielded and peaceably defended.*²⁴

A list of all Arch Presbyters is given in Table 1.

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| 1186 | Death of Aaron of Lincoln ²⁵ | <p>Aaron of Lincoln was considered one of the wealthiest men in England. On his death a special branch of the Exchequer entitled the ‘Scaccarium Aaron’ was established to administer his estate, which escheated to the king.</p> <p><i>Further reading:</i> Hill, Chapter 11 (see note 25); Jacobs (1898).</p> |
| 3 Sept.
1189 | Coronation of Richard Lion-Heart ²⁶ | <p>The coronation of Richard I led to a series of massacres. Jews were not permitted to attend the coronation, but a small deputation of Jews bearing gifts arrived at the entrance to Westminster Hall. A few slipped inside to view the ceremony and were driven out. This aroused the crowd at the door and in the ensuing riot a number of Jews were killed. The riot spread into London and by the end of the day about 30 Jews had been killed. The king sent letters throughout the country ordering that Jews be left in peace. However, when the king left for France in December rioting against Jews recommenced. There were major disturbances in King’s Lynn, Norwich, Stamford, Colchester, Thetford and Dunstable.</p> |
| 16/17 Mar.
1190 | Massacre in York ²⁷ | <p>In March 1190 a number of local people in York decided to take advantage of the riots against Jews that had been occurring elsewhere in the country, together with a prevailing anti-Jewish sentiment and hostility, to wipe out their indebtedness to Jews. They broke into the home of Benedict of York (who had died following the London riot), murdered his widow and other persons in the house and ransacked and burned the house. The next day most of the Jews of York sought refuge in York castle and were permitted</p> |



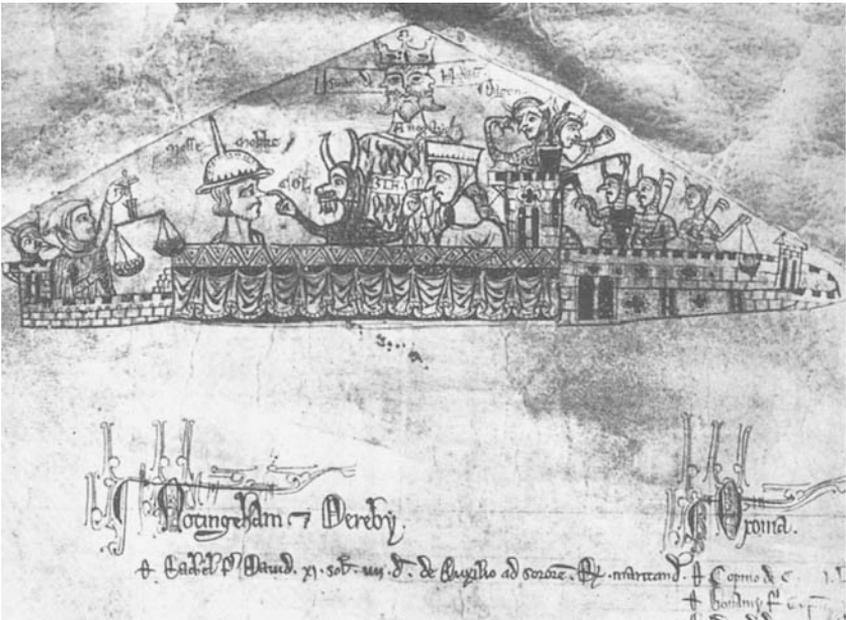
1 (a) Plaque commemorating the Massacre at York, 1190. Courtesy of Sam Molyneux.



1 (b) Remains of Clifford's Tower on the site of the original tower where Jews took refuge before the massacre. Courtesy of Sam Molyneux.



2 The House of Aaron of Lincoln, Steep Hill, Lincoln. (The richest man in England.) Courtesy of the Jewish Historical Society of England.



3 Caricature of Jews in England, 1233. (The two main characters are wearing the typical Jewish hats for men and women at that time.) Courtesy of Dr Gerry Black.

by the warden to remain in the keep (a predecessor of the stone Clifford's Tower). Meanwhile the remaining Jews in the town were attacked and given the choice of baptism or death. The following day the Jews in the Tower became extremely apprehensive and refused admittance to anyone, even the warden. He sought help from the Sheriff of Yorkshire who summoned aid from the armed militia to recover the keep. There was a siege that lasted for a few days, but on 16 March (a Friday the eve of Shabbat Hagadol – the Sabbath before Passover) it became clear it was about to be broken. Led by Rabbi Yom Tov of Joigny²⁸ the Jews decided to anticipate their fate and set fire to the Tower and killed themselves. The following day the few survivors were massacred by the mob. About 150 Jews perished. The leaders of the riot burned the bonds, which the Jews had deposited at the Cathedral. Thus it seems the motives for the outbreak against the Jews were economic as well as religious.

Further reading: Dobson.

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| 18 Mar.
1190 | Massacre of Jews at Bury St Edmunds ²⁹ | On Palm Sunday, the day after the massacre at York, 57 Jews were massacred in Bury St Edmunds. The few Jewish survivors were expelled from the town. |
| 22 Mar.
1190 | Charter from Richard I ³⁰ | This charter confirmed the charter given by his father Henry II (the text of which has not been found so far) giving the Jews the right to live in England freely and granting many rights and privileges to them. These privileges included heirs entitled to succeed to their fathers' estates; trade freely in all things except church property; sell unredeemed pledges after holding them one year and a day; exempt from customs and tolls; sue and be sued only in the King's courts; and the King's lieges (e.g. sheriffs and town authorities) bound to protect Jews. It is generally considered that this particular charter was given specifically to a leading Jew of the time, Isaac son of Rabbi Josce, and is a copy of a charter issued in September 1189 following the coronation riots. |

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| Late
1190 | Sufferings of
Jews in
England
incorporated
for the
first time into
continental
martyrologies ³¹ | Many martyrs were mentioned by name including Rabbi Yom Tov. Elegies were written by liturgical poets and included in the liturgy, particularly for Tisha B'Av.

<i>Further reading:</i> Schechter; Roth (see note 31). |
| 30 Mar.
1194 | Northampton
Donum ³² | Representatives of the Jews of England were summoned to meet in Northampton on 30 March 1194 to agree what each community should pay towards the amount assessed as the Jews' share of the ransom demanded for the release of King Richard I. The record is called the Northampton Donum and lists, with required amounts, the places where there were Jewish communities in England.

<i>Further reading:</i> Abrahams (see note 32). |
| Late
1194 | First steps
towards
establishment
of the
Exchequer of
the Jews ³³ | In 1194 requirements on Jewish financial activities became more formalised. All financial bonds between Jews and Christians had to be legally registered, and one copy of each bond had to be deposited in large chests (<i>archae</i>) at certain regional centres. At first the officials at each centre, who had to witness each transaction, were two Christians and two Jews, but later Jews were no longer appointed. An institution responsible for supervising the affairs of the Jews and exercising central control over the <i>archae</i> system was also established, possibly at the same time. Its responsibilities gradually expanded and in due course it became known as the Exchequer of the Jews or Scaccarium Judaeorum. The officials were known as 'The Justices of the Jews' and as such their role was judicial as well as financial. From a judicial point of view they were a low court and many Jews preferred, if they could afford it, to use the higher court, that is the King's Bench.

<i>Further reading:</i> Cramer. |
| 10 Apr.
1201 | John confirms
Charter of | This confirmed the right of Jews to dwell in the country and enjoy all the rights and privileges granted by |

the Jews ³⁴	previous sovereigns. It cost the Jews a significant amount and they were so impoverished by then that they had to pay in four instalments. It refers back to the laws of ' <i>King Henry our father's grandfather</i> ', that is Henry I, thus seeming to confirm that Henry I had issued a charter to the Jews, but it is generally considered that this expression was in 'standard form' that was used for many ordinances and should not be taken at face value.	
15 Apr. 1204	Jews not released under a general amnesty. ³⁵	John issued a general amnesty for all prisoners except for prisoners of war and Jews.
1 Nov. 1210	Unprecedented Tallage on Jews ³⁶	On 1 November 1210, All Saints' Day, an enormous tallage (tax) was exacted on Jews. Most Jews throughout the land were imprisoned, their records seized and many were tortured in order to extract the money required. The overall effect was to impoverish the whole of the Jewish community. The year 1210 is considered a turning-point in the history of the Jews in England. It ceased to be a land of security and relative prosperity, hardships mounted, and Jews began to leave the country. This was followed by tallages (many of them substantial, one equal to one-third of estimated wealth) in 1221, 1230, 1239, 1244, 1250, 1252, 1254, 1255, 1272, 1273, 1276, 1277, 1278 and 1287.
17 May 1215	London occupied by barons during civil war ³⁷	The Jewish quarter was sacked, houses demolished and the stones used to repair the city walls.
15 Jun. 1215	Magna Carta ³⁸	Under Chapters 10 and 11 debts due to Jews should bear no interest during the minority of an heir to a deceased debtor, and if the debts fell into the king's hands in such circumstances only the capital need be repaid. The object was to protect minors and widows. These clauses were omitted when Henry III reissued the charter in 1216.

- 30 Mar. Jewish badge
1218 introduced³⁹
- By Royal Ordinance (as a result of a decree from the fourth Lateran Council of 1215) all Jews were required to wear a distinctive badge on their outer garments. The badge was white and shaped like the two tablets of the ten commandments – the so-called ‘tabula’. This was only strictly enforced after 1253; indeed it would seem that until then the badge could be dispensed with at a price depending on wealth. This was typical of Jewish life in thirteenth-century England. Discriminatory regulations or restrictions were introduced, often followed by dispensations for money, or arbitrarily not enforced and then equally arbitrarily revived. The period of the regency during the minority of Henry III to about 1231 was relatively tranquil as far as the Jews were concerned.
- 17 Apr. Deacon burned
1222 at the stake
for converting
to Judaism⁴⁰
- Robert, a deacon of Reading, converted in order to marry a Jewess. An ecclesiastical court at the church of Osenev, Oxford, tried him. The court was presided over by Stephen Langton, Archbishop of Canterbury. He was found guilty of heresy and other sins, was taken out of the church and was immediately burned at the stake. A tablet in his memory was unveiled in 1931 at the ruins of Osenev Abbey.
- Further reading:* Maitland.
- 1231 Jews expelled
from Leicester⁴¹
- Simon de Montfort, son of the infamous soldier of the same name, issued an edict expelling the Jews from his home city of Leicester. However, following the intervention of Robert Grosseteste, Archdeacon of Leicester, the full expulsion was postponed until after Grosseteste’s death in 1253. This proved to be the start of a host of expulsions from various cities and towns – Newcastle and Warwick in 1234, High Wycombe in 1235, Southampton in 1236, Berkhamstead in 1242, Newbury in 1244, Derby in 1263, Romsey in 1266, Winchelsea in 1273, Bridgenorth in 1274, Marlborough, Gloucester, Worcester and Cambridge in 1275, and Windsor in 1283. Simon de Montfort’s expulsion of the Jews was ‘until the end of time’ and caused some controversy

when Leicester Polytechnic became De Montfort University.⁴²

Further reading: Levy.

16 Jan.
1232 Domus
Conversorum
established in
London⁴³

Henry III established this at his expense for the reception of Jews wishing to convert to Christianity. The Public Record Office in Chancery Lane was later built on the site. The objects were:

*To this house all converted Jews who had abandoned the blindness of Judaism should come to be under a rule of honest living, and enjoy a home and a safe refuge and sufficient sustenance of life without servile labourer the profits of usury.*⁴⁴

Each inmate was given board and lodging, a very small weekly stipend, and was instructed in Christianity. The property of the convert was forfeited to the King. The reason the convert lost all his possessions was that on conversion he was 'born again' and thus had no material assets. Initially the Domus was not too successful as by 1272 there had only been about 43 inmates. This increased to 96 by 1280 following the enactment of the Statute of Jewry in 1275 and a further 80 in 1290 – presumably Jews who did not wish to be expelled. Not all Jews who converted entered the Domus. It remained functioning until the seventeenth century primarily for foreign converts and some Jews or Marranos who ventured to England and decided or were encouraged to convert. King's College library now occupies the site and there is a plaque in the Weston Room commemorating the Domus stating that it '*was intended to provide a refuge for Jews who had converted to Christianity*'.

Further reading: Adler (1939), Chapter VI.

4 Apr.
1233 Statute
concerning
the Jews⁴⁵

This expelled all Jews from England who could not be of service to the King. It also laid down certain regulations regarding loans, for example restricting interest to 2d. per £1 loaned per week (43.5 per cent p.a.).

10 Dec.
1239 Restrictive
Legislation⁴⁶

A letter from Henry III to his Treasurer set out regulations for the administration of the London archæ,

forbade the taking of interest on loans for the six months from 24 June 1239 to 25 December 1239, and required all Jews to remain in their existing place of residence for 12 months from 29 September 1239.

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| 10 Feb.
1241 | Meeting with King at Worcester ⁴⁷ | Representatives of all Jewish communities were summoned to meet with the King. It has been termed the 'Jewish Parliament'; however, its object was not to frame legislation but to determine how a tallage of 20,000 marks was to be raised.

<i>Further reading:</i> Stacey. |
| 31 Jan.
1253 | Further restrictive measures against Jews ⁴⁸ | Henry III issued a Mandate to the Justices assigned to the Custody of the Jews which among many other restrictive measures stipulated that no Jew could remain in England unless he was of benefit to the King. Residence was limited to towns where communities already existed and the construction of new synagogues banned. The wearing of the 'tabula' was more strictly enforced. |
| August
1255 | Hugh of Lincoln ⁴⁹ | A large number of Jews from all over the country met in Lincoln at the end of August 1255 to celebrate the wedding of Belaset, the daughter of Magister Benedict fil'. The body of a boy, Hugh, who had been missing for about three weeks, was found near a Jew's house. The householder, Copin, was arrested and under torture stated that the Jewish community had killed the boy for ritual reasons. Copin was executed and nearly 100 Jews were taken to London for trial. Eighteen were executed. The story of Little St Hugh of Lincoln entered legend (see comments on Chaucer in Table 6). He was buried in Lincoln Cathedral, and his grave became a centre for pilgrimages. The shrine remained there until 1928 when it was replaced by a plaque which stated that such trumped-up stories of the ritual murder of |

Christian boys were common throughout Europe and concludes:

Such stories do not redound to the honour of Christendom, and so we pray: Remember not, Lord, our offences; nor the offences of our forefathers.

The plaque was removed in 1959.⁵⁰

Further reading: Hillaby (1996); Hill, Chapter 11 (see note 25); Jacobs (1894).

April 1264	Attack on the Jewry in London and elsewhere. ⁵¹	During the civil war the barons attacked the Jewish community in London and a number of other towns. The motives seemed to be pillage. It has been estimated that over 500 Jews were massacred in London and more elsewhere. The event entered into the continental martyrologies.
1269	Provisions of the Jewry ⁵²	These were drawn up by the Barons and endorsed by Henry III. Jews were forbidden to take land as security for loans, banned from taking new fee debts and selling off existing ones.
June & July 1271	Mandate to the Jews ⁵³	Under two Ordinances of Henry III Jews were prohibited from owning land and most buildings except their own dwelling houses (thus they could no longer take real estate as security for loans) and from having Christian servants.
24 Nov. 1275	Statute of the Jewry ⁵⁴	Following his accession in November 1272, Edward I decided to change the whole position of the Jews. Accordingly a statute concerning Jews was issued in 1275. Among other measures it forbade Jews to lend money at interest (usury). This would have left most Jews without any means of livelihood, but other measures permitted them for the first time to become merchants and artisans and, for an experimental 15-year period, to lease land for farming for up to ten years. It didn't work and most Jews became totally

impoverished. This statute also increased the size of the Jewish badge and changed the colour to yellow.

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| c.1276 | Petition of the Jews ⁵⁵ | This was a request for certain clarifications and ameliorations of the Statute of Jewry. |
| 17 Nov.
1278 | All Jews arrested ⁵⁶ | This was as a result of the 1275 Statute not working and many Jews continuing to carry out secretly their previous money lending and other financial activities. Many were convicted of 'clipping the coinage' and other crimes, 293 were hanged in London and others elsewhere, and much property confiscated. ⁵⁷

<i>Further reading:</i> Adler; Rokeah (see notes 56 and 57). |
| 1279 | Jews ordered to attend sermons delivered by Dominican Friars ⁵⁸ | The object was to increase the number of converts. The number did increase, but probably not for this reason and rather because of the restrictions in the Statute of Jewry. |
| 18 Jul.
1290 | Edict expelling Jews ⁵⁹ | On 18 July 1290 (Tisha b'Av) Edward I issued an edict banishing the Jews from England. All had to leave by 1 November 1290 (All Saints' Day). This was the first general expulsion of Jews from a country in the medieval period. The decree has been lost but a writ to all Sheriffs is still extant – dated 18 July it informs them that a decree has been passed expelling the Jews. The exact causes of the expulsion and the reasons that led up to them are complex. Edward I needed to find a solution to the 'Jewish Problem', which had been accentuated by his own actions and legislation as well as that of his father Henry III. To a large extent the Jews had become impoverished and were thus of considerably less economic value, they had not taken up (or been able to take up) new occupations, usury (and the ways they had found round the restrictions) remained a problem, most had not assimilated or converted as had been desired, anti-Jewish feeling had increased and was more |

widespread, and their legal situation was considered unsatisfactory. Jews were given a royal safe conduct and the sheriffs were entrusted to see this was carried out. They were allowed to leave with their chattels and what moveable assets they had. Nonetheless some were attacked and murdered. All that they left behind went to the King.

Further Reading: Abrahams (1895); Mundill.



4 Disputation between Jews and Christians, eleventh/twelfth century. Courtesy of Dr Gerry Black.

4

From Expulsion (1290) to Readmission (1656)

DATE	EVENT	COMMENTS
1290–1656	The Middle Period ¹	The period between the expulsion of the Jews in 1290 and their readmission in 1656 is generally called ‘The Middle Period’. Although there was no Jewish community during this period, Jews visited Britain from time to time for various reasons and some Marranos established themselves in Britain for periods of time. <i>Further reading:</i> Wolf (1887); Roth (1959).
1310	Attempt at Revocation of the Edict of Expulsion ²	A delegation of six Jews came to London to try to obtain a revocation of the expulsion. They were not successful, although according to Joseph Hacothen’s <i>Emek Habacha</i> they were not expelled until 1358. ³
1410	Jewish doctor attends Henry IV ⁴	Elias Sabot from Bologna was summoned to attend Henry IV and given permission to reside and practise medicine anywhere in England.
1487	Court of the Star Chamber established ⁵	It is generally believed that the Court of the Star Chamber was named for the star pattern on the ceiling of the room at the Palace of Westminster where its meetings were held. However, this might not be correct. Before the expulsion of the Jews in 1290 a copy of their legal documents known as shtarot or stars from the Hebrew word <i>shetar</i> (a covenant) had to be deposited in chests. These chests were held in various places, but

the main one was a room in the Palace of Westminster near the exchequer. This room became known as the star-chamber. When the Jews were expelled this room began to be used by the King's Council. In time the fact that its name derived from the Jewish stars was forgotten and possibly because of the name the ceiling was painted with stars not the other way round. The room has now been converted into the lottery office.⁶

- 18 Aug. 1494 Evidence of Jews (Marranos) in Tudor England⁷ In a letter from Ferdinand and Isabella of Spain to Henry VII, they requested that some Jews in London be forced to return some money they had impounded. No evidence exists that Henry took any action regarding the money or the Jews. The letter was written two years after the expulsion of Jews from Spain in 1492 and indicates that some Jews had fled to England.
Further reading: Katz (1996), Introduction.
- 25 Jan. 1531 Jewish help with Henry VIII's divorce from Catherine of Aragon⁸ King Henry decided that one of the major grounds for his divorce was the prohibition in Leviticus against '*taking thy brother's wife*'⁹ and that the levirate marriage requirement in Deuteronomy¹⁰ did not apply. Some historians consider that to assist in the researches a complete edition of the *Talmud* was imported, others consider that although a Talmud was imported at that time it was not imported by Henry nor to assist in the arguments for his divorce.¹¹ He also sought and obtained help from some Jewish experts in Italy. At the beginning of 1531 Marco Raphael, a Jew who had converted to Christianity, arrived in London to advise Henry VIII on this. In the end his help was not necessary as it was overtaken by events – Archbishop Cranmer declaring the marriage to Catherine void and Henry marrying Anne Boleyn, who was pregnant with the future Queen Elizabeth I.
Further reading: Katz (1996), Chapter 1.
- c.1531 Renewal of Jewish residence in England?¹² Samuel Usque stated in his book *Consolation for the Tribulations of Israel* published in 1553 that some Jews who left Portugal after 1531 went to England where they were '*despised and abused*'.

- 1536 Evidence of 38 Marrano households in London¹³ Gracia Mendes paid a short visit to England in 1536 and found a small Marrano community. It would seem they actively but secretly practiced Judaism, and there was a synagogue in the house of Alves Lopes.
Further reading: Wolf (1934), 'Jews in Tudor England', 73–90.
- 4 Feb. 1542 Persons suspected of being Jews arrested¹⁴ A report was made to the Privy Council of the arrest of certain persons suspected of being Jews. It seems that in due course they left England or were possibly expelled.
- 1545–c.55 Two Marrano Communities¹⁵ During this period there were two very small Marrano communities – one in Bristol and the other in London. Henrique Nunes and his wife Beatriz Fernandes led the Bristol community. They were observant, keeping the Sabbath and all Jewish festivals as well as the laws of kashrut and baking matzot for Passover. Dr Hector Nunes who became an important diplomat during the Elizabethan period led the London community. Most had to flee England in about 1555 during the reign of Mary Tudor, but a few including Hector Nunes remained.
- 1579–c.88 Thomas Legge wrote *Solymitana Clades* (The Destruction of Jerusalem)¹⁶ This play was written in Latin by Thomas Legge, Master of Gonville and Caius College, Cambridge University. It was based on Josephus's *The Jewish War*. What is of interest is that he wrote it in the same period as Marlowe was writing *The Jew of Malta* and Shakespeare *The Merchant of Venice*, but it gives a different and more sympathetic picture of Jews than the negative stereotypes in those two plays. At the time it was written, knowledge and interest in ancient Jewish history was growing. Protestant preachers and pamphleteers regularly cited the destruction of Jerusalem as an example of divine vengeance on the Jews, to try to reform what they perceived as laxity among the English who were considered to have replaced the Jews as the elect or chosen people. The play was intended for an academic audience, and more likely to have been sympathetic, or certainly less hostile, to

Jews than the general public which was Marlowe's and Shakespeare's audience.

The play was never performed, possibly because of its length (it was in three parts and each part would take a complete evening) and it disappeared from view until 1973 when a manuscript containing the play was sold at Christie's, and is now in the Cambridge University library.

Further reading: Kewes.

January 1588	News of Spanish Armada ¹⁷	It is considered likely that the first information received by the English government that Spain was building up an Armada to invade England came from Marranos. The Armada itself was sighted off the Cornwall coast in July 1588.
7 Jun. 1594	Execution of Roderigo Lopez ¹⁸	Lopez was a Marrano who became the personal physician to Elizabeth I. He became involved in politics and made some enemies, partly because of his closeness to the Queen. They took the opportunity of some negotiations he was having with Spain and had him arrested for treason on the grounds of aiding Spain and plotting with the King of Spain to poison Elizabeth. He was found guilty and executed at Tyburn. He might not have been guilty of the poisoning plot charge, but may have been guilty of treason in that he had given information to Spain regarding the activities of Don Antonio, the pretender to the Portuguese throne, who was supported by England. <i>Further reading:</i> Green (2004); Katz (1996), Chapter 2; Samuel (2004), Chapter 10.
c.1600	Jew appointed as lecturer in the Middle Temple? ¹⁹	There is an intriguing sentence in a document written in 1639 which reads: ' <i>Q Elizabeth—A Jew made a lecturer in the Middle Temple.</i> ' So far no explanation for this has been found.
1607	Sir Thomas Shirley's Proposal	Sir Thomas Shirley proposed to James I that Jews should be admitted to Ireland or England. His primary argument was economic and financial, that is the

- for Resettlement of Jews in England²⁰ profit that would accrue to the kingdom through increased trade and the fiscal advantage to the King. Since it would seem that the King would not like synagogues in England, Sir Thomas proposed a third option that Jews be admitted to England for the purpose of trade only and pay a tax to the king, but not be permitted to have a synagogue.
Further reading: Samuel (2004), Chapter 13.
- August 1609 Marranos expelled from England²¹ A quarrel erupted among members of the Marrano community in London, and one group denounced the others as Judaisers. As a result of enquiries by the Lord Chamberlain all Portuguese merchants suspected of Judaising were expelled.
- 1618 John Traske convicted of religious offences.²² John Traske, a minister of the Church of England, was deeply influenced by the Old Testament. He considered that many of the Mosaic laws applied to Christians as well as Jews and established a movement to that end. Its adherents carried out many Jewish practices such as observing the Sabbath on Saturday, keeping Passover and some of the Jewish dietary laws. He was arrested and convicted in 1618 and forced to renounce his sins publicly. Whilst in prison he was forced to eat pork.²³ He eventually became a Baptist. His importance to Jews lay in the fact that he generated interest in them and their relationship to Protestants as well as establishing some sort of precedent for other Christians who began observing the Sabbath on Saturday and became very supportive in the debates over the readmission of Jews to England 30 years later.
Further reading: Philips; Katz (1982).
- 1648/49 Pleas for readmission of the Jews²⁴ There were a number of initiatives in the middle of the seventeenth century for the readmission of Jews. These took the form of pleas, petitions, and so on. The grounds tended to be millenarianism, conversion of Jews to Christianity, and to a lesser extent economic advantage to England. Edward Nicholas published one such plea in 1648. He considered that the civil

war and other problems England had experienced in recent years had been because of their maltreatment of Jews. It was only by making amends and readmitting Jews on generous terms that England could again enjoy peace and prosperity. A petition in January 1649 from two Puritans, Joanna and Ebenezer Cartwright, to the Council of State not only asked for Jews to be readmitted to England, but also that England assist in restoring Jews to Palestine. It was not for the sake of Jews, but rather in the belief that only when Jews were restored would the second coming occur.

The petition was favourably received and the Council promised to consider it in due course. They didn't.

Further reading: Katz (1982).

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| 1650 | Publication of Menasseh ben Israel's <i>Spes Israeli (The Hope of Israel)</i> ²⁵ | This book related a story that had been circulating that a tribe of Indians in Colombia were descended from one of the ten lost tribes and also discussed the messianic promises to Jews. One of Menasseh's arguments, which was added to the English version of the book, was that one of the prerequisites for the second coming was that the Jews had to be dispersed to the four corners of the earth and thus had to be readmitted to England in order to complete their worldwide dispersion. Furthermore, England was called in medieval Jewish literature 'the corner [sometimes end] of the earth' a literal translation of the French Angleterre.
<i>Further reading:</i> Wolf (1901). |
| 3 Nov.
1654 | Petition to Cromwell ²⁶ | A petition was presented to Cromwell by Manuel Dormido and Samuel Soeiro, the son of Menasseh ben Israel, asking for Jews to be permitted to settle and worship freely in England. On 5 December 1654 the Council of State decided not to act on the petition. |
| 30 Nov.
1654 | Death of John Selden ²⁷ | John Selden was a leading English Jurist, Parliamentarian and Oriental scholar. He wrote important and scholarly works on major Jewish themes, and was particularly complimentary of much rabbinical scholarship. One of his works was entitled |



5 Etching of Roderigo Lopez – accused of plotting to poison Queen Elizabeth. ‘What will you give’, ‘The end of traitors is the rope’. Courtesy of the Jewish Historical Society of England.



6 Etching of Menasseh Ben Israel by Rembrandt van Rijn, 1636. Courtesy of the Rembrandt House Museum, Amsterdam.

History of Tythes which started with the old testament and led up to the relationship between church and state. Other works included studies of the judicial administration of the Jews, of the Karaites, and of Jewish marriage, divorce and inheritance laws. He was interested and concerned with contemporary Jewry as well. For example, in his *Table Talk* it is recorded:

*Talke what you will of the Jewes, that they are cursed; they thrive where ere they come; they are able to oblige the prince of their country by lending him money; none of them beg; they keep together; and for their being hated; my life for yours Christians hate one another as much.*²⁸

There is no evidence that he was involved in the movement for the readmission of the Jews, but he considered the edict expelling the Jews in 1290 as no longer valid.²⁹ His name was adopted by the Selden Society which was established in 1887 to advance the knowledge and to encourage the study of the history of English law.

31 Oct. Humble
1655 address
From Menasseh
ben Israel to
Oliver
Cromwell³⁰

Menasseh ben Israel arrived in England in early September and at the end of October submitted *A Humble Address* to Cromwell repeating his belief in the necessary completion of the dispersal of the Jews, describing the condition of the Jews, refuting many of the slanders against them, and emphasizing how they contributed commercially to countries where they dwelt. The economic arguments for readmission were essentially that Jews would increase trade with their worldwide connections, particularly colonial trade, and England would enjoy the growth and prosperity that had occurred in Amsterdam and other cities that had been brought about largely by Jewish merchants. Furthermore fugitives from the Iberian peninsular would bring their wealth to London rather than, for example, Amsterdam.

A fortnight later on 13 November Menasseh ben Israel submitted a petition for the readmission of Jews to England and setting out the terms on which it should be granted.³¹ This petition was sent to the

Council of State who decided to convene a conference to discuss the matter.

Further reading: Katz (1982); Roth (1961); Samuel (2004), Chapter 14; Wolf (1901).

4 Dec.
1655 Whitehall
 Conference³²

Representatives of the Army, the City, the Church, Parliament and the Law were invited to attend the conference.

The merchants of the City of London feared that the readmittance of Jews would endanger their own position and bring in competition, although they did not exactly articulate their arguments in this way.

The major opponent to readmission was William Prynne who published the first part of a work entitled *A Short Demurrer to the Jewes* during the Whitehall Conference and the second part shortly afterwards.³³ The work dragged up all the false accusations against Jews, but also combated the legal, economic and theological arguments used by the proponents of readmission. He considered that the actual presence of Jews in England would seduce the population and subvert Christianity. He was certain that Jews would never convert and ridiculed those who stressed the possibility of conversion as a reason for readmission. He considered that Christian religious law did not impose a duty to convert Jews, and he attacked the belief that conversion of the Jews was necessary for the second coming. From a Jewish historian's point of view Prynne was not entirely bad news. In his Presidential address to the Jewish Historical Society of England in 1907 Rev. Solomon Levy stated:

*I believe it is generally conceded that he was justified in his boast that he was the first to write a systematic account of the history of the Jews in England. Prynne may be regarded as the real founder of Anglo-Jewish history.*³⁴

Cromwell, who was sympathetic to a resettlement, dissolved the conference before it reached a decision, as he feared it might come to a negative conclusion.

- 14 Mar. 1656 The Robles Problem³⁵
- Antonio Rodrigues Robles was a wealthy merchant and one of the leaders of the Marrano community in London. The war with Spain, which broke out in late 1655, meant that the property of all Spaniards in England was liable to confiscation. On 14 March 1656 Robles was denounced as a Spaniard and his property seized. He decided to confess that he was not a Spaniard but a Portuguese Jew, and submitted a petition to that effect. On 14 May the Council of State discharged all the warrants against Robles and two days later his seized property was returned. This petition, as compared to that of Menasseh ben Israel, did not include any demands regarding Jewish religious practice.
- 24 Mar. 1656 Petition from London's secret Jewish Community³⁶
- The other Marranos in London, who had not taken part in Menasseh ben Israel's attempts so far, were concerned that the same could happen to them as had happened to Robles and they decided to pre-empt this by presenting their own petition. This petition was submitted to Cromwell, signed by seven signatories headed by Menasseh ben Israel. They revealed themselves as Jews and requested formal protection in writing to meet for prayers at their houses and permission to establish a Jewish cemetery outside the City limits. This petition, although making religious demands, was much more modest than Menasseh's as it did not request an open-door policy for all Jews. It does not seem to have received a formal acceptance (although there is a possibility – see below) and it is likely Cromwell just 'tipped the wink' that if the group began in a small way by only holding prayer meetings in a private house and purchasing some land that could be used as a cemetery, he would be able to stop any actions against them. With the benefit of hindsight it seems Cromwell was even cleverer than he thought. Following the restoration of the monarchy in 1660 there was no ruling or legislation regarding readmission that could be overturned. Thus unofficially, through the backdoor,³⁷ and without any fanfare Marranos resettled as Jews, and gradually other Marranos and Jews followed.

5

From Readmission (1656) to Emancipation (1858)

DATE	EVENT	COMMENTS
25 Jun. 1656	Possible <i>de jure</i> date of Readmission ¹	<i>De facto</i> readmission was in 1656 since Jewish residents of London began living openly as Jews, but there is no agreement on the <i>de jure</i> date of the readmission. Cecil Roth considered that the Council of State endorsed the second March petition on 25 June, although the minutes of the Council meeting on that day have been torn from the minute book. Furthermore, shortly after that date Menasseh ben Israel wrote to his colleagues in Amsterdam requesting a Torah scroll for the soon to be established synagogue (although this was returned in November). David Katz considers the claim that the Council of State approved the petition on 25 June as unfounded. ² Other suggested dates are 4 December 1655 when the legal officers informed the Whitehall Conference that the expulsion of 1290 was an act of Royal prerogative that only affected individuals at that time and Jews were not forbidden to return; 22 August 1664 when the Privy Council assured Jews that they could continue to hold assemblies for prayer despite the Conventicle Act; 11 February 1673 when Jews were indicted for holding a service and the King stopped all proceedings; and 13 November 1685 when the Privy Council issued an order that Jews could freely exercise their religion.

- 1656 First Rabbi appointed³ Rabbi Moses Athias was brought over from Hamburg as the first Rabbi of the Jewish community in London.
- December 1656 First Synagogue established after Readmission⁴ A house was rented in Creechurch Lane, London for use as a synagogue. Table 1 lists the early synagogues of London. John Greenhalgh, a schoolteacher, wrote a letter to Rev. Thomas Crompton on 22 April 1662 describing a Sabbath morning service.⁵
Further reading: Diamond; Samuel and Castello.
- February 1657 First Cemetery acquired⁶ This was in Mile End.
- 1660 A few Jews move to Dublin⁷ This would appear to be the first community (albeit very small) established outside London.
- 14 Oct. 1663 Samuel Pepys visits Creechurch Lane Synagogue⁸ It was the feast of the Rejoicing of the Law (Simchat Torah) and, perhaps understandably because of this, Pepys was not impressed with the decorum, writing:
But Lord, to see the disorder, laughing, sporting, and no attention, but confusion in all their service, more like Brutes than people knowing the true God, would make man forswear ever seeing them more; and ended, I never did see so much, or could have imagined there had been any religion in the whole world so absurdly performed as this.
- 22 Aug. 1664 Jews granted Royal protection⁹ The Conventicle Act of 1664 prohibited assemblies for prayer except in accord with the liturgy of the Church of England. It was aimed at Christian Nonconformists, but alarmed the Jewish community. They petitioned Charles II who referred the matter to the Privy Council. At its meeting on 22 August 1664 the Privy Council assured the Jews that they might:
promise themselves the effects of the same favour as formally they had had, so long as they demean themselves peaceably and quietly with due obedience to his Majesty's Laws and without scandal to his government.

- 1664 By-laws (Ascamot) of new community agreed¹⁰ The conclusions of the Privy Council were interpreted by the leaders of the Jewish community as requiring them to maintain discipline and led to the establishment of Ascamot for the community. They were based on those of the Amsterdam community and were drafted on the premise that the community leaders (the Mahamad) enjoyed both legal autonomy and authority over the members. There were 42 regulations, among them they forbade under threat of excommunication (herem) the formation of any other Sephardi community in London, required members to resolve business disputes with other members through arbitration by the Mahamad, and forbade the publication of books without permission, again under threat of herem.
- 1665 Great Plague¹¹ The Jewish community suffered significantly, although proportionately less than the general population of London. Its greatest loss was, perhaps, Haham Jacob Sasportas, who fled to Amsterdam and never returned, and the death of its first Rabbi and Hazan, Moses Athias.
- January 1666 News of Shabbetai Zvi reaches London¹² The news of the proclamation of Shabbetai Zvi as the Messiah received a mixed reaction among Jews in London. Samuel Pepys recorded in his diary for 19 February 1866:
Here I am told for certain, what I have once or twice already, of a Jew in town, that in the name of the rest do offer to give any man 10l, to be paid 100, if a certain person now at Smirna be within these two years owned by all the princes of the East, and particularly the Grand Segnor as the King of the World, in the same way as we do the King of England here, and that this man is the true Messiah. One named a friend of his that had received ten pieces of gold upon this score, and says that the Jew hath disposed of 1100l in this manner – which is very strange; and certainly this year of 1666 will be a year of great action, but what consequence of it ill be, God know.¹³
 It seems that the elders of the synagogue took a dim view of this betting and it was prohibited. There is

reference to Shabbetai Zvi in a number of State papers indicating interest in the highest circles of the land.¹⁴

Further reading: Lokes.

September 1666	Great Fire of London ¹⁵	The Jewish area was relatively untouched, but the income of the synagogue fell as a result of business and other losses of members of the community.
January 1667	Jews allowed to swear in Court on the Old Testament ¹⁶	In the case of <i>Robeley v. Langston</i> several Jewish witnesses were sworn on the Old Testament. An objection was raised that if their evidence were false they would not be liable to a charge of perjury. The Court overruled this objection.
1671	Start of practice of presenting each Lord Mayor with a gift ¹⁷	The object was to obtain the friendship of the Lord Mayor just in case a need arose. In 1671 the gift was a pipe of wine. Subsequently it was generally a purse containing 50 guineas presented on a silver salver bearing the shield of the congregation. The practice continued to about 1790. <i>Further reading:</i> Roth (1962), 108–12.
February 1674	Jews indicted for holding a service ¹⁸	At the Quarter Sessions at the Guildhall the leaders of the Jewish community were indicted of a riot on the grounds that they had met together for the exercise of their religion. They petitioned the King who, on 11 February 1674, issued an Order in Council that the Attorney General should stop all proceedings against them.
Early 1675	Rabbi Jacob Leon's models of the Tabernacle and Temple exhibited in London ¹⁹	Rabbi Leon visited London from Amsterdam to exhibit his models that had become very renowned. He had been encouraged to do so by Queen Henrietta Maria the widow of Charles I, mother of Charles II, and mother of Mary wife of William of Orange, who had seen them in Amsterdam. In this connection he published a booklet describing the models dedicated to Charles II. ²⁰ The booklet has as its frontispiece a reproduction of the Royal Warrant – the first recorded use of the Royal Warrant by a Jew. It also contains a

prayer to the Royal Family based on the one in use in Amsterdam and, with a few amendments, still the one used in most British synagogues today.

Further reading: Shane.

- 1677 Court venue changed to avoid a Jew having to give evidence on a Saturday²¹ In the case of *Barker v. Warren* the court venue was changed from London to Middlesex as all the sittings in London were on a Saturday, and a Jewish witness would not give evidence on that day.
- November 1685 37 Members of Jewish community arrested²² Thirty-seven members of the Jewish community, plus 11 others who escaped arrest, had a writ served against them under an anti-Catholic law of Elizabeth I which inflicted a penalty of £20 a month for non-attendance at Church. They petitioned James II who issued an Order in Council on 13 November 1685, instructing the Attorney General to stop all proceedings and that:
his Majesty's intention being, that they should not be troubled upon this account, but quietly enjoy the free exercise of their religion, whilst they behave themselves dutifully and obediently, to his government.
Much the same as Charles II's Order in Council on 22 August 1664. Katz has pointed out that this decision of James II arose at the same time as he wished to reaffirm his dispensing (and suspension of Parliament) powers and this was a good opportunity to demonstrate it.²³ This proved to be the last occasion when Jews needed the King's protection in writing.
- 1688 The Glorious Revolution²⁴ Jews played an important role in the Glorious Revolution, which resulted in William III and Mary becoming the monarchs of England, replacing James II. The primary contractors for provisioning the Dutch army were the Jewish firm of Machado and Pereira. Other Jews also helped as army contractors and helped finance the invasion of England. It was mainly Dutch Jews who participated, the English Jews keeping a low profile.

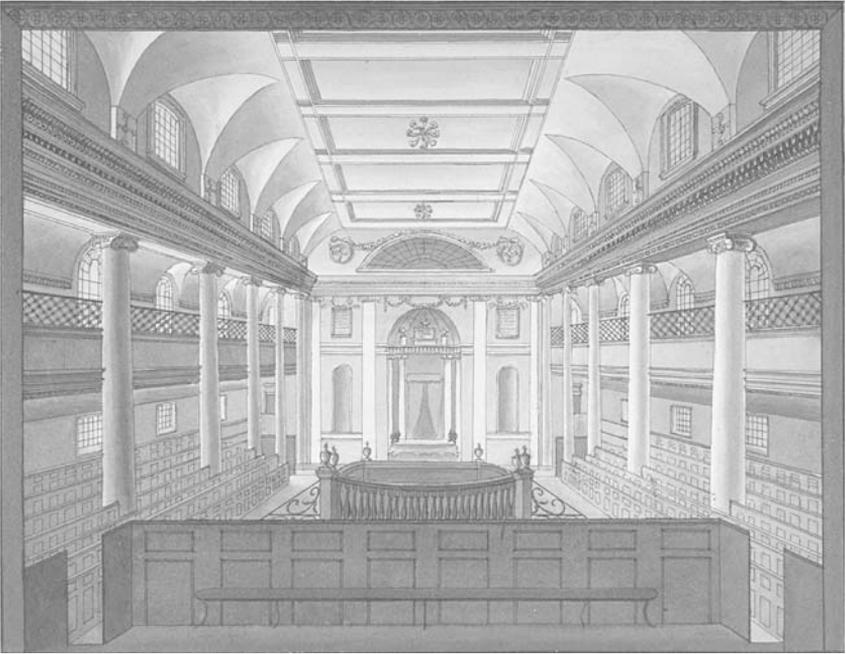
- 1690 Battle of the Boyne²⁵ This was the final effort of James II to regain the throne by an invasion of Ireland aided by the French. He failed and lost the important battle. The Jewish army contractors were again instrumental in assisting William III, in particular the firm of Machado and Pereira but this time led by their London branch.
- c.1690 Establishment of the first Ashkenazi Synagogue²⁶ The first Ashkenazi Synagogue in London was established in Broad Court, Dukes Place, which eventually was the site of the Great Synagogue.
Further reading: Roth (1950).
- 1695 Census²⁷ An examination of the census lists of 1695 indicated 853 Jewish names, of which 598 were Sephardi, 203 were Ashkenazi, and 52 uncertain.²⁸
Further reading: Arnold.
- 2 Feb. 1697 Site acquired for first Ashkenazi cemetery²⁹ The Ashkenazim had been buried in the Sephardi cemetery in Mile End, but the Sephardi community wished to discontinue this. In January 1693 the Ashkenazim were given six months' notice, but it took four years to acquire a site. The site was on the north side of the Sephardi cemetery.
- 1697 Number of Jewish Stock Brokers limited to 12³⁰ Parliament was concerned with the growth in the number of stockbrokers and lack of control. It legislated to limit the total number of stockbrokers to 100. The corporation of the City of London, who administered the Act, decided that of the 100, 12 should be Jews and 12 aliens. When in 1708 the upper limit of 100 was removed the number of Jewish brokers remained at 12, but this restriction was abolished in 1830.
- 23 Jun. 1700 First Jewish Knight³¹ William III knighted Solomon de Medina. Prior to this the King had dined with him at his home on 18 November 1699 – the first time a monarch had visited a Jew at his home. The reasons for the honours are not known, but the King owed a great amount of money to the firm Machado and Pereira the army

contractors, with whom Medina was associated. Medina left England for Holland in 1702 where he died in 1730.

Further reading: Rabinowicz.

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| 1701 | Oath of Abjuration introduced ³² | This oath was introduced to renounce any support for the rights of the Old Pretender to the crown (James Stuart) following the death of his father James II. It was required to be taken by all who held public office or a high position. It included the words ' <i>upon the true faith of a Christian</i> ' and thus Jews could not take it and could not hold any position which required the taking of this oath. |
| 20 Sept. 1701 | Bevis Marks Synagogue Inaugurated ³³ | In 1699 a site was acquired in Plough Yard, Bevis Marks to construct a new synagogue. Joseph Avis, a Quaker builder, was appointed to construct the synagogue. The costs overran the estimates, but Avis refused additional payments. The foundation stone was laid in August 1700. This was the first synagogue in England specifically constructed as such since the thirteenth century.

<i>Further reading:</i> Gaster. |
| 24 Jun. 1702 | Act to oblige Jews to maintain and provide for their Protestant children ³⁴ | Despite great efforts by the Jewish community, this Act was passed. It arose as a result of a number of legal actions where Jews had disowned their children on conversion, generally as a result of marriage to a Christian. The object was to assist the conversion of Jews. The Act was repealed in 1846. |
| 20 Mar. 1705 | Schism at The Great Synagogue ³⁵ | Reb Aberle dominated the lay leadership of the Great Synagogue and certain other members objected to his role and particularly how he was alleged to have manoeuvred to replace Rabbi Jehuda Loeb Cohen by Rabbi Aaron Hart. This faction led by Marcus Moses decided to open a Beth Midrash study centre where prayers would also be recited. Reb Aberle appealed to the Court of the Lord Mayor on 20 March 1705 to suppress what he termed a new synagogue. This was |



7 Interior of the Great Synagogue (c.1722), Dukes Place in 1810. Courtesy of the Guildhall Library, Corporation of London.



8 Interior of Bevis Marks Synagogue (1701) in 1884. Courtesy of the Guildhall Library, Corporation of London.

successful. However, in a subsequent dispute Marcus Moses was excommunicated and was even refused a burial site. As a consequence in 1706 he decided to open a new synagogue in his own house. Land was acquired in Hoxton for a cemetery. This congregation became known as the Hambro (derived from Hamburg the original city of Marcus Moses and of the first Rabbi of the congregation). The Great Synagogue excommunicated the members of the congregation, and this was not rescinded until 1750.

Further reading: Roth (1950).

Late 1714	Publication of John Toland's <i>Reasons for Naturalising the Jews in Great Britain and Ireland, on the same foot with All Other Nations</i> ³⁶	Essentially his case was that if foreign Jews resident in Britain could be naturalised and thus given full rights, they would contribute immensely to the country. <i>Further reading:</i> Ross.
17 Sept. 1715	A Jew alleged to support the Old Pretender ³⁷	Francis Francia was arrested on 17 September 1715 and charged with attempting to overthrow the government by supporting the Old Pretender, James Stuart, whose rebellion had just started in Scotland. Francia was well known as a supporter of the Stuart cause. He was acquitted, but doubts always remained as to his guilt. <i>Further reading:</i> Lipton.
1723	Oath of Abjuration changed ³⁸	By an Act of Parliament Jews became exempted from including the words ' <i>on the true faith of a Christian</i> ' in the Oath of Abjuration.
1732	Talmud Torah established ³⁹	This was attached to the Great Synagogue as an elementary school for orphans. Sephardim and girls were excluded. It was reorganised in 1788 by reducing the religious parts of the curriculum and concentrating

mainly on secular and practical subjects, but girls were still excluded. It became the Jews' Free School (JFS) in 1817 in the Mile End Road with 184 students. In 1822 a new building was opened in Spitalfields comprising the original Talmud Torah, a Boys' School and a Girls' School. In 1822 there were 550 students and by 1880, before the mass migration from Eastern Europe, numbers had grown to 2600.

Further reading: Black (1998).

- 1744 Bequests by Jews to a religious institution deemed invalid⁴⁰
- In the case of *da Costa v. de Paz* the Chancellor (Lord Hardwicke) ruled that a bequest under the will of Elias de Paz to a Yeshiva (a Jewish religious seminary) was invalid in that it was '*a bequest for the propagation of the Jewish religion and the intent must be taken to be in contradiction of the Christian religion, which is a part of the law of the land*'. He also stated '*it would be for a different consideration were it for support of poor persons of that religion*'. He therefore applied the bequest *cy près* to a trust to promote Christianity. It was not until the Religious Disabilities Act of 1846 that Jewish religious endowments became valid.

Further reading: Henriques (1908).

- 18 Dec. 1744 Expulsion of Jews from Bohemia⁴¹
- Empress Maria Theresa issued a decree expelling all Jews from Prague with effect from 1 January 1745 and from the rest of Bohemia by the end of June 1745. An appeal from the Bohemian Jews was sent to the Ashkenazi Jews of London eliciting their support.⁴² Representatives of the Great Synagogue sent a petition to George II, who was sympathetic and held great sway in Austria since he had effectively put Maria Theresa on the throne by his support during the war of the Austrian Succession. The King instructed the English Ambassador at Vienna to intervene and obtain a repeal.⁴³ At first the representations failed, but in 1748 following further pressure the expulsion order was moderated and many of the expelled Jews returned. The Ashkenazi and Sephardi communities jointly created a fund for refugee relief. This is one of the earliest examples of British Jewry

coming to the aid of overseas brethren through political and charitable activities.

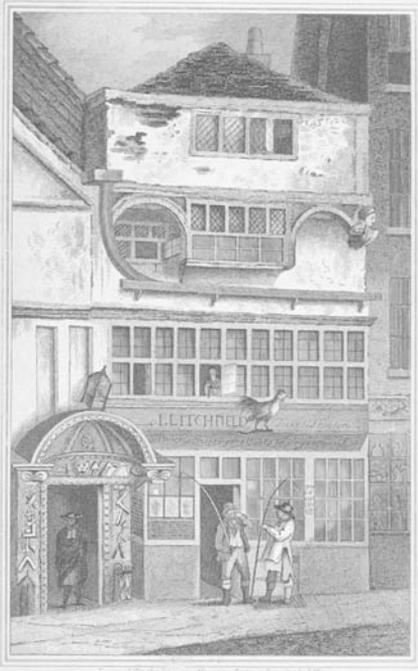
Further reading: Wolf (1919).

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| 18 Oct.
1747 | Establishment of the Sephardi Jews' Hospital (Beth Holim) ⁴⁴ | This was the only hospital in Britain where Jewish dietary laws were observed, although the London Hospital which was founded in 1740 had special arrangements for its Jewish patients. Eventually it ceased to be a hospital and became a home for the aged. |
| 1753 | Lord Hardwicke's Marriage Act ⁴⁵ | This Act made null and void all marriages solemnised without the publication of banns. Jewish marriages were specifically exempted. |
| 7 Jun.
1753 | Enactment of the Jew Bill ⁴⁶ | In 1753 the Jewish Naturalisation Bill, commonly called the Jew Bill, was enacted by Parliament, giving foreign-born Jews the right to apply to Parliament for naturalisation without the then prerequisite to receive the Holy Sacrament. The Act was only permissive and of limited application in that each naturalization would still require an individual Act of Parliament and thus only the wealthy could take advantage of it. Nonetheless it gave rise to a huge, and mainly antisemitic, clamour against it. For a few months in 1753 it was the major topic of political discussion in England and aroused unprecedented publicity. As a result of the clamour the Act was repealed on 20 December 1753. Horace Walpole commented:
<i>the Jew Bill which superstitious bigots in the Commons repealed under the influence of a fanatical mob, thus demonstrating how much the age, enlightened as it is called, was still enslaved to the grossest and most vulgar prejudices.</i> ⁴⁷
For further discussion on this event see note. ⁴⁸
<i>Further reading:</i> Hyamson (1908–10); Katz (1996), Chapter 6; Perry; Wolper. |

- 1758 End of schism between the Hambro and the Great Synagogues⁴⁹ In 1758 Hart Lyon was appointed Rabbi of the Great Synagogue and the Hambro decided to recognise his authority and contribute towards his salary.
- 14 Dec. 1760 Foundation of Board of Deputies⁵⁰ George III became King on 25 October 1760 and in a letter dated 21 November 1760 representatives of the Sephardi community delivered their respects to the new King. Representatives of the Ashkenazi community complained of their omission to the Mahamad and it was agreed that in future the two parts of the community would act together when dealing with royalty or the government. On 14 December the representatives of the Sephardi community passed a resolution to that effect. This date has since been regarded as the foundation date for the Board of Deputies of British Jews, although the first constitution and formal naming did not take place until 7 March 1836.
Further reading: Emanuel; Newman (1987).
- May 1761 The New Synagogue Founded⁵¹ Another group broke away from the Great Synagogue, established a synagogue in Bricklayers' Hall in Leadenhall Street and purchased a burial ground in Ducking Pond Lane. This group became known as the 'New'. There was not the same friction as occurred with the establishment of the Hambro Synagogue, and the New Synagogue recognised the authority of the rabbi of the Great Synagogue as the Chief Rabbi.
- 1761 Beginnings of Western Synagogue⁵² A group of Jews living in London, but outside the City limits, established the 'Hebra Kaddisha shel Gemilluth Hassadim, Westminster' in 1761 in the home of Wolf Liepman. This was the beginnings of what eventually became known as the Western Synagogue.
Further reading: Barnett (1961).

- 1765 Another schism between the Hambro and the Great Synagogues⁵³ When the Great Synagogue chose David Schiff as its Rabbi in 1765, the Hambro did not support him and appointed Israel Solomon (an unsuccessful candidate at the Great Synagogue) as its spiritual head. Both Rabbis claimed to be Chief Rabbi and the dispute was not resolved until Solomon left England in 1780 to take up another appointment.
- 11 Jun. 1771 The Chelsea Murders⁵⁴ On 11 June 1771 a gang of eight Jews broke into a house in Chelsea, murdered a couple of servants and stole a large number of items. They were not immediately apprehended, but some months later one of the gang approached Naphtaly Hart Myers, one of the officers of the Great Synagogue, requesting charity. When this was refused he confessed to the murder hoping to obtain immunity and the reward. Myers took him to Bow Street. The trial at the Old Bailey caused quite a sensation in that not only were the accused Jewish, but Myers had to interpret for them as they only spoke Yiddish. They were found guilty and hanged at Tyburn on 9 December 1771. A Rabbi visited them before the penalty was carried out and they prayed and sang a hymn in Hebrew before their execution.⁵⁵ The murder and the trial led to a certain amount of overt antisemitism and the phrase '*Go to Chelsea*' became a common shout at Jews.
- 13 Dec. 1776 General fast to wish success against the rebels in America⁵⁶ The Jews participated to demonstrate their loyalty to George III. The Haham, Moses Cohen D'Azevedo, preached a special sermon on the occasion seeking: *Divine Assistance on behalf of His Majesty's Arms, that he may obtain victory and success over those American Provinces, that have withdrawn their allegiance and raised a Rebellion against their lawful Prince and the Constitution of this Kingdom.*⁵⁷
- 1780 Rabbi of Great Synagogue officially recognised and confirmed as Chief Rabbi of all the Jews in England⁵⁸ Ultimately recognised as Chief Rabbi throughout the British Empire. The first such incumbent was Rabbi David Schiff. A list of Chief Rabbis is included in Table 1.

- 17 Apr. 1782 Death of the Baal Shem of London⁵⁹ Samuel Jacob Falk was born in Poland and came to London in 1742, where he remained until his death. He became known as the Baal Shem of London because of his great cabbalistic knowledge, his unusual abilities and his alleged miracle works.
Further reading: Adler (1905); Roth (1962), 139–164.
- Late 1787 Conversion of Lord George Gordon⁶⁰ Lord George Gordon was a younger son of the Duke of Gordon. He was president of the United Protestant League and in June 1780 instigated riots against Catholics. They became known as the ‘Gordon Riots’. It is not clear exactly when and why he converted to Judaism, but he was a sincere, committed and observant convert.
Further reading: Roth (1962), 183–210; Solomons.
- 26 Mar. 1790 Newly enlarged synagogue in Duke’s Place opened (The Great Synagogue)⁶¹ An enlarged and restored synagogue in Duke’s Place was dedicated and it was at this ceremony that the terms ‘Great Synagogue’ and ‘Chief Rabbi’ were used for the first time.
- 1799 Rothschild arrives⁶² Nathan Mayer Rothschild, one of the sons of Mayer Anshel Rothschild, settled in Manchester in order to represent the family’s interests. He moved to London in 1803.
- 19 Oct. 1803 General fast for success in the war against France⁶³ J. Luria preached a special sermon in Bevis Marks.⁶⁴
- 16 Apr. 1804 Establishment of the London Board for Shechita⁶⁵ The three principal Ashkenazi synagogues in London and the Sephardi synagogue established the Board jointly. The object was to regulate the slaughtering of animals for kosher meat and secure and control its proper distribution.
Further reading: Hyamson (1954).



9 Entrance to the New Synagogue (1761) in 1811. Courtesy of the Guildhall Library, Corporation of London.



10 Lord George Gordon in Newgate Prison surrounded by caricatures of Jews (note the two Jews on the left trying to prevent him being served a pig). Courtesy of the Jewish Historical Society of England.

- 28 Jun. 1806 Jews' Hospital opened⁶⁶ This was seen as a major poor-relief scheme catering for the elderly as well as the young and for both sexes. It comprised an old age home and a trade school with emphasis on practical training. In 1866 it moved to Norwood and in 1876 amalgamated with the Jews' Orphan Society and became known throughout the Jewish community as Norwood.
- 14 Apr. 1809 Royal Dukes visit the Great Synagogue⁶⁷ A special service was held to celebrate the visit to the Great Synagogue of three of the sons of George III – the Dukes of Cambridge, Cumberland and Sussex.
- 1823 Masoretic Accents set to music⁶⁸ Isaac Nathan is well known as the composer who persuaded Byron to write Hebrew Melodies, which Nathan set to music. In 1823 he published a book on music and the appendix contains the Masoretic Accents (ta'amim) in standard musical notation and with Hebrew text. This was one of the earliest publications of the ta'amim in musical notation and the first in Britain. Nathan emigrated to Australia in 1841 and was tragically killed by the first tram in Sydney in 1864. His grandson Harry Nathan is reputed (by some) to have composed *Waltzing Matilda*.
Further reading: Mackemas.
- 11 Feb. 1826 University College London founded⁶⁹ This was the original University of London and the first university in England after Oxford and Cambridge. It was the first university in England to admit students regardless of race, class or religion and the first to admit women. It was founded in 1826 and the first students were admitted in October 1828. Hyman Hurwitz was appointed the first Professor of Hebrew in 1828 and he established a Hebrew Department (renamed the Department of Hebrew and Jewish Studies in 1967). One of the founders of the University, a major financial contributor, and the chief promoter of the Hebrew department was Sir Isaac Lyon Goldsmid.
Further reading: Stein (1952).

- 3 Feb. 1830 Conference of London⁷⁰ This conference, attended by representatives of Britain, France and Russia was called to discuss and agree certain questions relating to the new Kingdom of Greece. In the third protocol it was stipulated that there should be equality of all subjects of the new state irrespective of religion. The Jews of Greece were thus emancipated.
- 5 Apr. 1830 First Jewish Emancipation Bill⁷¹ This Bill for the remission of Parliamentary disabilities was defeated in the House of Commons on its second reading. In 1833 another similar bill was introduced and passed by the House of Commons but defeated in the Lords. Similar measures to remove all Jewish disabilities and alter the oaths for taking a seat in the House of Commons were introduced in 1834, 1836, 1841, 1848, 1849, 1851, 1853, 1854, 1856 and 1857. All had a similar fate, passed by the Commons but rejected by the Lords.

In the main these Bills were supported by the Whigs and some Tories (on the grounds of religious freedom and a principle that a citizen's rights should not depend on his religion), Evangelicals (who saw this as a precursor to conversion) and Nonconformists (who tended to be anti-establishment and anti-Church of England). On the other hand the majority of Tories and High Churchmen opposed them mainly because they wanted to maintain an Anglican state and, after the Catholics and Nonconformists obtained civil emancipation, a Christian state.

It must be appreciated that many other measures that reduced or removed many Jewish disabilities (other than the major political one) were approved by Parliament without great dissent. Although these measures were welcomed, some Jews (particularly, for example, the Goldsmids) did not like this piecemeal legislation, and it was parliamentary representation that was the object.

The majority of Jews were in fact indifferent to the debate on full emancipation – they had little or nothing to gain and their concerns were elsewhere. Indeed some leaders of the Jewish community were opposed. Neither Moses Montefiore nor the two Chief Rabbis during the period concerned were at all enthusiastic,

mainly because they thought that public office would lead the holder to neglecting his religious duties. Moses Montefiore's attitude to emancipation can be seen in his comments in 1937 on the Matrimonial Causes Act of 1835 (see below) where he recorded in his diary: *'I am most firmly resolved not to give up the smallest part of our religious forms and privileges to obtain civil rights.'*⁷² There were also Jews who were opposed on the grounds that the Jews were in exile and must await their return to the promised land.⁷³ Jewish opposition and indifference fell away towards 1858 and was replaced with enthusiasm when Lionel Rothschild was able to take up his seat on 26 July 1858.

Further reading: Finestein (1993); Gillam; Salbstein.

10 Dec. 1830	The Common Council of the City of London agreed that anyone taking up the Freedom of the City could take an oath appropriate to his religion ⁷⁴	This implied that Jews could not only become Freemen, but also carry on trade in the City and join Livery companies.
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31 Aug. 1835	Matrimonial Causes Act ⁷⁵	This act, which was also known as Lord Lyndhurst's Marriage Act, caused a certain amount of consternation in Jewish circles. One interpretation of that Act was that it brought the law on Jewish marriages and divorces within the jurisdiction of English law and that certain conflicts could arise. As a consequence Moses Montefiore attempted to obtain a satisfactory amending act or an authoritative opinion that the Act did not apply to Jewish marriages and divorce. The move for an amending act failed, but in a subsequent Jewish marriage case a written opinion was received that it was not caught by the Act.
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Further reading: Finestein (1993), Chapter 2.

- 9 Sept. 1835 Parliamentary Elections Act⁷⁶ This Act, among other measures, relieved voters of taking oaths, thus enfranchising Jews.
- 28 Sept. 1835 David Salomons elected Sheriff of the City of London⁷⁷ He could not take up the office since it required the oath '*on the true faith of a Christian*'. As a consequence Parliament passed the Sheriff's Declaration Act making a special provision to omit these words from the oath. Subsequently Salomons was able to take up the office and in 1855 became the first Jewish Lord Mayor of London.
- 20 Jan. 1837 Jew placed second wrangler (i.e. number two on the list of firsts) in mathematical tripos at Cambridge⁷⁸ James John Sylvester was unable to graduate due to his refusal to make the statutory declaration '*on the true faith of a Christian*', but at Oxford this declaration was required on matriculation and thus Jews were unable to enter that university. Sylvester became Professor of Geometry at Oxford in 1883.
- 1838 Former Jew appointed Deputy Keeper of the Public Records.⁷⁹ Sir Francis Palgrave was appointed the first Deputy Keeper of the Public Records. The Deputy Keeper had total responsibility, as the nominal Keeper was the Master of the Rolls. He was born Francis Cohen, but took his wife's mother's maiden name when he converted to Christianity on their marriage. It is, therefore, somewhat ironic that his office was on the site of the Domus Conversorum.
- 5 Feb. 1840 The Damascus Blood Libel⁸⁰ On 5 February 1840 Father Thomas the superior of a Capuchin Monastery in Damascus together with his servant disappeared. They were last seen near the Jewish quarter of the town, and within a few days a number of Jews were arrested on the grounds that they had murdered the pair in order to use their blood for Passover matzot. Some died and others confessed under torture. An appeal for help from the Jewish community of Constantinople was sent to, among others, the Jews in London. The result was a mission by Moses Montefiore then President of the Board of Deputies and Adolph Crémieux a leading

French Jew to Mehemet Ali the ruler of Egypt who ruled Damascus, although it and Egypt were part of the Ottoman Empire. The mission was successful, the Jews still in prison were released and the Sultan issued a firman concluding: '*the violence to which the Jews had been subjected results from calumny and no more*'. The British government were very supportive of the mission, partly at least because it suited British foreign policy at that time. They supported the Sultan in Constantinople and were opposed to Mehemet Ali. By and large the British newspapers were very supportive and were very cynical regarding the blood libel. *The Times* sat on the fence and withheld judgment until all the facts were known and published a vast number of documents on the issue and on the subject of ritual murder charges. It even published on 17 August 1840 an English translation of extracts from the Passover Haggadah. The subject was discussed in the House of Commons on 22 June 1840 with great support for the victims and demands for their release. A mass meeting was held at the Great Synagogue on 23 June 1840, where Montefiore announced his intention to go to the Middle East and another on 3 July 1840 at the Mansion House, chaired by the Lord Mayor, to demonstrate the City's support for the victims and for success in Montefiore's mission.

Further reading: Frankel.

15 Apr. 1840	Religious split in London Community ⁸¹	Eighteen prominent members of the main London synagogues plus six from other synagogues resolved to establish a new synagogue in West London that would be neither Ashkenazi nor Sephardi, but British.
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Further reading: Kershen

Late 1841	<i>Voice of Jacob and Jewish Chronicle</i> founded ⁸²	The first edition of the <i>Voice of Jacob</i> was on 16 September 1841 followed a few weeks later by the <i>Jewish Chronicle</i> on 12 November. Both were short-lived, the <i>Jewish Chronicle</i> folding in May 1842 and the <i>Voice of Jacob</i> in 1848. The <i>Chronicle</i> was revived in October 1844, at first under the title <i>Jewish</i>
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Chronicle and Working Man's Friend and a few years later dropping the last four words.

Further reading: Cesarani (1994).

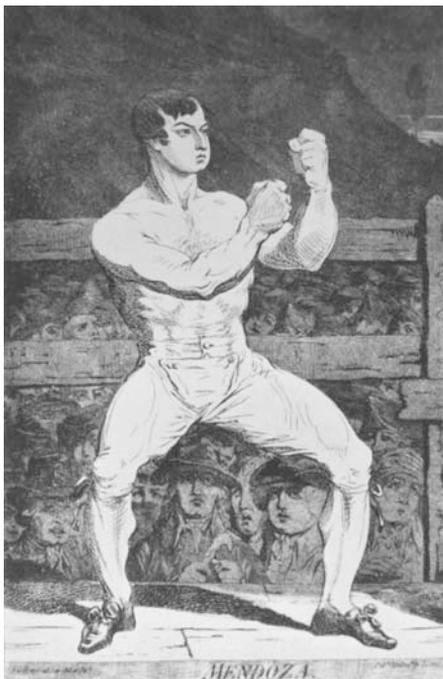
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|-----------------|---|--|
| 9 Nov.
1841 | ‘Herem’ on the Reform congregation ⁸³ | A meeting of the Chief Rabbi, Sir Moses Montefiore, the President of the Board of Deputies, and other important leaders resolved that a herem promulgated by the Chief Rabbi should be communicated to all London synagogues. Under its terms all faithful Jews were prohibited from having any contact with any seceders. It was read out in all synagogues on 22 January 1842. |
| 27 Jan.
1842 | West London Synagogue of British Jews opened ⁸⁴ | This was the first English reform synagogue and congregation in Britain. Initially they adopted the Sephardi prayer book.
<i>Further reading:</i> Kershen and Romain. |
| 28 May
1844 | Opening of ‘Sussex Hall’ ⁸⁵ | The Jews and General Literary and Scientific Institution opened in Sussex Hall. This was a secular education and cultural centre. It was successful at first, but ran into funding difficulties and closed in 1860.
<i>Further reading:</i> Cantor. |
| 1844 | First time an election held for a new Chief Rabbi ⁸⁶ | Rabbi Nathan Marcus Adler elected Chief Rabbi by 20 communities throughout the country. |
| 31 Jul.
1845 | Act for the relief of Persons of the Jewish Religion elected to Municipal Offices ⁸⁷ | This Act enabled any Jew to use an appropriate and acceptable declaration to take up a municipal office. |

- 18 Aug. Religious
1846 Disabilities
Act⁸⁸
- This Act conferred on Jews the benefits of the Toleration Acts. It repealed many acts imposing religious disabilities and provided:
- That from and after the commencement of this Act Her Majesty's subjects professing the Jewish Religion in respect to their Schools, Places for Religious Worship, Education and Charitable Purposes and the property held therewith, shall be subject to the same Laws as Her Majesty's Protestant Subjects dissenting from the Church of England are subject to, and not further or otherwise.*
- The Jewish religion was no longer connived at, but was placed under the protection of the law.
- Further reading:* Henriques (1908).

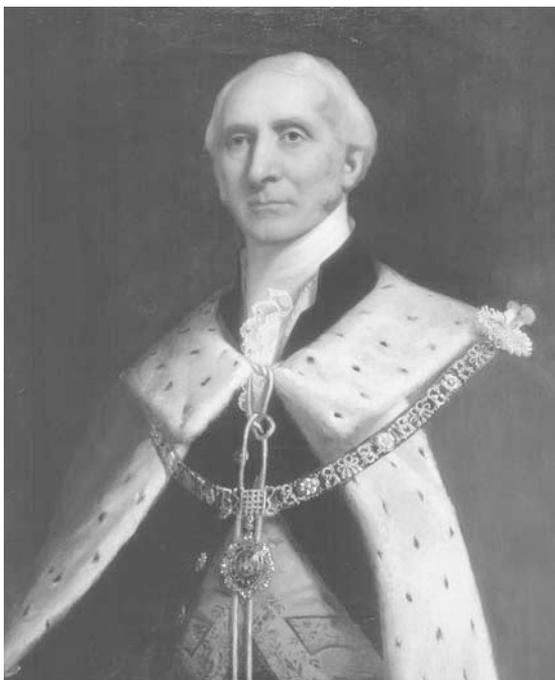
- April
1847
- The Don
Pacifico Affair⁸⁹
- Don Pacifico was a Jewish resident in Athens and a British subject as he had been born in Gibraltar. In April 1847 a mob assembled to protest that, as a result of the visit of Baron Charles de Rothschild to Athens, their custom of celebrating Easter by the burning of an effigy of Judas Iscariot was banned. They turned their anger on Don Pacifico who it was rumoured had persuaded the Government to impose the ban. His house was attacked and damaged and much property looted. Don Pacifico claimed damages from the Greek Government and when this failed turned to the British Government. The case became a *cause célèbre* as Lord Palmerston, the British Foreign Secretary, supported the claim with great determination even to the extent of blockading Athens (although strictly speaking the blockade occurred two years later and was mainly due to a different incident). The Greeks eventually settled Don Pacifico's claim. The affair resulted in an attack on Palmerston's 'gunboat diplomacy' in the House of Commons in June 1850, but with a great speech he turned the sentiment of the house towards him. His speech lasted all night and concluded with the now famous phrase:
- and whether, as the Roman, in days of old, held himself free from indignity; when he could say 'Civis Romanus sum'; so also a British subject, in whatever land he may*

*be, shall feel confident that the watchful eye and the strong arm of England, will protect him against injustice and wrong.*⁹⁰

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|-----------------|--|---|
| 29 Jul.
1847 | First Jew elected an MP ⁹¹ | Lionel Rothschild was elected for the City of London at the General Election. He was unable to take his seat as one of the required oaths, the oath of abjuration, included the words ' <i>on the true faith of a Christian</i> '. Rothschild resigned and was re-elected at the resulting by-election. This 'farce' continued four more times. Eventually in 1858 an enabling bill was passed.
In the meantime David Salomons was elected at a by-election in 1851, took his oath omitting the words ' <i>on the true faith of a Christian</i> ', made a speech in the House and voted three times. He was then forced to leave the chamber by the Serjeant-at-Arms, and fined £500 for each time he had voted. |
| 1849 | Karl Marx arrives in London ⁹² | He remained in London, where he wrote <i>Das Kapital</i> , until his death in 1883 and was buried in Highgate Cemetery. It seems his father was baptised in the same year as Isaac D'Israeli the father of Benjamin. ⁹³ |
| 11 Nov.
1855 | Jews College founded ⁹⁴ | A rabbinical seminary along modern lines was founded in London. Initially there was also a day school, but it closed in 1879.
<i>Further reading:</i> Hyamson (1955). |
| January
1858 | First recorded strike in Britain by Jewish workers ⁹⁵ | Jewish workers in the tobacco industry went on strike in protest against low wages and poor working conditions. |
| 23 Jun.
1858 | The Mortara Affair ⁹⁶ | On 23 June 1858 Edgardo Mortara, a 6-year-old Jewish boy, was taken by the Inquisition from his parent's house in Bologna and within a few days he was moved to Rome and placed in the House of Catechumens. It was alleged that when he was about 10 months old he had been secretly baptised by a female servant as she considered him critically ill. |



11 Daniel Mendoza, the boxing champion of England, 1792–1795. Courtesy of Dr Gerry Black.



12 Sir David Salomons, first Jewish Lord Mayor of London, 1855. Courtesy of the Guildhall Library, Corporation of London.

In late August the Board of Deputies received an appeal for help. This was discussed at the Board meeting on 6 September and they acted immediately. The next day letters were sent to the Foreign Secretary and to most of the British press. The press also reacted immediately and on 9 September *The Times* published a report and a translation of the most important parts of the documents from Turin.⁹⁷ Almost all secular newspapers were appalled at what had happened and used the opportunity to attack the Pope and Roman Catholics. Most suggested that the remedy lay in Jewish hands that could bring financial pressure on the Pope.

Many Protestant organisations were very supportive, holding protest meetings and sending memoranda to the government. Their motives were mixed, partly humanitarian and liberal, partly anti-Catholic, but some with conversion motives.

At first the government acted very positively and on 4 October a letter was sent to the British representative in Florence asking him to make representations to the Pope.⁹⁸ However, ten days later a telegram was sent to this representative asking him to ignore the previous letter.⁹⁹ From this time on neither the Conservative nor the subsequent Liberal governments took any action. The grounds were that any protest from a Protestant country would be counter-productive.

The Board of Deputies decided to send a letter to the Pope to be delivered personally by Sir Moses Montefiore. He went to Rome in April 1859, but the Pope refused to see him.

A protest petition was published in *The Times* on 19 October 1859 signed by 'the great and the good', including three Archbishops, 26 Dukes and other peers, 20 Bishops, 34 MPs, 68 Mayors, 11 Provosts, as well as important city dignitaries and leading professionals.¹⁰⁰ They sent a delegation to the government, but met only with sympathy and not action.

Edgardo Mortara was not released to his parents and remained a Catholic all of his life.

The affair had a number of important consequences outside Britain.¹⁰¹

Further reading: Langham; Rubinstein (1999).

- 23 Jul. 1858 Jewish Oaths and Jewish Relief Acts¹⁰² These combined the oaths of allegiance, supremacy and abjuration into a single oath and permitted Jews to omit the words '*on the true faith of a Christian*' except for sitting in Parliament. They also permitted each House of Parliament to decide separately by resolution the form of oath to be taken by a Jew to become a member. This was a compromise accepted by the House of Lords, who still opposed admittance of Jews, on the grounds that Parliament could not exclude legally elected representatives when the House to which they had been elected wished to admit them.
- 26 Jul. 1858 First Jew takes seat in House of Commons¹⁰³ Lionel Rothschild pronounced an appropriate oath and took his seat in the House of Commons. It has frequently been written that this was the first and last time he spoke there, but this is not strictly correct as he did ask at least one oral question.¹⁰⁴



13 Lionel Rothschild taking the oath in the House of Commons, 1858 (from the *Illustrated London News*). Courtesy of Dr Gerry Black.

6

From Emancipation (1858) to the Balfour Declaration (1917)

DATE	EVENT	COMMENTS
16 Mar. 1859	Foundation of the Board of Guardians ¹	This was established to coordinate the charities of the different synagogues to help the poor. In 1990 it merged with the Jewish Blind Society to form Jewish Care. <i>Further reading:</i> Lipman (1959).
1866	Riots and Legislation against Jews in Romania ²	In 1866 the Prince of Romania, Alexandru Cuza, was forced to abdicate and was replaced by Prince Carol of Hohenzollern-Sigmaringen. ³ The new Prince embarked on framing a new constitution. The Jewish community, aided by the French and British communities who obtained governmental support, tried to obtain equal political rights. Initially this was successful and the Government proposed that religion could not be an obstacle to citizenship and introduced a special clause that Jews would be gradually admitted to naturalisation. However, during the debate on these clauses in Parliament there were public demonstrations against granting rights to Jews. The Minister of Finance announced that the government was withdrawing the clauses relating to Jews, <i>'we have said that the government does not intend to give the country to the Jews nor give them rights which endanger the interests of Romania in any way'</i> . This excited the demonstrators and it turned into an anti-Jewish riot. A very large synagogue that had

just been built in Bucharest was ransacked and destroyed, as were many Jewish houses and shops. The British government protested very strongly, but to no avail. The Romanian government then introduced an infamous clause into the constitution (Article 7) which read: *'The status of Romanian is acquired, retained and lost according to the rules established by civil law. Only foreigners of Christian religion may become Romanians.'* Despite protests from the British and the other Great Powers it was enacted.

As if this wasn't enough it was confirmed later that year that all Jews, even those already resident and born in Romania, would be treated as foreigners. In 1867 it was announced that energetic steps would be taken to expel from the country Jewish 'vagrants' and that Jews no longer had the right to reside in rural areas, to operate hotels and to lease properties. This resulted in many Jews being rounded up and deported. This situation of the Jews in Romania was debated in the House of Lords on 1 July 1867 and raised by Sir Francis Goldsmid in the House of Commons on 5 July 1867.⁴ At the age of 83 Sir Moses Montefiore decided to visit Bucharest and ask Prince Carol to change his policy towards Jews. He travelled there in August 1867. He was received by the Prince and was assured that the situation of the Jews would improve. It didn't. Even whilst Sir Moses Montefiore was there, riots against Jews took place and there were demonstrations against him.

Following his visit new expulsions of Jews were ordered and carried out. In January 1868 a violent anti-Jewish riot broke out in Moldavia. The Jews had been accused of poisoning a candidate to the Chamber of Deputies. Sir Moses wrote to the Prince and received a reply from the Romanian Foreign Minister that it was the Jews themselves who had provoked the incident.

Major anti-Jewish riots broke out again at the beginning of 1872, when a Jew who had been converted to Christianity committed a robbery in a cathedral. The foreign consuls (led by the British) issued

a collective note to the Foreign Minister demanding protection for the Jews. The reply stated that this had been done, but shortly afterwards the arrested rioters were released and a number of Jews punished for the robbery of which they were clearly innocent. The consuls again protested this. These events gave rise to a debate in the House of Commons on 19 April 1872.⁵ At about the same time a special committee of the recently formed Anglo-Jewish Association was established under the chairmanship of Sir Francis Goldsmid. This committee was called the Roumanian Committee and worked strenuously on behalf of Romanian Jews. One of its first initiatives was to organise a massive public protest meeting at the Mansion House on 30 May 1872, under the presidency of the Lord Mayor of London.⁶ This had a significant effect on public opinion both in Britain and abroad.

At the Congress of Berlin in 1878 the issue of the Jews in Romania came to a head. Romania sought recognition from the Great Powers of its independence. Led by Britain the Congress agreed that the independence of Romania would be recognised provided that Romania granted equal civic, religious and political rights for the Jews. This posed major problems for the Romanian government who were faced with a sort of 'Hobson's choice'. Following the Congress, and with great reluctance, they gradually adopted some measures that gave a semblance of granting citizenship to a few Jews. This was enough for some of the Great Powers, but not for Britain, France and Germany.

Unfortunately Germany was interested in resolving a major financial dispute and when Romania agreed to do so on terms particularly favourable to Germany, it too agreed to recognise the independence of Romania. Britain and France held out for a bit longer but political expediency dictated that they too had to recognise Romanian independence, which they did in February 1880.⁷ The Jews of Romania did not become fully emancipated until 1923.⁸

Further reading: Henriques (1985).



14 Benjamin Disraeli (*Vanity Fair*, 30 January 1869). Courtesy of the Jewish Historical Society of England.



15 Sir Moses Montefiore at age 99 (the *Graphic*, 27 October 1883).

25 Feb. 1868 Disraeli appointed Prime Minister⁹ Although he was baptised at the age of 12, many consider him Jewish.
Further reading: Endelman (2002).

23 Mar. 1868 The Jewess Abduction Case¹⁰ On 23 March 1868 a Jewish girl, Esther Lyons, arrived at the home of Rev. Nathaniel Thomas seeking refuge. He lived in Roath and was the minister of the Baptist Tabernacle in Cardiff. Esther had run away from home. This was the start of a *cause célèbre* that became known in the press as the '*Jewess Abduction Case*'. Esther was aged 18 and lived with her parents in Cardiff. From September to December 1867 she had worked for her father in one of his pawnshops in Roath, and during the week she had slept in the shop.

Her father and brother searched for her without success and then alerted the police. The police were tipped off about Esther visiting the Thomas house, and her father went to see Rev. Thomas who denied any knowledge of Esther. Subsequently, though, Mrs Thomas admitted that Esther had slept there one night and had then moved on. Esther had in fact disappeared from sight. It later became known that she had been moved a number of times and ended up in London.

Her family claimed that Esther left home as a result of a plot by evangelists to abduct her and convert her to Christianity. It seems she had been in contact with conversionist Baptists whilst she was working and living in Roath. On the other hand, this was denied by Thomas and the others involved, who claimed she left home because she was very unhappy there and was ill treated.

In June, Esther's father received an undated and unaddressed letter from her stating that she had left home of her own free will and had converted to Christianity. He didn't consider this letter genuine since the spelling and grammar were too perfect and the language was not that of an only partially educated girl. He decided to resort to the law and applied for a writ of habeas corpus. The Judge did not consider there was sufficient evidence that Esther was

being held against her will, but granted a summons against Rev. and Mrs Thomas to show reason why a writ of habeas corpus should not be issued. They responded with an affidavit that they did not know where Esther was. The Judge did not consider this affidavit true, but still refused to issue a writ of habeas corpus. Young persons over the age of 16 had a right to live where they wished, and it was not illegal to try to convert someone.

Her father went to another firm of lawyers who advised him to sue the Thomases for enticing his daughter away from his services, causing him a financial loss of £2000. The case *Barnett Lyons v. Rev. N. Thomas and Others* was held at Cardiff Assizes in July 1869. The jury found for Barnett Lyons and he was awarded £50 damages and costs. Barnett Lyons then tried to get Esther made a ward in Chancery, but this failed. The Vice-Chancellor was satisfied that Esther (by then Anna) had been baptised and was a genuine convert to Christianity, and to compel her to return to her father's house would prejudice her health.

The Thomases appealed against the assize court verdict and this was heard in the High Court in June 1870. By a majority verdict the assize court judgement was overturned on the grounds that there was insufficient evidence of enticement and even if there had been, Esther was not under a contract of service to her father.

Barnett Lyons considered taking the case to the Court of Appeal, but the Thomases agreed to forgo him paying their costs if he did not and he didn't. He had one more try. In December 1870 he brought a criminal action for perjury against the Thomases at the Cardiff police court. Eventually he withdrew this action. This was the final stage in the story. Nothing more is known of Esther (or Anna) Lyons, she disappeared from history. Public opinion and most of the press generally condemned the 'abduction'. The *Jewish Chronicle* went to town attacking the conversionist movement very vigorously.

Further reading: Henriques (1982–6).

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| 14 Jul.
1870 | Establishment
of United
Synagogue ¹¹ | <p>This was an amalgamation of the older London Ashkenazi synagogues – the Great, the Hambro and the New as well as their branch synagogues. The main objects included agreement on a name – initially the ‘United Metropolitan Congregation of Jews’ subsequently changed to the ‘United Synagogue’ – powers to expand by adding other congregations, recognition of the ecclesiastical authority of the Chief Rabbi, and maintenance of the German/Polish <i>minhag</i>. Because of trust funds and other charitable foundations it was necessary to obtain the approval of the Charity Commissioners and for the scheme to be embodied in an Act of Parliament.</p> <p><i>Further reading:</i> Newman (1976).</p> |
| 1871 | Formation of
Anglo-Jewish
Association ¹² | <p>This was formed primarily to deal with Jewish problems abroad because it was feared that with the defeat of France in the Franco–German war of 1870 the Alliance Israélite Universelle might lose influence. It was formed by the initiative of Sir Francis Goldsmid, and to some extent he was motivated by his antagonism to the Board of Deputies because of their initial refusals to permit membership of members of the reform movement of which he was a founder. At first the Board of Deputies did not cooperate and saw it as a rival, but in 1878 both bodies established the Conjoint Foreign Committee. This committee was strongly opposed to Zionism, and matters came to a head in May 1917 (see below).</p> |
| 1875 | The Eastern
Question ¹³ | <p>The Eastern Question related to the foreign policy of Britain <i>vis-à-vis</i> the Balkans and Turkey. In this instance it is in regard to an uprising of Bulgarian Christians to throw off an oppressive administration of the Turks leading to a massacre by the Turks of Bulgarian Christians.</p> <p>Disraeli was the Prime Minister at the time and he was concerned to support and prop up Turkey because of his fear of Russian domination in the area, whereas Gladstone tended to sympathise with the Balkan</p> |

Christians in their struggle against Turkish rule. The whole of Britain was split on the matter. The Jewish issue arose because Disraeli was accused of being indifferent towards the massacre of Bulgarian Christians and supporting the Turks because of his oriental racial origins. Indeed some persons considered that the Jewish community in Britain as a whole were unpatriotic in supporting Disraeli's anti-Christian policy and that they were more concerned with the interests of Jewish bondholders.¹⁴

Russia eventually declared war on Turkey in 1877, and Disraeli hastened the peace process by sending the British fleet to Constantinople. The resulting peace settlement was the Treaty of Berlin negotiated at the Congress of Berlin in 1878.

Further reading: Holmes (10–12).

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| November
1875 | Britain
Purchases
shares in
Suez Canal ¹⁵ | In a coup Disraeli bought on behalf of Britain the shares in the Suez Canal company owned by the Khedive of Egypt. The cost was £4 million and financed by a loan from Rothschild's Bank. The result was that Britain now had a majority shareholding in the Suez Canal. <i>The Times</i> commented: ' <i>There is an audacity about it which we do not generally associate with the acts of a British Government. We seem to trace in the business the hand of Mr Disraeli.</i> ' ¹⁶ |
| 20 May
1876 | Foundation
of the first
Hebrew
Socialist
Union
(Agudah
Hasozialistim
Chaverim) ¹⁷ | Ten men in London founded this. It only lasted until the end of year but its importance lay in two factors. It was the first Jewish socialist organisation anywhere. Second, its founder and secretary was Aron Lieberman, who issued an appeal to all Jewish intellectuals particularly in Eastern Europe: ' <i>Go to the people, and suffer with it. Inspire the one, and strengthen the other in the great fight against the lords of the world, against the oppressors and exploiters of creative labour!</i> ' As a result of the formation of the Hebrew Socialist Union and this appeal, Lieberman is seen as the founding father of Jewish socialism and the progenitor of the Bund. ¹⁸ Although the union was short-lived it led in due course to other socialist and anarchist |

Jewish organisations in London. In particular there was the paper *Arbeter Fraind* (Worker's Friend) which appeared for the first time in 1885 and continued through many ups and downs to 1932 (having changed its name to *The Anarchist* in 1892). This was founded by Morris Winchevsky and continued by Rudolf Rocker (a non-Jew who became the leader of the Jewish anarchists).

Further reading: Fishman.

1878 Congress of Berlin¹⁹

This Congress followed the Russo–Turkish war of 1877 and, apart from settling the dispute between Russia and Turkey, the position of Jews in the Balkan countries, including Serbia and Romania, was one of the major issues debated. The participants at the Congress were Austria-Hungary, Britain, France, Germany, Italy, Russia and Turkey. It was Disraeli who took the initiative in both the Russo–Turkish settlement and insisting that recognition of independence of any state in the region must depend on a clear promise of social and political equality for the Jews. The congress proved to be a triumph for Disraeli and British diplomacy. *The Times* commented:

*We may doubt if England has ever, on a like occasion, been represented by a Plenipotentiary who has better deserved her thanks both for what he has done and for what he has avoided doing.*²⁰

Bismarck remarked on Disraeli '*Der alte Jude, das ist der Mann*' (the old Jew, that is the man).²¹

Further reading: Wolf (1919).

13 Mar. 1881 Tsar Alexander II assassinated²²

This assassination provoked a wave of pogroms throughout Russia reaching a peak in Kiev on 26 April and Odessa on 3 May. Following these pogroms the new Tsar Alexander III introduced the 'May Laws' in 1882 with a view to removing the tension between non-Jews and Jews. These were mainly restrictive on Jews. There was considerable outrage in Britain at the pogroms and there was a campaign on behalf of Russian Jewry spearheaded by *The Times*. A public meeting to protest the anti-Jewish riots and pogroms

in Russia was held on 1 February 1882 at the Mansion House, chaired by the Lord Mayor.²³ Gladstone was Prime Minister at the time, but refused to interfere on the grounds that '*the interference of foreign Governments in such cases is more likely to do more harm than good*'.²⁴

- 1881 Start of mass immigration²⁵ The pogroms triggered off a mass movement of Jews from Eastern Europe to the west. Most were economic migrants and those who had been denied entry into the professions, universities, civil service and so on rather than political refugees or fleeing from pogroms. Between 1881 and 1914 about 120,000 to 150,000 Jews from Eastern Europe settled permanently in Britain as well as many others who stayed for shorter periods *en route* to other countries particularly the United States. Given that the Jewish population of Britain in 1880 was about 65,000 (having already increased from under 40,000 in 1850 by an influx of mainly economic refugees) the newcomers swamped the established community and changed its demographic nature. They were essentially very poor with a different culture and ways of thinking to the established community with different and stricter religious practices. This led to much friction between the newcomers and the established community, but ultimately it was beneficial to the survival of Jews in Britain.

Further reading: Gartner.

- 1883 The Shapira Affair²⁶ In July 1883 Moses Shapira, a Polish-born Jew who had converted to Christianity and was at that time a Jerusalem bookseller and antiquarian dealer, offered to sell to the British Museum 15 parchment fragments from a scroll of Deuteronomy. The scroll was written in a very ancient Hebrew script which was similar to that on the Mesha Stele (or Moabite Stone) which had been dated to the Ninth century BCE. His asking price was £1 million. David Ginsburg, also a Polish Jew who had converted to Christianity and was a prominent biblical scholar, was appointed by the British Museum to examine the documents. News of this got out and caused great excitement and much comment

in the press particularly *The Times* and the *Jewish Chronicle*. Some of the fragments were put on display at the British Museum and the Prime Minister, William Gladstone, was one of many visitors. Ginsburg published transcriptions of the documents in *The Athenaeum* and *The Times*.²⁷ In the end Ginsburg considered the fragments to be forgeries, and was supported by many other scholars. There are four epilogues to this story. First, Shapira immediately left London for the Netherlands and in March 1884 shot himself. Second, Ginsburg was hailed as a hero who had saved the country £1 million. Third, the documents were sold by the British Museum to Bernard Quaritch, an antiquarian, for £10 and 5 shillings. They were then put on sale by Quaritch and the notice in his catalogue read:

BIBLE. The most original MS. of Deuteronomy, from the hand of Moses (? Ben Amram) as discovered by the late Mr. Shapira, and valued at £1,000,000; 15 separate fragments (7 numbered and 8 unnumbered) written in the primeval Hebrew character on strips of blackened leather, £25.

*Ante Christum 1500 – A.D. 1880. These are the famous fragments which Dr. Ginsburg so painfully deciphered and published in The Times, and which led the religious world of England to sing halleluiahs. The scoffing atheists of Germany and France had refused to acknowledge them genuine.*²⁸

There remains uncertainty as to what happened to the documents thereafter, but they have never been found.

Fourth, following the discovery of the Dead Sea Scrolls some scholars now take the view that perhaps the Shapira fragments were not forgeries after all.

Further reading: Reiner.

1885	Establishment of the 'Jewish Ladies' Society for Preventative and Rescue Work' ²⁹	This was an attempt to stamp out the very large Jewish involvement in the White Slave Trade. In 1896 the society changed its name to the 'Jewish Association for the Protection of Girls and Women'. <i>Further reading:</i> Gartner (1982–3); Lipman (1959); Appendix I.
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- 29 Jun.
1885 First Jewish
Peer³⁰ Nathaniel Mayer de Rothschild made a Baron.
- 28 Jul.
1885 Death of
Sir Moses
Montefiore
bt.³¹ Moses Montefiore was the most notable British Jew
of the nineteenth century. He was born in 1784.
Further reading: Lipman (1985); Loewe.
- 18 Jan.
1887 Tragedy at a
London
Yiddish
Theatre³² The first purpose built Yiddish theatre in London,
known as the Hebrew Dramatic Society, opened in
March 1886. On 18 January 1887 a member of the
audience shouted that he smelled gas and within a
few minutes someone else shouted fire. In the panic
rush for the exits 17 people lost their lives. There was
no fire and the findings of the inquest doubted that
there was a gas leak. There was some suspicion that
the panic was caused deliberately by the owners of
a rival theatre, but there was no hard evidence of this.
The Theatre never reopened.
Further reading: Mazower.
- 4 Apr.
1887 The Anglo-
Jewish
Historical
Exhibition³³ This was held in the Royal Albert Hall.
- 6 Nov.
1887 Formation of
Federation of
Synagogues³⁴ A meeting was held attended by representatives of a
number of small synagogues for East European Jews in
the East End of London. They decided to form them-
selves into a voluntary federation. The object was to
get rid of the unsanitary places of worship and amal-
gamate two or three small communities together.
Further reading: Alderman (1987).
- September
1889 The Jewish
Tailors
Strike³⁵ About 10,000 Jewish tailors went on strike for shorter
working hours and higher pay. They were successful,
the working day was reduced to 12 hours with an
interval of one hour for dinner and a half-hour for
tea, with maximum overtime of four hours a week.
Further reading: Gartner; Fishman.

- 31 May 1890 Foundation of the Hovevei Zion Association of England³⁶ A number of local Hovevei Zion groups were established from 1883 onwards and in 1890 it was decided to form an overall organisation. They were the forerunners of the Zionist movement.
Further reading: Cohen (1982).
- 10 Dec. 1890 Public meeting protesting against the condition of Russian Jews³⁷ A public meeting under the chairmanship of the Lord Mayor was held in the Guildhall to protest the continuing deteriorating conditions of Russian Jewry. It was attended by most of the great and the good. A resolution deploring the sufferings of Russian Jewry and requesting that they should be granted political and social equality with all other subjects was sent to the Czar, who refused to accept it.
- 1891 The Shechita Row and formation of the Machzike Hadath³⁸ A number of immigrant Rabbis were concerned that the standards of the Chief Rabbinate's regulations on the slaughter and sale of kosher meat were too lax. When the Chief Rabbi failed to respond to their requests for more stringent regulations, they founded a separate community, the Machzike Hadath. It had its own shechita, butcher shops, Talmud Torah and synagogue. This threatened the Chief Rabbi's authority but also the financial position of its Shechita board, and the Chief Rabbi declared that the Machzike Hadath's meat was not kosher. This move by the Chief Rabbi failed, as did other later attempts to stop the proliferation of other independent orthodox institutions.
Further reading: Homa.
- November 1891 Foundation of 'The Maccabeans'³⁹ A group of intellectual Jewish friends living in Kilburn were known as the 'Wanderers'. In November 1891 they formed 'The Maccabeans' with the object of bringing together Jews who were interested in literature, science, artistic or other cultural pursuits. Their main activity was and still is dinners followed by erudite and witty speeches and debates.
Further reading: Bentwich.



THE INSTALLATION OF THE NEW CHIEF RABBI IN THE GREAT SYNAGOGUE, ALIPATE: DR. ADLER BEARING THE SCROLL OF THE LAW FROM THE ARK TO THE READING DESK.

At the conclusion of the customary evening prayer, recited in Hebrew, the Grand Rabbi of France, who wore the ribbon of the Legion of Honour, advanced to the Ark and there opened the white gold-embroidered curtains in front. Then Dr. Adler, who during the preceding prayer had been standing with bowed head and face to the wall, reverently brought forth the sacred Scroll of the Law, and, attended by the Treasurer and Warden of the Synagogue and two of the Readers, here

it slowly up the building to the reading desk. The scroll was surmounted by a beautiful trophy of silver, richly wrought and relieved with gold, and was contained in silk and velvet wrappings having tinkling silver bells, adorned with golden crowns, attached. As the sacred scroll was brought forth from the curtain'd recess, the organ and orchestra pealed forth in full tone and voice the verse from the 24th Psalm, "Who may ascend the mountain of the Lord? and

who may stand in His holy place?" After prayers for the Queen and for the Chief Rabbi himself, recited by the Reader, the Rev. I. Zammol, Chief President of the Synagogue, while the choir rendered "O send out Thy light and Thy truth," the Chief Rabbi returned the scroll of the Law to the Ark with the same solemnities as before, and then the white and gold-embroidered curtains were once more drawn, and Dr. Adler entered the pulpit to deliver his inaugural sermon.

16 Installation of Chief Rabbi Hermann Adler in the Great Synagogue, 1891. Courtesy of the Guidhall Library, Corporation of London.

- 1892 Schism at Hampstead Synagogue⁴⁰ The Chief Rabbi vetoed the appointment of Rev. Morris Joseph at Hampstead Synagogue due to the fact *'that his opinions are not in accord with the teachings of traditional Judaism'*.
Further reading: Apple.
- 1893 Foundation of Jewish Historical Society of England⁴¹ First President was Lucien Wolf.
- 15 Oct. 1894 Dreyfus Affair⁴² Alfred Dreyfus was arrested and charged with treason in France. This gave rise to the 'Dreyfus Affair' which was not resolved until 1906. The reaction in Britain was immense involving not only the Jewish community, but also other groups in the country including the government, the press, religious organisations, and so on. In the main all were supportive of Dreyfus, but to some extent it was less the fact that he was Jewish, but a mixture of 'fair play', and anti-French and anti-Catholic sentiments. Following the second trial, Queen Victoria wrote to the British Ambassador in Paris thanking him for informing her of the *'monstrous judgement on the unfortunate Jewish victim'* and let it be known that she *'would not go to France this year'*.⁴³ After the publication of the famous *J'Accuse* article in *L'Aurore*, Emile Zola fled to London to avoid imprisonment. Esterhazy, the actual culprit, also found refuge in England.
Further reading: Bachrach.
- 16 Feb. 1895 Foundation of the Jewish Lads' Brigade (JLB)⁴⁴ The object was to instil discipline, cleanliness and honour in working-class boys and transform them into healthy, patriotic and obedient citizens. It wanted to refute charges that Jews were small and weak and unpatriotic. It was successful, clearly fulfilling a need, and led to the establishment of boys and girls clubs in the immigrant districts, such as the Brady Street Boys' Club in 1896 and the Oxford and St George's Girls' Club in 1914.
Further reading: Kadish.

- 17 Jan. 1896 First version of Herzl's *The Jewish State* published in the *Jewish Chronicle*⁴⁵ Herzl visited London in November 1895. He received a less than encouraging response to his ideas, but the editor of the *Jewish Chronicle* asked him to put his thoughts on paper. The first edition of the book itself was published in 1897.
- 1897 Documents from Cairo Genizah brought to Cambridge⁴⁶ A *genizah* (a Hebrew word for 'hiding place') denotes a depository for Hebrew books that are no longer usable but which cannot be destroyed because they contain God's name. These depositories have often been found in a room of a synagogue, although sometimes such books are buried. Genizahs generally contain non-religious and non-Hebrew documents as well. The greatest ever collection of such documents was found in the *genizah* in the Ben Ezra Synagogue in Fostat (Old Cairo) which was built in 882.
- The Fostat community was one of the most important Jewish communities from about the tenth to the thirteenth centuries and its leader in the twelfth century was Moses Maimonides. The collection found in the *genizah* contained not only holy books but also sectarian literature, responsa, poetry and documents of all sorts including community minutes, rabbinical court records, legal documents, marriage contracts and letters as well as many hitherto unknown writings of Maimonides. They were well preserved because of the exceptionally dry climate there. It is not known when the *genizah* was first discovered, but only a few documents were removed because of stories of misfortune falling on those that did so.
- Nonetheless some documents did find their way outside. In May 1896 two ladies returned to Cambridge from Cairo with some manuscripts that they had purchased and showed them to Solomon Schechter, then Reader in Talmudic and Biblical Literature at Cambridge, who recognised that one of the manuscripts was a Hebrew original version of Ben Sir's *Book of Wisdom*, part of the *Apocrypha*. Schechter immediately appreciated the importance of these finds, and armed with many letters of introduction went to Egypt and after managing to visit the *genizah* was able to arrange for the shipment of what proved

to be more than 100,000 fragments of documents to England. They were offered to Cambridge University and accepted by the Senate on 10 November 1898. They are now housed in a special part of the University library. It has taken more than 100 years to classify them and the work is not yet completed.

Further reading: Reif.

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| 22 Jan.
1899 | English Zionist Federation founded ⁴⁷ | This was the British wing of the International Zionist Federation that had been established in 1897.

<i>Further reading:</i> Cohen (1982). |
| 1899 | Boer War ⁴⁸ | Those opposed to imperial expansion accused Jewish financiers of pushing Britain into war to safeguard and extend their interests in South Africa.

<i>Further reading:</i> Hirshfield. |
| 18 Oct.
1902 | Inaugural service of the Jewish Religious Union ⁴⁹ | This was the first service of a new grouping, led by Lily Montagu and Claude Montefiore, that was to lead to and become known as the Liberal Jewish Movement or Liberal Judaism. The first synagogue was opened in 1911 in Marylebone and a year later the first Rabbi, Israel Mattuck, was appointed. |
| 19 Apr.
1903 | Kishinev Pogrom ⁵⁰ | Following a ritual murder allegation, violence erupted against Jews in Kishinev. It lasted three days and about 50 Jews were killed with hundreds injured and much property destroyed. The British press condemned the outrages and many demonstrations were held. The Jewish Lord Mayor of London, Sir Marcus Samuel, declined to call a public meeting on the grounds that it would be inappropriate and ineffective. |
| 23 Apr.
1903 | The Uganda Project ⁵¹ | The idea of offering a home for Jews in the British colony of Uganda was suggested by Joseph Chamberlain (Secretary of State for the Colonies) to Herzl at a meeting on 23 April 1903 and first mooted publicly in a letter to the <i>Jewish Chronicle</i> in July. |

It was rejected at the Seventh Zionist Congress held in Basle in 1905⁵² and as a result Israel Zangwill withdrew from the World Zionist Organisation and established the Jewish Territorial Organisation. This latter organisation held the position that priority should be for the most suitable territory, which need not necessarily be Palestine. It did not achieve any significant offer of suitable territory nor command great support and was dissolved in 1925.

August 1903	Report of the Royal Commission on Aliens ⁵³	Immigration to Britain was in principle unrestricted by any laws. Pressure built up for some form of restriction, mainly because of the large number of recent Jewish immigrants but particularly because of their concentration in certain areas. As a result the government established a Royal Commission on Alien Immigration in March 1902. Its report stated that there was no case for a total ban on immigration, but called for measures to diminish and control the inflow of immigrants by eliminating ‘undesirable’ aliens. It also recommended the demarcation of restricted areas where the settlement of aliens would be prohibited. A slightly less restrictive Act was passed in 1905 which gave immigration inspectors power to exclude immigrants without means unless they were political or religious refugees.
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Further reading: Garrard; Lipman (1990).

12 Jan. 1904	The Limerick ‘Pogrom’ ⁵⁴	On 12 January 1904 a Father Creagh preached an anti-Semitic sermon, which provoked physical violence against Jews in the town and started a ruinous boycott of their shops and businesses.
2 Jan. 1911	The Siege of Sydney Street ⁵⁵	On 2 January 1911 a Jewish landlady living at 100 Sydney Street in the East End of London reported to the police that two men answering the descriptions of those wanted in connection with the murder of five policemen in Houndsditch in December 1910, had rented a room from her. There ensued a gun



17 Immigrants arriving at London Docks.
Courtesy of Dr Gerry Black.



18 The Siege of Sydney Street, 1911 – Winston Churchill, the Home Secretary, looking on.
Courtesy of Tower Hamlets Local History Library and Archives, and Dr Gerry Black.

battle and siege and the house burned down, both men dying.

Further reading: Fishman; Rumbelow.

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| August
1911 | Beilis Affair ⁵⁶ | <p>Mendel Beilis was charged with the ritual murder of a 13-year-old boy whose body had been discovered in March. The charges were trumped up, but in due course a trial was held in September and October 1913 where the case against him was destroyed and he was acquitted. As a result of the charges there was an international outcry and in Britain a statement of outrage was issued in May 1912 to coincide with the date originally fixed for the trial. This was signed by nearly 250 prominent people including the Archbishops of Canterbury, York and Westminster (Catholic), as well as other senior clergymen and prominent and leading politicians. and dignitaries.⁵⁷ On 28 October 1913 a huge rally was held in London followed by a mass demonstration by Jews in Trafalgar Square on 2 November.⁵⁸</p> <p><i>Further reading:</i> Samuel (1967).</p> |
| 19 Aug.
1911 | The Tredegar Riots ⁵⁹ | <p>A gang of about 200 young men attacked Jewish shops in Tredegar, South Wales. Over the next few nights Jewish shops were attacked in ten other mining villages. The police intervened and there were running fights with the rioters. Property was damaged but no Jews were injured. After a week or so the rioting ceased completely. No satisfactory reason has been established for this sudden and short outbreak.</p> <p><i>Further reading:</i> Alderman (1972–3); Rubinstein (1997).</p> |
| 1912 | The Marconi Scandal ⁶⁰ | <p>The Postmaster General (Herbert Samuel) was accused of awarding a contract on particularly favourable terms to the Marconi Company whose managing director was a brother of the Attorney General, Sir Rufus Isaacs. Particular attention was drawn to their Jewishness. They, as well as other prominent Liberal politicians including Lloyd George, were also accused of ‘insider trading’ in Marconi shares. There proved to</p> |

be no illegal wrongdoing, but it created a large volume of antisemitism.

Further reading: Donaldson.

1912 The Indian
Silver Affair⁶¹

Sir Stuart Samuel, an MP and an elder brother of Herbert Samuel, and Edwin Montagu, Parliamentary Under-Secretary for India, were accused of obtaining a secret contract for their family company, Samuel Montagu and Co., to purchase £5 million of silver bullion for the Indian government. Again nothing illegal was found, but there was a large antisemitic reaction.

Further reading: D'Avigdor-Goldsmith.

August Start of First
1914 World War⁶²

The reaction of the Jewish population was mixed. The older established ones, who were mainly middle class, responded immediately and with enthusiasm to the call to arms. It was an opportunity to deny the lack of patriotism that was part of the charges of the antisemites. The *Jewish Chronicle*, which had been urging neutrality, wrote: '*England has been all she could be to the Jews; the Jews will be all they can be to England.*'⁶³ On the other hand, the immigrant community was less than enthusiastic at first, although many did respond and joined the armed forces well before conscription. The issue of Jewish 'slackers' became a national one, and was compounded by the decision not to conscript men born in the Russian Empire.

April Formation of
1915 the Zion
Mule Corps.⁶⁴

This was a unit of the British army established in Alexandria and essentially composed of refugees from Palestine. Other than the Commander and Assistant Commander all the other officers and all the men were Jewish. The most noteworthy officer was Captain Joseph Trumpeldor. It was the first distinctive Jewish fighting force since the Bar Kokhba revolt in Palestine in CE 132. They fought with distinction in Gallipoli between April 1915 and January 1916 suffering substantial casualties. They were disbanded in May 1916.

Further reading: Sugarman; Watts.

- 24 May 1917 Anti-Zionist manifesto by the Conjoint published in *The Times*⁶⁵ This attacked Zionism for claiming that '*Jews were a homeless nationality and strangers in their native lands*', on the grounds that this '*undermined their hard won positions as citizens and nationals in those lands*'. This statement was denounced by the Chief Rabbi and the Board of Deputies voted, albeit very narrowly, to condemn the statement. This led to the dissolution of the Conjoint and the resignation of the President of the Board of Deputies who was one of the manifesto's signatories.
- 3 Jun. 1917 Antisemitic outbreaks in Leeds⁶⁶ A serious attack on Jews in Leeds occurred on the evening of 3 June and continued the following day. No lives were lost, but there were many injured and considerable damage to Jewish property.
- July 1917 Formation of the Jewish Brigade⁶⁷ After much pressure, particularly from Vladimir Jabotinsky, the War Office agreed to the formation of three Jewish battalions of the Royal Fusiliers, consisting mainly of refugees from Palestine. They were known as the 'Jewish Brigade' and the 'Judeans' but more popularly as the 'Royal Jewsiliers', and took part in the final phases of the Palestine campaign. The legion included Private David Ben-Gurion, later to become the first Prime Minister of Israel, and Private Isaac Ben-Zvi, later to become the second President of Israel.
Further reading: Watts.
- 2 Nov. 1917 The Balfour Declaration⁶⁸ On 2 November 1917 Arthur Balfour, the British Foreign Secretary, wrote a letter to Lord Rothschild that included the words, '*His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people*'.⁶⁹ Britain had a long-term strategic policy to increase her influence in the Middle East post-war and control of Palestine was an important part of this. A pro-Zionist declaration was important not only to assist the war effort by obtaining worldwide Jewish support for the Allies, but also to obtain long-term support for Britain from the Jews in Palestine.
Further reading: Stein.

7

From the Balfour Declaration (1917) to the Present (2005)

DATE	EVENT	COMMENTS
7 Nov. 1917	October Revolution ¹	Whereas the March 1917 revolution had been welcomed by Anglo-Jewry, the Bolshevik 'October' one created a major wave of antisemitism – primarily because most of the leaders were perceived as Jewish and were supported by many Jews in England.
9 Dec. 1917	Allenby captures Jerusalem ²	British forces under the command of General Allenby took Jerusalem during the war against the Turks (Ottoman Empire).
11 Jun. 1919	Jewish Memorial Council founded ³	<p>The Jewish Memorial Council was established as a 'living' memorial to the Jewish servicemen who had fallen in the First World War. There were divergent views as to a memorial at all and to its form and objects, but the principle was agreed at a public meeting on 11 June 1919 and the first meeting of the Executive Committee was held on 19 November 1919. The object was:</p> <p><i>To commemorate the services rendered by the Jews to the British Empire in the War of 1914–18 by establishing in connection with Jewish education and Jewish worship an organisation which shall carry on Jewish Tradition as the permanent ennobling force in the lives of Jews of the British Empire.</i></p>

Further reading: Rosenzweig.

- 13 Jul. 1919 London Jewish Hospital opens for out-patients⁴ The in-patient department was officially opened on 11 December 1921. Many hospitals, in particular the London Hospital, had special arrangements for Jewish patients, but many Jewish patients, particularly immigrants who did not speak English well, were uncomfortable in such surroundings and had communication problems as well. They needed a Jewish ambience according to Isador Berliner and some friends who met to discuss the matter in January 1907. They formed themselves into a committee and called a public meeting with the aim of raising funds to build a hospital managed and staffed by Jews. This public meeting was held on 10 February 1907 and it was resolved to go ahead with the plan. The problem was that the Jewish establishment in the main, and Lord Rothschild in particular, did not agree to such a venture and raising the money became an almost insuperable obstacle. But the committee persisted and gradually the money was raised, initially through small, even tiny, donations from the immigrant community.
Further reading: Black (2000).
- Jan./Feb. 1920 The *Protocols of the Elders of Zion* first published in Britain.⁵ This book was published under the title *The Jewish Peril* and a leading article in *The Times* drew significant attention to the work, particularly as it treated it with seriousness.⁶ Some journals suggested an enquiry into the activities of the Jews and the *Morning Post* serialised a version.⁷ In August *The Times* published three articles exposing The Protocols as a fabrication.⁸
Further reading: Cohn and Ben-Itto (see note).
- 24 Apr. 1920 Palestine Mandate assigned to Britain⁹ This was conferred on Britain at the San Remo Conference of the League of Nations. Legally it did not come into force until September 1923 when the peace treaty with Turkey was signed at Lausanne.¹⁰ In June 1920 Herbert Samuel was appointed the first High Commissioner for Palestine.
- 1922 The 'Churchill' White Paper on Palestine¹¹ This clarified the Balfour declaration as meaning not that '*Palestine as a whole should be converted into a Jewish national home but that such a home should be*

founded in Palestine'. It also included the principle that Jewish immigration should be limited to the capacity of the country to absorb them.¹²

1926 Foundation of
The Union of
Orthodox
Hebrew
Congregations¹³

Rabbi Dr Victor Schonfield founded it with the object of protecting traditional Judaism.

1 Apr.
1930 Memorial
Meeting for
Lord Balfour¹⁴

A memorial meeting of the Jewish community for Lord Balfour (the author of the Balfour Declaration who had died the previous month) was held in the Royal Albert Hall. More than 3000 persons attended the meeting, which was chaired by Chaim Weizmann and the main address delivered by the Chief Rabbi.

20 Oct.
1930 The 'Passfield'
White Paper¹⁵

This set out a new policy on Palestine including stricter regulation of Jewish immigration and land purchases. This caused such a furore that the Prime Minister, Ramsay MacDonald was forced to climb down and revise the proposals.¹⁶

Further reading: Gorny

30 Jan.
1933 Hitler becomes
Chancellor of
Germany¹⁷

April
1933 Community
Undertaking
regarding
Jewish
Refugees from
Germany¹⁸

The Board of Deputies wrote to the Home Secretary asking the Government to admit Jewish refugees from Germany and undertook that the Jewish community would ensure that no refugee would become a charge on public funds. This pledge was honoured until 1939. Its effect on the admittance of Jewish refugees in the 1930s has given rise to a certain amount of controversy among Jewish historians, some of whom consider that it acted as a constraint whilst others consider that without the guarantee it is doubtful that Britain would have admitted as many Jewish refugees

as it did. In March 1933 the 'Jewish Refugees Committee' was formed and two months later its funding body 'The Central British Fund for German Jewry (CBF)' was established.

Between 1933 and 1939 the Jewish community spent more than £3 million on the reception and maintenance of Jewish refugees in Britain. Holders of Austrian and German passports did not need visas to enter Britain and in practice were given permission to land if they could demonstrate they were coming to Britain on business, to visit friends, to study, or could demonstrate financial independence. It was under these latter grounds that the Jewish Refugees Committee operated. In May 1938 because of the increased demand the Government introduced visa requirements for Germans and Austrians, thus moving the problem of refugees from the ports to the local consulates.

At the Evian Conference in July 1938 the British Government intimated a more liberal policy on the admittance of Jewish refugees. It would consider favourably applications from persons without means if the Jewish Refugee Committee could find jobs for them, from those with capital prepared to establish businesses, from students who would emigrate after their education and academics who could be found positions.

The Home Secretary in the House of Commons affirmed this new policy in a speech on 21 November 1938, a few days after Kristallnacht (9–10 November 1938). He also stated that the Home Office was facilitating entry for all child refugees whose maintenance could be guaranteed either through their own funds or by other individuals.¹⁹ (It was this that led to the Kindertransport.)

About 11,000 refugees were admitted up to November 1938, but following Kristallnacht and the German occupation of Austria and Czechoslovakia the number climbed to 78,000 (90 per cent of whom were Jewish) by the start of the war in September 1939.

The issue of the British government policy towards the admittance of Jewish refugees in the 1930s

remains controversial. The two principles underlying the policy were no government financial assistance and a strict limitation on immigration in view of the unemployment situation and the risk of fanning anti-semitic feelings in Britain. These principles were relaxed as war approached, due mainly to the growth in the number of refugees and in response to the resulting political and other pressures. This policy has been criticised on the grounds that it was selective immigration rather than rescue of refugees. On the other hand, Britain admitted more refugees than any other country except for Palestine and the United States, and the US was far less generous in relation to capacity.

During the early years of the war though, when the Germans were still trying to force Jews to leave Germany and their occupied countries (i.e. before the Final Solution), the British government barred many of the escape routes and severely restricted the admittance of refugees to Britain and Palestine. Whether or not Britain could have taken action to assist the Jews of Europe in their plight, such as bombing Auschwitz, remains a controversial issue.

Further reading: London; Sherman; Wasserstein (1985 and 1999).

- 20 Jul. 1933 Boycott March and Rally²⁰ A number of committees were formed to organise a boycott of German goods and services. In July 1933 about 30,000 people took part in a protest march from the East End to Hyde Park. The Board of Deputies were unwilling to back these committees and in September a co-ordinating committee was formed, called the 'The Jewish Representative Council for the Boycott of German Goods and Services' (JRC). To some extent it succeeded in that Jews in Britain and elsewhere boycotted German goods and it drew attention to the anti-Jewish activities of the Nazis. In the end though it failed in its objectives, as not only did the boycott fail to dent the German economy, it also failed in its overall objective of bringing down the Nazi regime.

Further reading: Gewirtz.

- 19 Jul.
1936 Formation of the Defence Committee by Board of Deputies²¹ The Board were concerned with the rise of the British Union of Fascists (BUF), but were opposed to direct confrontation and urged Jews to stay away from fascist meetings. Its Press Committee dealt with the issues, but it became apparent that something stronger was needed and a Defence Committee was established to take new and more active measures.
Further reading: Gewirtz.
- 4 Oct.
1936 Formation of the Jewish People's Council and 'The Battle of Cable Street'²² In the summer of 1936 a number of Jewish groups who wanted a more vigorous response to the activities of the BUF than that of the Defence Committee of the Board of Deputies, created the 'Jewish People's Council against Fascism and Anti-Semitism' (JPC). It organised mass meetings, distributed leaflets, lobbied the Home Office and confronted the fascists in the street. On 4 October when the BUF tried to march through the East End the JPC and its friends mobilised more than 100,000 people to stop them. This led to the march being diverted and confrontations with the police. As a result a Public Order Act was passed which outlawed political uniforms and political marches, but not BUF meetings.
Further reading: Kushner (2000).
- 7 Jul.
1937 'Peel Report' published²³ In 1937 the British government established a Royal Commission on Palestine under the chairmanship of Lord Peel. One of its main conclusions was that the demands of the Arabs and the Jews were irreconcilable and, as a consequence, it recommended that Palestine be partitioned into a Jewish state, a British controlled enclave including Jerusalem and a corridor to Jaffa, and an Arab state consisting of Transjordan and the rest of Palestine.²⁴ The report also recommended that sooner or later there should be a transfer of land and exchange of populations between the Arab and Jewish states. On the same day as the report was published the British Government announced its support in principle for partition. Thereafter various pressures mounted on the government and effectively



19 Harold Abrahams winning the 100 metres at the Paris Olympics in 1924. Courtesy of International Sports Hall of Fame, Netanya, Israel.



20 The Battle of Cable Street, 1936. Courtesy of Tower Hamlets Local History Library and Archives, and Dr Gerry Black.

by the end of 1937 and formally in November 1938 Britain abandoned partition as its policy.

Further reading: Cohen (1978); Klieman.

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| 6 Jun.
1938 | Sigmund Freud escapes to England. ²⁵ | Sigmund Freud arrived in England as a refugee from the Nazi oppression in Austria. He died in 1939. |
| 6 Jul.
1938 | Evian Conference ²⁶ | This was an international conference convened by the United States to consider and facilitate the emigration of political refugees from Austria and Germany. Britain participated, but on grounds they had previously secretly agreed with the United States that invitations be sent only to countries of immigration, that the Conference should deal only with refugees and not those threatened with persecution, and that Palestine should not be discussed. (In the event there was a lot of behind the scenes discussion on Palestine, but formally the British delegation refused to have it on the agenda and as a sop threw in the idea of some sort of settlement in Kenya.) Also the conference refused to discuss the causes of the problem. The conference lasted just over a week. In the end many speeches were made, a certain amount of goodwill was displayed, but little was achieved as no country was prepared to radically modify their restrictions on immigration and admit a larger number of refugees and Britain continued to severely limit entry to Palestine.

<i>Further reading:</i> Adler-Rudel. |
| 17 May
1939 | White Paper on Palestine ²⁷ | This limited Jewish immigration to 75,000 over the following five years and promised the establishment of an independent Palestine state within ten years. Such a state given the demographics and the immigration limitations would have had an inbuilt Arab majority. ²⁸

<i>Further Reading:</i> Cohen (1978); Bethell. |
| 12 May
1940 | Internment of Aliens ²⁹ | In May 1940 the government decided to intern most adult enemy aliens including Jewish refugees. The fear |

was that the Germans might have spies posing as refugees. The initial response of the Anglo-Jewish community was cautious, indeed the *Jewish Chronicle* was not against the measure and considered it '*should not be resisted, least of all at this juncture when the very life of the nation is at issue*'.³⁰ However, this attitude of the *Jewish Chronicle* and the Jewish community at large rapidly changed to strong disapproval, and this was echoed in the national press and among MPs. As a result of this pressure the majority of internees were released within a few months.

Further reading: Cesarani and Kushner; Kochan; Wasserstein (1999 and 1985).

11 May
1941 The Great
Synagogue,
Dukes Place,
destroyed in
an air raid³¹

Further reading: Roth (1950).

December
1942 Jewish Public
Protests at
Nazi
atrocities³²

Following an emergency meeting of major representative organisations of the Jewish community on 3 December 1942, a series of events took place as a protest and to draw public attention to the atrocities against Jews being perpetrated by the Nazis. These included a week of mourning and prayer beginning with a service on 13 December at Bevis Marks, a mass meeting of members of the Women's International Zionist Organisation on 17 December, a public meeting of the Board of Deputies on 20 December, a meeting in the House of Commons, and deputations of leaders of the community and MPs to the Foreign, Home and Colonial Secretaries, broadcasts on the BBC, and approaches to the Pope, neutral countries and the Red Cross.

Further reading: Wasserstein (1985).

17 Dec.
1942 Confirmation
of Nazi
policy of

Anthony Eden, the British Foreign Secretary, announced to the House that they had received irrefutable evidence of the mass slaughter of Jews in

- extermination of Jews announced to House of Commons³³ Nazi occupied East Europe. On the suggestion of a backbench Labour MP the House rose in sympathy and stood in silence. Such a demonstration was unparalleled in the history of the House of Commons. A fortnight later on 31 December 1942 Eden chaired the first meeting of a cabinet committee on the Reception and Accommodation of Jewish Refugees, at which the Home Secretary stated that he could not agree to the admission of more than 1000 to 2000 refugees to Britain.
- 6 Nov. 1944 Assassination of Lord Moyne³⁴ Lord Moyne, the British Minister Resident in the Middle East was assassinated in Cairo on 6 November 1944. His chauffeur was also killed in the attack. The assassins were two Palestinian Jews, members of an underground terrorist organisation that called itself Lohamei Herut Yisrael (Lehi) and was more widely known from the name of its leader as the Stern Gang. The assassins were caught and hanged. The British cabinet was due to consider a paper on a Jewish state later that month and some historians consider that had it not been for the assassination, there might have been a positive outcome, and at the Yalta conference of the three Great Powers in February 1945 Churchill might then have proposed the establishment of a Jewish state (Roosevelt and Stalin were in favour at that time). The state of Israel might thus have been established in 1945.³⁵
- Further reading:* Wasserstein (1978–80).
- March 1945 Last German V2 rocket on London³⁶ This destroyed a tenement building in Whitechapel killing 130 persons, nearly all Jewish.
- 1945 Nobel Prize³⁷ Ernst Boris Chain shared the Nobel Prize in Medicine jointly with Alexander Fleming and Howard Florey for the discovery of penicillin and its curative effect in various infectious diseases. This was the first Nobel Prize awarded to a Jew living in Britain. Sir Ernst Chain was born in Germany,

but came to Britain in 1933 and acquired British nationality.

The first British-born Jew to win the Nobel prize was Brian D. Josephson who won the prize for Physics in 1973.

<p>March 1946</p>	<p>Formation of the 43 Group³⁸</p>	<p>This was established to counteract the rise of anti-semitism and new fascist groups. Its name derived from the number present at a meeting in the first week of March 1946, which led to its formation. It was a very proactive organisation, attacking fascists, breaking up meetings, destroying stocks of antisemitic books and infiltrating the fascist movement. It was effective and broke up in 1950 when it considered its work completed. The Board of Deputies did not support it.</p> <p><i>Further reading:</i> Beckman.</p>
<p>22 Jul. 1946</p>	<p>Bombing of King David Hotel³⁹</p>	<p>The King David Hotel in Jerusalem housed the headquarters of the British Mandatory Commission in Palestine. Bombs, planted by the Irgun, exploded there killing nearly 100 persons including Jews. It proved to be a turning-point in Anglo-Jewish relations in Palestine and marked the beginning of the final phase of British rule there.</p> <p><i>Further reading:</i> Bethell; Leitch.</p>
<p>14 Feb. 1947</p>	<p>British Cabinet decides to submit Palestine problem to the United Nations⁴⁰</p>	<p>The United Nations established a committee to look into the matter and the majority of the committee favoured partition. Britain opposed the plan and it was decided that Britain would surrender the Mandate and withdraw from Palestine. This was announced on 26 September 1947. On 29 November 1947 the UN voted in favour of partition. Britain abstained, maybe to demonstrate its impartiality since the Jews were for partition and the Arab states against. Furthermore, Britain decided to do nothing to help execute the UN policy. It neither helped the UN in trying to carry out its functions nor arranged an orderly transfer of power and responsibility.</p>

30 Jul.
1947

Hanging of
two British
Sergeants
by the Irgun⁴¹

In May 1947 the British Palestine Police captured a number of Irgun members involved in an attack on Acre Prison. Three of those arrested were sentenced to death by hanging. The Irgun kidnapped two British sergeants and held them as hostages against the release of their three comrades. The British refused to bargain and hanged the Irgun members. In retaliation the Irgun hanged the two sergeants. This sparked anti-Jewish violence in many British cities, synagogues were attacked and Jewish shops looted. In a well-publicised case the proprietor of a local newspaper, the *Morecambe and Heysham Visitor*, was accused of seditious libel. The following is an extract from one of his leading articles:

It is not sufficient for British Jews – who have proved to be the worst black-market offenders – to rush into print with howls of horror and sudden wreaths at cenotaphs. Instead they should disgorge their ill-gotten wealth in trying to dissuade their brothers in the United States from pouring out dollars to facilitate the entry into Palestine of European Jewish scum, a proportion of whom will swell the ranks of the terrorist organisation and thus carry on the murderous work which British Jewry professes to abhor (my emphasis)

*There is a growing feeling that Britain is in the grip of the Jews. There are more Jewish M.P.s than at any time in British history ...*⁴²

The Jury found him not guilty. As an ironic postscript it became known later that one of the sergeants was half Jewish. It is not known if the Irgun knew of this. Bernice Rubens wrote a novel on the episode entitled *A Sergeants' Tale*.⁴³

Further reading: Bethell; Kushner (1992); Leitch.

14 May
1948

Establishment
of the State
of Israel⁴⁴

Britain did not recognise the Israeli government *de facto* until 30 January 1948. The delay is seen partly as pique, but more probably concern about adverse Arab reaction. Recognition occurred five days after the first elections in Israel and some commentators see this as an excuse for Britain to get out of a rather difficult

dilemma in not recognising the State earlier, as had been the case with the other Great Powers, and due to considerable pressure on the government within Britain. *De jure* recognition was made on 27 April 1950, with reservations regarding the question of Israel's sovereignty over the part of Jerusalem which she occupied and her existing frontiers.

Futher reading: Pattison.

Autumn
1948 The Lynskey
 Tribunal⁴⁵

In September 1948 the press began to print rumours that one or more members of the government had been accepting bribes. In due course John Belcher, Parliamentary Secretary of the Board of Trade, was named, as was George Gibson, a director of the Bank of England and a former trade union leader, and Charles Key, the Minister of Works. The government decided to set up a judicial inquiry. This inquiry subsequently became known by the name of the presiding Judge, Mr Justice Lynskey, as the Lynskey Tribunal. It was an investigation and not a court of law. All of the allegations centred on one man, a Jewish business man and an undischarged bankrupt Sidney Stanley, who had come to England from Poland just before the First World War and had used various names. According to the Attorney-General, Stanley informed businessmen that by bribery and other means he could influence government departments in their favour. He claimed that he knew virtually everyone of any importance including the Prime Minister. He earned commission or a fee by obtaining for businesses permits, licences and the like. The findings of the tribunal were that Belcher had received a few small gifts from Stanley and a couple of others and had assisted them in certain ways. There was no evidence to support a whole host of other allegations against him. The tribunal accepted that Stanley had offered Gibson the chairmanship of a proposed new company if he would help in getting permission for its flotation. However, it agreed that Gibson had refused this offer although he did help Stanley and had received a few gifts including a suit.

All the other ministers and civil servants involved were completely exonerated. The tribunal commented that Stanley was a man who would make any statement, true or untrue, if he thought it was to his own advantage. Belcher resigned from Parliament and Gibson resigned from the Bank of England and other companies of which he was a director. No proceedings were taken against Stanley; he sold his story to *The People* and in 1949 moved to Israel. The affair was deeply embarrassing to the Jewish community in Britain, but although an article in *Haaretz* predicted that the case would lead to an upsurge of antisemitism in Britain it did not.

Further reading: Baron; Gross (1963).

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| December
1948 | Establishment
of Jewish
Book
Council ⁴⁶ | The establishment of the Jewish Book Council led to the Jewish Book Week in 1952, which has become one of the most important events in the Jewish calendar in Britain. |
| October
1956 | The Suez
Affair ⁴⁷ | On 29 October 1956 Israeli forces invaded Egypt, followed a few days later by a joint operation of British and French forces. Although suspected at the time, but not confirmed until many years later, Britain and France had acted in collusion with Israel and had encouraged the Israelis to attack as a pretext to enable them to secure the Suez Canal by invasion. ⁴⁸ The British and French had become incensed when Egypt under Nasser had nationalised the Suez Canal a few months previously. After pressure from the United States the Anglo-French invasion force was forced to withdraw before completing their task. Anglo-Jewry was split. Many British Jews supported the British government, particularly as it seemed to be on Israel's side, but others including all Labour MPs condemned the government. |
| 1961 | The 'Jacobs'
Affair ⁴⁹ | In 1959 Rabbi Dr Louis Jacobs was appointed by the Chief Rabbi as tutor and lecturer at Jews' College, with |

Further reading: Kyle; McNamasa.

an understanding that when the then principal retired in the very near future, he would take over. Louis Jacobs was one of the foremost Rabbis in Britain, a leading Jewish scholar, an excellent teacher and renowned preacher. In 1956 he had written a book entitled *We have Reason to Believe*, which was essentially intended to answer some of the questions that had concerned his congregants over the years. In some circles, however, many of the points made were considered heretical. When the Principal retired in 1961, Jacobs was not immediately appointed and, when it became clear that the Chief Rabbi would not do so, he resigned, followed by the resignation of most of the officers and members of the College Council. In 1962 the Chief Rabbi explained that he could not appoint Jacobs due essentially to '*his published views*'.

In 1964 Jacobs's previous post as Rabbi of the New West End Synagogue became vacant, and by a unanimous vote of its Board of Management he was invited to return. The appointment required a certificate from the Chief Rabbi, and he refused to issue such a certificate unless Jacobs retracted some of the remarks in his book and other statements he had made regarding the Divine inspiration of the Torah. The Board of the New West End, supported by an overwhelming majority vote of its members, decided to appoint Jacobs without a certificate. This led to the Council of the United Synagogue deciding to dismiss the Board of Management and replace them by its own nominees. The final upshot was that a significant number of members of the New West End resigned and formed a new independent synagogue called the New London, which was eventually housed in the former St John's Wood Synagogue. This sparked a new movement called Masorti, similar to the Conservative movement in the United States.

Further reading: Jacobs (1989); Bermant (1969), 239–53.

5 Jun. Six-Day War⁵⁰
1967

The whole of Anglo-Jewry seemed to be united in support of Israel: £11 million was raised by an emergency

appeal and 10,000 attended a mass rally; 8000 young persons volunteered to fly to Israel to help and 1700 went. In the early stages of the war a report from Jordan that Britain (and the United States) were flying reinforcement aircraft into Israel was broadcast on Cairo radio. This report plus others suggesting collusion by Britain in support of Israel proved to be very damaging and most Arab countries broke off all diplomatic relations with Britain. The reports were untrue, but they were believed and came to be known as the 'Big Lie'. An embargo on shipments of oil to Britain and the United States was imposed, but it was lifted at the end of August as it seemed to be doing more damage to the Arab oil producers than to Britain and the United States.

Further reading: Benchley; McNamara.

May 1971	Formation of the 35s ⁵¹	This was a group of women established to campaign for Soviet Jews who had been forbidden to leave the Soviet Union and who were imprisoned and persecuted. The name 35s came about because the first demonstration on May Day was in support of a 35-year-old Russian Jewish Woman, Raisa Palatnik, who wanted to emigrate to Israel and was imprisoned and tortured in an Odessa jail. The demonstrators signed a protest petition on behalf of ' <i>all 35-year-old Jewish married women in Britain</i> '. The campaign caught on and eventually proved a great success in getting many dissidents released and permitted to emigrate to Israel.
6 Oct. 1973	Yom Kippur War ⁵²	This was a sudden attack on Israeli forces in Sinai and the Golan heights by Egypt and Syria. It occurred on Yom Kippur, the most solemn day in the Jewish calendar and a 25-hour fast. It aroused great anxiety among the Jewish community in Britain.
1983	Medieval Cemetery found in York ⁵³	In 1983 excavations for a supermarket and car park in an area of land called Jewbury, which lies just outside the medieval city wall of York, disclosed a cemetery. Examination revealed that this was a Jewish cemetery.

About 500 (of the nearly 1300) skeletons were removed, and after analysis by the York Archaeological Trust they were stored in the prayer hall of a Jewish cemetery in Manchester. On 8 July 1984 they were re-interred at the original site in 64 coffins and a service was conducted by the Chief Rabbi. A shrub garden and plaque marks the site. It is possible that the cemetery includes the remains of the martyrs of the York Massacre in 1190, but so far there is only circumstantial evidence of this.

Further reading: McComish.

1987 Medieval *mikveh* or *Bet Tohorah* discovered in Bristol⁵⁴

In 1987 members of the Bristol Temple Local History Group removed a concrete wall inside a former fire-engine house at Jacob's Well Road, Bristol, and revealed a springhead with a much damaged Hebrew inscription. They had excavated this house because of a tradition that a *mikveh* had existed there. At first it was considered that this was the site of a medieval *mikveh*, but more recently, partly because the site was some distance away from where the medieval Jewish community had lived but was close to the Jewish cemetery, it is now the view that it was the place where Jewish bodies were washed prior to burial, a *bet tohorah*.

On 31 May 2002 the Secretary of State for Culture, Media and Sport, following reinterpretation of the site and the advice of English Heritage, declared Jacob's Well in Bristol to be a Scheduled Ancient Monument, 28881. Previously, only two structures could be confidently associated with the medieval Jewish community: the Jew's House in Lincoln and the Music House, now Wensum Lodge, in Norwich. There are also a few vestiges: the re-erected chancel arch of the Domus Conversorum, founded by Henry III in the year 1232–3 for Jewish converts, in Chancery Lane, London; remnants of the great stone house built c.1200 by Jacob of Canterbury in Canterbury High Street; and the *mikveh* found in Milk Street, London in 2001. Scheduled Monument status has formally placed Jacob's Well amongst this tiny group of

structures. More importantly, it is a medieval relic unique in this country, and possibly in Europe: a Jewish ritual bath – not a *mikveh*, but one relating specifically to washing the dead – a *bet tohorah*.

Further reading: Hillaby and Sermon.

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| 15 Jan.
1990 | Jewish Care
Created ⁵⁵ | This was formed by the merger of the Jewish Blind Society and the Board of Guardians. |
| 9 May
1991 | War Crimes
Act ⁵⁶ | <p>This act enabled British courts to try persons living in Britain alleged to have been involved in war crimes during the second World War in other countries, even if at the time of the allegations they were not British citizens. The passage of the Bill through Parliament created a constitutional crisis. The Bill had been passed by an overwhelming majority in the House of Commons, but had been rejected by the Lords. The Commons again passed it, but the Lords threatened to reject it again. The government invoked the Parliamentary Acts of 1911 and 1949, at that time only the third occasion ever, and the Bill was enacted.</p> <p>The genesis of the Act lay in a report from the Simon Wiesenthal Centre that many former Nazis and their supporters who had committed atrocities against Jews were residing in Britain. This occasioned an official Home Office enquiry that confirmed many of the allegations. The law had to be changed in order for trials to take place and this resulted in a bitter and acrimonious debate. Since the enactment there have been two trials.</p> <p><i>Further reading:</i> Cesarani (1992).</p> |
| March
1992 | Jewish
Genealogical
Society of Great
Britain
founded ⁵⁷ | |
| 4 Nov.
1995 | Assassination of
Yitzhak Rabin ⁵⁸ | Yitzhak Rabin, the Prime Minister of Israel, was assassinated by Yigal Amir. The Prince of Wales and the British Prime Minister attended the funeral, the |

first time a member of the British Royal Family had visited Israel officially. A massive memorial meeting was held in the Royal Albert Hall on 12 November.

January
1996

Possible medieval synagogue found in Guildford⁵⁹

Archaeologists excavating a site beneath a shop in the High Street discovered the remains of what might have been a synagogue dating back to medieval times. If correct, this would be the only known example of a medieval synagogue in Britain. It consisted of a single elaborately decorated room resembling other medieval synagogues in Europe. It was dated by pottery and coins to between about 1180 and 1280.

Historians and archaeologists have disputed whether or not it was a genuine synagogue since there is no direct evidence either archaeological or historical. There is circumstantial evidence supporting a hypothesis that it was a synagogue. Such evidence is that it was at the rear of a stone house in the High Street near the castle, and it was usual for wealthy Jews to build their houses in such locations and to build synagogues at the rear. A Jewish magnate, Isaac of Southwark, had such a house in Guildford, certainly in 1272.

Waterstones' bookshop now occupies the site but unfortunately, although the bookshop displays various exhibits illustrating the chamber, the actual room that might or might not have been a synagogue is now under concrete. Unless a document referring to such a synagogue or some other evidence is found, the controversy will never be resolved.

Further reading: British Archaeology, Nos 12, 16 and 18 (1996).

1996

Merger of Norwood and Ravenswood⁶⁰

This merger combined two organizations, one with responsibility for the care of orphan children and the other for residential care of the disabled.

February
1996

Bloom's Closes⁶¹

Bloom's in Whitechapel Road, the most famous kosher restaurant in Britain, closed.

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|-----------------|--|---|
| 27 Jan.
2001 | First UK
Holocaust
Memorial
Day ⁶² | <p>The UK Holocaust Memorial Day was first held in January 2001, and has been on 27 January every year since. A different part of the UK has hosted the Holocaust Memorial Day national event each year – it has been held in London (2001), Manchester (2002), Edinburgh (2003) and Belfast (2004). In 2005 the national event returned to London.</p> <p>The UK's fifth Holocaust Memorial Day on 27 January 2005, marked the sixtieth anniversary of the liberation of the former Nazi concentration and extermination camp, Auschwitz-Birkenau, in 1945.</p> <p><i>Further reading:</i> See note.</p> |
| October
2001 | Medieval
<i>mikveh</i>
discovered in
London ⁶³ | <p>A medieval <i>mikveh</i> (ritual bath) was discovered during excavations in Milk Street. This was the second <i>mikveh</i> to be discovered in London in recent years – the first was found nearby in 1986 in Gresham Street. The Milk Street <i>mikveh</i> has been dismantled and it is proposed to rebuild it in a suitable setting.</p> <p><i>Further reading:</i> Blair.</p> |
| 6 May
2002 | Solidarity Rally
in Trafalgar
Square in
support of
peace in Israel ⁶⁴ | <p>This was the largest public meeting ever held by Jews in the UK. About 50,000 people attended and encompassed the full range of the Jewish community from secular to ultra orthodox.</p> |

Appendix I Tables

Table 1 Arch Presbyters, Hahamim and Chief Rabbis

Arch Presbyters

c.1178–?	Deodatus ¹
c.1184–1207	Rabbi Jacob of London
1207–1236	Josce
1236–1243	Aaron of York (removed from office and became impoverished)
1243–1257	Elias L'Eveske (removed from office and subsequently baptised)
1257–c.1273	Hagin son of Master Moses of Lincoln
1281–1290	Hagin son of Deulecresse (a nephew of his predecessor)

Hahamim

1664–1665	Jacob Sasportas
1670–1679	Joshua da Silva
1681–1684	Jacob Abendana
1689–1700	Solomon Ayllon
1701–1728	David Nieto
1732–1740	Isaac Nieto
1744–1751	Moses Gomez de Mesquita
1761–1784	Moses Cohen d'Azevedo
1806–1828	Raphael Meldola
1866–1879	Benjamin Artom
1887–1918	Moses Gaster
1949–1984	Solomon Gaon

Chief Rabbis²

1696–1700	Judah Loeb Cohen
1700–1704	Aaron the Scribe of Dublin
1704–1756	Aaron Hart
1758–1764	Hart Lyon
1765–1792	David Tevele Schiff
1802–1842	Solomon Hirschell
1845–1890	Nathan Marcus Adler
1891–1911	Hermann Adler
1913–1946	Joseph Herman Hertz
1948–1965	Israel Brodie (he was knighted in 1969)
1967–1991	Immanuel Jacobovits (he was made a life peer in 1988)
1991–	Jonathan Sacks (knighted in 2005)

- 1 The appointment of Deodatus is uncertain, but was suggested by Hermann Adler, 'The Chief Rabbis of England', *Papers read at the Anglo-Jewish Historical Exhibition* (London, 1988), Vol. 1, 253.
- 2 The provincial communities generally affiliated themselves with the Great Synagogue in London and the Rabbi of The Great was acknowledged as their spiritual head. At first the Rabbi of the Great was not acknowledged as such by the members of the Hambro, but when Hart Lyon became Rabbi of the Great in 1758 it was agreed that henceforward the Rabbi of the Great would be recognised by all Ashkenazi communities as the Chief Rabbi of Jews throughout Britain, and in due course the Empire as well. There was a further schism between the Hambro and the Great when Schiff was appointed in 1765, but this was resolved in 1780. The office has evolved, but many groups in the British Jewish community no longer regard the position as their supreme spiritual head. The following lists all Rabbis of The Great and subsequent to 1758 Chief Rabbis.

Table 2 The first synagogues in London following readmission

1656	Creechurch Lane (Sephardi, replaced by Bevis Marks in 1701)
c.1690	Broad Court, Dukes Place (Ashkenazi – replaced by new building in 1702, subsequently rebuilt in 1722, enlarged and remodelled in 1790 when it was named 'The Great', and destroyed in a bombing raid on 11 May, 1941).
1706	Hambro (Ashkenazi, initially in the house of Marcus Moses, then in 1725 a synagogue was built near Fenchurch Street)
1761	New (Ashkenazi)
1761	Western (Ashkenazi)

Table 3 Dates of establishment of some communities since readmission

London	1656	Chatham	1760
Dublin	1660	Penzance	1768
Birmingham	1730	Sunderland	1768
Falmouth	1740	Manchester	1780
Portsmouth	1746	Ipswich	1792
Liverpool	1750	Bedford	1803
Chatham	1750	Brighton	1808
Plymouth	1752	Nottingham	1822
Bristol	1754	Glasgow	1823
Exeter	1757	Leeds	1823
Canterbury	1760	Cheltenham	1839

Table 4 British Jewish firsts since readmission

January 1667	Witness could swear on Old Testament	Robeley v. Langston
23 June 1700	Knight	Solomon de Medina
27 June 1723	Fellow of the Royal Society	Isaac de Sequera Samuda. He was an astronomer
16 December 1732	Stage Performer	Hannah Norsa played Polly Peachum in Gay's <i>Beggars Opera</i> at Covent Garden
1739	Physician	Jacob de Castro Sormento
1746	Playwright	Moses Mendez's <i>The Double Disappointment</i>
13 February 1770	Solicitor	Joseph Abrahams was admitted as a solicitor

Continued

Table 4 Continued

1779	University Graduate	Joseph Hart Myers graduated in medicine at the University of Edinburgh
6 May 1784	Sentenced to transportation to Australia	Joseph Levy was sentenced at the Old Bailey to seven years transportation for stealing a copper kettle from a hob in a London Street. He arrived in Sydney Cove on the <i>First Fleet</i> on 26 January 1787. He was also the first Jew to be buried in Australia on 15 April 1787
1792	Boxing Champion	Daniel Mendoza became boxing champion of England. He held the title until 1795
1824	Actuary	Benjamin Gompertz appointed actuary of the Alliance Assurance Company
31 January 1833	Barrister	Francis Henry Goldsmid
1835	Municipal Office	Phineas Levy – Devonport
17 November 1835	Juryman	A Jewish juryman was sworn in on the Old Testament
6 February 1832	First Undergraduate at an Anglican University	Nathan Lazarus Benmohel went up to Trinity College, Dublin. He graduated in 1836
1837	Magistrate	David Salomons
1837	Unsuccessful Parliamentary candidate	David Salomons
1840	Royal Academician	Solomon Alexander Hart
1841	Hereditary Title	Isaac Lyon Goldsmid was created a Baronet
1847	Elected a Member of Parliament	Lionel Rothschild (as a Liberal). Couldn't take his seat because of oath requirement
1855	Lord Mayor of London	David Salomons
1855	Newspaper Proprietor	Joseph Moses Levi bought the <i>Daily Telegraph</i>
1857	Provincial Mayor	J. L. Levy in Rochester
March 1858	'Blue'	Archibald Levin Smith rowed for Cambridge against Oxford
26 July 1858	Member of Parliament able to take seat	Lionel Rothschild
1858	Queen's Counsel	Francis Henry Goldsmid

Continued

Table 4 Continued

1858	Judge	Sir John Simon was appointed a County Court Judge
1860	Fish and Chips Shop	Joseph Malin opened the first fish and chips shop in Britain, in Cleveland Street, London
1866	World Chess Champion	William Steinitz became world chess champion, a position he held until 1894
1868	Director of the Bank of England	Alfred Charles de Rothschild
1869	Senior Wrangler (top First in Mathematics) at Cambridge	Numa Hartog was admitted to his degree without having to take the usual oath
June 1871	The Derby	Favonius owned by Baron Meyer Anshell de Rothschild won the Derby
1871	Minister of the Crown	Sir George Jessel was appointed Solicitor-General
1873	Privy Councillor	Sir George Jessel
1874	Conservative Member of Parliament	Saul Isaac
1883	Professor at Oxbridge	James Joseph Sylvester appointed to the Savilian Chair of Geometry at Oxford
29 June 1885	Peer	Nathaniel Mayer de Rothschild made a Baron
1891	Editor of the <i>Dictionary of National Biography</i>	Sidney Lee. The editor of the new edition published in 2004 is also Jewish – Lawrence Goldman
1901	Coroner	George Alexander Cohen for Middlesex
1902	International Rugby Cap	John E. Raphael represented England nine times between 1902 and 1906
20 March 1909	Recorder	A. M. Langdon for Burnley
1909	Cabinet Minister	Herbert Samuel
1912	Olympic Gold Medal	Davis Jacobs was a member of the winning 4 × 100 metres squad.
1913	Lord Chief Justice	Rufus Isaacs
24 November 1914	Victoria Cross (VC)	Lt Frank Alexander de Pass
31 August 1915	World Boxing Champion	Ted 'Kid' Lewis won the world welterweight championship
1920	High Commissioner for Palestine	Herbert Samuel

Continued

Table 4 Continued

1921	Viceroy of India	Rufus Isaacs
1922	Table Tennis	M. Cohen won the English Open Championship
1922	Labour Member of Parliament	Emanuel Shinwell
1924	Individual Olympic Gold	Harold Abrahams won the 100 metres at the Olympic games in Paris
1929	Female Member of Parliament	Dr Marion Phillips was elected the first Jewish woman MP. She was a member of the Labour Party and represented Sunderland
1930	Order of Merit	Samuel Alexander
1932	Fellow of All Souls, Oxford	Isaiah Berlin
1933	Billiards	Sydney Lee won the world amateur championship
1940	Academy Award (Oscar)	Vincent Korda for 'Best Art Direction' in <i>The Thief of Baghdad</i>
1943	Companion of Honour	Joseph Herman Hertz (Chief Rabbi)
1945	Nobel Prize	Ernst Chain
1951	Life Peer	Lionel Leonard Cohen
1956	Wimbledon Champion (ladies doubles)	Angela Buxton
1956	Female Recorder	Rose Heilbron
25 January 1957	Top of The Pops (popular music)	Frankie Vaughan for <i>The Garden of Eden</i>
1967	Football (Soccer)	Mark Lazarus of Queens Park Rangers scored the winning goal against West Bromwich Albion in the first League Cup Final to be played at Wembley
1970	Booker Prize	Bernice Rubens for <i>The Elected Member</i>
1974	Female High Court Judge	Rose Heilbron
1976	Olivier Awards (Theatre)	Jonathan Miller as Best Director for <i>Three Sisters</i>
6 November 2003	Leader of the Opposition	Michael Howard was elected leader of the Conservative Party.

Source: Much of this table has been sourced from Michael Jolles, *A Directory of Distinguished British Jews, 1830 – 1930* (London, 2000).

Table 5 Number of Jews in Britain

Year	Number
1200	4,000–6,000
1290	2,500–3,000
1700	1,000
1730	6,000
1750	8,000
1800	20,000
1830	30,000
1850	37,000
1880	65,000
1900	240,000 ¹
1914	300,000
1921	300,000
1931	300,000
1948	345,000
1955	450,000 ² (Another estimate is 420,000 ³)
1960–5	410,000 ⁴
1975–9	336,000 ⁵
1984–8	308,000 ⁶
1995	300,000 ⁷
2001	267,000 ⁸ (300,000 ⁹ allowing for non-responses to the religious question in the census)

- 1 S. Rosenbaum, 'A Contribution to the Study of the Vital and Other Statistics of the Jews in the United Kingdom', *Journal of the Royal Statistical Society*, Vol. LXVIII (1905), 554.
- 2 A. Neustater, 'Demographic and Other Statistical Aspects of Anglo-Jewry', in M. Freedman (ed.), *A Minority in Britain* (London, 1955), 74.
- 3 Marlena Schmool, 'A Hundred Years of British Jewish Statistics', *Jewish Year Book Centenary Edition* (London, 1996), ii.
- 4 S. J. Prais and Marlena Schmool, 'The Size and Structure of the Anglo-Jewish Population, 1960–65', *Jewish Journal of Sociology*, Vol. 10 (1968), 7.
- 5 S. Haberman, B. A. Kosmin and C. Levy, 'Mortality Patterns of British Jews, 1975–79', *Journal of the Royal Statistical Society*, Vol. CXLVI (1983), 294.
- 6 Steven Haberman and Marlena Schmool, 'Estimates of the British Jewish Population, 1984–88', *Journal of the Royal Statistical Society*, A series, No. 158, Part 3, 547.
- 7 Schmool, 'A Hundred Years of British Jewish Statistics'.
- 8 ONS Census of Population for England and Wales, and Scottish Register Office Census 2001.
- 9 Marlena Schmool, 'British Jewry in 2001: First Impressions from the Censuses', *Jewish Year Book 2004* (London, 2003).

Table 6 Jewish characters in British Literature¹

Date of publication	Work	Comment
c.1387	Chaucer's <i>The Prioress's Tale</i> ²	This story, part of Chaucer's <i>Canterbury Tales</i> , refers explicitly to the Hugh of Lincoln ritual murder accusation and implies that the killing of Christian children by Jews is habitual. The opening lines of the final stanza read: - <i>O yonge Hugh of Lyncoln, slayn also With cursed Jewes as it is notable.</i> (NB 'with' means 'by') <i>Further Reading:</i> Cohen and Heller.
26 Feb. 1592	First performance of <i>The Jew of Malta</i> ³	Christopher Marlowe's play illustrates some of the images of Jews common at that time, based on the Marrano community in London. <i>Further Reading:</i> Fisch; Freedman; Landa.
1600	<i>The Merchant of Venice</i> ⁴	The play was first performed in the late 1590s. No character can have had a more pernicious effect on public opinion and Jewish stereotyping than Shakespeare's Shylock. <i>Further Reading:</i> Cohen and Heller; Fisch; Gross; Landa.
1819	<i>Ivanhoe</i> by Walter Scott	A semi-sympathetic portrayal of Jews in pre-expulsion England. The Jewish heroine Rebecca didn't get her man Ivanhoe, but this was not for any antisemitic reason as Scott wrote: ' <i>a character of highly virtuous and lofty stamp is degraded rather than exalted by an attempt to reward virtue with temporal prosperity.</i> ' ⁵ <i>Further Reading:</i> Al-Rahab; Rosenberg (1961).
1841	<i>Oliver Twist</i> by Charles Dickens	In 1863 Mrs Eliza Davies wrote to Dickens complaining that his depiction of Fagin had encouraged a vile prejudice against Jews. Dickens's reply rejected her complaint, but went on to say: <i>but I hope it may serve to shew you that I have no feeling towards the Jewish people but a friendly one, I always speak well of them, whether in public or in private, and bear my testimony (as I ought to do) to their perfect good faith in such transactions as I have ever had with them.</i> ⁶ In <i>Our Mutual Friend</i> (published two years later in 1865) he appears to have tried to make amends with a very favourable depiction of a Jewish character – Riah. <i>Further Reading:</i> Cheyette (1996); Cohen and Heller; Nochlin and Garb; Rosenberg (1961).
1873–5	<i>The Eustace Diamonds, The Way We Live Now and The Prime Minister</i> by Anthony Trollope	All of these novels have unsavoury Jewish characters <i>Further Reading:</i> Cheyette (1993 and 1996); Cohen and Heller; Freedman; Rosenberg (1961).

Continued

Table 6 Continued

Date of publication	Work	Comment
1876	<i>Daniel Deronda</i> by George Eliot	Not only does this novel portray its Jewish characters most sympathetically, but also it contains a very good analysis of the Jewish situation in the Western world at that time and is also a forerunner of Zionism. <i>Further Reading:</i> An excellent introduction, notes and bibliography by Terence Cave is contained in the Penguin Classics edition published in 1995.
1894	<i>Trilby</i> by George du Maurier	One of the main characters (and villain) is Svengali, a Jew and a mesmerist and magician of the black arts. <i>Further Reading:</i> Freedman; Rosenberg (1961).
1919	<i>Burbank with a Baedeker: Bleistein with a Cigar</i> by T. S. Eliot	Critics still disagree as to whether or not T. S. Eliot was antisemitic. <i>Further Reading:</i> Cheyette (1996); Julius.
1922	<i>Ulysses</i> by James Joyce	<i>'he thought that he thought that he was a jew whereas he knew that he knew that he knew that he was not'.⁷</i> <i>Further Reading:</i> Cheyette (1996); Cohen and Heller; Nochlin and Garb.

Notes

- 1 The above table lists many of the most important works of non-Jewish authors that contain Jewish characters, but mention must also be made of other works relating to Jews:
 - 1 In the early part of the twentieth century many popular novels portrayed a rather hostile image of Jews. These include, for example, books by Edgar Wallace (e.g. *The Four Just Men*) and John Buchan (e.g. *The Thirty Nine Steps*). Also some of the earlier novels of Graham Greene presented unfavourable images.
 - 2 Much of the writings of Hilaire Belloc and to a lesser extent G K Chesterton were antisemitic.
 - 3 On the other hand many poets, often indirectly influenced by the Old Testament or of particular Jews, wrote sympathetically. These include Browning, Byron and Milton.
 - 4 There were also Jewish authors of good literature that portrayed Jews or Jewish themes in a favourable light, such as Benjamin Disraeli, Israel Zangwill and Isaac Rosenberg.
- 2 Larry D. Benson, *The Riverside Chaucer* (Boston, MA, 1987), 212.
- 3 Fredson Bowers (ed.), *The Complete Works of Christopher Marlowe* (Cambridge, 1973), 255.
- 4 James Roberts in London printed the oldest published folio in 1600.
- 5 Montagu Frank Modder, *The Jew in the Literature of England to the end of the 19th Century* (Philadelphia, 1939), 143.
- 6 Cecil Roth, *Anglo-Jewish Letters (1158–1917)* (London, 1938), 306–7.
- 7 James Joyce, *Ulysses*, the 1922 Text (Oxford, 1993), 634.

Table 7 Number of Jews elected to Parliament

General election	Conservative	Labour	Liberal*	Other	Total
1859	0	0	3	0	3
1865	0	0	7	0	7
1868	0	0	7	0	7
1874	1	0	5	0	6
1880	1	0	4	0	5
1885	3	0	5	0	8
1886	4	0	5	0	9
1892	4	0	5	1	10
1895	6	0	4	0	10
1900	7	0	3	1	11
1906	4	0	13	3	20
1910					
(January)	7	0	9	0	16
1910	7	0	9	2	18
(December)					
1918	7	0	4	0	11
1922	6	1	4	0	11
1923	5	2	6	0	13
1924	9	2	3	0	14
1929	6	6	5	0	17
1931	9	0	5	2	16
1935	8	4	2	2	16
1945	0	26	0	2	28
1950	0	23	0	0	23
1951	0	17	0	0	17
1955	1	17	0	0	18
1959	2	20	0	0	22
1964	2	34	0	0	36
1966	2	38	0	0	40
1970	9	31	0	0	40
1974	12	33	1	0	46
(February)					
1974	10	35	1	0	46
(October)					
1979	11	21	1	0	33
1983	17	11	0	0	28
1987	16	7	0	0	23
1992	11	8	1	0	20
1997	6	13	1	0	20
2001	7	13	1	0	21
2005	11	11	3	0	25

* Liberal Democrat from 1992

Source: This has been mainly sourced from Geoffrey Alderman, *The Jewish Community in British Politics* (Oxford, 1983).

Appendix II – Major Events in Jewish History

Events in the Old Testament up to King David have been omitted.

Date	Event
BCE	
c.1004	David anointed king
c.960	First Temple built by Solomon
c.930	Kingdom divided into Northern Kingdom (Israel) and Southern Kingdom (Judah)
720	Mass deportation from Northern Kingdom of Israel (the ten tribes disappear from history)
701	Expedition of Sennacherib against Hezekiah
586	Destruction of Jerusalem and first Temple. Mass deportation to Babylon
538	Cyrus's edict and first return to Land of Israel
520–15	Temple rebuilt
c.450	Second return under Ezra
332	Alexander the Great conquers Land of Israel
c.250	Pentateuch translated into Greek (the Septuagint)
198	Land of Israel becomes part of Seleucid empire.
175	Antiochus IV Epiphanes becomes ruler of Land of Israel
169	Antiochus IV plunders the Temple treasures
167	Antiochus IV outlaws practice of Judaism, profanes the Temple, and the rebellion of the Hasmoneans begins
164	Judah Maccabee, leader of the rebellion, captures Jerusalem and rededicates the Temple
160	Judah Maccabee falls in battle and Jonathan assumes leadership
142	Jonathan murdered and Simeon assumes leadership. Demetrius II recognises the independence of Judea and renewal of treaty with Rome
140	Great Assembly in Jerusalem confirms Simeon as Ethnarch (Jewish/Roman ruler), high priest and commander in chief
134–104	John Hyrcanus is Ethnarch
104–103	Judah Aristobulus is Ethnarch
103–76	Alexander Yannai is Ethnarch
76–67	Salome Alexandra is Ethnarch
67–63	Civil war between Hyrcanus II and Aristobulus. In 63 Pompey decided in favour of Hyrcanus II
63	Rome annexes Land of Israel (Palestine/Judea)
63–40	Hyrcanus II is Ethnarch and high priest
48	Caesar confirms Jewish privileges
40–37	Antigonus II (Mattathius) is Ethnarch
37	Jerusalem captured by Herod
37–4	Herod is Ethnarch
19	Herod begins rebuilding of Temple

c.4	Jesus born
CE	
6	Judea, Samaria and Idumea formed into a Roman province (Iudaea) under a praefectus
19	Tiberius expels Jews from Rome
26–36	Pontius Pilate is praefectus of Iudaea
30	Death of Jesus
31	Jews allowed to return to Rome
38	Anti-Jewish riots in Alexandria
40	Delegation of Jews of Egypt to Rome led by Philo
66	Massacre of Jews in Alexandria. Beginning of revolt against Rome in Palestine
67	Vespasian conquers Galilee and Zealots take over in Jerusalem
70	Siege of Jerusalem, destruction of the Temple, and Sanhedrin established at Jabneh by Johanan ben Zakkai
73	Fall of Massada
115–117	Revolt of Jews in Egypt and war of Quietus in Palestine
132–135	Bar Kokhba revolt
135–138	Persecutions of Hadrian. He renames Jerusalem Aelia Capitolina, forbids Jews to live there and builds a Pagan Temple over the site of the Jewish Temple
c.210	Mishnah completed
212	Jews in the Roman Empire become Roman citizens
219	Academy of Sura established in Babylon
259	Academy of Pumbedita established in Babylon
325	Christian church formulates its policy towards Jews – must continue to exist but in humiliation
339	Constantius II prohibits marriage between Christians and Jews and possession of Christian slaves by Jews
c.359	Permanent Jewish calendar written down
c.390	Jerusalem Talmud completed
442	Jewish quarter established in Constantinople (Byzantium)
c.499	Babylonian Talmud completed
525	End of Jewish kingdom in southern Arabia
589	Beginning of the period of the Gaonim in Babylon
614–617	Jewish rule established in Jerusalem under the Persians
624–628	Jewish tribes of Arabia destroyed by Mohammed
638	Jerusalem conquered by the Arabs
694–711	Judaism outlawed in Spain
711	Muslim conquest of Spain leads to end of persecution of the Jews by the Visigoths
c.740	Conversion of the Khazars to Judaism
742–814	Charlemagne, the French Holy Roman Emperor, protects Jews in his kingdom
762–767	Anan ben Davis founds Karaism
c.825	Louis the Pious issues a charter granting Jews many privileges in France and Germany (Holy Roman Empire)
c.880	Start of ‘Golden Age’ for Jews in Spain. It lasted to about 1150
921–922	Major dispute between Jews in Palestine and Babylon over calendar
942	Death of Saadia Gaon
c.1001	End of Khazar kingdom
1038	Death of Hai ben Sherira the last significant Gaon in Babylon (Iraq), heralding the end of the Geonic era

- 1096 First Crusade – many Jews massacred
- 1099 Crusaders capture Jerusalem and massacre most of the Jews living there
- 1105 Death of Rashi
- 1144 First Ritual murder charge against Jews in the medieval period – Norwich
- 1145 Death of Judah Halevi
- 1171 Destruction of the Jewish community in Blois following a ritual murder charge
- 1182 Jews expelled from France, they were recalled in 1198. Blood libel in Saragossa (Christian NE Spain)
- 1187 Saladin recaptures Jerusalem and Jews permitted to return
- 1190 Massacre at York
- 1204 Death of Maimonides
- 1215 Fourth Lateran Council introduces restrictions on Jews including the Jewish Badge
- 1235 Blood libel charge at Fulda
- 1242 Talmud publicly burned in Paris
- 1249 Pope Innocent IV issues bull against ritual murder charges
- 1263 Barcelona disputation (Nahmanides)
- 1290 Jews expelled from England
- 1306 Jews again expelled from France, but recalled in 1315 and expelled again in 1322, recalled in 1359 and expelled again in 1394
- 1348–1350 Jews accused of causing Black Death and many massacred. Jews begin to move into Poland
- 1391 Massacres and forced conversion of Jews in Spain
- 1413–1414 Disputation of Tortosa
- 1415 Pope Benedict orders censorship of the Talmud
- 1475 Blood libel in Trent (Italy)
- 1480 Inquisition established in Spain
- 1490–1491 La Guardia blood libel
- 1492 Jews expelled from Spain. The Sultan of the Ottoman Empire issues a *firman* welcoming Jews
- 1492–1493 Jews expelled from Sicily
- 1496 Expulsion of Jews from Portugal and mass forced conversion
- 1516 Venice initiates the Ghetto. Palestine conquered by the Turks
- 1520–1523 First complete editions of the Talmuds printed
- 1531 Inquisition established in Portugal
- 1534 Sigismund I of Poland absolves Jews from wearing the badge
- 1538 Jacob Berab renews *semicha* in Safed
- 1542 Pseudo-Messiah (David Reuveni) burned at Évora
- 1544 Luther attacks the Jews
- 1551 Jewish community leaders in Poland given wide judicial and administrative powers (Council of the Four Lands established)
- 1564 Joseph Caro's Shulchan Aruch published
- 1566 Joseph Nasi created Duke of Naxos
- 1572 Death of Isaac Luria
- 1575 Death of Joseph Caro
- 1584 Pope Gregory XIII orders compulsory sermons to Jews
- c.1590 Marranos settle in Amsterdam
- 1593 Jews expelled from the Papal States
- 1605 A Jesuit missionary in China meets Al T'Ian, a Chinese Jewish teacher from Kaifeng

- 1616 Decree in the Netherlands permitting each town to decide for itself whether to admit Jews, and in towns where they were admitted they did not have to wear the Jewish badge
- 1639 More than 80 New Christians burned at the stake in Peru for Judaizing
- 1642 Jews arrive in Recife (Brazil) – the first Jews as such in the New World (previously there were groups of Marranos)
- 1648–1649 Chmielnicki massacres, followed by massacres in 1655–6 during wars between Poland, Sweden and Russia
- 1654 Jews arrive in New Amsterdam (New York) from Brazil
- 1656 Readmission of the Jews to England. Spinoza excommunicated
- 1665 Shabbetai Zvi proclaims himself the Messiah in Smyrna and fervour spreads throughout the Jewish world. He converted to Islam in 1666 and died in 1676
- 1670 Blood libel in Metz. Jews expelled from Vienna
- 1723 Residence of Portuguese Jews (formerly Marranos) legalised in France
- 1745 Expulsion of Jews from Prague. They were readmitted in 1748
- 1760 Death of the Baal Shem Tov
- 1772 *Herem* on the Hasidim issued by the Vilna Gaon. He issued a second herem in 1781
- 1781 C. W. von Dohm's *Ueber die buergerliche Verbesserung der Juden* published
- 1782 Josef II's *Edict of Tolerance* published
- 1786 Death of Moses Mendelssohn
- 1789 Abbé Gregoire's *Sur la Regeneration Physique, Morale et Politique des Juifs* published
- 1790 The National Assembly in France grants full civil rights to all Jews
- 1791 Pale of settlement established in Russia
- 1793 Attack on the Ghetto in Rome
- 1797 Death of the Vilna Gaon. Shneur Zalman's *Tanya*
- 1807 French Sanhedrin
- 1808 Napoleon's 'Infamous Decree' (discriminatory regulations against Jews). This was abolished in 1818
- 1808–1813 Various German states emancipate their Jews
- 1812 Death of Shneur Zalman, founder of the Lubavich Hasidim
- 1815 Congress of Vienna permits the abolition of emancipation laws in the German states
- 1819 'Hep! Hep!' riots in Germany
- 1822 The Kahal abolished in Poland
- 1831 Judaism given equal status with other religions in France
- 1835 Oppressive constitution for the Jews in Russia
- 1840 Damascus blood libel
- 1842 Compulsory military service introduced for the Jews of Russia
- 1844 Autonomy of the Kahal abolished and government supervised schools for Jews founded in Russia
- 1848 Emancipation of the Jews of Germany
- 1856 Death of Heinrich Heine
- 1858 The Mortara Case
- 1860 Alliance Israélite Universelle founded
- 1867 Jewish disabilities abolished in the Austro-Hungarian Empire
- 1868 Disraeli appointed Prime Minister of Britain
- 1870 Ghetto of Rome abolished and end of Jewish disabilities in Italy
- 1871 Jewish disabilities in Germany abolished. Pogrom in Odessa

1871–1872	Attacks on Jews in Romania
1876	Heinrich Graetz completes <i>Geschichte der Juden</i>
1878	Beginning of the political anti-Semitic movement in Berlin
1881–1882	Pogroms in southern Russia. Beginning of mass emigration of Jews from Eastern Europe
1882	'May Laws' introduced in Russia. First Aliyah arrives in Palestine. Leon Pinsker publishes <i>Autoemanzipation</i>
1886	Drumont's antisemitic <i>La France Juive</i> published
1891	Thirteen antisemitic members elected to Austrian Reichsrat
1893	Fifteen members of the antisemitic party in Germany elected to the Reichstag
1894	First Dreyfus trial
1896	Herzl publishes <i>Der Judenstaat</i>
1897	Bund founded in Russia. First Zionist Congress in Basle
1898	Publication of Zola's <i>J'accuse</i>
1899	Dreyfus retried and pardoned.
1903	Kishinev pogrom
1904	Beginning of second Aliyah. Death of Theodor Herzl
1905	Seventh Zionist Congress rejects Uganda proposals
1906	Dreyfus rehabilitated
1910	L. Luzatti appointed first Jewish Prime Minister of Italy
1911	Death of Gustav Mahler
1911–1913	Beilis trial
1917	British capture Jerusalem. Balfour Declaration. Anti-Jewish laws abrogated in Russia
1919	Pogroms in Ukraine and Poland. Abolition of community organisation and Jewish institutions in Russia
1919–1923	Third Aliyah
1920	British Mandate over Palestine
1925	Hitler's <i>Mein Kampf</i> published
1933	Hitler becomes Chancellor of Germany. Anti-Jewish boycott instituted in Germany
1935	Nuremberg Laws
1936	Leon Blum becomes Prime Minister in France. Arabs riot in Palestine. World Jewish Congress founded
1938	Evian Conference on Jewish refugees. Racial legislation in Italy. Kristallnacht. Austria annexed by Germany leading to pogroms and anti-Jewish legislation
1939	Start of Second World War and the Holocaust. More than 6 million out of about 8 million Jews in German occupied Europe were murdered by the Nazis
1940	Death of Vladimir Jabotinsky
1941	Germany invades Russia leading to massacres of Jews
1942	Wannsee Conference. 'Struma' sinks in Black Sea with 770 refugees. Biltmore Program
1943	Germany declared Judenrein. Warsaw Ghetto uprising
1945	End of War
1946	Nuremberg trial of major German war criminals
1947	Discovery of Dead Sea Scrolls. United Nations votes for partition in Palestine
1948	State of Israel proclaimed. Jewish culture in USSR suppressed and intellectuals shot
1952	Death of Chaim Weizmann

1953	Doctor's plot in USSR
1954–1968	Mass immigration of North African Jews to Israel and France
1955	Death of Albert Einstein
1956	Suez
1960	Capture of Eichmann. He was executed in Israel in 1962
1967	Six-Day War. Jerusalem reunited
1970	Start of agitation by Russian Jews for right to emigrate
1973	Yom Kippur War. Death of David Ben-Gurion
1977	Anwar Sadat (President of Egypt) visits Jerusalem
1982	Israel invades Lebanon
1990	Death of Marc Chagall
1993	Oslo Peace Accords
1995	Yitzhak Rabin assassinated
2000	Failure of Camp David meeting. Second Intifada starts

Appendix III – Major Events in British History

There are separate tables for British Monarchs and for Prime Ministers.

Date	Event
BCE	
750	Iron age settlement in Britain begins.
75	Belgic invasion of south-eastern Britain
55	Caesar's first British expedition. Second was in 54 BCE
50	Migration to Briton of Commius and his followers
CE	
10	Cunobelinus reigning over much of south-east Britain from Colchester
43	Roman invasion of Britain
c.50	Foundation of London
61–62	Boadicea's revolt
122	Beginning of Hadrian's Wall
142	Construction of Antonine Wall (Forth-Clyde)
196	Clodius Albinus, governor, withdraws from Britain to support his attempt to become Emperor. Northern Britain overrun by Barbarians
208	Septimius Severus visits Britain to punish Caledonians. He dies at York in 211
287	Carausius attempts to found independent 'Empire of Britain'. Suppressed in 297
306	Constantine proclaimed Emperor at York
367	Successful attack on Britain by Picts, Scots and Saxons
369	Restoration of Roman authority in Britain by Theodosius
383	Magnus Maximus withdraws forces from Britain to support his attempt to conquer north-western parts of Roman Empire
398–	Roman victories over Picts, Saxons and Scots
406	Constantine III, the usurper to the emperorship, withdraws forces from Britain to support his claims
409	End of Roman occupation of Britain
410–600	Settlement of most of Britain by Angles, Saxons, Jutes and Celts
432	St Patrick begins mission in Ireland
515	West Saxon advance halted by Britons at Mount Badon (Death of King Arthur?)
552	Foundation of Kingdom of Wessex
563	St Columba founds mission in Iona
577	Saxons advance as a result of beating the Britons at the battle of Deorham
597	St Augustine lands in Kent and introduces Christianity among Anglo-Saxons
634	Oswald becomes king of Northumbria and brings in Celtic Christianity
664	At the Synod of Whitby Roman Christianity triumphs over Celtic Christianity in England
669	Arrival of Archbishop Theodore
685	Battle of Nectansmere resulting in the end of Northumbrian dominance in England
735	Death of the Venerable Bede, English historian

- 793 Viking attacks on Britain begin
- 795 Death of Offa, king of Mercia, leading to end of Mercian dominance in England
- 825 Egbert defeats Mercians and Wessex becomes leading kingdom in England
- 827 Egbert becomes King of all England
- 844 Kenneth MacAlpin becomes King of the Picts and Scots – founds the kingdom of Alban
- 866 Major Viking victories in England. Northumbria, East Anglia and Mercia subsequently overwhelmed
- 937 A united army of Saxon tribes defeated an invasion force of Scots, Picts, Britons and Vikings from Ireland at Brunanburh
- 991 Renewed Viking raids on England
- 1002 Attempt by Ethelred to exterminate Danes in England – massacre of St Brice’s Day
- 1014 Victory of Irish under Brian Boru over Vikings – Battle of Clontarf
- 1065 Opening of Westminster Abbey
- 1066 Norman conquest
- 1070 Rebellion of Hereward the Wake
- 1085 Domesday Book
- 1135 Stephen takes English throne and a civil war ensues which lasted to 1153
- 1169 Strongbow invades Ireland leading to beginning of Anglo-Norman rule there
- 1170 Murder of Thomas Becket in Canterbury Cathedral
- 1189 Richard I (the Lionheart) leads Third Crusade
- 1192 Richard seized and held ransom in Austria whilst returning from Crusade, freed in 1194
- 1204 King John loses Normandy to France
- 1215 Magna Carta
- 1258 Barons under Simon de Montfort force reforms on Henry III
- 1264 First English Parliament called by Montfort. Battle of Lewes leading to Montfort’s party becoming rulers of England
- 1265 Battle of Evesham leading to defeat and death of Montfort
- 1284 Edward I completes conquest of Wales
- 1290 Expulsion of Jews from England
- 1295 ‘Model Parliament’ of Edward I
- 1314 Victory of Robert Bruce at Bannockburn secures Scottish independence
- 1327 Edward II deposed and murdered
- 1337 Beginning of 100 years war between England and France
- 1340 English capture French fleet at battle of Sluys
- 1346 English victories over French and Scots at Crecy and Neville’s Cross
- 1347 Calais taken by Edward III
- 1348 Black Death reaches England. It reached Scotland in 1350
- 1353 Under the Statute of Praemunire restraints were placed on Papal intervention in England
- 1356 The Black Prince captures King John of France
- 1360 Edward III makes great territorial gains in France under the peace of Bretigny
- 1362 English becomes the official language in Parliament and the Law Courts
- 1370 Much territory lost in France
- 1381 Peasants’ Revolt in England under Wat Tyler. Poll tax riots in London
- 1399 Richard II (House of York) deposed by Henry IV (House of Lancaster)
- 1400 Owen Glendower leads revolt in Wales. Death of Chaucer
- 1401 Burning of heretics made legal in England
- 1415 Battle of Agincourt
- 1420 English claims to French throne recognised under Treaty of Troyes

- 1431 Joan of Arc burned at the stake
- 1435 At the Congress of Arras the Burgundians withdraw support from England in favour of France
- 1453 English defeat at Battle of Castillon signals end of the Hundred Years War (It lasted 117 years!)
- 1455 Beginning of the Wars of the Roses
- 1461 Yorkist victory at battle of Towton
- 1470 Warwick, 'The Kingmaker', becomes Lancastrian and dethrones Edward IV
- 1471 Edward IV returns and Lancastrians beaten in Battles of Barnet and Tewkesbury
- 1476 Caxton sets up his press at Westminster
- 1485 Battle of Bosworth Field and beginning of Tudor period in England
- 1513 James IV of Scotland killed at Battle of Flodden
- 1515 Thomas Wolsey becomes a Cardinal and Lord Chancellor of England
- 1533 Marriage of Henry VIII and Catharine of Aragon annulled
- 1534 By the Act of Supremacy, Henry VIII obtains control over English Church
- 1535 Execution of Thomas More
- 1536 Execution of Anne Boleyn. Dissolution of smaller monasteries – remainder dissolved in 1539
- 1547 Following death of Henry VIII, Somerset becomes Protector in the name of boy-King Edward VI
- 1549 Act of Uniformity requires exclusive use of the *Book of Common Prayer* at all Anglican services
- 1550 Somerset replaced by Northumberland
- 1558 Calais lost by English to French
- 1561 Mary Queen of Scots returns to Scotland
- 1567 Mary Queen of Scots deposed and in 1568 flees to England where she is imprisoned
- 1577 Drake begins voyage round the world – he returns in 1580
- 1587 Mary Queen of Scots executed. Drake 'sings King of Spain's beard'
- 1588 Spanish Armada defeated
- 1601 Rebellion and execution of Earl of Essex
- 1603 Irish revolts suppressed by Mountjoy. Union of English and Scottish Crowns
- 1605 Gunpowder Plot led by Guy Fawkes
- 1607 Virginia colonized
- 1611 King James Bible published
- 1616 Death of Shakespeare
- 1620 Pilgrim Fathers settle in New England
- 1628 Murder of Duke of Buckingham. Petition of Rights from Commons to Charles I
- 1629 Charles I dissolves Parliament and begins personal rule
- 1633 William Laud appointed Archbishop of Canterbury
- 1640 Charles I defeated by Scots. Long Parliament begins and abolition of Royal prerogatives
- 1641 Massacre of Protestants in Ireland. Wentworth, the Earl of Stafford, executed. Great protest of Commons to Charles I
- 1642 Outbreak of English Civil War. Battle of Edgehill
- 1644 Charles I loses decisive battle of Civil War at Marston Moor. Montrose leads successful Royalist campaign in Scotland
- 1645 Main Royalist army defeated at Naseby and Montrose's army defeated at the Battle of Philiphaugh
- 1646 Charles I surrenders to Scots and in 1647 handed over to Parliament where he is seized by army but manages to flee to Carisbrooke castle
- 1648 Second Civil War and New Model Army defeats Scots and Royalists

- 1649 Charles I executed. England governed as Commonwealth
- 1651 Final battle of Civil War at Worcester giving Cromwell control of all Britain
- 1653 Cromwell becomes Protector
- 1656 *De facto* resettlement of Jews
- 1658 Death of Cromwell
- 1660 Restoration of the Monarchy. Royal Society founded
- 1665 Great Plague of London
- 1666 Great Fire of London
- 1673 Test Act deprives English Catholics and Nonconformists of public offices
- 1678 'Popish Plot' of Titus Oates
- 1681 Charles II begins to rule without Parliament
- 1685 Monmouth's rebellion crushed by James II at Sedgemoor
- 1687 John Newton publishes 'Laws of Gravitation'
- 1688 'The Glorious Revolution' – James II flees and William of Orange lands in England
- 1690 James II defeated by William III at Battle of the Boyne
- 1692 Massacre at Glencoe
- 1694 Bank of England founded
- 1701 Act of Settlement establishes Protestant Hanoverian succession in England
- 1705 Edmund Halley discovers Halley's Comet
- 1707 England, Scotland and Wales form United Kingdom of Great Britain
- 1715 Jacobite rising defeated at Preston
- 1720 South Sea Bubble
- 1721 Robert Walpole becomes first Prime Minister
- 1739 Dick Turpin hanged
- 1746 Jacobites beaten at Culloden
- 1752 Britain adopts Gregorian Calendar
- 1759 Capture of Quebec
- 1772 Slavery declared illegal
- 1773 Boston Tea Party
- 1776 American Declaration of Independence
- 1780 Gordon Riots
- 1789 Mutiny on the Bounty
- 1796 Death of Robert Burns
- 1798 Battle of the Nile
- 1800 Parliamentary union of Great Britain and Ireland
- 1805 Battle of Trafalgar
- 1807 Slave trade abolished in British Empire
- 1808 Peninsular War
- 1809 Death of Sir John Moore at Corunna
- 1811 Luddite riots. Insanity of George III leads to Prince of Wales becoming Regent
- 1812 Assassination of the Prime Minister – Spencer Perceval
- 1814 Congress of Vienna
- 1815 Waterloo. Congress of Vienna ends. Corn laws introduced
- 1824 Repeal of Combination Acts which had forbidden Trade Unions
- 1825 First railway opened (Stockton to Darlington)
- 1829 Catholic Emancipation Act
- 1832 First Reform Bill
- 1834 Tolpuddle Martyrs
- 1838 Chartists founded
- 1839 Anti-Corn Law League founded

1840	Penny postage introduced
1842	Great potato famine in Ireland begins
1846	Repeal of the Corn Laws
1850	Don Pacifico Affair
1851	Great Exhibition in Hyde Park
1854	Crimean War starts, ends in 1856. Charge of the Light Brigade
1859	Charles Darwin publishes <i>The Origin of Species</i>
1867	Second Parliamentary Reform Bill
1868	Last public hanging in Britain
1870	Death of Charles Dickens
1871	Trade Unions legalised
1875	Britain purchases majority holding in the Suez Canal
1877	First Cricket Test Match – Australia against England
1878	Congress of Berlin
1888	Jack the Ripper
1899	Boer War begins, ends in 1902
1902	Death of Scott of the Antarctic
1906	First Labour MP
1911	Parliamentary Act reducing power of The House of Lords
1914	Start of First World War
1916	Easter rising
1918	End of First World War
1919	Treaty of Versailles
1921	Irish Free State established
1926	General Strike
1930	First broadcast by the BBC
1931	Financial crisis and abandonment of gold standard
1936	Abdication of Edward VIII
1939	Start of Second World War
1940	British troops evacuated from Dunkirk. Height of ‘Battle of Britain’
1942	Victory in El Alemein and German army retreats across North Africa
1943	British and American troops invade Italy
1944	‘D Day’, Allied forces land in France
1945	End of Second World War
1951	Festival of Britain
1954	British troops withdraw from Suez
1956	Anglo-French invasion of Suez followed by swift withdrawal
1961	Britain applies to join EEC – membership refused in 1963 as a result of French veto
1963	‘Profumo Scandal’
1965	Death of Winston Churchill
1967	Britain applies again to join the EEC
1971	Decimalisation introduced
1973	Britain joins EEC
1975	Referendum on EEC – 2:1 majority in favour of remaining a member
1982	Falklands war
1990	Poll Tax riots
1991	Gulf War
1992	Financial crisis – Britain withdraws from ERM
1997	Death of Princess Diana
2003	Iraq War

British Monarchs

England	Scotland	Britain
Egbert 827–839	Duncan I 1034–1040	James I 1603–1625
Ethelwulf 839–858	Macbeth 1040–1057	Charles I 1625–1649
Ethelbad 858–860	Malcolm III 1058–1093	The Commonwealth 1649–1659
Ethelbert 860–865	Donald Ban 1093–1093	Charles II 1660–1685
Ethelred 865–871	Duncan II 1094–1094	James II 1685–1688
Alfred the Great 871–899	Donald Ban 1094–1097	William III & Mary II 1689–1694
Edward the Elder 899–924	Edgar 1097–1107	William III 1694–1702
Athelston 924–939	Alexander I 1107–1124	Anne 1702–1714
Edmund 939–946	David I 1124–1153	George I 1714–1727
Eadred 946–955	Malcolm IV 1153–1165	George II 1727–1760
Eadwig 955–959	William 1165–1214	George III 1760–1820
Edgar 959–975	Alexander II 1214–1249	George IV 1820–1830
Edward the Martyr 975–978	Alexander III 1248–1286	William IV 1830–1837
Ethelred II (the Unready) 978–1016	Margaret 1286–1290	Victoria 1837–1901
Edmund Ironside 1016–1016	John Balliol 1292–1296	Edward VII 1901–1910
Canute the Dane 1017–1035	Robert I (the Bruce) 1306–1329	George V 1910–1936
Harold I 1035–1040	David II 1329–1371	Edward VIII 1936–1936
Hardicanute 1040–1042	Robert II 1371–1390	George VI 1936–1952
Edward the Confessor 1042–1066	Robert III 1390–1406	Elizabeth II 1952–
Harold II 1066–1066	James I 1406–1437	
William I (the Conqueror) 1066–1087	James II 1437–1460	
William II 1087–1100	James III 1460–1488	
Henry I 1100–1135	James IV 1488–1513	
Stephen 1135–1154	James V 1513–1542	
Henry II 1154–1189	Mary 1542–1567	
Richard I 1189–1199	James VI (James I of Britain) 1567–1625	
John 1199–1216		
Henry III 1216–1272		
Edward I 1272–1307		
Edward II 1307–1327		
Edward III 1327–1377		
Richard II 1377–1399		
Henry IV 1399–1413		
Henry V 1413–1422		
Henry VI 1422–1461		
Edward IV 1461–1483		
Edward V 1483–1483		
Richard III 1483–1485		
Henry VII 1485–1509		
Henry VIII 1509–1547		
Edward VI 1547–1553		
Jane 1553–1554		
Mary I 1554–1558		
Elizabeth I 1558–1603		

British Prime Ministers

Dates	Prime Minister	Party
1721–1742	Sir Robert Walpole	Whig
1742–1743	Earl of Wilmington	Whig
1743–1754	Henry Pelham	Whig
1754–1756	Duke of Newcastle	Whig
1756–1757	Duke of Devonshire	Whig
1757–1762	Duke of Newcastle	Whig
1762–1763	Earl of Bute	Tory
1763–1765	George Grenville	Whig
1766	Marquis of Rockingham	Whig
1766–1768	Earl of Chatham	Tory
1768–1769	Duke of Grafton	Whig
1770–1782	Lord North	Tory
1782	Marquis of Rockingham	Whig
1782–1783	Earl of Shelburne	Whig
1783	Duke of Portland	Coalition
1783–1801	William Pitt (Pitt the Younger)	Tory
1801–1804	Lord Grenville	Whig
1804–1806	William Pitt	Tory
1806–1807	Lord Grenville	Whig
1807–1809	Duke of Portland	Tory
1809–1812	Spencer Perceval	Tory
1812–1827	Earl of Liverpool	Tory
1827	George Canning	Tory
1827	Viscount Goderich	Tory
1827–1830	Duke of Wellington	Tory
1830–1834	Earl Grey	Whig
1834	Viscount Melbourne	Whig
1834–1835	Sir Robert Peel	Tory
1835–1841	Viscount Melbourne	Whig
1841–1846	Sir Robert Peel	Tory
1846–1852	Lord John Russell	Whig
1852	Earl of Derby	Tory
1852–1855	Earl of Aberdeen	Peelite
1855–1858	Viscount Palmerston	Liberal
1858–1859	Earl of Derby	Tory
1859–1865	Viscount Palmerston	Liberal
1865–1866	Earl Russell	Liberal
1866–1868	Earl of Derby	Conservative
1868	Benjamin Disraeli	Conservative
1868–1874	William Gladstone	Liberal
1874–1880	Benjamin Disraeli	Conservative
1880–1885	William Gladstone	Liberal
1885–1886	Marquis of Salisbury	Conservative
1886	William Gladstone	Liberal
1886–1892	Marquis of Salisbury	Conservative

Continued

Continued

Dates	Prime Minister	Party
1892–1894	William Gladstone	Liberal
1894–1895	Earl of Rosebery	Liberal
1895–1902	Marquis of Salisbury	Conservative
1902–1905	Arthur Balfour	Conservative
1905–1908	Sir Henry Campbell-Bannerman	Liberal
1908–1916	Herbert Asquith	Liberal (Coalition 1915–1916)
1916–1922	David Lloyd George	Coalition
1922–1923	Bonar Law	Conservative
1923–1924	Stanley Baldwin	Conservative
1924	Ramsay MacDonald	Labour
1924–1929	Stanley Baldwin	Conservative
1929–1935	Ramsay MacDonald	Labour (National from 1931)
1935–1937	Stanley Baldwin	National
1937–1939	Neville Chamberlain	National (War Cabinet in 1939)
1940–1945	Winston Churchill	War Cabinet
1945–1951	Clement Attlee	Labour
1951–1955	Sir Winston Churchill	Conservative
1955–1957	Sir Anthony Eden	Conservative
1957–1963	Harold Macmillan	Conservative
1963–1964	Sir Alex Douglas-Home	Conservative
1964–1970	Harold Wilson	Labour
1970–1974	Edward Heath	Conservative
1974–1976	Harold Wilson	Labour
1976–1979	James Callaghan	Labour
1979–1990	Margaret Thatcher	Conservative
1990–1997	John Major	Conservative
1997–	Tony Blair	Labour

Notes

2 From Legend to the Norman Conquest (1066)

- 1 O. Michael Friedman, *Origins of the British Israelites: The Lost Tribes* (San Francisco, 1993), 1.
- 2 See Moses Margoliouth, *The History of the Jews in Great Britain* (London, 1851), Chapter I.
- 3 Louis Hyman, *The Jews of Ireland from Earliest Times to the Year 1910* (Shannon, 1972), 1–2.
- 4 ‘The Anglo-Saxon Chronicles’, in Dorothy Whitelock, *English Historical Documents Vol. 1*, 2nd edition (London, 1979), 150.
- 5 Shimon Applebaum, ‘Were There Jews in Roman Britain’, *Transactions of the Jewish Historical Society of England*, 17 (1951–2), 205.
- 6 L. S. Lewis, *St Joseph of Arimathea at Glastonbury or the Apostolic Church of Britain* (London, 1955), 19.
- 7 Luke, xxiii, 51.
- 8 John, xix, 38.
- 9 Theodore, *Liber Poenitentiales*, xvi, §35; xxx, § 4; xlii, §1, 4; xlviii, §1. Can be found in *Ancient Laws and Institutes of England* (London, 1831), 277–306. There is an English translation from the Latin in Joseph Jacobs, *The Jews of Angevin England: Documents and Records from Latin and Hebrew Sources, Printed and Manuscript, for the first time Collected and Translated* (London, 1893), 1–2. Hereafter Jacobs (1893).
- 10 Maybe it was better with a Jew!
- 11 Egbert, *Excerptiones*, 147, 150. Can be found in *Ancient Laws and Institutes of England*, 340. Jacobs (1893), 2.
- 12 Harry S. May (tr.), *Joseph Hacoheh’s The Vale of Tears (Emek Habacha)* (The Hague, 1971), 8.
- 13 The Charter of Wihtlaf (in Latin) can be found in Walter de Gray Birch (ed.), *The Chronicle of Croyland Abbey by Ingulph* (Wisbech, 1883), 13–18. There is an English translation in Henry T. Riley, *Ingulph’s Chronicle of the Abbey of Croyland* (London, 1847), 15–22.
- 14 Basnage, *The History of the Jews from Jesus Christ to the Present Time*, translated from the French by Thomas Taylor (London, 1708), 637.
- 15 ‘The Anglo-Saxon Chronicle’, in David C. Douglas and George W. Greenaway, *English Historical Documents*, Vol. 2: 1042–1189 (London, 1953), 143.
- 16 R. A. B. Mynors, R. M. Thomson and M. Winterbottom (eds & trs), *William of Malmesbury, Gesta Regum Anglorum, The History of the English Kings*, Vol. 1 (Oxford, 1998), 563.

3 From the Norman Conquest (1066) to Expulsion (1290)

- 1 The year 1068 is not certain, see Marjorie B. Honeybourne, ‘The Pre-Expulsion Cemetery of the Jews in London’, *Transactions of the Jewish Historical Society of England*, Vol. xx (1959–6), 146.
- 2 Sean MacAirt (ed. & tr.), *The Annals of Innisfallen* (Dublin, 1951), 235.
- 3 An annotated copy from the original Latin manuscripts can be found in Anna Sapir Abulafia and G. R. Evans, *The Works of Gilbert Crispin, Abbot of Westminster* (London, 1986), 1–61. Translations into English of some of the key passages can be found in Jacobs (1893), 7–12, and in Anna Sapir Abulafia, *Christians and Jews in Dispute* (Aldershot, 1998).

- 4 Mynors, Thomson and Winterbottom, 563.
- 5 A copy of the law referring to Jews in the original Latin with an English translation can be found in Bruce R. O'Brien, *God's Peace and King's Peace: The Laws of Edward the Confessor* (Philadelphia, 1999), 184–5.
- 6 An extract from *The Life and Miracles of St William of Norwich* written in about 1173 by Thomas of Monmouth (who visited Norwich shortly after the events) can be found in Jacob Rader Marcus, *The Jew in the Medieval World, A Source Book: 315–1791* (Cincinnati, 1990), 121–6.
- 7 William's death is unlikely to have been an accident since a gag was found in his mouth. In the book by Thomas of Monmouth, the Jews are accused of crucifying him. Thomas did not visit Norwich until four years after the death and his description is thus second-hand and based on hearsay evidence. Thomas also had his own agenda in that he wished to ensure and justify William's canonisation and an accusation of crucifixion followed by many miracles would help to achieve this. Others possibly responsible for the crime include Jews, either by accident or deliberately, but not by crucifixion; William's family who held a mock crucifixion on Good Friday, during which William had a fit and they then attributed the murder to the Jews to avoid suspicion falling on them; the work of a paedophile; or a stranger who was seen in the town at that time (and might have been a paedophile). These hypotheses are very diverse because of the scarcity of reliable forensic and other evidence.

The significant question is, though, why the Jews were accused of crucifying him, why at that time and why in Norwich. Some historians consider that the motive was a need for a saint. There were economic advantages in having a saint and martyr in that thousands of pilgrims would be attracted to visit Norwich. On the other hand other historians do not consider there was an ulterior motive and the accusation was of a murder in imitation of the Passion of Christ.

It was at least 700 years since the last similar accusation against Jews. Some historians see the late eleventh and the twelfth centuries as a turning point in the relations between Christians and Jews. Before the First Crusade (1096) relations, whilst they were not unduly friendly, only rarely gave rise to anti-Jewish outbursts and the basic humanity of the Jews was not in question. During the twelfth century social antagonisms and heretical sects were spreading and Christian attitudes towards Jews became more negative. An irrational hatred of Jews began to develop primarily because many Christians were plagued by doubts and conflicts between what they wanted to believe and their more rational thoughts and they projected these insecurities on to Jews. It was not a big step to start demonising Jews. It was a small step from demonising Jews to accusations such as the one in Norwich. But why ritual murder? Historians have discussed two ritual murder charges that had been recorded hundreds of years previously and although some consider they might have had a bearing most think this unlikely. The historian Posidonius recorded the first in the second century BCE. He asserted that when Antiochus IV Epiphanes invaded and desecrated the Temple in 168 BCE, he found a Greek captive there, who told him that every seven years the Jews captured a Greek, fattened him up, killed him, ate parts of him, and took an oath of undying enmity against the Greeks. This story is considered a fabrication to justify Antiochus's desecration of the Temple. Josephus in *Against Apion* II 8 repeated this story, except that the interval of seven years was reduced to one. Josephus considers it a fable and refutes it. There are some similarities between this story and the Norwich accusation, but no one has been able to make a connection and copies of *Against Apion* were rare at that time.

Another episode occurred in 414 CE at Inmestar in Syria, and reported by the church historian Socrates. Apparently during the Jewish festival of Purim some drunken Jews took

a Christian boy and ill-treated him so much that he died. Historians are divided as to whether this incident could have influenced the Norwich accusation, but most are doubtful.

One other incident might have had a bearing. It concerns the story of a Jewish child cast into a furnace by his father because he had taken Holy Communion on Easter Day. He was protected from the fire by the Virgin and was rescued. He and his mother joined the Church and his father was executed as a murderer. This story was included in a sermon preached by Bishop Herbert of Norwich on Christmas Day in about 1110. The analogy to the William story is that a Jew tried to sacrifice a male child (albeit Jewish) at Easter. This anecdote in the sermon might have been the spark, and thus where else but Norwich could the accusation have arisen?

Another factor was that Theobald, a converted Jew who had become a monk, told Thomas of Monmouth that the Jews had committed the murder. He alleged that each year in Narbonne the Jews gathered to select a country where a Christian was to be sacrificed. This was necessary so that Jews would eventually obtain their freedom and return to their Fatherland. In 1144 the lot had fallen on England, and the English Jews had chosen Norwich. Norwich thus not only has the doubtful honour of the first ritual murder accusation against Jews in the medieval period, but was also where the first charge was made of an international conspiracy among Jews.

- 8 Judith Samuel, *Jews in Bristol: The History of the Jewish Community in Bristol from the Middle Ages to the Present Day* (Bristol, 1997), 21.
- 9 'William of Newburgh: "The History of England"', in David C. Douglas and George W. Greenaway, *English Historical Documents*, Vol. 2: 1042–1189 (London, 1953), 322.
- 10 Joseph Stevenson (tr.), *The History of William of Newburgh* (London, 1856), 551.
- 11 The year can be confirmed from the introduction to *Iggeret HaShabbat* which reads: *It was in the year 4919 [= 1158] on the 14th of Tebeth that I, Abraham ibn Ezra, a Spaniard, was in one of the cities of the island called the 'corner of the earth' [i.e. Angle-terre].* See Jacobs (1893), 35.
- 12 H. Norman Strickman and Arthur M. Silver (trs), *Ibn Ezra's Commentary on the Pentateuch: Exodus* (New York, 1996), 193–4.
- 13 Irene Lancaster, *Deconstructing The Bible: Abraham ibn Ezra's Introduction to the Torah* (London, 2002), 20–1.
- 14 Adam Roberts (ed.), *Robert Browning* (London, 1997), 304 and note p. 770.
- 15 Joe Hillaby, 'The Ritual-Child-Murder Accusation: Its Dissemination and Harold of Gloucester', *Jewish Historical Studies*, xxxiv (1994–6), 69.
- 16 Jacobs (1893), 51.
- 17 Francis Blomefield, *An Essay towards a Topographical History of the County of Norfolk* (London, 1806), Vol. iv, 510. Michael Adler, *Jews of Medieval England* (London, 1939), 23–4.
- 18 H. G. Richardson, *The English Jewry Under Angevin Kings* (London, 1960), 33–7.
- 19 Roger de Hovedene, *Chronica ii*, 137. Henry T. Riley (tr.), *The Annals of Roger de Hoveden* (London, 1853), i, 457–8.
- 20 Riley, i, 553.
- 21 There is a copy of this document in David C. Douglas & George W. Greenaway (eds), *English Historical Documents 1042–1189* (London, 1981), 449–51.
- 22 Hillaby (1996), 86–8.
- 23 Exact date uncertain, but mentioned in *Pipe Roll 29 Henry II*, 15.
- 24 Jacobs (1893), 202–3.
- 25 Sir Francis Hill, *Medieval Lincoln*, new edition (Stamford, 1990), 216.
- 26 Riley, ii, 116–20.

- 27 A first-hand report written within ten years of the massacre is in Marcus, 131–6. There is also an almost contemporary report by Roger de Hoveden, see Riley, II, 137–8.
- 28 Rabbi Yom Tov is reputed to have composed the well-known piyut (prayer) *Omna Ken* which is recited at the Kol Nidre evening service on Yom Kippur (Day of Atonement).
- 29 Diana Greenway and Jane Sayers (trs), *Jocelin of Brakelond's Chronicle of the Abbey of Bury St Edmunds* (Oxford, 1989), 41–2.
- 30 Thomas Rymer, *Foedera* (London, 1816), I, 51. Hereafter *Foedera*.
- 31 S. Schechter, 'A Hebrew Elegy', *Transactions of the Jewish Historical Society of England*, Vol. I (1893–4), 8–14. Cecil Roth, 'A Hebrew Elegy on the York Martyrs of 1190', *Transactions of the Jewish Historical Society of England*, Vol. XVI (1945–51), 213–20.
- 32 I. Abrahams, 'The Northampton "Donum" of 1194', *Miscellanies of the Jewish Historical Society of England*, Part I (1925), lix.
- 33 Riley, II, 338.
- 34 Jacobs (1893), 212–15.
- 35 *Foedera*, I, 90. Jacobs (1893), 223–4.
- 36 J. A. Giles, *Roger of Wendover's Flowers of History* (London, 1849), II, 252.
- 37 Gerry Black, *Jewish London: An Illustrated History* (London, 2003), 14.
- 38 Copy in Harry Rothwell (ed.), *English Historical Documents 1189–1327* (London, 1975), 316–24.
- 39 *Foedera*, I, 151.
- 40 F. W. Maitland, 'The Deacon and the Jewess; or, Apostasy at Common Law', *Transactions of the Jewish Historical Society of England*, Vol. 6 (1908–10), 261.
- 41 This can be confirmed by a letter written by Robert Grosseteste whilst Archdeacon of Leicester, see Francis Seymour Stevenson, *Robert Grosseteste, Bishop of Lincoln* (London, 1899), 100.
- 42 *Leicester Mercury*, 14 January 1997, 12.
- 43 *Foedera*, I, 201.
- 44 Giles, II, 580.
- 45 Rothwell, 350.
- 46 H. T. Riley (tr.), *Chronicles of the Mayors and Sheriffs of London, A.D. 1188 to A.D. 1274 – 'Liber de Antiquis Legibus'* (London, 1863), 199–201.
- 47 *Close Rolls, Henry III, 1237–42*, 353–5.
- 48 J. M. Rigg, *Select Pleas, Stars, and Other Records from the Exchequer of the Jews A.D. 1220–1284* (London, 1902), xlix.
- 49 Hill, 224.
- 50 *The Times*, 15 October 1959, 7.
- 51 Joe Hillaby, 'London: The 13th-Century Jewry Revisited', *Jewish Historical Studies*, Vol. XXXII (1990–2), 135.
- 52 Rigg, xlix–li.
- 53 *Foedera*, I, 489. Rigg, li–lv.
- 54 Rothwell, 411–12.
- 55 *Ibid.*, 412–13.
- 56 Michael Adler, 'Inventory of the Property of the Condemned Jews', *Miscellanies of the Jewish Historical Society of England*, Part II (1935), 56–7.
- 57 *Ibid.*, 57. Zefira Entin Rokeah, 'Money and the Hangman in Late-13th-Century England: Jews, Christians and Coinage Offences Alleged and Real (Part I)', *Jewish Historical Studies*, Vol. XXXI (1988–1990), 96.
- 58 *Foedera*, I, 570.
- 59 Robert R. Mundill, *England's Jewish Solution: Experiment and Expulsion, 1262–1290* (Cambridge, 1998), 253–4.

4 From Expulsion (1290) to Readmission (1656)

- 1 Cecil Roth, 'The Middle Period of Anglo-Jewish History (1290–1655) Reconsidered', *Transactions of the Jewish Historical Society of England*, xix (1955–9), 1.
- 2 Lucien Wolf, *The Middle Age of Anglo-Jewish History (1290–1656)* (London, 1887), 6.
- 3 Harry S. May (tr.), *Joseph Hacoen's The Vale of Tears (Emek Habacha)* (The Hague, 1971), 53.
- 4 Wolf (1887), 8.
- 5 *3 Henry VII c.1*. A copy of this statute can be found in I. S. Leaden (ed.), *Select Cases before the King's Council in the Star Chamber commonly called The Court of the Star Chamber* (London, 1903), ix.
- 6 *Blackstone's Commentaries on the Laws of England*, Vol. iv (London, 2001), 210 (note a).
- 7 *Calendar of Letters etc. between England and Spain, Vol. 1, Henry VII 1485–1509* (London, 1862), 51.
- 8 James Gardner (ed.), *Letters and Papers, Foreign and Domestic, of the reign of Henry VIII*, Vol. v (London, 1880), 31–2.
- 9 Leviticus, 20, 21.
- 10 Deuteronomy, 25, 5–10.
- 11 Henry obtained the book from a Jewish printer in Venice called Bomberg. It was shipped to England and bound in Oxford, before eventually ending up in Westminster Abbey. The Valmadonna Trust subsequently acquired Henry's Talmud. For the view that it was not imported by Henry VIII, see Edgar R. Samuel, *At The End of the Earth* (London, 2004), 113–17.
- 12 Martin A. Cohen (tr.), *Samuel Usque's 'Consolation for the Tribulations of Israel'* (Philadelphia, 1965), 208.
- 13 Lucien Wolf, *Essays in Jewish History* (ed. C. Roth) (London, 1934), 76. Hereafter Wolf (1934).
- 14 *Proceedings and Ordinances of the Privy Council of England*, Vol. vii (London, 1837), 303–4.
- 15 Wolf (1934), 84.
- 16 Thomas Legge, *Solymitana Clades*, with an introduction by Robert J. Lordi and Robert Ketterer (Hildesheim, 1989), 8.
- 17 *Calendar of State Papers, Spain, 1587–1603*, 207. Katz (1996), 63.
- 18 John Stow, *The Annales of England* (London, 1605), 1271.
- 19 British Library MS Hargrave 206, folio 16.
- 20 Edgar R. Samuel, '“Sir Thomas Shirley's Project for Jewes” – the Earliest Known Proposal for the Resettlement', *Transactions of the Jewish Historical Society of England*, Vol. xxiv (1970–3), 195.
- 21 *Calendar of State Papers etc., Venetian, Vol. xi 1607–1610*, 320.
- 22 Thomas Fuller, *The Church History of Britain*, new edition, Vol. v (Oxford, 1945), 459–60.
- 23 William Hudson, *A Treatise on the Court of Star-Chamber* (London, 1792), 225.
- 24 Edward Nicholas, 'Johanna Cartwright and Ebenezer Cartwright', *The Petition of the Jewes* (London, 1649), 1–3.
- 25 Henry Méchoulan and Gérard Nahon (eds), *Menasseh Ben Israel's The Hope of Israel, the English translation by Moses Wall, 1652* (Oxford, 1987), x. Also a copy in Lucien Wolf, *Manasseh ben Israel's Mission to Oliver Cromwell: being a reprint of the Pamphlets published by Manasseh ben Israel to promote the Re-admission of the Jews to England 1649–56* (London, 1901), 1–72. Hereafter Wolf (1901).
- 26 British Library MS Eg. 1049, folio 7.
- 27 Frederick Pollock (ed.), *Table Talk of John Selden together with an Account of Selden and His Work by the late Sir Edward Fry* (London, 1627), 54.
- 28 David Wilkins, *The Works of John Selden*, Vol. iii (London, 1725), 2033.
- 29 *Ibid.*, Vol. i, 315.

- 30 Copy in Wolf (1901), 73–103.
- 31 Petition is reproduced in Rader Marcus, *The Jew in the Medieval World, A Source Book: 315–1791* (Cincinnati, 1990), 66–8. *Calendar of State Papers, Domestic Series, 1655–6* (London, 1882), 15.
- 32 David S. Katz, *The Jews in the History of England* (Oxford, 1996), 121.
- 33 Avrom Saltman, *The Jewish Question in 1655 – Studies in Prynne's Demurrer* (Ramat-Gan, 1995), 23–4.
- 34 Rev. S. Levy, 'Anglo-Jewish Historiography', *Transactions of the Jewish Historical Society of England*, Vol. 6 (1908–10), 3.
- 35 Marcus, 227, 294–5, and 325–6.
- 36 *Ibid.*, 237. Copy in Franz Kobler, *Letters of Jews Through the Ages* (London, 1952), Vol. 2, 519–20.
- 37 David Katz, *Philo-Semitism and the Readmission of the Jews to England 1603–1655* (Oxford, 1982), 244.

5 From Readmission (1656) to Emancipation (1858)

- 1 Cecil Roth, 'The Resettlement of the Jews in England in 1656', in V. D. Lipman (ed.) *Three Centuries of Anglo-Jewish History* (London, 1961), 10.
- 2 David S. Katz, 'English Redemption and Jewish Readmission in 1656', *Journal of Jewish Studies*, xxxiv (1983), 86–9.
- 3 Albert M. Hyamson, *The Sephardim of England: A History of the Spanish and Portuguese Jewish Community, 1492–1951* (London, 1951), 34.
- 4 The Cunard building in Creechurch Lane has a plaque marking the site.
- 5 Printed in W. S. Samuel and M. N. Castello, 'First London Synagogue of the Resettlement', *Transactions of the Jewish Historical Society of England*, Vol. x (1921–3).
- 6 Hyamson (1951), 14.
- 7 Louis Hyman, *The Jews of Ireland from Earliest Times to the Year 1910* (Shannon, 1972), 12.
- 8 Robert Latham and William Mathews (eds), *The Diary of Samuel Pepys* (London, 1971), Vol. iv, 334–5.
- 9 *Calendar of State Papers, Domestic Series, 1663–64*, 672.
- 10 Hyamson (1951), 28.
- 11 'Letter from Samuel Pepys to Lady Carteret on the Plague, 1665', in Andrew Browning, *English Historical Documents, Vol. VI 1660–1714* (London, 1996), 498.
- 12 It is likely that the news reached London in 1665, but we know for certain that he was mentioned in a letter dated 22 January 1666 to Benjamin Levy the senior Beadle of the Creechurch Lane synagogue, printed in Cecil Roth, *Anglo-Jewish Letters (1158–1917)* (London, 1938), 72–4.
- 13 Latham and Mathews, Vol. 7, 47.
- 14 *Calendar of State Papers, Domestic Series (1665–6)*, 50, 232, 300, 398, and 526, and (1666–7), 191–2.
- 15 'John Evelyn's account of the Great Fire of London, 1666', in Browning (1996), 498–503.
- 16 H. S. Q. Henriques, *The Jews and the English Law* (Oxford, 1908), 179.
- 17 Cecil Roth, *Essays and Portraits in Anglo-Jewish History* (Philadelphia, 1962), 108.
- 18 John Haggard, *Reports of Cases Argued and Determined in the Consistory Court of London; Containing the Judgements of the Right Hon. Sir William Scott* (London, 1822), Vol. 1, Appendix, 2. PRO PC2/71, p. 175.
- 19 A. L. Shane, 'Rabbi Jacob Judah Leon (Templo) of Amsterdam (1603–1675) and His Connections with England', *Transactions of the Jewish Historical Society of England*, Vol. xxv (1973/75), 126.

- 20 Jacob Jehudah Leon (Templo), *A relation of the most memorable things in the Tabernacle of Moses and the Temple of Salomon according to text of scripture* (Amsterdam, 1675). There is a copy in the Mocatta Library at University College London.
- 21 Henriques, 183.
- 22 Haggard, Appendix, 3. PRO PC2/71, p. 157.
- 23 David S. Katz, *The Jews in the History of England* (Oxford, 1996), 153.
- 24 'Letter of Invitation to William of Orange, 1688', in Browning, 120–2.
- 25 'Dr George Clarke's Account of the Boyne, Aghrim and Limerick, 1690–1691', in *ibid.*, 757–64.
- 26 Cecil Roth, *The Great Synagogue London, 1690–1940* (London, 1950), 13. Hereafter Roth (1950).
- 27 Arthur P. Arnold, 'A List of Jews and their Households in London: Extract from the Census Lists of 1695', *The Jewish Historical Society of England, Miscellany, Part VI* (London, 1962).
- 28 *Ibid.*, 73.
- 29 Roth (1950), 17.
- 30 Harold Pollins, *Economic History of the Jews in England* (London, 1982), 56.
- 31 Oskar K. Rabinowicz, *Sir Solomon Medina* (London, 1974), 20.
- 32 13 and 14 William III c. 6. *Statutes of Realm*, Vol. 5, p. 747.
- 33 Moses Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews* (London, 1901), 89.
- 34 1 Anne, st1 c. 30. *Statutes at Large*, Vol. 4 (London, 1786), 109.
- 35 Roth (1950), 35–7.
- 36 A copy is in Paul R. Mendes-Flohr and Jehuda Reinharz, *The Jew in the Modern World: A Documentary History* (Oxford, 1960), 12–16.
- 37 Katz (1996), 215.
- 38 10 Geo I cap. 4.
- 39 Gerry Black, *JFS: A History of the Jews' Free School, London, since 1732* (London, 1998), 15.
- 40 Henriques, 19–22.
- 41 Copy of Decree in Lucien Wolf, *Notes on the Diplomatic History of the Jewish Question* (London, 1919), 10.
- 42 *Ibid.*, 9.
- 43 *Ibid.*, 7 and 11.
- 44 Gerry Black, *Lord Rothschild and the Barber* (London, 2000), 19.
- 45 *Statutes at Large*, Vol. 7 (London, 1786), 43.
- 46 20 Geo II c. 26.
- 47 Martin Kallach, *Horace Walpole* (New York, 1971), 46.
- 48 Historians have differed in their opinions as to whether at its roots the 'clamour' was anti-Jewish or more generally xenophobic; or anti-immigrant, particularly with a view to reducing commercial competition; or a political expedient by the Tories to stir up trouble against the Whig government in the light of an imminent general election.

The bill was introduced in the House of Lords and passed quickly and quietly without opposition. It was only when it was midway through the Commons that it was first mentioned in the press, just after a few members had spoken against it on grounds ranging from economics and religion to legal precedent. Two petitions against the bill were presented to Parliament. The first from a group of merchants in the City who argued that passing the bill would harm trade with Portugal and Spain – they were subsequently identified as mainly traders with those two countries. The second petition was signed by the Lord Mayor of London and other City dignitaries and not only attacked the bill on economic grounds but also stated it would '*tend greatly to the dishonour of the Christian religion and endanger our excellent Constitution*'. Nonetheless the Bill was passed by the Commons and enacted.

The struggle against the Act moved from Westminster to the streets. There were public meetings, sermons, street posters, publications and satirical plays against the Act, with not too much said or written in support. The press campaign was led by the *London Evening Post* which attacked the Act on political and economic grounds, as a threat to Christianity, resentment of Jewish wealth and how it had been acquired, racial prejudice and fears of the country being swamped by Jews. Most of the propaganda was crude and religiously orientated, but the Tories wish to make political capital out of it was exemplified by accusing the Prime Minister and his brother the Duke of Newcastle of accepting Jewish bribes. Voltaire wrote about the clamour and saw it as '*le cri de la nation*' against further rights to the Jews.

The government and the majority of the politicians were taken aback by the clamour and finally the government decided to repeal the Act. At root it seems that the opposition to the Act was about restricting commercial competition, and stirring up old hatreds about Jews was a means rather than the object. The Tories jumped on the bandwagon and used the clamour for political ends. It was, though, political opportunism rather than conspiratorial. There were, no doubt, some in the Tory and City camps who had genuine concerns about Jews and Christianity, but even for them these prejudices were a means to an end, i.e. an argument against the Act. In fact the political objectives were not fulfilled since the Whigs won the 1754 general election.

It proved to be the last full-blown episode of medieval attitudes towards Jews in Britain. It was a curious episode, in that it sprung up suddenly and unexpectedly, lasted six months, and once the Act was repealed ended almost overnight. There would not appear to have been any lasting effects, public attitudes towards Jews did not change and Jews continued to acquire rights quietly. As Voltaire put it '*les Juifs se contentèrent d'être riches et libres*'.

49 Roth (1950), 120.

50 Charles H. L. Emanuel, *A Century and a Half of Jewish History: Extracted from the Minute Books of The London Committee Of Deputies Of British Jews* (London, 1910), 4–5.

51 Roth (1950), 120–2.

52 Arthur Barnett, *The Western Synagogue through Two Centuries (1761–1961)* (London, 1961), 22.

53 Roth (1962), 253–5.

54 William Jackson (ed.), *The New and Complete Newgate Calendar* (London, 1818), v, 17–24.

55 Katz (1996), 262.

56 *Charles Brook Diary*, reference can be found at www.kirklees-ops.co.uk/charles_brook_diary.htm

57 I. Abrahams, 'Hebrew Loyalty under the First Four Georges', *Transactions of the Jewish Historical Society of England*, Vol. 9 (1918–20), 120.

58 Roth (1950), 130.

59 Hermann Adler, 'The Baal Shem of London', *Transactions of the Jewish Historical Society of England*, Vol. v (1902–5), 157.

60 *The Times*, 21 December 1787, 2.

61 *Ibid.*, 22 March 1790, 3.

62 Niall Ferguson, *The House of Rothschild: Moneys Prophets 1798–1848* (London, 2000), 49.

63 *The Times*, 29 September 1803, 1.

64 Katz (1996), 286.

65 Albert M. Hyamson, *The London Board for Shechita, 1804–1954* (London, 1954), 11.

66 Gerry Black, JFS, *A History of the Jews' Free School, London, since 1732* (London, 1998), 27.

67 Roth (1950), 209–10. The order of service is reprinted in Roth (1950), 216–17.

68 I. Nathan, *An Essay on the History and Theory of Music; and on The Qualities, Capabilities, and Management of the Human Voice* (London, 1823), 227–30.

- 69 Negley Harte and John North, *The World of UCL, 1828–1990* (London, 1991), 14.
- 70 Wolf (1919), 17.
- 71 *The Times*, 6 April 1830, 1.
- 72 Dr Louis Loewe (ed.), *Diaries of Sir Moses and Lady Montefiore*, facsimile edition (London, 1983), Vol. 1, p. 111.
- 73 Tod M. Endelman, *The Jews of Britain, 1656 to 2000* (London, 2002), 102–9.
- 74 *The Times*, 11 December 1830, 7.
- 75 *Ibid.*, 26 August 1835, 2.
- 76 5 and 6 William IV, c. 62.
- 77 *The Times*, 28 September 1835, 1.
- 78 *Ibid.*, 23 January 1837, 3.
- 79 *Everyman's Encyclopædia* (London, 1978), Vol. 9, 304.
- 80 Jonathan Frankel, *The Damascus Affair* (Cambridge, 1997), 20.
- 81 Anne J. Kershen and Jonathan A. Romain, *Tradition and Change: A History of Reformed Judaism in Britain, 1840–1995* (London, 1995), 3.
- 82 *Voice of Jacob*, 16 September 1841, *Jewish Chronicle*, 12 November 1841, hereafter *JC*.
- 83 *JC*, 28 January 1842, 6.
- 84 *Ibid.*, 4 February 1842, 70.
- 85 *Voice of Jacob*, 7 June 1844, 155–9.
- 86 *JC*, 6 December 1844, 5.
- 87 8 and 9 Vict., c. 52.
- 88 9 and 10 Vict., c. 59.
- 89 *The Times*, 5 February 1850, 4. Albert M. Hyamson, 'Don Pacifico', *Transactions of the Jewish Historical Society of England*, Vol. xviii (1953–5), 1.
- 90 *Hansard's Parliamentary Debates*, 3rd series, Vol. cxii, 18 June to 18 July 1850 (London, 1850), 444.
- 91 *The Times*, 30 July 1847, 2.
- 92 *The Jewish Encyclopedia*, Vol. viii (London, 1905), 358.
- 93 Isaiah Berlin, 'Benjamin Disraeli, Karl Marx, and the Search for Identity', *Transactions of the Jewish Historical Society of England*, Vol. xxii (1968–9), 1–20.
- 94 *JC*, 16 November 1855, 18.
- 95 *Ibid.*, 15 January 1858, 38.
- 96 Raphael Langham, 'The Reaction in England to the Kidnapping of Edgardo Mortara', *Jewish Historical Studies*, Vol. 39 (2004), 79.
- 97 *The Times*, 9 September 1858, 8.
- 98 PRO, FO/881/811/11.
- 99 *Ibid.*, /14.
- 100 *The Times*, 19 October 1859, 11.
- 101 There were a number of important consequences of the affair. The Executive Committee of the Representatives of the United Congregations of Israelites of the City of New York was formed in 1858 originally to combine the response of the New York Jewish communities to the Mortara case. This led in 1859 to the creation of the first national representative Jewish organisation in the United States, the Board of Delegates of American Israelites. The foundation of the Alliance Israélite Universelle in 1860 is generally considered as a direct consequence of the failed efforts to release Edgardo. It might even have affected history. According to Friedrich Heyer, the reason why Napoleon III was predisposed at the secret meeting at Plombières with Cavour in July 1858 to support Piedmont in any war against Austria and to overthrow the Papal States was because he would be able to take advantage of the fury of the French public opinion against the Pope over the Mortara affair. It is unlikely that this is so because the meeting took place

only a few weeks after the kidnapping and there is no evidence that Napoleon knew of it by then. Nonetheless there is little doubt that Napoleon was angered at the Pope's refusal to release Edgardo and was able to take advantage of the anti-Papal feeling that arose in France as a result of the affair and to take an anti-Papal side in the ensuing war in Italy. Cavour drew attention to this and made good use of it for propaganda and other purposes. In a letter of 25 November 1858 to the Marquis of Villamarina (The Sardinian Ambassador in Paris) Cavour wrote:

The Emperor was delighted by the Mortara affair as in all matters that could compromise the Pope in the eyes of Europe and moderate Catholics. The more grievances against him, the easier it would be to impose sacrifices that the re-organisation of Italy would need.

Our role in this matter is simple. We must bring to light in all ways the Emperor's efforts to persuade the Pope to follow a more reasonable political line. We must emphasise the courage and energy that Gramont [French Ambassador to Rome] displays and conclude in deploring that the Pope's conduct shows that it is absolutely impossible for him to be able to keep temporal power beyond the walls of Rome.

102 21 and 22 Vict., c.48 and 49.

103 *Hansard*, 3rd series, Vol. CXIII, 346.

104 *Hansard*, 3rd series, Vol. CLVI, 1701.

6 From Emancipation (1858) to the Balfour Declaration (1917)

1 *JC*, 18 March 1859, 4.

2 *The Times*, 4 July 1866, 7.

3 Under the Treaty (1856) and Convention (1858) of Paris, following the Crimean War, the two Principalities of Moldavia and Wallachia remained in the Ottoman Empire, but were guaranteed as semi-autonomous countries by the Great Powers. They gradually became united (as Romania) following the election by both national assemblies of the same Prince, Alexandru Cuza, in 1859. Under the Convention of Paris all citizens of the Principalities were to be treated equally under the law, but only Christians could have political rights. These rights could be extended to other religions by legislation. Cuza was fairly liberal and the position of the Jews improved and political rights became close to realisation. However, in 1866 Cuza was forced to abdicate, primarily because of his liberal policies, and was replaced by Prince Carol of Hohenzollern-Sigmaringen.

4 *Hansard*, 3rd series, Vol. CLXXXVIII, 746–51 and 1136–41. In the debate in the House of Commons Sir Francis Goldsmid informed the House that the Foreign Secretary had sent instructions to our Consul-General in Bucharest to remonstrate against the proceedings against the Jews, but the response of the Romanian government was at first to deny and then to state that the persecution had stopped. Both statements were untrue. In reply the Foreign Secretary stated that he intended taking up the matter again, but pointed out that if the popular prejudice against Jews was really strong and general it could not be removed by diplomatic action and they must trust to time and the general pressure of the civilised communities of Europe. The British government would continue to do all that was reasonable and possible.

5 *Ibid.*, Vol. CCX, 1585–604.

6 *The Jews of Roumania: Report of Public Meeting held at Mansion House on Thursday May 30 1872* (London, 1872).

- 7 A copy of the letter from the British government recognising Romania can be found in Wolf (1919), 35–6.
- 8 For a history of the Jews in Romania, see Carol Iancu (trans. by Carvel de Bussy), *Jews in Romania 1866–1919: From Exclusion to Emancipation* (New York, 1996); and also see Israel Davis, *The Jews in Roumania; A Short Statement of their Recent History and Present Situation*, 2nd edition (London, 1872), and David F. Schloss, *The Persecution of the Jews of Roumania* (London, 1885).
- 9 *The Times*, 26 February 1868, 8.
- 10 *Cardiff and Merthyr Guardian*, 8 August 1868, 6.
- 11 *JC*, 15 July 1870, 5.
- 12 *Ibid.*, 7 April 1871, 3.
- 13 *The Times*, 30 November 1875, 6.
- 14 Edgar Feuchtwanger, ‘“Jew Feeling” and Realpolitik: Disraeli and the Making of Foreign and Imperial Policy’, in Todd M. Endelman and Tony Kushner (eds), *Disraeli’s Jewishness* (London, 2002), 180–97.
- 15 *The Times*, 26 November 1875, 17.
- 16 *Ibid.*, 7.
- 17 William J. Fishman, *East End Jewish Radicals, 1875–1914* (London, 1975), 103.
- 18 *Ibid.*, 111.
- 19 *The Times*, 1 April 1878, 15.
- 20 *Ibid.*, 15 July 1878, 9.
- 21 George Earle Buckle, *The Life of Benjamin Disraeli, Earl of Beaconsfield* (London, 1920), 311.
- 22 *The Times*, 14 March 1881, 9.
- 23 *Ibid.*, 2 February 1882, 4.
- 24 H. G. C. Mathews (ed.), *The Gladstone Diaries, Vol. 10* (Oxford, 1990), 201–6.
- 25 *JC*, 2 December 1881, 28.
- 26 *The Times*, 3 August 1883, 9. *JC*, 3 August 1883, 13.
- 27 *The Athenaeum*, 11 August 1883, 178–9; 18 August 1883, 206; 25 August 1883, 242–4. *The Times*, 8 August 1883, 11.
- 28 Bernard Quaritch, *Catalogue of work in the Oriental Languages together with Polynesian and African* (London, 1887), 3192.
- 29 V. D. Lipman, *A Century of Social Service: 1859–1959: The Jewish Board of Guardians* (London, 1959), 247.
- 30 *Journal of the House of Lords*, Vol. cxvii (1884–5), 335.
- 31 *The Times*, 29 July 1885, 8.
- 32 *Ibid.*, 19 January 1887, 5.
- 33 *Ibid.*, 6 April 1887, 4.
- 34 *JC*, 11 November 1887, 9.
- 35 *Ibid.*, 13 September 1889, 13.
- 36 *Ibid.*, 6 June 1890, 14.
- 37 *The Times*, 11 December 1890, 9.
- 38 Bernard Homa, *A Fortress in Anglo-Jewry: The Story of the Machzike Hadath* (London, 1953), 1.
- 39 *JC*, 28 November 1891, 6.
- 40 *Ibid.*, 3 June 1892, 6.
- 41 *Ibid.*, 9 June 1893, 5.
- 42 *The Times*, 1 November 1894, 3.
- 43 *Diaries of Sir Edward Hamilton*, Vol xlvi (London, 1899), 3.
- 44 *JC*, 22 February 1895, 14.
- 45 *Ibid.*, 17 January 1896, 12.

- 46 *The Times*, 3 August 1897, 13.
 47 *Ibid.*, 27 January 1899, 12.
 48 *Ibid.*, 12 October 1899, 9.
 49 *JC*, 24 October 1902, 9.
 50 *The Times*, 13 August 1903, 2.
 51 *JC*, 17 July 1903, 6.
 52 Paul R. Mendes-Flohr and Jehuda Reinharz (eds), *The Jew in the Modern World: A Documentary History* (Oxford, 1980), 437.
 53 *The Times*, 13 August 1903, 7.
 54 *JC*, 12 January 1904, 9–10.
 55 *The Times*, 4 January 1911, 8.
 56 *JC*, 18 August 1911, 12.
 57 *The Times*, 6 May 1912, 7.
 58 *Ibid.*, 29 October 1913, 5; 31 October 1913, 7.
 59 *JC*, 25 August 1911, 8.
 60 *The Times*, 12 October 1912, 6.
 61 *Ibid.*, 15 November 1912, 6.
 62 *Ibid.*, 5 August 1914.
 63 *JC*, 7 August 1914, 5.
 64 *Ibid.*, 30 April 1915.
 65 *The Times*, 24 May 1917, 5.
 66 *Yorkshire Evening Post*, 4 June 1917, 5.
 67 Martin Sugarman, 'The Zion Muleteers of Gallipoli, March 1915–May 1916', *Jewish Historical Studies*, Vol. 36 (1999–2001), 135.
 68 *The Times*, 9 November 1917, 7.
 69 Walter Laqueur (ed.), *The Israel-Arab Reader: A Documentary History of the Middle East Conflict* (London, 1970), 36.

7 From the Balfour Declaration (1917) to the Present (2005)

- 1 *The Times*, 9 November 1917, 7.
 2 *Ibid.*, 11 December 1917, 7.
 3 *Ibid.*, 12 June 1919, 14.
 4 *JC*, 18 July 1919, 4.
 5 Norman Cohn, *Warrant for Genocide* (London, 1967), 152. See also Hadassa Ben-Itto, *The Lie That Wouldn't Die – The Protocols of the Elders of Zion* (London, 2004).
 6 *The Times*, 8 May 1920, 15.
 7 *Morning Post*, 12–16 July 1920, 7.
 8 *The Times*, 17 August 1921.
 9 *Ibid.*, 25 April 1920, 13.
 10 Walter Laqueur (ed.), *The Israel-Arab Reader: A Documentary History of the Middle East Conflict* (London, 1970), 54–61.
 11 *The Times*, 3 July 1922, 15.
 12 Laqueur, 67–72.
 13 *JC*, 9 July 1926, 20.
 14 *The Times*, 2 April 1930, 19.
 15 *Ibid.*, 21 October 1930, 15.
 16 Laqueur, 73–9.

- 17 *The Times*, 31 January 1933, 10.
- 18 PRO, CAB 24/239, CP 96, App. 2.
- 19 *Hansard*, 5th series, Vol. 341 (1938–9), 1474.
- 20 *The Times*, 21 July 1933, 4.
- 21 *JC*, 24 July 1936, 28.
- 22 *Ibid.*, 9 October 1936, 7.
- 23 *Palestine Royal Commission Report* (Cmd. 5479) (London, 1937).
- 24 Historians have debated whether had the Zionists accepted the Peel partition proposal immediately (which they did not) a Jewish state could have been created at that time. The general consensus is that it was not a missed opportunity. Even if an immediate announcement had been made by the Zionists supporting the Peel partition proposals, the time interval between the date of the report and its earliest possible date of implementation would have been such that the adverse pressure from the Arab states and the perceived need of the British government to appease them in the light of the fast deteriorating international situation would have led at best to a very long postponement and at worst to abandonment.
- 25 *The Times*, 7 June 1938, 14.
- 26 *Ibid.*, 17 June 1938, 15.
- 27 *Ibid.*, 18 May 1939, 9. Laqueur, 88–101.
- 28 See *Communiqué of 17th May 1939* issued by the Jewish Agency for Palestine, in Mendes-Flohr and Reinharz, 469–70.
- 29 *The Times*, 13 May 1940, 6.
- 30 *JC*, 17 May 1940, 12.
- 31 *Ibid.*, 16 May 1941, 1.
- 32 *The Times*, 7 December 1942, 6.
- 33 *Ibid.*, 18 December 1942, 4.
- 34 *Ibid.*, 7 November 1944, 4.
- 35 Bernard Wasserstein, 'The Assassination of Lord Moyne', *Transactions of the Jewish Historical Society of England*, Vol. xxvii (1978–80), 82.
- 36 *The Times*, 27 April 1945, 2.
- 37 *Ibid.*, 11 December 1945, 3.
- 38 Morris Beckman, *The 43 Group*, 2nd edition (London, 1993), 26.
- 39 *The Times*, 23 July 1946, 4.
- 40 PRO, CAB 128 /9/22(47).
- 41 *The Times*, 1 August 1947, 4.
- 42 *Morecambe and Heysham Visitor*, 3 August 1947, 5.
- 43 Bernice Rubens, *A Sergeants' Tale* (London, 2003).
- 44 *The Times*, 15 May 1948, 4. Laqueur, 159–62.
- 45 *Ibid.*, 9 October 1948, 4, and 30 October 1948, 4.
- 46 *JC*, 2 September 1949, 13.
- 47 *The Times*, 30 October 1956, 8.
- 48 Protocol of Sèvres, 24 October 1956, in Keith Kyle, *Suez* (London, 1991), 565–7.
- 49 *JC*, 22 December 1961, 1.
- 50 *The Times*, 6 June 1967, 1.
- 51 *JC*, 7 May 1971, 1 and 5.
- 52 *The Times*, 8 October 1973, 1.
- 53 *JC*, 13 July 1984, 5.
- 54 Joe Hillaby and Richard Sermon, 'Jacob's Well Bristol: Mikveh or Bet Tohorah', *Transactions of the Bristol and Gloucestershire Archaeological Society*, Vol. 122 (2004), 127.
- 55 *JC*, 19 January 1990, 1.

56 Eliz. II, 1991, c. 13.

57 *Shemot*, Vol. 1.1 (Winter, 1992), 6.

58 *JC*, 10 November 1995, 1.

59 *Ibid.*, 19 January 1996, 6.

60 *Ibid.*, 9 February 1996, 1.

61 *Ibid.*, 23 February 1996, 1.

62 *Ibid.*, 2 February 2001, 1. The creation of a National Holocaust Memorial Day aims to:

- 1 Recognise that the Holocaust was a tragically defining episode of the twentieth century, a crisis for European civilisation and a universal catastrophe for humanity.
- 2 Provide a national mark of respect for all victims of Nazi persecution and demonstrate understanding with all those who still suffer its consequences.
- 3 Raise awareness and understanding of the events of the Holocaust as a continuing issue of fundamental importance for all humanity.
- 4 Ensure that the horrendous crimes, racism and victimisation committed during the Holocaust are neither forgotten nor repeated, whether in Europe or elsewhere in the world.
- 5 Restate the continuing need for vigilance in light of the troubling repetition of human tragedies in the world today.
- 6 Reflect on recent atrocities that raise similar issues.
- 7 Provide a national focus for educating subsequent generations about the Holocaust and the continued relevance of the lessons that are learnt from it.
- 8 Provide an opportunity to examine our nation's past and learn for the future.
- 9 Promote a democratic and tolerant society, free of the evils of prejudice, racism and other forms of bigotry.
- 10 Support the view that all citizens – without distinction – should participate freely and fully in the economic, social and public life of the nation.
- 11 Highlight the values of a tolerant and diverse society based upon the notions of universal dignity and equal rights and responsibilities for all its citizens.
- 12 Assert a continuing commitment to oppose racism, antisemitism, victimisation and genocide.
- 13 Support our shared aspirations with both our European partners and the wider international community centred on the ideals of peace, justice and community for all.

Statement of commitment

- 1 We recognise that the Holocaust shook the foundations of modern civilisation. Its unprecedented character and horror will always hold universal meaning.
- 2 We believe the Holocaust must have a permanent place in our nation's collective memory. We honour the survivors still with us, and reaffirm our shared goals of mutual understanding and justice.
- 3 We must make sure that future generations understand the causes of the Holocaust and reflect upon its consequences. We vow to remember the victims of Nazi persecution and of all genocide.
- 4 We value the sacrifices of those who have risked their lives to protect or rescue victims, as a touchstone of the human capacity for good in the face of evil.
- 5 We recognise that humanity is still scarred by the belief that race, religion, disability or sexuality make some people's lives worth less than others'. Genocide,

antisemitism, racism, xenophobia and discrimination still continue. We have a shared responsibility to fight these evils.

- 6 We pledge to strengthen our efforts to promote education and research about the Holocaust and other genocide. We will do our utmost to make sure that the lessons of such events are fully learnt.
- 7 We will continue to encourage Holocaust remembrance by holding an annual UK Holocaust Memorial Day. We condemn the evils of prejudice, discrimination and racism. We value a free, tolerant and democratic society.

63 *JC*, 2 November 2001, 8.

64 *Ibid.*, 11 May 2002, 1.

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