HISTORY OF THE

SUNDERLAND JEWISH COMMUNITY

BY

ARNOLD LEVY

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"A Community which knows not its history can have no enthusiasm for the future and little of the elements of moral cohesion."

LUCIEN WOLF

"The History of the Jewish People in this country is also the History of England."

SIR HILARY JENKINSON, C.B., F.S.A.,
Presidential address,
Jewish Historical Society of England,
3rd November 1953

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HISTORY OF THE SUNDERLAND JEWISH COMMUNITY

BY THE SAME AUTHOR:

INSIDE BRITAIN TO-DAY (1942)

THIS I RECALL (1945)

THE BEHR TREE (1949)

THE STORY OF GATESHEAD YESHIVAH (1952)

Foreword

BY DR. CECIL ROTH

THE amount of published material on Anglo-Jewish history is intimidatingly large. But the student who begins to examine it cannot fail to be impressed by two facts which detract somewhat from its significance. One, that the vast majority of it deals with London, almost conveying the impression that no Jews lived elsewhere in England in the period under consideration; and the other, that it deals mostly with a relatively remote past, as though recent events are not in the category of history. We will never obtain a comprehensive or a balanced view of the achievements and vicissitudes of Anglo-Jewry until such gaps are filled and more remote communities, with more recent generations, have received adequate treatment.

It is for this reason that Mr. Arnold Levy's monograph on the history of the Jews in Sunderland—the most solid that has ever been devoted to a provincial Anglo-Jewish community—is, as it seems to me, of real importance. It is not a large community in point of size. It is not a very ancient one—even the most painstaking research cannot reveal more than a very few scattered fragments of information going back beyond the year 1800, and the historian is not in a much more fortunate position down to as late as the middle of the nineteenth century. Nothing of sensational or dramatic importance ever occurred in the life of this community, so far as we can ascertain. But in spite of this the record is significant, as a type of Anglo-Jewish provincial community. We see the usual eighteenth-century beginnings from a handful of anglicised Jews of German origin, including the inevitable silversmith around whom so many of our earlier communities clustered; we see them followed, and in the end

superseded by newer immigrants from central and eastern Europe; we are introduced in this case (and herein perhaps lies the unique merit of Mr. Levy's work) to the township in Lithuania from which the bulk of later Sunderland Jewry stemmed, and the circumstances which brought about their migration; we are shown how the new settlers perpetuated their ideals and created in this country—more successfully, as it seems, in Sunderland than elsewhere—a new synthesis, in which the most uncompromising devotion to Jewish loyalties was preserved in the midst of the English way of life.

Some of the documents which Mr. Levy has brought to light and published are of singular interest. They show in Sunderland, in the middle of the nineteenth century, the sort of Jewish cultural and spiritual life which one would normally have associated with a period half a century earlier or later, when the bulk of the Anglo-Jewish community still maintained continental standards of achievement in such matters. Was this exceptional? Or have we historians tended to misinterpret the entire course of nineteenth-century development? For the moment I am not prepared with an answer. But this instance proves the importance of such work. The real history of Anglo-Jewry must be built up, not of hypothetical generalisations, but by detailed study of concrete instances, which does not overlook our own times.

For reasons such as this, Mr. Levy's researches, carried on in the brief intervals of a very full business life, have a significance wider than he intended. He has set out, with filial piety, to compile the annals of the community in which he himself was brought up. He has thereby helped us to understand the workings and composition and background of Anglo-Jewry as a whole.

Preface

WHEN, at the suggestion of Mr. Wilfred Samuel, I undertook to write the history of the Sunderland Jewish Community, I had no idea of the task that lay before me. The work was not easy, and at times very difficult; at no time, however, was it dull!

I have been fortunate in the advice and guidance so liberally extended to me by many friends; foremost among them the late Mr. Albert M. Hyamson, O.B.E.; Dr. Cecil Roth; Mr. Wilfred Samuel; Dr. V. D. Lipman, and the Rev. Arthur Barnett, hon. secretary of the Jewish Historical Society—to all of whom I am most grateful.

To Mr. Robin Galan, secretary of the West London Synagogue, I am likewise grateful for making available important records. I especially wish to thank Mr. Nat Levy, clerk to the Board of Deputies, for his prompt responses to my many requests, and his ready help in supplying the information sought.

Practically everyone in Sunderland who was approached responded admirably. I particularly wish to thank Mr. Cyril Behrman, through whose efforts I was able to obtain important records and photographs.

Elsewhere I have mentioned how helpful Dr. Harold Davis has been; here I wish to thank his mother, Mrs. Mimi Davis, for her research work in the Sunderland Public Library; and Mr. James Crawley, director of the Sunderland Public Libraries, as well as his deputy, Mr. Kirtley, of the Libraries' Research Department, who facilitated her work, and for their assistance to me when I visited Sunderland.

It would indeed be miraculous if this labour of love were to satisfy everyone. I hope, however, that all who read this book will realise that I have done my best in trying to recapture the spirit of the past, and to record accurately the present.

Hindhead, Surrey. A. L.

Note

ARNOLD LEVY sent the manuscript of this volume to the publishers on 1st December, 1954; he passed away on 3rd March, 1955. During the short illness that preceded his death the author asked a friend to undertake the responsibility of seeing this volume (then already in proof form) through the press. The discharge of that task has been made the occasion for incorporating some minor editorial revisions, but these have been kept to the minimum so that the work should retain the characteristic impress of the author's loving hand. By the desire of Mr. Levy's executors the Rev. Ephraim Levine has contributed a memoir of the author.

Many of those named in the author's preface have also assisted the editor. He wishes also to name Mr. Max Behrman, Mr. Mordaunt Cohen and Mr. Lionel Gillis, all of Sunderland, for their helpful advice, and Mr. Julius Klein for compiling the index. Not least he wishes to add his thanks for the friendly interest of Mrs. Levy.

London, March 1956

In Memoriam—Arnold Levy

By the Rev. Ephraim Levine

ARNOLD LEVY was born in Krottingen in April 1886. His early childhood was spent in this far away townlet of Eastern Jewry in an atmosphere of old world piety. He always retained memories of those days which must have made an impression on a child's mind even if years were to elapse before he visited the scenes again. Throughout his life he had a passion for Jewish Tradition as he had first seen it in practice, and when life brought him many blessings his chiefest joy lay in the will and ability to bestow his benefactions upon institutions and individuals engaged in the maintenance of Traditional Judaism.

As a young boy he came with his parents to Sunderland where his youth was spent. Those were the days when Provincial Jewry was growing and small local communities in cities and towns of England and Wales and Scotland were being enriched by immigration from Eastern Europe. The new-comers brought with them love of their faith, and in many cases, Hebraic and Talmudic lore, but little of material wealth. Sunderland had long boasted of a virile Jewish population the full story of whose development has been recorded in this History which Arnold Levy has compiled. His father, Gershon Levy, a scholar and in many ways a Chassid, soon found his place in the community. Like many others he had the problem of struggle for existence in a new environment and the rearing of a family. In the course of years he prospered and established himself in the life of the community following the old tradition of uniting secular and religious education in the training of his children and of providing by precept and practice the joyous atmosphere of a Jewish home. Arnold never forgot his boyhood in Sunderland.

In early youth Arnold emigrated to the United States to find some more promising outlook for his commercial talents. He often spoke of his experiences in America and of the difficulties that confronted a new-comer to this vast new world. He had a natural gift for making friends, as we were to discover in later years. So it was a fruitful period of his life when his business genius began to display itself, and he was able to assimilate American ideas of commercial progress and lay the foundation of the great organization he afterwards built up in England. But his American residence gave him much more than business acumen. It was to open up to a mind singularly receptive the vast vista of world Jewry with all its problems, and the methods employed to cope with them. Here was a revelation, a call to youth to recognize responsibility and to grasp opportunity to put into practical form the ideals of Judaism upon which he had been nurtured. In New Jersey he found ample scope. In this outpost of New York Jewry, a thriving community with its Hebrew Schools, its charitable organizations, its literary societies, its social centres, and all the other concomitants of Jewish life and activity, life for Arnold Levy began to hold out possibilities of wider education and development of character. He was soon caught up in the excitement of this environment and by attaching himself more especially to the work of the schools he saw how far-reaching could be the effect of religious education upon the rising generation obsessed by so many competing loyalties. To this period too he owed the beginnings of that affection he afterwards showed for Hebrew Seminaries and Yeshivas upon which he was to bestow so much of his charitable endeavours.

It was after his return to England that we first knew him. A chance meeting one evening was the beginning of a friendship which continued to grow in mutual love and respect till the final parting. He joined the New West End Synagogue, and thus I had him as a congregant as well as a friend. At that time he was establishing his business and making preparations for the erection of his factory in Petersfield. The story of the progress of the I.T.S. Rubber Company need not be told by me except as another indication of his originality and industry. Here we

saw what can be described as religion in common life. Business was the product of precept translated into practice alike in the spirit of integrity and fair dealing and in the cementing of human relationships between employer and employee. One saw there a happy family united in a common endeavour and Arnold was the father of the household.

We are more concerned with his attitude towards the life of the community. For many years he was a member of the Board of Deputies attending the meetings with regularity and often contributing to the discussions. His interests lay in matters of foreign policy, more especially in recent years when the sad story of persecution both before and during the war touched him so deeply. He had studied the question of anti-Semitism, drawing on his experiences from journeys to various countries where the disease was rife. He represented a Northern constituency always remaining loyal in his adherence to the county in which his boyhood had been passed. He compiled notes on various matters of the Board's policy and actions which he had hoped to publish. These he confided to my keeping and it may be possible to carry out his wishes and present them to a larger public.

His interest in the work of the Anglo-Jewish Association gave him another opportunity for service. I was never quite able to draw him out on the world question of Zionism. He certainly contributed to causes associated with Israel, and after his visit to the Holy Land he was full of admiration for all the remarkable achievements of our people. I am inclined to believe that Mizrachi ideals appealed to him more than political, for he never lost the primitive love of the old tradition of his Father's example. I cannot be misinterpreting his point of view in remembering how devoted he was to institutions like the Gateshead Yeshivah of which he wrote a short history and to which he so liberally subscribed. And Rabbinical emissaries from abroad always found him ready to further the mission that had brought them to England.

Arnold Levy had always cherished a desire to write. One great qualification he possessed, a retentive memory which at times would astonish us. He was in many respects a self-educated

man. He had been denied by circumstances the advantages of a University training and his knowledge had come from reading and observation. He read widely and had a remarkable knowledge of world affairs and personalities. He had a wonderful gift of ability to summon facts and persons out of a vast storehouse of experience. This made him an interesting and informing conversationalist even if sometimes he would indulge in a sort of monologue. But we loved his company, and now memory bids us recall how in all he said there would never be heard the voice of calumny or depreciation. It was always a lovable and loving man who was speaking.

If I touch on a more intimate matter it is to refer to the happy home life in the cottage at Hindhead. Everybody knew the cottage and the hospitality of the gracious lady who presided over it. Arnold took from the United States the greatest treasure of all he possessed—the wife whose sweetness and goodness added so much to his joy of living. In whatever he attempted to do her co-operation and understanding were always there to guide and encourage his manifold activities. The home was invariably full at weekends and one would meet all types and all nationalities. Visitors from abroad would find their way to the cottage to be sure of a warm welcome. What memories we have of those days now gone for ever and the picture of the host moving hither and thither and the variety of conversation! It was a sort of salon reminiscent of a former time when men and women would meet together, not to while away the time with futile aids to recreation, but with the desire to converse.

Arnold had a great sense of family union. The ties that bound him to his brothers both in home life and in the factory with which they were associated with him were strong and real. To his many nephews and nieces he gave the love that he was denied the joy of bestowing upon children of his own. To many young people he was Uncle Arnold, always interested in their lives and eager to share their joys. There was that magnetism which drew the young to him just as we of an older generation were conscious of an irresistible attraction. And of his bounty to friends in time of need and his private benefactions

I could write out of full knowledge as I so often shared his intimate thoughts.

I have referred to his desire to write, and in furtherance of this Arnold compiled one or two small booklets dealing with conditions in Britain during the first war. Later he made research into his family origins and ramifications and produced a volume which he named—*The Behr Tree*. But his ambition was to make some contribution to the study of Anglo-Jewish History, and the result is this volume. It is a source of sorrow that he was not spared to see the completion and appearance of this work. He spent many months upon it; he laboured through all available material from the early extant records in local libraries through the Minute books of the community and with constant recourse to scholars like Cecil Roth and other authorities. For some time he seemed to live with this project, it was constantly in his thoughts. Finally, the history was finished, and now that the labourer's task was done he looked forward with eager anticipation to the day when he could hold it in his hand. Others will speak of its value as history and will appraise his efforts. It is certainly a tribute to Sunderland Jewry which he had honoured since his boyhood associations with the local community. Alas that it must be a posthumous work.

Throughout his life Arnold had enjoyed good health and was able to confront his various duties in business and other phases of his career. He made many journeys abroad and often visited the home of his wife's family in the United States. But early in 1954 there were signs of a threatened breakdown and the physicians called a halt to his activity. We thought the danger was over and that a complete restoration to health had been achieved. But early in 1955 warning signs again manifested themselves. We did not anticipate the worst. But the end was rapidly drawing near, the sands were fast running out. In February an urgent telephone call to France brought me hurriedly to his bedside in Hindhead to find him gradually growing weaker. His mental powers were unabated, and his interest in his fellows was still alive. He knew the angel of death was hovering around, but all his talk was of others and not of himself. He was giving

instructions as to the disposal of gifts to children in whom he was interested and as to the fulfilment of promises he had made. He expressed the wish to be buried in Sunderland next to his parents and that I would perform the last rites. Then he showed a fortitude such as I have never before witnessed. Calm and resigned he had made all preparations and was content to leave the issue with God. The end came a few days later.

The last scene was on the old burial ground of the Sunderland Hebrew Community. It was on a Friday morning, Erev Sabbath, when the good are said to enter into the eternal Sabbath rest. The day was a wild one, with sleet and rain and black under heavy clouds. His loved brother Moss and members of his family, old friends and representatives of the local community, and some of us who had made the overnight journey from London, heard tributes from the local Rabbis and joined our own, and then we laid him to rest beside his parents. His ideal in life was "I dwell amongst my own people." Now his dwelling place is in the quiet old cemetery amongst his own people. But the earth does not hold all the remains of Arnold Levy. He lives in many hearts.

I have tried to give in this brief sketch a picture of the life of a good man. To those who knew him and loved him it will bring solace. To those who did not share his friendship it will remain a tribute to a great heart and a great soul whose passing has taken so much from our lives.

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BOOK I

CHAPTER I

Origins and Background

THE resettlement of the Jews in England can safely be dated from 1656. In December 1655 the Whitehall Conference met and discussed inconclusively Cromwell's proposals concerning the readmission of the Jews. Twelve months later a house in Creechurch Lane, in the City of London, was rented for use as a synagogue. The infant Congregation which worshipped there until 1701 (when it moved to a larger shrine in Bevis Marks, which it uses to this day) was composed of Sephardim, or Jews of Spanish or Portuguese origin, using the ritual distinctive of the Jewry of the Mediterranean area.[1] An Ashkenazi Congregation —the Great Synagogue—was established towards the end of the seventeenth century. Though there are records of individual Sephardim taking up residence outside London, the infant Jewish Congregations which after a time sprang up in the provinces were Ashkenazi in composition. For the most part the Ashkenazi immigrants were of a humbler economic status than their Sephardi brethren. As might be expected, London was the principal port of entry, and the authorities of the Great Synagogue, naturally fearful of the possible burden of supporting many destitute co-religionists, encouraged them to set up in business —the itinerant pedlar was a familiar Jewish calling—farther afield.

After reviewing the evidence, Dr. Cecil Roth comes to the conclusion that the first provincial Jewish communities came into existence between 1740 and 1760.[2] The manufacturing towns

[1] As distinct from Ashkenazim, or Jews of a more northerly provenance.
[2] *The Rise of Provincial Jewry*, p. 24.

thrown up by the Industrial Revolution had not then taken shape, and the seaports were the centres of commerce to which newcomers would principally be attracted.

Sunderland is in a sense a product of the Industrial Revolution, and yet it is a town of much greater antiquity. It received its charter as a borough as early as the twelfth century, but in fact it dates from Saxon times. Its early history is somewhat complicated by the use which was made of the name Wearmouth. This was applied indiscriminately to Monkwearmouth, or the Monk's town, on the north side of the River Wear, to Bishopwearmouth on the south, and to Sunderland, the port which has since given its name to the district which includes the other two and a much larger area besides. In a local monastery there lived one of the great early Christians—the theologian, historian, and scholar known to the world as "The Venerable Bede", incidentally a distinguished Hebraist.

To Mr. Humphrey Simpson, hon. secretary of the Sunderland Antiquarian Society, we are indebted for the following details. These confirm that Sunderland was, by the middle of the eighteenth century, a port of considerable importance.

In the Civil War (1642) Newcastle, which was then the chief coal port, sided with the Royalists. Sir John Armyne was sent by the Parliamentary Party to Sunderland as commissioner, and as a result brought Sunderland within the Parliamentary Party. Later, General Leslie not only retained Sunderland for the Parliamentary Party, but managed to divert all the coal-shipping to the port of Sunderland, which hitherto had been the monopoly of Newcastle.

From then on Sunderland became a port of importance—in fact, the most important coal port in the north. At the Restoration in 1660 a Customs House was established at the port of Sunderland, Walter Etterick being the first Customs officer. From 1620 onwards ships from the port of Sunderland plied not only to London and the south but also to Holland, Scandinavia, and Danzig. Moreover, records in the Bishopwearmouth Church from 1620 give details of burials of sailors from Holland, Scandinavia, and Danzig.

The scene was completely transformed by the Industrial Revolution. The exploitation of the Durham coalfields meant that the town built up an important trade in the export of coal, that manufactures—particularly those associated with or dependent on the smelting of iron—grew apace, and that shipbuilding yards were laid down. This era has been summed up by an economic historian of the County of Durham:[1]

"The rapid growth of Sunderland was one of the marvels of the Early Victorian age . . . at one time Sunderland stood to England in the relation that the Colonies do today. The reckless son of the Yorkshire dalesman, chafing at the restrictions of narrow country life, was attracted to Sunderland by the somewhat lawless traditions of the place, while the absence of all trade restrictions naturally appealed to the Scots. When the stolidity and caution of the Yorkshireman was (sic) tempered by the strenuosity and enterprise of the Scotchman, a type was produced whose tenacity of purpose is nowhere more clearly shown than in the history of the struggles to overcome the natural defects of the River Wear."

What sort of a town was Sunderland that it attracted people to it? We have no detailed account of what Sunderland was like in the middle or latter part of the eighteenth century, but we can easily judge from the account of Sunderland in the early part of the nineteenth century, which is to be found in the *Life of Harry Watts* by Alfred Spencer.[2] If not very pleasant reading, at least it is detailed. The following is a brief summary:

". . . In 1826 the first railway (as we now know them) was yet to be built. There was one delivery of letters per day—if all went well with the coach which conveyed them—and a journey to London was a long, a costly, and sometimes a risky business. The town of Seaham Harbour and the collieries surrounding it were not then in existence, for 'on the 28th of November, 1828, the first stones of the pier and the new town of Port Seaham were laid by the Marquis of Londonderry and his son, Viscount Seaham.'

Sunderland had just been lighted with gas, though the privilege did not extend to the whole of the town; and the same applied to the water

[1] *Victoria History of the County of Durham* (1907), vol. 2, p. 278.
[2] Published in Sunderland by Hills & Co., 1911.

supply. Waterworks had been established at the west part of Bishopwearmouth and the water was 'conveyed in pipes to the houses of the more respectable inhabitants'.

Jack Crawford, the hero of Camperdown, was then living in Sunderland in the enjoyment of his pension of £30 a year; a cattle market was held fortnightly in the town, and there was a half-yearly hiring for servants. . . .

A plan of the town in Garbutt's 'History of Sunderland', published in 1819, shows nothing but fields to the south and west of Norfolk Street, except that there were a few small dwelling houses to the west of what is now Fawcett Street. Indeed, the whole business part of the town then, and for many years afterwards, was in High Street, to the eastward of Norfolk Street, much of the residential property being in the streets which ran off from High Street to the south and north.

As to the condition of the streets, it is interesting to note that 'some years ago the Parish of Sunderland gave a scavenger £25 a year to take the manure from the streets; in 1827 they received £160 per year from a scavenger for the liberty to take it away.' With the streets in such a condition as this implies, it is not surprising that epidemics were frequent and severe, or that cholera took such a ready hold of the town in 1831.

An Improvement Act for 'cleansing, lighting, watching and otherwise improving the town' was obtained in 1826, and Commissioners were appointed to put the Act into force—not before time apparently. . . .

In 1826 . . . the keelmen and casters were in the hey-day of their prosperity, they and the sailors forming the majority of the population of the town. The coal was brought down the river in keels to the ships waiting for it, and the casters were the men who shovelled, or cast in from the keels into the ships. . . .

In 1791 the population of the Parish was barely 11,000. In the early part of the nineteenth century things had not improved. . . . The struggle for existence among the poor, and particularly among the children, was terrible. Every day scores of them spent the greater part of their time on the beach gathering coals, and trying to find anything edible to satisfy their hunger. The poverty of the workers generally was very great, and they had to live on the very cheapest and commonest food. There was no attempt at education apart from what was done by the Sunday Schools; indeed, the children of the working people had to begin work almost as soon as they could walk.

The . . . workers . . . were housed as badly as they were fed, and scarcely any attention was paid to sanitation. . . .

For years . . . it was the custom now and again for the people in Silver Street, and in other streets too, to gather wood and coals and build huge bonfires in the middle of the street, perhaps six or seven of them along the length of the street. From their meagre resources they would subscribe to a common fund wherewith to purchase a cask of small beer. A large pan of pease-pudding was made, which, with the beer, served for 'refreshments'. A fiddler was engaged or 'pressed' into service, and dancing was indulged in, the festivities lasting till the 'wee sma ours ayont the twal', till, in fact, the fires had burnt out for want of fuel. . . ."

A rather striking picture of Sunderland at the period we are dealing with, and of the social life of the workers, is given in a little pamphlet containing the reminiscences of the late Thomas Sanderson. Mr. Sanderson's book shows him to have been a man of considerable ability.

Sanderson was born in 1808 in a house near Hind's Bridge. He and his father "used to go into the woods to gather acorns, which we roasted and ate for food". He was apprenticed as a shipwright. At the age of 22 his wages were 7*s.* a week!

About 1820 he tells us, "salt was at this time 4*d.* or 5*d.* a pound, sugar 1*s.*, coffee 2*s.*, tea 10*s.*, and flour 5*s.* a stone, and quite unsound". Flour in their household when he was a boy was quite out of the question owing to its price, and his mother often sent him round to several bakers' shops to get samples, which she mixed together and made into a cake to satisfy their hunger. Most of the people made their own salt, candles, and matches. He tells how he once saw a man in the stocks on Bishopwearmouth Green.

The author goes on to say:

"Sunderland was at this time in a wretched condition. The wages of shipwrights (those employed) about 15*s.* per week, many of whom were glad to help in cutting away Houghton-le-Spring embankment at 1*s.* 6*d.* per day. . . .

There was only one draper's shop in Bishopwearmouth, between Queen Street and Dunning Street, High Street. . . .

There seemed to be no middle-class people, thousands excessively poor with but few wealthy.

You might have walked down High Street and have seen scarcely a woman with a gown on except on Sundays, their habiliments being a calamankey[1] petticoat, a cotton jacket, and linen blue-and-white-checked apron with a bib. These native women might have been seen wending their way to work in the fields with children on their backs. No gas, no flagging, no policemen, no market-place, a few sentry boxes, and a few old men, as watchmen, who patrolled the streets calling the hour and the state of the weather; pigs running about and rutting up the streets, often with boys astride their backs. I saw a man pilloried at the foot of Church Street being pelted with rotten eggs. . . ."

Such, then, was the Sunderland of the early nineteenth century!

As a contrast we quote the following from the Sunderland Official Street Plan, a recent production:

"Sunderland, a progressive industrial and commercial town with its rapidly developing seaside resorts of Roker and Seaburn, forms a striking object lesson in how to take the fullest advantage of every amenity bestowed by bountiful nature. It is one of the largest County Boroughs in the Kingdom, with a population of approximately 183,000, and enjoys the manifold advantages of being situated at the mouth of a fine, easily navigated river. Roker and Seaburn, with its long stretch of beautiful sands, is becoming more popular year by year as a seaside resort, and is visited by many thousands during the season. . . ."

Conditions in eighteenth-century Sunderland were probably worse than those which prevailed in the nineteenth century. What, then, attracted the early settlers to that town? At this, of course, we can only guess.

Probably the Wearmouth coal-ships which plied between Sunderland and the Dutch ports, and were obliged to return empty, encouraged would-be travellers to England by offering cheap fares. Also, these early settlers may not have known of the prevailing conditions of the town. Being, however, impressed with the importance of coal, they ventured forth.

[1] Calmanco, woollen stuff of a fine gloss, and checkered in the warp.

Newcastle is once again the headquarters of Customs and Excise. To Mr. W. K. Hancock, H.M. Collector of Customs and Excise, Newcastle-upon-Tyne, we are indebted for the following:

"I have had the Sunderland records, between the years 1746 and 1786, carefully examined. I am sorry to say that no material of any value to your purpose was discovered in these records. . . . There are no particulars of passengers entering by way of Sunderland. This is not surprising, as it is not the practice of my Department to preserve records of current interest for more than a few years."

CHAPTER II

First Jewish Settlement

ALTHOUGH the exact date of the beginning of the Jewish settlement in Sunderland has not been established with certainty, the many who have written on the subject all agree that it did not exist prior to 1750. The late Dr. Salis Daiches,[1] writing in 1911, places it as "the middle of the eighteenth century". A quarter of a century later Charles Gillis[2] gives 1750 as the date. Dr. Roth[3] suggests that "The settlement began about the year 1768".

Evidence which may have been sustained by the recollection of persons living at the time when it was committed to writing is obviously of importance. In 1858 the Congregation inserted in *The Jewish Chronicle* an appeal advertisement[4] asking for funds to erect a new synagogue; this read: "The Jewish Community of Sunderland . . . have for the last ninety years . . ." In view of the date of this, we may take it that there was already an established community in Sunderland in 1768. If Dr. Roth had used "existed" instead of "began" we should probably be nearer the date we are searching for.

It is unlikely that in 1858 there would have been alive any member of the Congregation whose personal recollection went back to 1768, but some of the elders of 1858 may well have been the bearers of information gathered from the actual founders. This, together with the other evidence, points to the view that we will be on fairly safe ground if we accept 1755 as the first settlement.

There is no disagreement as to who the first settlers were.

[1] *The Jewish Chronicle*, 22nd December 1911.
[2] Jubilee magazine, Sunderland Jewish Literary Society, 1936.
[3] Cecil Roth; *The Rise of Provincial Jewry*.
[4] *The Jewish Chronicle*, 26th February 1858.

Corder,[1] Roth,[2] and most others say that Abraham Samuel, jeweller and silversmith, was the first.

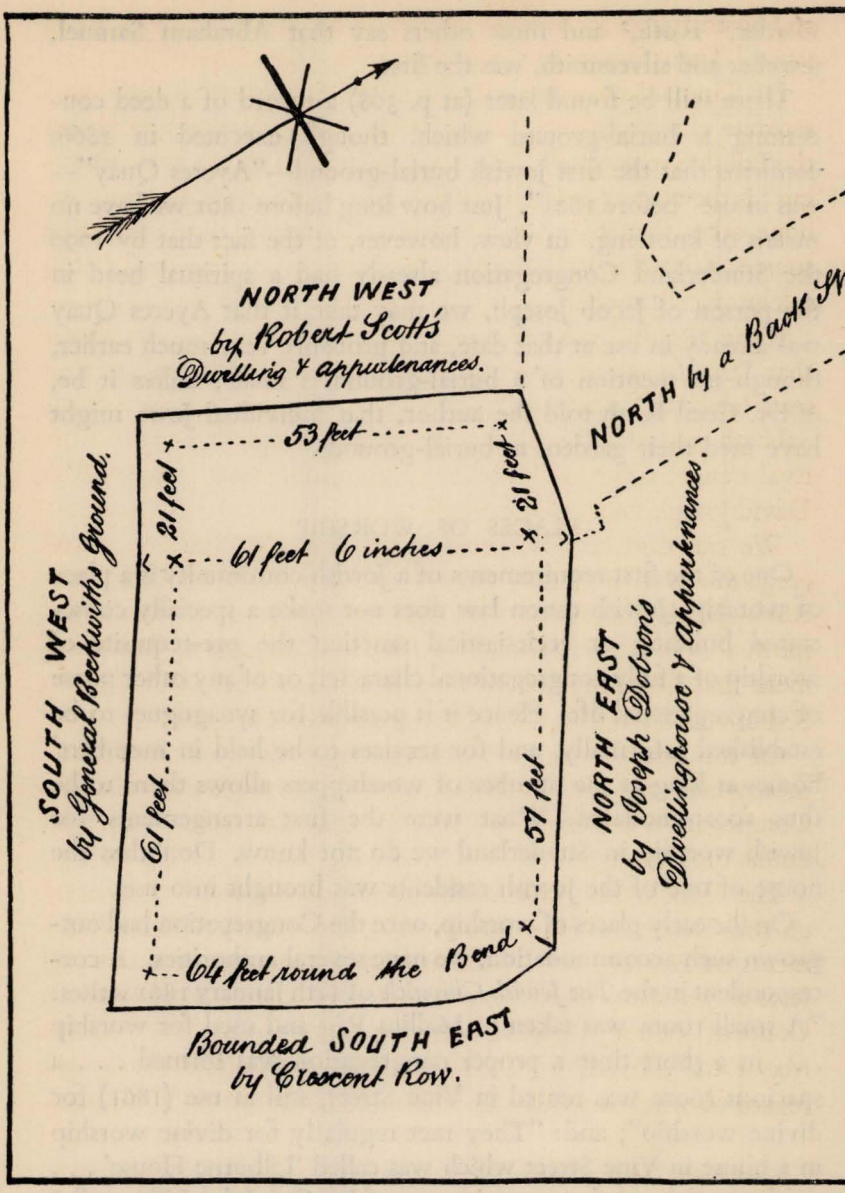
There will be found later (at p. 308) a record of a deed concerning a burial-ground which, though executed in 1866, confirms that the first Jewish burial-ground—"Ayeres Quay"—was in use "before 1801". Just how long before 1801 we have no means of knowing. In view, however, of the fact that by 1790 the Sunderland Congregation already had a spiritual head in the person of Jacob Joseph, we may take it that Ayeres Quay was already in use at that date, and probably very much earlier, though no mention of a burial-ground is made, unless it be, as Dr. Cecil Roth told the author, that individual Jews might have used their gardens as burial-grounds.

PLACES OF WORSHIP

One of the first requirements of a Jewish community is a place of worship. Jewish canon law does not make a specially consecrated building or ecclesiastical sanction the pre-requisite of worship of a fully congregational character, or of any other phase of congregational life. Hence it is possible for synagogues to be established informally, and for services to be held in members' homes as long as the number of worshippers allows them to be thus accommodated. What were the first arrangements for Jewish worship in Sunderland we do not know. Doubtless the house of one of the Jewish residents was brought into use.

On the early places of worship, once the Congregation had outgrown such accommodation, we have several authorities. A correspondent in the *The Jewish Chronicle* of 11th January 1861 writes: "A small room was taken in Mallins Rig and used for worship . . . in a short time a proper congregation was formed . . . a spacious room was rented in Vine Street, still in use (1861) for divine worship"; and: "They met regularly for divine worship in a house in Vine Street which was called 'Lilburne House' . . . the property, and former residence, of Lt.-Col. John Lilburne";[3]

[1] James Corder, Manuscripts, Sunderland Reference Library.
[2] Cecil Roth, *The Rise of Provinical Jewry.*
[3] Dr. Salis Daiches, *The Jewish Chronicle*, 22nd December 1911.



Ground plan of Ayeres Quay Cemetery, reproduced from the deed.

and again, quoting *Burnett's History of Sunderland of 1830*, Roth says: "Their Synagogue was situated in Vine Street."[1]

Dr. Lipman[2] informs us that in 1851 "Sunderland boasted two separate congregations", and that the "senior congregation was the Polish Synagogue". We agree with Dr. Lipman that "boasting" is the correct description; the man who did the boasting was none other than Mr. Myer Marks, who, according to the same source, claimed to be "Secretary and Minister; no President, being solely official myself".

If the "Polish" was the senior Synagogue, how does it happen that "this Synagogue which had thirty-four of its seventy-six seats let could muster only twelve worshippers on the Census Sabbath morning (1851) as compared with forty to sixty in the rival congregation of 'Israelites' " according to its reader, Mr. David Joseph, of 11 Wear Street.[3]

We can disregard Burnett's claim that the "Israelite" Congregation was formed in 1829, if we accept, as we must, that Rabbi Jacob Joseph was brought from Holland in 1790 as the spiritual head of the Sunderland Jewish Community. The statement that "Meeting for worship in the house of Jacob Joseph, Rabbi and Silversmith"[4] rather strengthens our case.

Of the boastful Mr. Myer Marks more will be heard later; meanwhile, we are concerned with the founding of the first Congregation and the reason for the eventual "split" which no doubt took place in 1781.

The "Edict of Expulsion against Jews in Bohemia" was issued on 18th December 1744. It is worthy of note that "The Governments of England and Holland, with a generosity towards the Jews as yet without precedent, made diplomatic advances at the Court of Vienna in protest against such inhumanity". On 13th May 1763 "foreign" Jews were expelled from Bohemia.[5] Having regard to what transpired in the Sunderland Jewish Community

[1] Cecil Roth, *The Rise of Provincial Jewry*.
[2] The Jewish Historical Society of England, *Transactions*, Vol. XVII, pp. 184–5.
[3] V. D. Lipman, The Jewish Historical Society of England, *Transactions*, Vol. XVII, pp. 184–5.
[4] Cecil Roth, *The Rise of Provincial Jewry*, p. 102.
[5] *do.* *The Jewish Book of Days*, pp. 117 and 300.

between 1755 and 1781, the above two incidents may fit into our scheme of things.

There appears no doubt that the earliest Jewish settlers in Sunderland were either Dutchmen or Bohemians who had sojourned in Holland for a brief time. The "foreign" Jews—probably Polish—who were expelled from Bohemia some sixteen years later, likewise followed the same route to Sunderland, where they found an established community of "Israelites". At the beginning, when they were numerically small, they worshipped together. In 1781, however, their numbers must have been sufficiently large to enable them to start a separate place of worship. It was then, probably, that the "split" took place, and the "Polish" Synagogue was founded.

The reason for the "split" was, quite possibly, because the expelled "foreign" Jews from Bohemia were Polish "Chassidim", whereas the early settlers were Dutch or German "Misnagdim".

If further proof is required that Burnett is unreliable, and that Myer Marks was boastful, we need only mention the case of Judah Leib ben Nissan,[1] who was the nephew of Rabbi Jacob Joseph. This man was appointed shochet (ritual slaughterer) in 1839. Obviously, being the nephew of Rabbi Jacob Joseph, he was undoubtedly appointed by him, which means by the "Israelite" Congregation. We have no mention anywhere of a shochet or mohel (circumcision surgeon) being appointed by the "Polish" Synagogue. In the case of the mohel we have the Milah Register, as will be seen later, where Nathan, son of Chaim Joseph, began as mohel in 1848 and continued until 1888, a period of forty years. He likewise belonged to the "Israelite" Congregation. It would have been very helpful if the rate-books of the early days of the Jewish settlement were available. Unfortunately, however, these, so we have been informed, were destroyed by some foolish person.

[1] V. D. Lipman, The Jewish Historical Society of England, *Transactions*, Vol. XVII, p. 18.



RABBI JACOB JOSEPH



First Council of the Hebrew Congregation, 1862

BURIAL GROUND

In *The Jewish Chronicle* of 11th January 1866 a "Correspondent" states that the Jewish population of Sunderland in 1861 was 250, and that ninety years previously it was very much smaller. Consequently, if we take the average population for the first ninety years at 120, and the average burials at the rate of five a year (Lipman says that there were four burials in 1852[1]), the cemetery space required for the 450 burials would be under three-quarters of an acre, whereas the plot at Ayeres Quay—more than seven-eighths of an acre—was already filled, and further burials prohibited, in 1856. From this we may assume that burials at Ayeres Quay probably began in the 1770's.

The burial-ground deed,[2] mentioned previously, confirms Crescent Row as being the cemetery's name in 1866. Corder[3] states that "Burials were prohibited in Jews' Burial Ground, Ayeres Quay, after May 1856". This date coincides with the acquisition of the new ground in Bishopwearmouth (Hylton Road) Cemetery.

A detailed account and ground-plan of the Bishopwearmouth cemeteries—there are three in all—will be found in later pages.

That other minorities had difficulties with burial-grounds is evident from the following:

"One of the most difficult positions the early members of the Society of Friends and other dissenters were placed in, was the burial of their dead.... It is said that some of the clergy refused to bury any of them, and a story is related of one clergyman who, when accused of such conduct, denied the accusation, and said that he would cheerfully bury them all."

"The wish to preserve the sacred memory of their dead led Non-Conformists to the formation of private burying grounds, and records show that some peculiar places were selected—gardens, orchards, fields—and the privilege of 'interment' in these extraordinary places was extended to relatives and friends of the owners."[4]

[1] The Jewish Historical Society of England, *Transactions*, Vol. XVII.
[2] See Appendix for deed.
[3] James Corder, Manuscripts, Sunderland Reference Library.
[4] The Sunderland Antiquarian Society, *Transactions*, Vol. XVI, 1914–1915, p. 32.

This is proof sufficient that Jews were not alone in using their gardens, or those of their friends, for burying their dead, thus confirming Dr. Roth's theory.

In the vicinity east of Villiers Street and north of Coronation Street there are several walled-up burial-grounds belonging to different denominations. It is reliably stated that one contains catacombs.[1]

We have no record of the Sunderland population of the Society of Friends between the years of 1670 and 1821, but we gather from a paper read at the Sunderland Antiquarian Society[2] that there existed in 1790 "a wealthy clan of Quaker coal fitters and property owners". There were no such clans at that period among the Jewish population. The fact is that even the founder of the community, Abraham Samuel, was made bankrupt in 1783,[3] and his more successful brother, Hart Samuel, was only part-occupier of business premises with an annual rental of £7 10*s.* 0*d.*, and was taxed for real and personal estate a total of 6*s.* 11½*d.*[4] Yet between the years of 1670 and 1821, a total of 151 years, there were only 202 persons laid to rest in the Quaker burial-ground, 148 High Street West, and Garden Street. This ground was not any smaller than was Ayeres Quay, and further burials were prohibited in Ayeres Quay Cemetery by 1856, the ground then being full. In view of this we are probably safe in assuming that Ayeres Quay was in use for a total of at least seventy-five years—that is, from approximately 1781.

Adjacent to Ayeres Quay is a street named Crescent Row. This was known as "Jews Street" until 1828.[5] It is perfectly certain that no Jews resided in what is now Crescent Row, for its very description—"Ballast Hills"—would hardly make it a residential section. Moreover, having regard to the transport facilities of that time, it would have been too great a distance from their business premises. Consequently, "Jews Street" must have been so named many years before 1826, probably at the time when

[1] Confirmed by Mr. Evan Stone in 1953.
[2] Corder, Vol. XIX, 1927–1932, p. 43.
[3] *Gentleman's Magazine*, 1783, p. 183.
[4] Sunderland Rate-book, 1779.
[5] Corder.

General Aylmer presented Ayeres Quay to the Jewish community.

Abraham Samuel, the father of the Jewish settlement in Sunderland, died in 1794, and though we have no evidence as to where he was buried, in all probability it was at Ayeres Quay. Except for the Jonassohn obelisk[1], and the gravestone of his wife, there was not a single gravestone left at Ayeres Quay Cemetery in August 1953.

[1] For a further reference to this obelisk, see p. 311, *post*.

CHAPTER III

The Settlers

PRACTICALLY all available authorities on the subject agree that Abraham Samuel was the first Jew to settle in Sunderland. Shortly after his arrival he was joined by his brother Hart (or Mark) Samuel. Very soon after that there came a family by the name of Davis, and two single men, Barnard Cohen and Lambert Levy. These two "married into the families of Abraham Samuel and Mr. Davis".[1]

Abraham Samuel, Jeweller and Silversmith, "was the outstanding Jew in town".[2] He died in 1794. His place of business "was at the corner of Burleigh Street and High Street East".[3] One daughter married Israel Isaacs of London in 1792.[4] Another married Barnett Cowen in 1795. His son Philip married Miss Ornaberg of London in 1796, and his other son Lazarus married Ann Davis of Sunderland, "introducing us thus to a second local family".[2]

The fact that Sunderland was chosen as the place for marriage by an Edinburgh dentist and a London widow, confirms that Sunderland was already well-established as an important community in 1791. Roth[2] quotes the *Newcastle Courant* of 3rd December 1791, which reported that "a marriage was celebrated at Sunderland according to the rites and ceremonies of the Jews between Lyon Hermann, dentist, of Edinburgh . . . and Mrs. H. Pollock, widow of the late Mr. Pollock, merchant in London".

[1] "Correspondent", the *Jewish Chronicle*, 11th January 1861. *Note:* "Correspondent" says also that "The first settlers were of German extraction". Gillis, in the jubilee number of 1936 says "all . . . came from Holland". We are inclined to accept the Gillis version. Germans would probably have brought a clergyman from Frankfurt or Hamburg.

[2] Cecil Roth, *The Rise of Provincial Jewry*.

[3] Charles Gillis, *The Literary Jubilee Magazine*, 1936.

[4] *Newcastle Courant*, 3rd November 1792.

Dr. Roth proceeds to say that "since neither of the parties were apparently a native of Sunderland, it is probable that they went thither for their marriage because the town already harboured an established Community".

Perhaps another reason for their coming to Sunderland was that the new spiritual head, Jacob Joseph, had probably become at that time well-known in Anglo-Jewry, though he had only presided over the community for a little over a year.

THE SPLIT, 1781

The suggestion has been made that the newcomers who brought about the "split" of 1781 were probably Chassidim.[1] That they hailed from Poland there appears no doubt, since they named their Congregation "Polish". It is therefore important to examine the political and economic conditions prevailing in that country in the second half of the eighteenth century which forced them to emigrate.

Expulsions, as mentioned by Dr. Roth, were indeed mild affairs compared with the atrocities that were being committed in Poland at that period (1760–1780). Graetz[2] tells us that:

"Catherine[3] plunged the land into fratricidal war. The Russians, for the second time, let loose against Poland the Zaporogian Cossacks —the savage Haidamaks—who inflicted death, by every known method, upon the Polish nobles, the clergy, and the Jews. The Haidamaks hung up together a nobleman, a Jew, a Monk, and a dog, with the mocking inscription 'All are equal'. Most inhuman cruelties were inflicted upon captives and the defenceless. In addition came the Turks, who, in the guise of saviours of Poland, murdered and plundered on every side. The Ukraine, Podolia, in general the southern provinces of Poland, were turned into deserts."

The Jews who managed to flee probably made for the nearest seaport, viz., Danzig. From this busy port there were frequent

[1] Dr. Cecil Roth tells us that there is no evidence of Chassidim in England at this time. The Chassidim were a pietist sect which spread in Eastern Europe in the latter part of the eighteenth century.

[2] *History of the Jews*, Vol. V, p. 388.

[3] Catherine II (1729–1796), Empress of Russia.

sailings to England, perhaps more so to the Tyne and Wear on account of the coal trade. It is therefore not unreasonable to assume that many of them came to Sunderland; hence the "Polish" Congregation of 1781.

Dr. Roth points out that the Congregational "split" of 1781 was, except for that in Portsmouth, the first recorded "split" in Anglo-Jewry.

FIRST SPIRITUAL HEAD (1790)

In 1790, the daughter of Hart Samuel, a single young woman, was sent to Amsterdam, Holland, with instructions to ask the local communal leaders to assist in selecting a suitable "Shochet and Chazan" for Sunderland.[1] Jacob Joseph was selected for the post and came to Sunderland the same year. Two years later he married the very Miss Samuel who had been sent to Holland to find a shochet-chazan.

Most people will probably agree that this romance was not altogether a coincidence. The brothers, Abraham and Hart Samuel, the first Jews to settle in Sunderland, were either native Dutch, or had sojourned in Holland for some considerable time on their way from Bohemia or Germany.

Hart Samuel, the younger of the brothers, it will be recalled, came to Sunderland later than did Abraham; incidentally, he was the more successful in business. In Amsterdam, Hart doubtless had many close friends with whom he was in constant touch, and to whom he probably addressed himself when a shochet-chazan was required for Sunderland; also, he had a marriageable daughter.

It is not unlikely, therefore, that when Jacob Joseph was recommended as a candidate for the post of chazan-shochet, his Amsterdam friends, knowing the circumstances, probably hinted that this handsome young man might well suit as a prospective son-in-law.

With a hint of that sort it was natural that Hart Samuel should take his daughter into his confidence, and, being a sensible young woman, she very properly expressed a desire to see the young

[1] "Correspondent", *The Jewish Chronicle*, 11th January 1861.

Responsum to the Enquiry of Jacob of Sunderland, 25th June 1838

man, a desire that was promptly fulfilled by sending her to Amsterdam. The couple had no children; they were happily married for more than sixty years.

Jacob Joseph is variously mentioned as "Rabbi" Jacob Joseph, Rabbi Yakov Joseph, and Jacob Joseph, silversmith and jeweller. He is described as "a man of some learning" in correspondence with Chief Rabbi Solomon Hirschel,[1,2] and again, "had a fine reputation for learning and character. The Chief Rabbi of London used to ask for his advice on various matters".[3]

For seventy years Jacob Joseph dominated the community. His influence was tremendous. He established a Jewish "Wirtschaflichkeit", upon which, exactly a hundred years after his arrival in Sunderland, his successors were able to build the unique Jewish structure we know today.

Jacob Joseph was born in Amsterdam in 1769. He died in Sunderland at the age of 92 on 2nd February 1861. He was laid to rest in the Hylton Road Cemetery. His gravestone was in an excellent state of preservation when the author saw it in August 1953.

In previous pages, we quote Corder and Dr. Roth that Rabbi Jacob Joseph was "in correspondence with Chief Rabbi Solomon Hirschel". The passing confirmation of this in Duschinsky's *Rabbinate of the Great Synagogue* merely whetted our appetite for fuller information. Accordingly, we communicated with the Jewish Theological Seminary of America, whose library possesses the Elkan Adler manuscripts, Duschinsky's original source.

To the Seminary—and especially to its librarian, Dr. Gerson D. Cohen—we are indebted for the photostat copy reproduced on the preceding page, wherein will be found the "responsum to the enquiry of Jacob of Sunderland", dated 25th June 1838. (MS. Adler 2257).

[1] Cecil Roth, *The Rise of Provincial Jewry*.
[2] Duschinsky, *Rabbinate of the Great Synagogue*, p. 123.
[3] James Corder, local historian. Manuscripts, Sunderland Reference Library.

CHAPTER IV

Myers Marks

THERE are no available records of the activities of the "Polish" Congregation for almost half a century.

In 1838, however, Sunderland's "Polish" Synagogue elected a representative to the Board of Deputies, the first provincial community to do so, though the representative, Mr. Myer (or Myers) Marks, never took his seat.[1]

The second Sunderland member to the Board was Mr. David Jonassohn, who was elected in 1853 as the representative of the "Israelite" Congregation. He also did not take his seat, for the reason that he was not allowed to.[2]

Sunderland's first member to be seated at the Board of Deputies in 1886 was Mr. Oswald John Simon, a member of the Russo-Jewish Committee, and author of *World and Cloister* and *Faith and Experience.*

Mr. Simon was the son of the eminent lawyer and politician, Serjeant Sir John Simon, M.P., who was the first Jew in Britain to act as judge.

Myers Marks must have been somewhat of a character. He was, as previously mentioned, elected to the Board of Deputies in 1838. This was confirmed to the Board by a letter from Mr. Isaac Solomon, President of the "Polish" Synagogue: "Enclosing copy resolutions passed at a meeting of the Congregation on the 8th October, adopting the resolutions constituting the Board, and appointing Myers Marks, Esq., Deputy for the said Congregation".[3]

That Mr. Marks never attended a Board meeting is evident

[1] Board of Deputies minutes, 4th February 1839.
[2] Ibid., 8th September 1853. See pp. 47 *et seq.*
[3] Ibid., 30th October 1838.

from the contents of a lengthy letter he addressed to Sir Moses Montefiore, Bart., then president of the Board. The letter, dated 21st July 1841, is from 17 Moorgate Street, Sunderland. In reply to Sir Moses' letter of 5th July 1841, Mr. Marks writes:

". . . I am the leading man from the congregation and have been for a few years and likewise have been represented to the Board about three years ago . . . but as my congregation is so few in number, several left the country, many of them which is now with us are very poor, and we have a great deal to do to uphold our killer and Synagogue, and likewise our poor and particularly to the support of our poor relatives abroad. By the said statement which I have given, your honor will be able to judge that we are not able to send a Deputy as required, as we cannot defray the expenses. . . ."

The rest of the letter is taken up with thanks and blessings to Sir Moses for having undertaken, on behalf of the Jews there, the journey to Damascus.

Apparently, by 1851 Marks had "disposed" of the Congregation's president, since, as previously mentioned, he claimed to be "Secretary and Minister; no President, being solely official myself". The census returns for 1851, also mentioned previously, showed that the "Polish" Congregation's Sabbath attendance was very poor, whereas the attendance at the "Israelite" Congregation was very good. Doubtless Myers Marks was a difficult fellow.

The first intimation we have of the total eclipse of the "Polish" Congregation (Vine Street) is an entry in the Hebrew Congregation's minute of 20th January 1862. There it is recorded that:

"Letter was read from Mr. Collins[1] for the amount of £7 7*s.* 3*d.* for the two scrolls and other requisites belonging to the Vine Street Synagogue to be purchased by the Congregation for the use of the community at the new Synagogue."

The 1841 letter from Mr. Myers Marks to Sir Moses brings us nearer to the answer we are seeking for Dr. Cecil Roth, who asks

[1] The only Collins we can trace is John Collins, whose two sons, Moses and Solomon, were born in 1852 and 1856 respectively. Mr. Collins's congregational name was Judah Cohen (see Milah Register).

"why Sunderland was not in the list" at the 1844 election of Chief Rabbi Nathan Marcus Adler? It is probably safe to hazard a guess that this omission was due to the aggressive Mr. Marks, and perhaps for the same reasons that he gave to Sir Moses three years previously, for not sending a delegate to the Board of Deputies, namely, the poverty of "his" Congregation.

As late as 1851 Mr. Marks continued his boasting, as already mentioned. In 1853, however, the "Polish" Congregation was probably either altogether extinct or of little importance, since, as will be seen later, in that year the "Israelite" Congregation elected a delegate to the Board of Deputies.

CHAPTER V

David Jonassohn

In the early part of the nineteenth century a coal-pit was sunk at Usworth, County Durham. Two men were responsible for this venture—a Mr. Veiner, reported to be a mining engineer, and David Jonassohn, probably the financial genius of that venture.

Of Mr. Veiner we know only that, in 1867, he and Mr. J. Jonassohn (son of David) paid for the "erection of doors to the Synagogue vestibule". Mr. David Jonassohn, however, is known as having contributed to the economic life of the county.

The first mention of David Jonassohn is in *History, Directory and Gazetteer* of 1827. Here he is shown in the general directory as a merchant with a home address at East Cross Street, Bishopwearmouth, and under the heading of "Merchant" his address is given as 11 Low Street (almost certainly his business address). In 1834[1] in *Pigot's & Company's National Commercial Directory* Jonassohn is listed as a merchant with an address in Low Street, Sunderland.

In February 1851 Mr. David Jonassohn's daughter married a Mr. Leverson of London, and the wedding was fully reported in the local press, as will be seen from the following:[2]

"On the morning of Tuesday, the 11th inst., Usworth Hall and its neighbourhood presented a very gay and festive aspect, in honour of the nuptials of the fair and accomplished daughter of the proprietor, David Jonassohn, Esq. The ceremony (that of the Jewish Church) was performed, we understand, with great solemnity and impressiveness by

[1] In that year (1834) Sunderland became a Parliamentary Borough, returning two members.

[2] *Sunderland Times*, 14th February 1851. Reproduced a hundred years later by the *Synagogue Review* (West London Synagogue).

the Rev. D. W. Marks, of London, in the presence of a large party of ladies and gentlemen from the neighbouring towns and from the metropolis. The happy couple (now Mr. and Mrs. George B. C. Leverson, of Landsdowne Terrace, Kensington Park) then received the mingled smiles of Hymen and of friendship, at a splendid dejeuner a-la-fourchette, during which an enthusiastic mark of respect and admiration was paid by all the surrounding tenantry and colliery workmen, who formed a vast and dense semi-circle upon the lawn in front of the mansion, and sent up tremendous hurrah greetings that must have been heard for miles around. We are not sorry to have this opportunity of stating, what would certainly contribute in some degree to this cordial feeling, that a commodious chapel for the religious use of the workmen of Usworth Colliery has recently been erected at the sole expense of the proprietors, an example of liberality in such matters truly praiseworthy, especially remembering Mr. Jonassohn's own religious persuasion."

Another local paper[1] of the same date indulges in poetry about the "Lovely bride on whom the sun shines free" and reports the following:

"THE USWORTH WEDDING—'A virtuous woman' says Solomon, in his wisdom, 'is a crown to her husband'. The Usworth bride of Tuesday was also half-a-crown to every poor widow and aged person in the village and colliery—thus consecrating her new state by one of those acts of benevolence which had so honourably distinguished her maidenhood."

The controversy of Jewish emancipation at that time was receiving a great deal of attention politically. *The Jewish Chronicle* reported the wedding. Also it took advantage of the political situation and addressed itself to opponents of emancipation in the following leading article:[2]

"JEWISH ENMITY TO CHRISTIANITY—We direct the following facts to the serious consideration of the Bishop of Oxford, Sir Robert Inglis, M.P., and other opponents of Jewish Emancipation:

[1] *Gateshead Observer*, 14th February 1851.
[2] *The Jewish Chronicle*, 21st February 1851.

"D. Jonassohn, Esq., of Usworth Hall, near Gateshead, a great coal-mine proprietor, and a gentleman of the Jewish faith, finding that a large proportion of the persons in his employ (numbering in men, women, and children, 300 souls) were without a place of worship, they being dissenters (Mr. J. had previously built a church for communicants of the Church of England), erected a chapel on his estate, at his sole charge, in which they might, as Christians, offer up their prayers to Heaven. The chapel being ready for consecration, the Rev. Mr. Denman (eldest son of Lord Denman), Rector of Washington, Durham, waited on Mr. Jonassohn and offered to consecrate same. In reply, Mr. Jonassohn thanked the worthy rector for his kind offer and stated that it was not his intention to interfere with the mode of worship his workmen would wish to follow in the chapel, but that Mr. Denman was perfectly at liberty to canvass the parties as to their wishes. The majority was against the Rector. A new difficulty now arose, the parties were divided into Methodists and Ranters. In the end, it was mutually arranged that in the morning the chapel should be used by the Methodists, and in the evening by the Ranters, and this system has been carried on with mutual good will since the opening of the chapel in January last. My Lord Bishop, and you, Sir Robert, this is the work of a Jew! Will you and your party any longer reiterate your charge that the Jews, if admitted to Parliament, would uproot Christianity?"

Here it may be noted that the Rev. D. W. Marks, who officiated at the Jonassohn-Leverson wedding, was the first Minister of the reform Synagogue.[1]

Mr. and Mrs. Leverson resided at 18 Queensbury Place, London, S.W., and were members of the West London Synagogue. Henrietta (Mrs.) Leverson passed away on the 26th October 1893 at the age of 66, and George Bazett Colvin Leverson passed away on the 24th September 1906 at the age of 79.[2]

The fact that the Rev. Mr. Marks of the West London Synagogue officiated at the wedding does not necessarily signify that Mr. Jonassohn was already a member of the Reform movement. Obviously his son-in-law was. He probably joined after his

[1] "On Thursday (27th January) several gentlemen, chiefly members seceding from the Spanish and Portuguese community (more correctly called Sephardim), opened and dedicated to Jewish worship a small chapel in Burton Crescent, under the title of 'The West London Synagogue of British Jews' "—*The Voice of Jacob*, 4th February 1842.

[2] Records, West London Synagogue.

daughter's wedding, though nothing is heard of his joining the Reform movement until two years later, in 1853. At that time it was claimed that he had been a member of the Sunderland Israelite Congregation for forty years.

In Lucien Wolf's *The Queen's Jewry*, 1837–1897,[1] we find the story of Sunderland's "unseated" member. Wolf records that in the year 1853 "the Board of Deputies had re-modelled its constitution, with the result that the number of congregations qualified to send representatives was increased. . . ." The members of the Reform movement were excluded. " . . . When the new Board met in September it was found that . . . Sunderland had elected a Deputy who was a member of the Reform movement."

It is clear from the following that Mr. Jonassohn's election was quite regular:

"The letter from Mr. David Joseph, Secretary of the Sunderland Congregation, dated 22nd May last, and stating that Mr. David Jonassohn of Usworth had voluntarily offered to become the representative of that Community and requesting to be furnished with the necessary documents to facilitate such return should his proposition meet with the approbation of the President and Board of Deputies was read. Proposed and Seconded n:c: That a copy of the Constitution of this Board be transmitted to Mr. D. Joseph and that his attention be particularly directed to the 17th Article as to the election of Deputies to represent provincial Synagogues."[2]

The 17th Article states:

"That any Congregation of Jews in the United Kingdom being desirous to be represented at the Board of Deputies, may, for that purpose, nominate one or more of its own members, or of the members of any London Congregation represented at the Board; provided that every representative so chosen be duly qualified to act as Yehid or Baal Habayit (Member); that he be not in arrear in his payments to the Synagogue to which he belongs more than twelve months; that he be of the age of twenty-one years; and that he do not represent any other Synagogue. The Board of Deputies being empowered to make

[1] *Essays in Jewish History*, edited by Cecil Roth.
[2] Board of Deputies minutes, 1st June 1853, Sir Moses Montefiore, Bart., presiding.

such regulations relative to the proportionate number of the representatives to be appointed by the several Synagogues respectively, and the proportionate amount of such several Synagogues' expenses, as they may think it expedient to adopt."

The Article prior (the 16th) states:

"That the Board of Deputies of the British Jews be the only medium of official communication (for the purposes of their appointment) with the Government of the Country."

Both articles are from resolutions adopted by the several Congregations in London, relative to the duties, etc., of the London Committee of Deputies of the British Jews, 5610 (1850).

We now follow what took place at the Board of Deputies when Mr. Jonassohn presented himself.[1]

"Letters were read from Mr. Elias David dated 5th September, 1853; from Mr. Jacob Levi Elkin and Mr. Samuel Ellis respectively, dated 7th September, 1853; intimating their intention as Deputies respectively representing the Norwich, Portsea and Chatham Synagogues to attend the Meeting of the Board convened for this Evening. The President stated that he had received a like verbal intimation from Mr. David Jonassohn.[2]

The President[3] stated to the Meeting that Mr. Elias David, Mr. Jacob L. Elkin, Mr. Samuel Ellis, and Mr. David Jonassohn had sent in their cards by the Secretary, and claimed to be admitted to the Meeting as Deputies for the Norwich, Portsea, Chatham and Sunderland Congregations, respectively.

A letter was read from Mr. David Joseph, Secretary of the Sunderland Synagogue, dated 4th July, 5613–1853, enclosing the return of Mr. D. Jonassohn as Deputy of the Sunderland Congregation, and stating that he had been a member thereof for forty years:

'I Jacob Joseph (Chairman) of a Meeting held at my house 3rd July, 1853, do hereby certify and declare that David Jonassohn, Esq.

[1] See pp. 335–6 *Essays in Jewish History*, Lucien Wolf, edited by Cecil Roth.
[2] Board of Deputies minutes, 8th September 1853.
[3] Sir Moses Montefiore, Bart.

(Coal-owner) of Usworth Hall in the County of Durham was unanimously chosen Deputy for the old-established Jewish Congregation of Sunderland. (Signed) Jacob Joseph, Chairman; P. S. Lazarus, President.'[1]

The foregoing returns having been read it was proposed and seconded and resolved . . . 'That Mr. David Jonassohn having been duly elected Deputy of the Sunderland Congregation be admitted to this Board.'

To the foregoing Motion, the following Amendment was proposed and seconded. . . .

'That the consideration of the foregoing Motion and of the returns of Deputies from Portsea, Sunderland, Chatham and Norwich be postponed for two months and that a Committee of five members of this Board be appointed to confer with an equal number of Members of the Margaret Street Congregation with a view to effect a reconciliation between the said Congregation and the Ecclesiastical Authorities.'

A letter from Mr. Jonassohn dated 29th August, 5613–1853, and addressed to the President, stating him to be a member of the West London Synagogue of British Jews, was, by order of the Meeting, read.[2]

On the foregoing amendment being put, the Meeting was divided thereon when the result of the division was declared to be as follows: In favour of the amendment 19; Against 18; Majority in favour 1.

The amendment was consequently carried. Proposed and seconded and resolved n:c: That a copy of the above resolution be forwarded to the Ecclesiastical Authorities, to the President of the Margaret Street Congregation, and to Messrs. I. L. Elkin, Elias David, Samuel Ellis, and D. Jonassohn.

Proposed and seconded and resolved n:c: That Messrs. I. L. Elkin, Elias David, Samuel Ellis[3] and D. Jonassohn be called in, and that the President do communicate to them the foregoing resolutions. This course was accordingly adopted.

[1] This was four years before the Sunderland Hebrew Congregation was formed. Jacob Joseph, though already 84 years old, was still dominating the community as spiritual head of the "Israelite" Congregation.

[2] This is the first public or official intimation we have that Mr. Jonassohn was a member of the reform movement.

[3] Representing Norwich, Portsea and Chatham.

These Gentlemen then severally addressed the chair, protesting against the illegality of their exclusion, and the three first-mentioned Gentlemen then retired, having first handed in a written protest, of which the following is a copy.

The protest, under date of September 8th, 1853, was addressed to the Board of Deputies:

> 'We herewith protest against any resolutions being passed, or proceedings being taken at the Meeting held this evening by reason of our having been illegally excluded therefrom when desirous of being present and thus prevented offering our opinions upon any subject which might be brought forward. And we shall therefore consider and treat any such resolutions or proceedings as wholly illegal and void.
>
> This, our Protest, is without prejudice to our remedies for our exclusion from the Meeting of the Deputies.'

Mr. Jonassohn also further addressed the Chair, protesting against the illegality of his exclusion, but ultimately retired under the compulsory direction of the meeting."[1]

Lucien Wolf in *The Queen's Jewry*, 1837–1897[2] says that:

"The member for Sunderland declined to move, on the ground that he had a duty to discharge to his constituents. A scene, of course, ensued, but ultimately, in strict accordance with Parliamentary precedent, Mr. Jonassohn agreed to leave the Board, provided enough was done to make it appear that he had acted under coercion. The Secretary accordingly touched his shoulder, and he immediately withdrew."

The West London Synagogue apparently felt hurt over the business of "expulsion" of reformers by the Board of Deputies. At a meeting of the Council shortly after,[3] the following was resolved:

"That this Synagogue has taken no part in, and is in no way connected with, the election of certain members of other Synagogues—

[1] Board of Deputies minutes, 8th September 1853.
[2] *Essays in Jewish History*, edited by Cecil Roth.
[3] Minutes of West London Synagogue; no date other than 1853.

who are also members of this congregation—to represent such other Synagogues at the Board of Deputies; and that those gentlemen have acted in the matter in their individual capacities or on behalf of the congregations which they represent, but certainly not under any authority from the WEST LONDON SYNAGOGUE."

The reconciliation took place in 1874, when the Board of Deputies revised its constitution and declared the Reform Synagogues eligible for membership.[1]

The next we hear of Mr. Jonassohn is in connection with the appeal for funds to build a synagogue in Sunderland and unite the two existing Congregations.

We are fortunate in possessing the minutes of the first meeting of the committee, which took place at the house of Mr. Abrahams on Sunday, 13th September 1857, Mr. J. Jacobs presiding. There were more than nineteen present, and Mr. E. Schlesinger acted as honorary secretary. It was

"Proposed by A. M. Lotinga, that a subscription list be printed and presented to D. Jonassohn, Esq., with the respectful compliments of this meeting, soliciting D. Jonassohn, Esq., to head the said list, which was unanimously carried. Also, that a Deputation of the following gentlemen do wait upon D. Jonassohn, Esq., for the above purpose.

The Deputation, Messrs. J. Jacobs, A. M. Lotinga, J. Aaronson, and G. Asher. That Mr. P. S. Lazarus is requested to communicate with D. Jonassohn, Esq., on the subject and report his answer.

And that this Meeting do adjourn till Tuesday, October 4th, 1857."

The foregoing is from the first page of the first minutes of what is now the Sunderland Hebrew Congregation. The pages are not numbered.

The next page is undated and is headed: "D. Jonassohn, Esq., . . . Reply", and proceeds:

"Is of opinion that a Deputation be quite unnecessary, as he could only repeat that which he has again and again said. He has great

[1] Lucien Wolf, *Essays in Jewish History*, p. 350, edited by Cecil Roth.

objections to head, or even sign any subscription list. He is of opinion if the Jews in Sunderland know what he does it is quite sufficient without publishing his charities.

He has no objection to publicity being given in 'The Jewish Chronicle' so that Israelites in other towns may contribute, but has great objection to solicit the aid of Christians. He is quite sensible that assistance might be rendered by Christians, but is of opinion that Christians should not say that Jews could not build a Synagogue without their subscriptions. It is this only which induces him to make such a magnificent offer, to double the subscriptions subscribed by the Jews only, which he thinks will be adequate to the loss. He further states, if it be not a bona-fide subscription by Jews he will withdraw himself entirely."[1]

On 5th May 1859, the trustees of the synagogue addressed a long letter to Mr. Jonassohn,[2] asking for his sanction for the purchase of ground which had been offered. There is no record of a reply. Apparently he took ill at that time and died on the 25th July 1859. The last we hear of Mr. Jonassohn is in the following announcement:

"Died on Monday, the 25th July, 1859[3] at 19, Bloomsbury Square, the residence of his son-in-law, David Jonassohn of Usworth Hall, in the County of Durham, in the sixty-fourth year of his age. He was laid to rest at the first burial ground of the West London Synagogue in North London.[4] The Rev. Mr. Marks and the Rev. Mr. Lowy officiated."

Mr. Jonassohn must have been a very young man when he joined the Sunderland Israelite Congregation, probably 18 years of age, since in 1853 he claimed to have been a member there for forty years.

The obelisk or monument mentioned on page 311 stands at Ayeres Quay Cemetery in what was at one time a private plot of the Jonassohns. The foundations wherein iron railings and

[1] The calligraphy is excellent, but the spelling and English are, at times, atrocious. In order, therefore, to make it readable, we were obliged to "take liberties".

[2] Sixteenth page of first minutes.

[3] *The Jewish Chronicle*, 5th August 1859.

[4] Register, West London Synagogue.

gates were fixed were still visible in August 1953. The inscription reads as follows:

"This monument was erected by the children of David Jonassohn of Usworth Hall, Co. Durham, in memory of their beloved parent, who died on the 25th July, 1859, in the sixty-fourth year of his life."

Within this family plot, and immediately behind this obelisk is a gravestone, upon which the name of Charlotte Jonassohn was clearly decipherable in August 1953. She was the wife of David Jonassohn. The date of her death appears to be, as near as could be deciphered, 1829.

In January 1953 the Sunderland Chevra Kadisha[1] endeavoured to find living descendants "of David Jonassohn and Charlotte, daughter of Moses of Hamburg".[2] There was no response to the advertisements.

[1] A "Chevra Kadisha" (lit. "Holy Brotherhood" or "Society") is the association connected with a synagogue which is charged with the burial of the dead and the rites connected therewith. The term "Chevra" ("brotherhood" or "society") is applied to many subsidiary synagogue associations; standing alone it denotes a minor synagogue.

[2] *The Jewish Chronicle*, 21st January 1953.

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THE SYNAGOGUE

"The local Community is the real unit of Jewish life, the group of persons living in close proximity to each other having its centre and focus in the Synagogue. . . . So long as the Community could hold together there was a haven of refuge for its harassed members, there they could find the solace and strength of their religion and live their own life unmocked by the hard and cruel world.

The Jew found the only freedom for the higher life of the spirit in the Synagogue. . . ."

R. TRAVERS HERFORD.

CHAPTER VI

The Hebrew Congregation (1857)

ALREADY mention has been made of the two Congregations which at this time (1857) still functioned, viz., the "Polish", frequently mentioned as being located in Vine Street, and the "Israelite", presided over by Jacob Joseph, in whose house services were held.

Though there is nothing recorded on the subject, we may assume, nevertheless, that except for Chevra Kadisha there was no harmony in the community. Accordingly, in September 1857 the leaders of the community, headed by Mr. A. M. Lotinga,[1] a prominent man in the shipping, or ship-broking world, formed themselves into a committee in order to issue an appeal for funds for the building of a synagogue, and thus embrace the entire community into the Sunderland Hebrew Congregation.

In Chapter V the first two meetings of the Congregation are given fully. The next meeting took place on 4th October 1857, when it was resolved that "donations be solicited from those inhabitants (Israelites) who were not present at the meeting".

At the next meeting, 8th November 1857, it was resolved "that as soon as the sum of £100 be collected, the same be advertised in 'The Jewish Chronicle' ".

Not until 8th February 1858 did the next meeting take place, when we find that: "The Committee are of an opinion that an advertisement be published in 'The Jewish Chronicle' for the ensuing four weeks." The next page of the minutes (the pages are not numbered) is occupied with the advertisement headed "Appeal to Israelites Only" and proceeds:

[1] According to the Milah Register Mr. Lotinga had seven sons, the youngest being named Septimus. Another son, Ernie by name, was a well-known and popular comedian in the first thirty years of this century.

"The Jewish Community of Sunderland at present amounting to 250 souls have for the last ninety years (when their number was much smaller) worshipped in rooms under different congregations and heads, are now desirous of building a spacious Synagogue and uniting the different congregations in one body. . . ."

The appeal is signed by the trustees, headed by A. M. Lotinga, to whom donations could be sent, as well as to the office of *The Jewish Chronicle.*

Numerous meetings of the committee, as well as general meetings, took place, all dealing with subscriptions, donations, purchase of the house and adjoining ground in Moor Street, and finally the architect's plans and the building of the synagogue.

At the meeting of 15th May 1861 it was "Proposed and carried that Mr. A. M. Lotinga do lay the foundation stone of the new Synagogue". This was well and truly laid on 11th June 1861.

We now reach a stage (meeting, 8th September 1861) where a proposal was unanimously carried to engage: "A *Reader* who in conjunction will be able to teach the children of the Congregation Hebrew and English. *Shochet* to slaughter the meat. *Secretary* . . . to attend all meetings. *Collector*, whose duty shall be to collect . . . to deliver 'summonds' (sic), sell the *Mitzvot*,[1] and attend all marriages and funerals."

At the meeting of 29th September 1861 the following advertisement to be inserted in *The Jewish Chronicle* was authorised: " . . . A competent person to fulfil the duties of *Reader, Chazan,* and *Teacher* of Hebrew and English at a Salary of £80 per annum and house rent free."

Also: "Resolved that the Secretary do write to the Rev. Dr. Adler (Chief Rabbi), conferring on him the honour of consecrating the new Synagogue."

At a general meeting held on 17th November 1861 we find that it was " . . . Unanimously agreed that married gentlemen only should be considered eligible members".

[1] Synagogue ceremonials connected with the services are "Mitzvot", i.e. good deeds performed by the laity. In some synagogues these are sold or auctioned, the money going towards the upkeep of the synagogue or, sometimes, to other charitable objects.

Elsewhere mention is made of Nathan Joseph, mohel. In the minutes of 25th December 1861 he is mentioned as "Nesham Joseph, Shochet".

At the same meeting Mr. P. S. Lazarus was "Retained as secretary, collector and messenger" at the yearly salary of £25.

A special meeting was held at the synagogue on Sunday, 2nd February 1862, for the election of a reader, teacher, etc. Notice of the meeting having been read at 3 o'clock, the president proceeded to the poll. The candidates were Mr. M. Woolf of London and Mr. Rosenberg of Manchester. The poll was kept open until 4 o'clock, at which time Mr. M. Woolf was declared unanimously elected. "The candidate, having been informed of the result . . . thanked the Committee in a most appropriate and chaste speech."

The minutes of the meeting of the committee held on 3rd February 1862, record that: "It was unanimously agreed that this congregation do subscribe yearly in the sum of £5 0*s.* 0*d.* to the Board of Deputies towards the salary of the Rev. Dr. N. Adler."

The same minutes record a letter from Sir Moses Montefiore, Bart., president of the Board of Deputies, stating that "Mr. D. Joseph has resigned the office of Registrar, intimating that the office should be filled up as early as possible". In view of this, it was "Unanimously agreed that Mr. A. M. Lotinga be appointed to the vacant office of Registrar of Marriages to the Congregation".

Since meetings were now reported to have been held in the synagogue chambers, we must assume that the edifice had been completed.

At the meeting of 9th February 1862 a letter was read from the Rev. Dr. N. Adler (Chief Rabbi) asking that: "The congregation do wait till after Passover Holidays for the Consecration of the new Synagogue." This was agreed to.

A resolution was "carried unanimously" at the meeting of 9th March 1862, that: "Gentlemen composing the committee not being present at the specified time be fined *sixpence*, or at the discretion of the Chairman."

It will be recalled that Mr. David Jonassohn had promised to double the sum collected in response to the appeal, provided the donations were from "Israelites". This was in 1857. Mr. Jonassohn died in 1859, and apparently no funds came from the estate of Jonassohn. At this meeting, a letter was read from Mr. J. Jonassohn "containing a donation of £50 as a token in memory of his father. Resolved that a letter of thanks . . ."

At this meeting also, it was "unanimously agreed that a Mikvah bath be built". At the meeting of 30th March 1862 it was agreed unanimously that: "The President do apply to the Bishopwearmouth Burial Board for a Deed of Conveyance for that portion of the cemetery known as the Jews Burial Grounds."[1]

[1] See ground-plan of Bishopwearmouth Cemetery, page 79, *post*.

CHAPTER VII

The Synagogue and its Organisation (1862–1868)

THE following account of the visit by the Very Rev. Dr. Nathan Adler, Chief Rabbi, who was accompanied by his son, Dr. Herman Adler, is taken from the Congregation's first minute-book, where acknowledgment for the full account is made to the *Sunderland Times*, 10th May 1862, and *The Jewish Chronicle*, 16th May 1862.

"*Visit of the Revd. the Chief Rabbi, to Sunderland. Deputation*

On Monday afternoon May 6th, 1862, 5622, A. M. Lotinga, Esq., President, J. Aronson, Esq., Treasurer, accompanied by the Revd. Moses Woolf, the Committee and other Officers of the Congregation, proceeded to Leamside Station, in five Carriages to meet the Revd. Dr. Adler, who arrived at the above station at 7 o'clock p.m., accompanied by his son, Dr. Herman Adler, and were warmly received by the Deputation. The Revd. Dr. and his son, after being introduced to the whole of the Committee were conducted to the Carriages, in waiting, drawn by four horses with two postillions. On their arrival in Sunderland they took up their abode at the Queen's Hotel.

On Tuesday morning a Deputation waited on the Revd. Dr. and presented him with an address. In the afternoon the Revd. Dr. proceeded to the Synagogue for the purpose of Consecrating the same. The Ceremony lasted about two hours, the whole of which was conducted in a very solemn manner. After which a sumptuous dinner was given in honour of the Revd. Doctor at which he and Dr. Herman Adler were present. Grace was said by the Revd. Moses Woolf. After the usual Loyal toasts, the Chairman proposed the health of the Revd.

Doctor, which was most eloquently responded to by that gentleman, in suitable terms. The health of Dr. Herman Adler was drunk and responded to by that gentleman in an eloquent speech. As usual other toasts followed and were responded to. The festivity was kept up till late when the company retired quite elated with the day's enjoyment.

On Wednesday the Revd. Dr. visited the chiefs of the Congregation and in the afternoon attended a Committee meeting. On Thursday the Revd. Dr. and his son accompanied by the President, Treasurer, and the Revd. Moses Woolf departed for Shields in a carriage with four horses and postillions evidently well pleased with their visit to Sunderland.

Address to the Rev. Dr. Adler

A Deputation consisting of A. M. Lotinga, Esq., President of the Hebrew Congregation; J. Aronson, Esq., Treasurer; Revd. M. Woolf, Minister; G. Asher, Esq., and other gentlemen connected with the Synagogue, waited upon the Revd. Dr. Adler at the Queen's Hotel on Tuesday morning at 11 o'clock, when the Revd. M. Woolf read the following address:

'We the undersigned being the President and Committee of the Sunderland Hebrew Congregation approach your Reverence on this your first visit to Sunderland with feelings of profound respect for the high, holy and sacred office you so worthily fill. We congratulate ourselves and tender to your Reverence our best thanks for having so promptly responded to our request to consecrate our new place of Worship, thereby showing that Fatigue of a long Journey has not been able to deter you from giving your Countenance to the consummation of a holy work and one in which we know your Reverence to have taken so lively an interest and thus proving to the world that your Reverence is a good and worthy Shepherd over Israel. It is with feeling of humble dependence upon Almighty power we acknowledge with grateful thanks that it is owing to the Divine blessing that our Synagogue has been completed, and we implore continuance of this blessing on it and our Congregation and we hope the Fruit will be seen in the future peace and concord of our Community and the dissemination and proper observance of our holy religion. We bid your Reverence welcome and have the honor to remain Reverend Doctor your obliged and faithful

children in faith. On behalf of the Congregation, signed A. M. Lotinga.'

The Revd. Doctor responded in the following terms: 'Mr. President and gentlemen, It is with feelings of sincere gratitude that I accept the sentiments of esteem and respect which you have expressed towards me in your Address. I am very happy to be amongst you and especially on such a joyful and Auspicious occasion as that which has brought me hither to your ancient Congregation. It has ever been my most fervent desire to be the humble instrument in the hand of the Almighty to preserve our holy religion in its integrity, to promote the Spiritual welfare of all those professing it and above all to uphold peace and concord between all its members. The affectionate and flattering reception which I met with at your hands gives me the fullest assurance that you will assist me in those endeavours in your Congregation. I shall only be too glad of every opportunity given me by you to render my stay amongst you, which I regret can only be of short duration, of some lasting benefit. Again, gentlemen, accept my heartiest and warmest thanks.' "

The visit of the Chief Rabbi and Dr. Herman Adler doubtless had a great stimulating effect. At the meetings following the visit a good deal of time was taken in discussing the school.

At the meeting of 3rd November 1862 we find that

"The report of the examination of the scholars held this day was highly satisfactory and gratifying to the committee. . . . A vote of thanks was passed to the Rev. M. Woolf for the efficient manner in which he teaches the scholars and that a report be sent to the 'Jewish Chronicle' for insertion."

The receipt of £15 from Sir Moses Montefiore, Bart., in memory of Lady Montefiore, who had recently passed away, as well as a letter from the Board of Deputies calling for a half-year's dues, were reported at the meeting of 14th January 1863.

At the same meeting "Mr. Isaac Goldman proposed that a general meeting be called for Sunday next to take in consideration the best means to raise a fund to build a Mikvah[1] . . . Carried unanimously."

. . . . .

[1] Ritual bath.

The first laws of the Sunderland Hebrew Congregation, "passed and confirmed, 1862",[1] is a booklet of sixteen pages. The nineteen paragraphs contain 108 regulations, or laws. This publication embraces everything one can possibly think of; quite likely this was a "stock" item of the printers, since it might well have been the "laws" of the time of all Congregations which were then being formed.

Paragraph 1, regulation 1, is devoted to the "rights and privileges" of a "Baal Habayit", which it proceeds to define.

. . . . .

As previously mentioned, when the Chief Rabbi, Dr. Nathan Adler, accompanied by his son, Dr. Herman Adler, visited Sunderland to open the new synagogue, they attended also a committee meeting in the synagogue chambers. The Chief Rabbi presided.

The Congregation's minute of that meeting records that:

"Proposed by the Chief Rabbi that the propriety of abolishing the public sale of 'Mitzvot' be considered within a year."[2]

According to Dr. Salis Daiches[3] "It took several years for this to be realised".

It is not clear whether this refers to the "fixed" tariff for Mitzvot or to "public sale", which, of course, meant auctioning. Since neither are now in operation, it does not much matter. The tariff, however, taken from the Congregation's first minute-book, is of historic interest and is accordingly reproduced on the next page.

Apparently at that time the Hartlepools were supplied from Sunderland with their kosher meat. At a meeting held on 24th January 1863 it is recorded that: "Application had been made by Messrs A. & J. Harris to the Rev. Dr. Adler requesting him to grant them a Shochet[4] in the town of Hartlepool. . . . Dr. Adler

[1] Printed by F. Valentine, 34 Alfred Street, Bedford Square, London, W.C. Doubtless modelled on the laws of the Great Synagogue.

[2] Dr. Adler made great efforts to improve decorum in synagogues, and had sent out encyclicals with the object of discouraging the sale of Mitzvot.

[3] *The Jewish Chronicle*, 22nd December 1911.

[4] Ritual slaughterer.

The Tariff of Prices for Mitzvos.

ר"ה ראש השנה	ea	5/-
ר"ה ספר שני	ea	5/-
הגבאה and גלי"	ea	2/6
מנחה י"כ		
גלי" - הגב" - הו"ה	ea	2/6
פתיחה שחרית ר"ה	ea	5/-
פתיחה מוסף ר"ה		10/-
פתיחה כל נדרי		10/-
פתיחה שחרית י"כ		7/6
פתיחה מוסף י"כ		10/-
פתיחה מנחה י"כ		5/-
פתיחה נעילה י"כ		10/-

שבת		
פת" - גלי" - הג" -	ea.	1/6
ארבע פרשיות		
each of the above		2/-
שבת ר"ח		
each of the abve		2/-
שלש גלילים		
each of the abve		2/6
פתיחות of טל א	ea	5/-
הושענא רבה		
פת - גלי" - הג" - הו	ea	1/6

wrote to enquire whether the acceding to their wishes would be injurious to this community. . . . The committee having consulted upon the subject came to the conclusion that . . . to have a Shochet at Hartlepool . . . would materially affect the welfare of this congregation . . . a letter, therefore, was sent to Dr. Adler, praying that he would not grant their request."

At this meeting also, it was "Proposed that the committee do undertake to supply the whole of the congregation with Matzos (Passover cakes) for the forthcoming holidays".

The minutes make no mention of a second school examination. We read, however, that: "On Sunday, 28th March, 1863, the second public examination of scholars under the tuition of the Rev. M. Woolf, pupils evinced great proficiency in studies. . . . Unanimous vote of thanks to the Rev. Mr. Woolf, who was presented with an address and watch. . . . He was especially thanked for being a good promoter of peace and good-will in town."[1]

The chief business of the meeting of 30th August 1863, was: "To regulate the calling to the Altar on the New Year and Day of Atonement. . . . The Chairman called the attention of the committee respecting Mr. I. Goldman causing a disturbance in the Synagogue on the morning of the 15th inst. . . . Fined one shilling."

The next item is a: "Proposal by the Chairman and carried unanimously that a Sepher Torah be taken into the Schoolroom on the Day of Atonement for the purpose of reading the Law." From this we gather that there was an overflow service. Apparently the population had increased considerably since 1861, when it was 250 souls.

At the meeting of 18th October 1863 Mr. Aronson gave notice that at the next meeting he would bring forward "A motion to regulate the Mishe-Berach".[2]

On 6th March 1864 the treasurer reported that for the past year the income was £187 14*s.* 0*d.*, and the expenditure £143 10*s.* 0*d.*, leaving a balance in hand of £44 4*s.* 0*d.*

[1] *Jewish Chronicle*, 3rd April 1863.
[2] Special blessing when called up for the reading of the law.

At a meeting held on 1st May 1864 "Leave was given to Mr. Jonassohn to make such improvements in the old Burial, as he should think proper with the respect to be paid to the dead. And in case the Burial Ground should at any time be required, the dead to be carefully exhumed and re-interred in the new ground belonging to the congregation. . . ."

The "old Burial" no doubt refers to Ayeres Quay. Probably at that date Mr. Jonassohn erected the obelisk in memory of his father. This was eight years after burials were prohibited there.

At the 6th November 1864 meeting notice was given to "Mr. Calvert (mortgagee) that the mortgage of £200 will be paid off".

The uniting of the Congregations into the "Hebrew Congregation" was undoubtedly a great success, spiritually and financially. Besides supplying kosher meat to the neighbouring small communities, Sunderland also allowed them to share their burial-ground. The rate, fixed at the meeting of 5th February 1865, was £3 3*s.* 0*d.* for adults and £2 2*s.* 0*d.* for infants. Some six months previous the Sunderland Community contributed a substantial sum to the Monastir Relief Fund, as well as to the Holy Land Relief Fund. Also: Concerning a poor widow in West Hartlepool collected . . . £6 9*s.* 6*d.*"[1]

The third annual examination of the school children under the tuition of the Rev. M. Woolf, "proved the pupils to show great efficiency in scripture and history". The pupils presented the Rev. M. Woolf with an address.

At the meeting of 2nd July 1865 a letter from the Rev. M. Woolf, wherein he offered his resignation, was read; "Agreed that said resignation be not accepted". At the meeting of 29th October 1865 it was reported that the reverend gentleman had "not recalled" his resignation, and that the committee "Do advertise in 'The Jewish Chronicle' for a successor". At the next meeting, held on 12th November 1865, the chairman "Expressed sincere regret at the loss this congregation has sustained by the death of the Rev. M. Woolf". Mr. Woolf was 31 years old.[2]

[1] *The Jewish Chronicle*, 22nd September 1865.
[2] *The Jewish Chronicle*, 24th November 1865.

One of the applicants for the vacant post of teacher was Mr. Treachingberg. At the meeting of 31st December 1865 a letter was read from the Chief Rabbi "expressing his wish to see Mr. Treachingberg's credentials". The committee agreed to "send the credentials for inspection, and to inform the Chief Rabbi that they intend to engage a schoolmaster separate from that of Reader".

Mr. Treachingberg did not prove satisfactory, and advertisements were frequently inserted in *The Jewish Chronicle* for teacher, reader, and chazan-shochet. Meanwhile, Mr. Tobias Joseph took the service on Holydays.

The population no doubt having increased, it was proposed at the meeting of 14th September 1866 that two kosher butchers be appointed.

In December 1866 two gentlemen, both highly recommended by the Chief Rabbi, were engaged; the Rev. Mr. Hart as "Teacher, assistant Chazan and Lecturer (Preacher), and Mr. Schreiber as Chazan-Shochet". Their duties began the last Saturday in December 1866.

In May 1867 the Rev. Mr. Hart reported that there were forty-one pupils in Hebrew school.

Though no mention is made in the minutes, another source[1] informs us that the Rev. Mr. Hart preached a forceful sermon admonishing the Congregation to make up their differences and stop their quarrels.

On 16th September 1868 the secretary was requested to notify the West Hartlepool Congregation that the annual charge for use of the burial-ground would be £5 0*s*. 0*d*., and to the Middlesbrough Congregation the charge would be £2. 10*s*. 0*d*. In each case subject to burial fees. The annual charge in each case to be paid half-yearly.

[1] *The Jewish Chronicle*, 28th February 1868.

CHAPTER VIII

Chevra Kadisha (1869)

THE society for carrying out all the prescribed rites for Jewish burial is known as the Chevra Kadisha.[1]

Like every Jewish community, Sunderland undoubtedly had a Chevra Kadisha from its earliest days. It appears, however, that not until 1869 was it organised on a proper society basis. The organising of this society must have been a great event at the time, if only to judge by the trouble that was taken in preparing the first Pinkes. The decorative pages of that book are masterly. Doubtless eminent authorities were consulted in connection with the drawing up of the aims, rules and regulations, and, as will be seen from the pages reproduced, an expert scribe was employed.

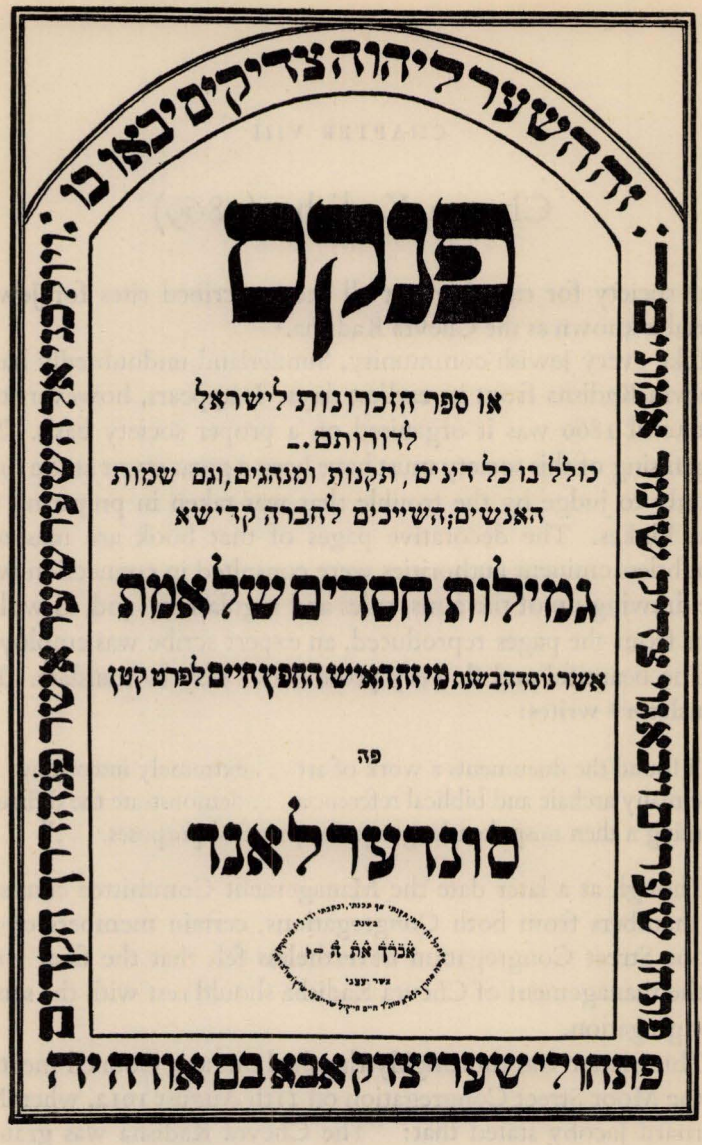
The beautiful and flowery prose is not easy to translate. The translator[2] writes:

"I found the documents a work of art . . . extremely interesting. . . . The many archaic and biblical references . . . demonstrate the difficulty of using a then unspoken language for practical purposes. . . ."

Though at a later date the Management Committee consisted of members from both Congregations, certain members of the Moor Street Congregation nevertheless felt that the final word in the management of Chevra Kadisha should rest with the senior Congregation.

This matter was thoroughly thrashed out at a Council meeting of the Moor Street Congregation on 11th August 1912, when Mr. Bernard Jacoby stated that: "The Chevra Kadisha was granted a charter twenty years ago."

[1] See page 51, note 1.
[2] An Israeli scholar well-known to the author.



Front cover of the Pinkes (Book of Chronicles) of Chevra Kadisha

PINKES OR BOOK OF CHRONICLES

AN

ACCOUNT

OF

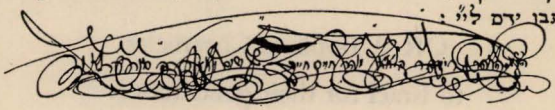
OR A Book of Chronicles
to Israel for their generations.
Containing all the Laws, Regulations, Customs,
and Names of the people of the Chevra Kadisha
"Gemiluth Chasodim Shell Emeth"
founded in the year 5629
in
SUNDERLAND
5629

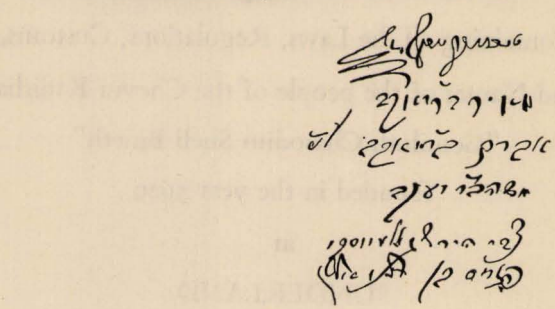
The lines surrounding the above read as follows:

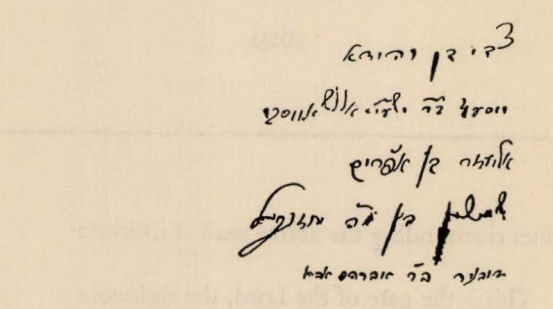
This is the gate of the Lord, the righteous
shall enter it.
Open ye the gates, that the righteous nation
which keepeth the truth may enter.
Open to me the gates of righteousness, I will
go into them, and I will praise the Lord.
And he brought me to the gate, the gate that
looketh towards the East.

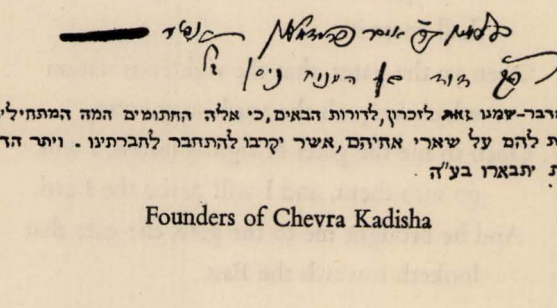
ואלה

הם אנשי החסד, מייסדי החברה הקדושה הזאת, אשר עבדו את עבודת הקדש הזאת גם שרם נוסדה החברה, ועתה נוספה רוח ה' בקרבם, להתאסף וליסד את החברה, כי ראו כי לא טוב היות קהלה בלעדית, ובהיות הקהלה הזאת מקובצת, מן אנשים הבאים ממדינות שונות, ומנהגיהם שונים ובבוא מצות גח לידם אין דעותיהם שוות, לכן נתאספו ונוסדו גם יחד ביום א לסדר חסד ואמת. צדק ומשפט לפ"ק. לתקן מנהגים, ותקנות בהסכם כל המתעסקים למען לא יורה כל אחד הלכה בפני עצמו, והיה זה שלום על ישראל. ובכן כתבו ידם לע"ז:









ומדאגת מרבר-שמנו זאת לזכרון, לדורות הבאים, כי אלה התחומים המה המתחילים, לכן יתר ישאת להם על שארי אחיהם, אשר יקרבו להתחבר לחברתינו. ויתר הדינים והתקנות יתבארו בע"ה.

Founders of Chevra Kadisha

THE FOUNDERS

"NOW THESE ARE

the benevolent people, the founders of this Holy Burial Society, who performed this holy work even before this Society was established. Realising that a Community cannot exist without an organisation of this kind, these men, blessed with the spirit of the Lord, assembled this year 5629(1869)[1] to establish this Society and also to lay down agreed Regulations and Obligations. The latter was found necessary because disagreement relating to burial rites often arose owing to the fact that members of this community came from different countries with different customs and with the establishment of an approved code of ritual the possibility of anyone following his own previous customs will be negated and so there will be peace in Israel.

And these are the signatories:

Hakoton Aaron Jacob Ben AdoNi Ovi Chaim
Po KK Sunderland.

Toovya ben Yosef	Zvi ben Yehudah
Meir bar Yokev	Joseph ben Yeshaya Olchovski
Avram bar Yokev	Eliezer ben Ephraim
Moshe ben Yakov	Shimshon ben Morenu Harav Yechezkel
Zvi Hirsch Gallewski	Dovbehr ben Avraham Abba
Pinchas ben Shmuel	Benjamin ben R. Issar Friedman

David ben Mondach Nissan

These signatures are placed on record to make known to succeeding generations that they bear the names of the honoured and respected founders of this society who are vested with great power and authority. And the rest of the laws and regulations will be explained with the help of God."

[1] Though the date of the "founding" of Chevra Kadisha is given as 5629 (1869), it appears that the actual signing of the list of "founders" did not take place until 1871. At least, so we must assume, since the Rev. I. A. Levy, who was the first to sign, did not reach Sunderland until May, 1871.

Probably in 1892 the then "Chevra Torah"—now the Beth Hamedrash—joined the Management Committee of Chevra Kadisha when the latter was given "independence".

Not until the early part of the century did the adjoining communities form their own Chevra Kadishas. West Hartlepool Congregation, for example, founded its Chevra Kadisha in April 1920.

In our attempt to establish the identity of the signatories on the previous page, we have found the Milah Register, the Register of Burials, and the Marriage Register most helpful.

Hakoton Aaron Jacob ben AdoNi Ovi Chaim. This first signature, which appeared most difficult to decipher, is that of the Rev. (A.I.) Israel Aaron Levy, Minister of the Moor Street Congregation, and whose daughter Julia married Samuel Rosenthal on 27th March 1872.

Toovya ben Yoseph is undoubtedly Tobias Joseph.

Meir bar Yokev is probably Myer Jackson of South Shields; died 13th October 1884.

Avram bar Yokev is no doubt Abraham Jackson, who died on 11th August 1889. Meir and Avram were probably brothers.

Moshe ben Yakov we recognise as being Moses Freedman, former Beadle of the Congregation, who is mentioned in Book I. He named his son Jacob (Jake Freedman, the well-known music-hall comedian) after his own father.

Zvi Hirsch Gallewski is, of course, Harris Gallewski. He died in 1895 at the age of 77.

Pinchas Ben Shmuel is most likely a son of the Samuel Rosenthal mentioned above.

Zvi Ben Yehudah. The Milah Register records the circumcision of a son to "Rabbi Yehudah-L. Cohen", in October 1854. Zvi was probably an older son, and thus eligible for membership of the Chevra Kadisha in 1869.

Joseph ben Yeshaya Olchowsky is probably the same gentleman whose three sons are registered in the Milah book as having

been circumcised in 1868, 1870, and 1872. Joseph ben Yeshaya Olchowsky died in 1883 at the age of 50.

On 11th May 1888 Henry, son of Joseph Olchowsky, married Rachel, daughter of Adolph Cohen. Henry, however, had already shed the name of Olchowsky, and signed the Marriage Register as "Henry Joseph". Consequently, "Olchowsky's" are not heard of any more.

Eliezer ben Ephraim is probably Eliezer Brown, whose son Joseph was circumcised in 1881.

Shimshon ben Morenu Harav Yechezkel. This gentleman is well-remembered by the author and his generation as Mr. Sampson Rudham, who eventually became Rudham Sampson, and whose two sons Elias and Jacob are also well-remembered. They were extremely orthodox.

Dovbehr ben Avraham Abba is no doubt Dov Barnett Black, whose son Abraham Isaac was circumcised in January 1878.

Benjamin ben R. Issar Friedman is probably Benjamin Friedman, who died at the age of 28 in the same year as the Chevra Kadisha was formed.

David ben Mondach Nissan is probably David T. Joseph, the circumcision of whose four sons is recorded in the Milah Register.

In the early pages, mention is made of the Bishopwearmouth Cemetery, there being three distinct Jewish cemeteries there, as will be seen from the plan on page 79. The first burial in the ground (No. 1) was of an eleven-day infant, Henry Joel, who was buried on the 12th May 1856, and four days later, on the 16th May 1856, Sarah Marks, aged 50, was laid to rest there. This ground served until 1899.

In Ward 21 and 22 (No. 2)[1] the first burial was that of Olga Shumaker (correct name was Schumacher), 30 years of age, 5th August 1899. This ground was in use until 1926.

Ward 47 (No. 3) is still in use at the time of writing. This ground was consecrated in January 1926, and the first burial, that of Deborah Pearlman, aged 77, took place on 15th February 1926.

[1] So described in the local records.

שמות אנשי החברה

First members of Chevra Kadisha

THE FIRST MEMBERS

Parnas Reb Hanania, son of Mordecai Fryde—7th of Adar 5629 (1869).

Avi, son of Mordecai Herrishov—10th of Adar 5629(1869).

Mordecai, son of Joel Hakohen—10th of Adar 5629(1869).

Simeon, son of Pesach Reingold—10th of Adar 5629(1869).

Simeon Jacob, son of Aaron—10th of Adar 5629(1869).

Joseph, son of Jacob Judah Aronson—24th of Av 5629(1869).

Israel, son of Menahem Hakohen—29th of Ellul 5629(1869).

Abraham Noah, son of Reb Nachman Richardson—29th of Ellul 5629(1869).

הקדמה

בעזרת האל, הגומל חסדים טובים; ומקים אמונתו לישני עפר — .

יְהִי עֲתָּתֵךְ חָכְמָה,
וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנֵךְ (משלי לא כו)

יסוד חסד שרש אמונה והמשך, לשלח־חפשי — ולהפריד, בין יסורות ארבע רוח האלהים בהפטרת אש
מפני אתיו, אחרי התחברות האהבה והרעות, אשר היה להם תחת השמש, בחלר חיתם, אם מעט ואם הרבה בשנים: ! וזאת־תורת
התסר והאמת בְּהַוָּעָם: ביום עשות ה' אלהים את הארם עפר מן האדמה. ויפח באפיו נשמת חיים או הפליא והגדיל ה'
לעשות בארץ. להרכיב נשם ורוח, חומר וצורה, גם רומם וחיים בגוף אחר ויהי בשכון רוח האלהים בתוך התומר וירא ה' כי
הולך הוא אחרי שרירות לבו הבשרי בשעם הוא בשר ומתעה את הארם מדרך הַשֶּׂכֶל; ותצור חכמתו העליונה לבל יסר רוח
הנפשי בבית הנפשי לעולם, והיו ימיהם קצובים, ובא לאנוש על פני האדמה. — והנה כל ברא ה' לכבודו, וכל פרטי יצורי הוות
לשבח מעולה, על תקנת תכלית היצירה נברגו. ואת הארם מבחר כל היצורים הקרא עולם קטן בכל ענייניו, יצר בחכמה
גבוה מעל גבוה, לתת בו נשמה טהורה, ולפחת בקרבו רוח שכלי, לדרות בכל יתר יצורי ארמתו, לכבוש את הארץ
אשר יסד ה' בחכמה, למען הביא את כל תוצאותיה. על תכלית פרטם, ואת הארמה — על השלמת בריאתה ואת תכלית מציאות
האדם עצמו בשאר הוות ארם, אין אתנו יודע עד־מה — ומעט הזה אשר יבינו לאחריתם, ואשר ישכילו את מחשבת הבורא
ב"ה ואת הסבה העליונה בענין מציאותם, ובבוא פקורתם לפניו יעלה להקטופות הימים הקצובים, אז הולך האדם אל בית עולמו
והתבוננות על מקומו ומינו — ולל מה שוא ברא אלהים את האדם בחכמה מעולה מכל היצורים, אם כמות כולם ימות גם הוא
וכגוע כל חומר יגוע גם איש? ואיה מקום כבוד היוצר אשר אמר: היה מערה אל תכלית בריית האדם? האם לשבחו ולהללו
פה בתבל ארצה נראם? הן אין יכולת לכל נברא ולבן־תמותה להכיר את בוראו האמצא בלי ראשית ובלי תכלית —
ירימה ברורה, עד שיהא באפשרו לשבחו או להללו —! או היורע פלאות ה' לשם ולתהלה, בין רפאים שוכבי קבר?
לכן בוצא יתהלל המהולל ברוב התשבחות: „כי לו רומיה תהלה!"

עולם האמת יורה דרכו בקרש, כי עקר תכלית בריית האדם, הנברא בצלם אלהים, הוא אל סבת תקון העולם הנצחי,
ואשר בו תאיר נשמתו הטהורה אור עולם באוצר החיים — אשר נכפשה וגם כלתה נפשו לאור ההוא — כל
ימי שבתה פה בתבל ארמתה. וכצאת השמש בגבורתו, להאיר לארץ ולדרים עליה, ובבוא בעת יעטו צללי ערב, אז
אל מקומו שואף הוא שם, כן נרה נשמת אדם בצאתה לזרוח ולהופיע על העולם הקטן, והוא הארם —
תאיר לפניו את הדרך אשר ילך בה, לקנות בעדה שלמות — וחיים נצחיים, ולהנחיל אותה אור בהיר, מאור התורה
אשר ילמוד, ומן המעשים הטובים אשר יעשה, ותי בהם — ועד שיפוח היום, ונסו הצללים העוברים, סובב סובב הולך
הרוח ער בוא חליפתו, או החומר ישוב לארמתו כשהיה, והרוח ישוב אל האלהים אשר נתנה, ואור הנשמה שואף
אל מקומה זורחת היא שם, אור יקרות — ודרך נתיבה אל־מות. — .

התפרדות הנפש מעל הגוף, יקרא מיתה, או פטירה. השבת הנפש אל מקומה, אשר היה שם אהלה בתחלה,
תקרא אסיפה, והחזרת הגוף אל־אשר ליקח משם, תקרא קבורה, והנה הנפש, באשר היא
רוחנית, בלתי נגעת, ובלתי מורגשת, והתפטרה מפני הגוף, תעלה במסילה רוחנית, ותשוב למנוחתה הָהֲלָה נרה, וכבוד ה' אספה;
אכן הגוף, באצת נפשו ממנו, ישאר רק חומר דומם, באין יכולת בעצמו לשוב אל עפרו, כי עפר הוא, ואל עפר ישוב — לכן
יסד אלהים את התבל, וכן הבינה, אשר כל שכל אנושי בעוד נפשו בו, ונר ה' מרם נרכך, יחייב להתנהג עם הגוף הנפטר
מנשמת החיים, בכבוד והדר, באשר היה משכנות לרוח האלהים, להלבישן בגדים לבנים ונקיים, ולהובילו אל בית עולמו,
למען יאסף גם הגוף אל עמיו — ושכב עם אבותיו הלא המה יסודות הארבע במנוחה נכונה, ובמהרה. כיום נאתו —
משים להיות לאדם ולנפש חיה. —

התנהגה הטובה הזאת, תקרא בשם חסד, ואמת. באשר עבודתה היא עבודת תכם לעולם, כי מעולם
לא גמל הנגמל לגומליו כטוב הזה, ואין יכולת ביד הנגמל, לשלם גמול זה לגומליו לעולם —
ובהיות המעשה הזה אחד מן העמודים, אשר העולם עומד עליהם; שמו אנשי חסד אשר חנן אותם ה' בשכל ישר,
את הדבר הזה ליסוד מוסד, וליסד חברה קדישא גמילות־חסדים של־אמת, גם בקהלה קדושה הזאת, עיר־
סנגד ער־לאנד, כאשר עשו קהלות אחרות, בכל תפוצות ישראל, באשר היא סוף פלאדעם, והי יתן אלבון
לעשות חסד עם חיים ועם המתים, לבקר חולים, לגמול חסד־של־אמת, ולקיים אמונת ה' לישני עפר —
ותיתה זאת משכורתם, בבוא פקורתם, או — אז ישמע כי בלע המות לנצח, ומתה ה' אלהים דמעה מעל כל־פנים אמן.

Hakdamah (Foreword)

FOREWORD

The Hakdamah (foreword), which is reproduced on the page facing, is phrased, as will be seen in the (last) paragraph quoted here, in very beautiful language, some of which is naturally lost in translation.

"Let this Society be called *Chesed V'Emet* because its work is of true kindness in that the favour bestowed upon the deceased is one which cannot be returned. The people of this Society whom God blessed with understanding have fulfilled one of the basic tenets of our faith in establishing, as many other communities have done, a Burial Society in this holy community of Sunderland, and by so doing have kept the faith of God unto those who sleep in the dust. And when the day of visitation comes upon those who have established this Society God will likewise keep His faith unto them. Then may there be heard that 'He will swallow up death for ever, and the Lord God will wipe away tears from all faces' (Isaiah 25.8). Amen."

תקנות

(א) כל הרוצה להתחבר אל החברה קדישה אתרי הרצו אנשי החברה לקרבו, מחויב לשלם בשנה הזאת תרכ"ט עד ז' אדר ראשון תר"ל לא פחות מחמשה שילליג ובכל שנה ושנה יוכפל דמי — הקדימה,

(ב) טרם יתחבר אחד להיות חבר מתוייבים אנשי פקודי החב' לקרות לפניו את כל התקנות והתחייבות, אם יקבל עליו בפ"מ לקיים את כולם,

(ג) כל המלאכה העשוי לעבודת הקדש הוא, תהיה על פי פקודת הגבאי הראשון, ואם אינו פה, אז הגבאי השני ממלא מקומו.

(ד) האנשים המנהיגים את החברה יהיו תשעה, היינו גבאי ראשון, גבאי שני, נאמן ושנה קרואי מועד

(ה) בכל שנה ושנה ביום ז' אדר יעשה ברירה חדשה, לבחור גבאים חדשים ואסיפה חדשה על פי רוב דעות אנשי החברה.

(ו) אם ימות ח"ו מת בסונדערלאנד, או כי יובא ממקום אחר, אזי אין כל איש רשאי לעשות מאומה לצרכי טהרה, לבישה, לויה או קבורה בלתי ידיעת הגבאי.

(ז) טרם יתחילו המתעסקים לעסוק לצרי הטלל"וק, הגבאי יקרא אסיפה, לחרוץ כמה דמי הקבורה ישלמו קרובי המת להחברה קדישא לבד מאשר יתנו להקהילה.

Takkanot (Regulations)

TAKKANOT—REGULATIONS

The regulations governing the society are clearly laid down in seven paragraphs "Aleph" to "Zayon", as will be seen in the original (opp. page). Here we give the translations:

(a) Any person, desirous of becoming a member of this Burial Society, must, after having been approved by the Society, pay this year 5629–5630 (1869–1870) not less than five shillings. All succeeding annual payments to be double the original payment.

(b) No person may become a member of the Society until he has expressly undertaken to fulfil and abide by the Regulations and Obligations which must be made known to him by the Officers of the Society.

(c) All the activities pertaining to the holy work of the Society are to be carried out by the order of the First Warden, and, in the event of his absence, the Second Warden should deputise.

(d) The Society shall be administered by a Committee of nine, consisting of a First and Second Warden, a Trustee and six other elected members.

(e) A General Meeting of the Society is to be held annually on the Seventh day of Adar for the purpose of electing, by a majority vote, Wardens, a Trustee, and Committee Members.

(f) Should, God forbid, there be a death in Sunderland, or should a dead person be brought from another place, no work, pertaining to the purification of the body, the funeral, or the burial, shall be started without the knowledge of the Warden.

(g) Before starting the work on the purification of the body, etc., a meeting is to be convened by the Warden, at which the amount to be paid to the Burial Society by the relatives of the deceased is to be decided. This is apart from the payment to be made to the Community.

The surrounding communities, such as West Hartlepool, South Shields, Middlesbrough, and Newcastle, apparently had no burial-grounds of their own in the early days, and buried their dead in Sunderland. Even as recently as 1861 Mr. Nathan of West Hartlepool was laid to rest in Cemetery No. 1, Bishopwearmouth.

The gravestone shown facing p. 307 was photographed by the author in August 1953 and, as will be seen, is in an excellent state of preservation. The grave is in the first line at the No. 1 burial-ground in Bishopwearmouth; the date is 1856, probably one of the first burials in that ground.

The following is a translation from the gravestone:

"*HERE LIES—*

A man of faithfulness who walked uprightly. His deeds were good. All his occupations were in the name of heaven. His soul hugged the living God. He was 67. This is the Chaver Reb Moshe son of Chaver Reb Shlomo who passed away and was buried on the 6th day on the eve of the Sabbath 8th of Sivan 5616–1856. May his soul be bound up in the bond of eternal life."

No surname is mentioned, so we have, therefore, no means of knowing who it was, but judging from the father's name, viz., Shlomo, it is probably Solomon.

The burial records of the county of Sunderland are in perfect order from 1836, and the Registrar of Cemeteries and Crematorium, Mr. H. Potts, very kindly made a thorough search, in the presence of the author, but failed to find any record of this burial. Mr. Potts is of the opinion that "he was interred elsewhere at an earlier date, and his name recorded on the memorial when erected later on". A further search at Somerset House was equally unfruitful.

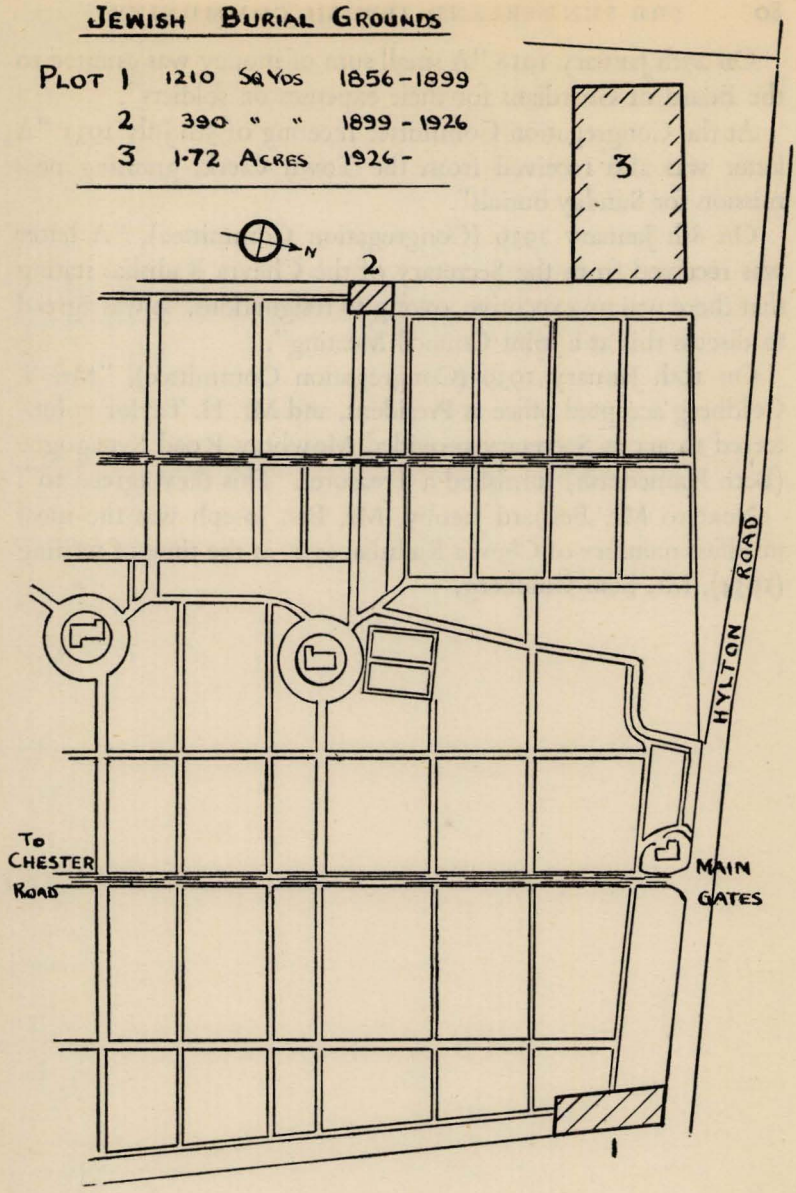
A minute-book dated 17th March 1895 is described on the first page as "Minute Book of the Chevra Kadisha, Tehillim, and Hachnoses Orchim".[1]

At the meeting of 28th April 1895 it was reported that "Meals were provided for strangers on Shabos and Yom Tov at 8*d.* per meal".

[1] A society for burying the dead, the reciting of Psalms and aiding the poor.

JEWISH BURIAL GROUNDS

PLOT 1	1210	SQ YDS	1856-1899
2	390	" "	1899 - 1926
3	1·72	ACRES	1926 -



BISHOPWEARMOUTH CEMETERY.
COUNTY BOROUGH OF SUNDERLAND.

On 27th January 1918 "A small sum of money was granted to the Board of Guardians for their expenses on soldiers".

At the Congregation Committee meeting of 5th July 1931 "A letter was also received from the Town Clerk, granting permission for Sunday burials".

On 8th January 1939 (Congregation Committee), "A letter was received from the Secretary of the Chevra Kadisha, stating that there was no executive, owing to resignations. It was agreed to discuss this at a Joint Council Meeting".

On 10th January 1939 (Congregation Committee), "Mr. S. Goldberg accepted office as President, and Mr. H. Taylor volunteered to act as Secretary provided Mowbray Road Synagogue (Beth Hamedrash) furnished a Treasurer. This they agreed to".

Next to Mr. Bernard Jacoby, Mr. Ben Joseph was the most steadfast member of Chevra Kadisha, as is, at the time of writing (1954), Mr. Stan Goldberg.

CHAPTER IX

Board of Guardians

THE gentlemen who in 1857 formed the Hebrew Congregation were still active in the affairs of the community twelve years later. There were, of course, annual changes in the honorary officers; generally speaking, however, the affairs of the Congregation remained in the hands of the original founders.

The Jewish population had increased considerably, and with it, the responsibilities of the management committee of the Congregation. Also, there was an increase in the poor and needy, who up to now were relieved by the Congregation. Accordingly, in 1869 a society to relieve the Jewish poor was formed, under the name of the "Sunderland Hebrew Benevolent Society", under the presidency of Mr. A. N. Richardson.

The first (and only) minute-book of this society records that it was formed on 24th July 1869. The first general meeting ,when the aims were explained, took place in the schoolroom chambers on 24th August 1869. The last meeting was held on 26th October 1877, and the minutes are signed by Mr. Isaac Joseph.

This society was transformed into the "Sunderland Hebrew Board of Guardians" which we know today. The earliest minute extant is dated 6th November 1892.

On 6th February 1869 the Rev. Mr. M. A. Schreiber submitted his resignation, which was accepted. On the same date a local gentleman, Mr. N. Joseph,[1] was appointed shochet.

A special committee meeting was held on 10th March 1870, to consider the letter from the Chief Rabbi and the petition from the members of the Congregation protesting against the appointment of Mr. Joseph as shochet. It was proposed that "The Chief

[1] Probably Nathan Joseph, the mohel.

Rabbi examine Mr. Joseph as to his fitness . . . and if competent to allow him his certificate". Meanwhile, the Rev. Mr. Hart resigned, and once more there appeared advertisements in *The Jewish Chronicle.*

At a meeting held on 1st January 1871 the Rev. Elias Friedlander was appointed reader.

In *The Jewish Chronicle* of 22nd December 1911 Rabbi Dr. Salis Daiches wrote:

"The congregation seems to have experienced a great difficulty in finding a gentleman able to preach in English and to teach the children. For two years the pulpit remained unoccupied, although there were three to four officials constantly employed by the congregation. In May, 1871, the Rev. I. A. Levy (afterwards in Hull) was appointed Minister and Secretary, and the sermon then became a regular feature in the Sabbath morning service. . . ."

On 7th May 1871 the Rev. I. A. Levy was introduced to the meeting, and took his seat as secretary of the Congregation.[1]

At this meeting, the chairman expressed "his earnest wish that the deliberations of the committee be conducted with candour and fairness. . . ."

The decorum in the subsequent meetings is very noticeable. "The agreement between the congregation and the Rev. Elias Friedlander, Chazan, was duly signed" on 21st May 1871.

The increase in the community's population can be judged by the fact that in October 1871 the Congregation approached the Sunderland Burial Board, asking "for a free grant of land adjoining our burial ground". The then burial-ground had only been in use since 1855. The "crowding" was doubtless due to the burial rights of the neighbouring communities. The Sunderland Burial Board, in a reply dated 4th December 1871, stated that "They cannot legally make a free grant of ground, but they are agreeable to sell a reasonable quantity at the rate of £600 per acre, and the purchase money to be paid before possession is given".

[1] What a relief! Mr. Levy wrote "copperplate", whereas some of the previous writing was quite illegible.

Probably as a result of this some of the neighbouring communities were asked to arrange for burial-grounds in their own communities, because this burial-ground which in 1871 Sunderland wished to enlarge, actually lasted until 1899.

The "healthy" state of the community at this time can best be judged by the following:

"We have been favoured with a copy of the balance sheet of the Sunderland Congregation. . . . The account is debited. Loans have been repaid. Synagogue redecorated. Great harmony between members and executive. . . . Sabbath is observed with decorum and attendance good. . . . Congregation contributes to central ecclesiastical fund. . . ."[1]

A successful addition to the services at the synagogue was the introduction by the Rev. Mr. Friedlander of a choir consisting of six boys and four men. These were taught by Mr. Friedlander, and his brother conducted the choir.

In June 1872 the Sunderland Congregation felt very flattered when they received a letter from "the sub-committee of the London Board of Shechita, enquiring if it were possible to obtain meat from this town for the London Market".

In March 1873 the Rev. I. A. Levy preached at the synagogue of the West Hartlepool Congregation, and appealed for funds for the hospital of that town.

A letter from the Chief Rabbi, stating that "He had examined Mr. S. Brown, the shochet and found him duly qualified" was read at the committee meeting of 6th July 1873.

At the committee meeting held on 11th January 1874 a letter was read from Mr. Moses Freedman "Asking to be admitted a Baal Habayit, privileged member, having severed his office of Shomas and collector for three years".[2] At the same meeting a letter was read from the Rev. Dr. Adler (Chief Rabbi): "Enclosing cheque for £20 0*s.* 0*d.*, being a donation from some

[1] *The Jewish Chronicle*, 31st May 1872.

[2] Mr. Freedman is remembered by the author as a charming and kindly old gentleman in the early part of this century. He was the father of that popular music-hall comedian, Jake Freedman, who flourished in the first quarter of this century, and died at a great age in Australia.

benevolent friends of education to our school, and announcing his intention to send an examiner before Passover."

On the 1st April 1874 a letter was received from the secretary of the Board of Deputies, stating: "That the term for electing Deputies for Provincial Congregations would expire three months after 'Rosh Chodesh Iyar'."

The first minute-book concludes with a special general meeting held on 24th January 1875.

The earliest Register of Marriages in the possession of the Hebrew Congregation is dated 1837. The first marriage was of Tobias Joseph and Amelia Samuel, and was solemnised on 13th September of that year, both parties being of "full age" and "Batchelor and Spinster". Mr. Joseph's calling was that of jeweller.

The address for both parties was Sans Street, Bishopwearmouth. Both parents were jewellers. The name of the bride's father was Phillip Samuel;[1] that of the groom's father, however, is a little puzzling, since it is given as "Joseph Tobias".

It is possible that "Tobias" in this instance is an error, and that "David" would probably be correct, since in the next line we read "married in the house of David Joseph aforesaid". Also, the marriage was performed "in the presence of David Joseph and Lyonel Joseph".

The minister was Jacob Joseph, and the secretary Myers Marks.

Only seventeen marriage certificates were issued from this book of a hundred pages with space for 200 entries; the rest of the pages are blank. The last entry, No. 17, 25th November 1851, records the marriage between Hyman Gerson, glazier, of 3 Mill Hill, and Rachael Michael, of Law Street, both of Sunderland, and of full age, bachelor and spinster. They were married in the house of Lyons Moses, the witnesses being Wolf Abraham and Lyons Moses.

In this case, also, the names of the parents are puzzling. That of the groom is given as "Gerson Hyman, Draper", and the bride's father is described as Michael Samuel, jeweller. The latter is probably intended to be the reverse, viz., Samuel Michael. The

[1] Probably a son of Hart Samuel.

same Myers Marks is secretary; the minister, however, is Joseph Corn.

The first entry in the second register is dated 8th December 1852, and the marriage was between David Cohen, 30 years old, bachelor, general dealer, of Clive Street, North Shields (father, Isaac Cohen deceased), and Leah Cohen, 22 years old, spinster, of High Street, Sunderland; the bride's father, Benjamin Cohen, is described as "General Dealer". The wedding took place in Exchange Buildings, Sunderland. It was witnessed by Nesham Joseph and Phineas Solomon Isaacs. The minister is again Jacob Joseph, and the secretary David Joseph.

The Jacob Joseph signature is quite unlike his earlier signature in 1837, which is clear and strong, whereas this one, though quite legible, is almost a scribble. He was, of course, 83 years old at the time.

The last entry, No. 22, is dated 31st December 1902, and records the marriage of Hyman Kashmeoner, cabinet-maker, and Rachael Davidson,[1] 22 and 21 years old respectively, both of 40 Nile Street, where the marriage was solemnised.

The father of the groom, Barnett Kashmeoner, was dead; the father of the bride, Jacob Davidson, was a teacher. The Rev. Z. Lawrence was the minister, and Mr. Bernard Jacoby the secretary, the witnesses being Harris Rothfield and J. M. Goldberg.

. . . . .

At different times, within the previous few years, presentations of various synagogual articles of silver were made by different members of the Congregation. In July 1875 Mr. Hyman Jacobs presented a Sepher Torah.

In September 1875 Mr. Isaac Friedman obtained permission to hold a "Minyan" over the high festivals, subject to (a) it being discontinued after Yom Tov, and (b) that all offerings be turned over to the Congregation's treasurer.

The population had increased considerably, since it was stated at the Benevolent Society dinner in 1876 that "The Jewish Community numbers 600". Thus, since 1858, it had more than

[1] Rachael signed with an "X" as "her mark".

doubled. With the growth of the population, so grew also the communal activities. Though there existed a very active Hebrew Benevolent Society, in 1877 nevertheless there was formed a Ladies' Benevolent Society.

The constant arrival of new immigrants who had to be given assistance was doubtless a great strain on communal resources; being sound economically, however, they were able to withstand it. Moreover, judging from responses to charity appeals, local and national, it would appear that those of the community already established in business were comfortably situated, since they were liberal in their responses. At this period, also, frequent announcements are to be found of Jewish boys and girls obtaining high graduation marks at school, and of diplomas with honours.

A detailed inventory of the Congregation's property appears in the minutes of August 1879, and lists, among other things:

"3 large Siphrei Torah, in use;
1 small „ „ deposited by Rev. I. A. Levy;
1 old „ „ not in use;
1 very old „ „ 'Possul'."

In March 1880 the chazan was reprimanded for having omitted the whole of the "Piyutim" (medieval poetic hymns) from the "Shacharith" (Morning Service) on the previous Sabbath.[1]

. . . . .

Under the heading of "The Pulpit in Sunderland", the *Sunderland Daily Post* of 5th February 1877 must have had a special supplement, since it took no less than twelve foolscap pages to transcribe the article. The following is a brief summary from the article:

"Mr. Levy became qualified in 1844. A vacancy occurring in Manchester in 1847, the new Minister was appointed to a synagogue in that city, and in 1850 he was elected to the pastorship of St. James' Synagogue, Westminster,[2] remaining there until 1870, when he

[1] Doubtless the Sabbath before Purim.
[2] Now the "Western Synagogue", then situated in St. James'.

received a call to take up his abode in Sunderland. The Rev. I. A. Levy received his Theological instructions under the auspices of the late Rev. Dr. S. Hirschell, Chief Rabbi. The Reverend gentleman is a very popular preacher amongst his co-religionists, and has the important standing of being the first regularly appointed preacher of the Sunderland Synagogue. . . . As a warm-hearted man of liberal ideas, he is ever found an active co-operator in all charitable and benevolent movements, even beyond the pale of Judaism. . . ."

. . . . . .

One of the nineteenth-century stalwarts of the community was Hyam Joseph, jeweller and silversmith. Mr. Joseph was a younger brother of Jacob Joseph, the first spiritual head of the community.

Facing page 291 will be found a "pen and ink" sketch of Mr. and Mrs. Joseph, and the following is a brief extract from a lengthy article which appeared in *The Alderman's Mirror* on the 11th August 1877.[1]

"Our artist, this week, has limned the features of Mr. and Mrs. Hyam Joseph—two noble specimens of the genus homo. They have evidently come from a healthy stock. The grandmother of Mr. Joseph lived to the ripe old age of 112 years, and he bids fair to rival her in longevity. He is now, in his 96th year, hale, hearty, and energetic. . . . He has not yet begun to wear spectacles. . . . Mrs. Joseph, who has seen 91 summers, has been united in wedlock nearly 70 years. . . . They are very unlike each other in temperament and physique, yet both bear distinctive marks of great endurance. . . . The signs of activity, industry, integrity, and amiability are prominent. So is that of intellect. . . . He is a gentleman who gains the esteem of all persons with whom he comes into close contact. He and his better-half have spent all their days in Sunderland, and are the oldest married couple in it, and probably in the county. They have six sons and four daughters. The sons, like their parents, are highly respected as citizens and as industrious honourable tradesmen. One of them, Mr. Michael Joseph, is a jeweller and diamond merchant in Birmingham. The old gentleman was engaged in business, in the shop, 204 High Street, as Jeweller and Silversmith, for 70 years. . . . He is a member of the St. John's Lodge

[1] Published by E. S. Morgan & Co., Printers and Lithographers, Bonnersfield, Monkwearmouth.

of Free Masons, and is the oldest Mason in the Borough. He is also a much respected elder of the Jewish Synagogue."

In the 1827 *Sunderland Directory*, Hyam Joseph was listed as "Jeweller and Silversmith" in John Street.

In August 1874 Mr. and Mrs. Joseph presented the Sunderland Hebrew Congregation with a silver Kiddush Goblet. Mr. Joseph was then 92 years old, and the "father" of the community.

Mr. and Mrs. Joseph died within a month of each other. She died on 14th September 1879, and he on 15th October 1879. Mrs. Elias Wolfe, mother of Lionel, David, and Dr. Herman Wolfe, was a granddaughter of Mr. and Mrs. Hyam Joseph.

. . . . .

Except for the Rev. I. A. Levy, who eventually went to Hull, the Moor Street Congregation was not very fortunate in its choice of officials. There were constant changes, and all-too-frequent advertisements in *The Jewish Chronicle* for teachers, chazan, shochet and reader.

To a large extent, this was probably due to the fact that the Hebrew Congregation "inherited" two or three who, in the old Congregations, performed most of the synagogual functions. They naturally resented the newcomers, and this did not lead to harmony. Though in the periods between losing a chazan-shochet-teacher and getting a new one, those that had been "inherited" were able to help out, yet it would have been better if these had been pensioned off earlier, when no doubt their relatives and friends, who were influential in the community, would have settled down to the ranks of the clergy.

One thing that stands out over the years is the good relationships of the community with its non-Jewish neighbours. On most Jewish business premises there was, and still is today, a sign reading "Closed from dusk on Friday to dusk on Saturday", and likewise on "Yomim Tovim", and the non-Jewish community respected it.

When, in the early 1880's, the persecution of the Jews in Russia took place, protests were heard from the Sunderland Town Hall,

long before the protest-meeting arranged by the Lord Mayor of London took place.

On 6th April 1882 the then *Sunderland Herald and Post* reported the story of a presentation to the mayor in a twelve-inch-long column in small type. The heading, however, was in substantial type, and read "Presentation by the Sunderland Jews". The following is a brief extract from the report:

"This morning an interesting gathering took place in the Mayor's Parlour. . . . The occasion being the presentation by the Hebrew Congregation of Sunderland of addresses to the Mayor (Mr. W. Wilson, J.P.) and Mr. John Wright Wayman, J.P., in recognition of their services in connection with the raising of a fund for the relief of distressed Jews in Russia. The Rev. H. P. Levy presided. . . .

The addresses, which are in the Hebrew language, with an English translation, are beautifully illuminated on vellum. Each is headed by a representation of the Shield of David, and concludes with the Blessing in Hebrew and in English. . . .

The address to Mr. Wayman is couched in similar terms. . . . The Rev. H. P. Levy mentioned the fact that Mr. Wayman was the first to suggest the holding of a public meeting to protest against the Russian persecution of the Jews, and that he did so a week before the meeting held in London was announced. . . ."

The president of the Congregation, in making the presentation, emphasised that it was not for the monetary response, but in recognition of the manner in which the matter had been taken up by the mayor, which resulted in a public protest-meeting being held at Victoria Hall.

In the same month, a special service was held in the synagogue, and attended by the mayor in his official capacity, and many prominent non-Jewish citizens of the town. The Rev. I. A. Levy having left Sunderland, the sermon was preached by the schoolmaster, Mr. H. P. Levy.

The school, since Mr. H. P. Levy took charge, was making great headway. In January 1882 no less than seventy-five pupils took the examination. The Rev. S. Mason of Deptford, the examiner, reported favourably on the results.

CHAPTER X

The Rev. A. A. Green

On the ninety-ninth birthday of Sir Moses Montefiore, Bart., October 1883, the Sunderland Hebrew Congregation presented Sir Moses with an illuminated address.

In October 1884, on the hundredth birthday of Sir Moses, the Congregation, through its president, Mr. E. Fryde, addressed itself to Sir Moses in a lengthy letter, recorded in the minute-book, under date of 19th October 1884, part of which reads:

"It was also unanimously resolved that considering the great distress now prevailing in this town, and knowing the universal philanthropy of the Venerable Baronet, irrespective of creed, the centenary shall be celebrated by this congregation providing a dinner for one thousand poor and necessitous children of this town. . . ."

Actually, some 1,200 non-Jewish children were fed on Sunday, 26th October 1884. And on Sunday, 2nd November 1884, Mr. Michael Joseph provided a dinner for 200 destitute non-Jewish adults. At this dinner, the mayor and mayoress were present, and the mayor thanked Mr. Michael Joseph.[1]

On Wednesday, 5th November 1884, Mr. Mark Cohen provided a dinner for 250 non-Jewish adults.[2]

At the Council Meeting of the Congregation held on 19th July 1885 it was unanimously resolved that letters of congratulation be sent to Sir Nathaniel de Rothschild, M.P., upon his elevation to the peerage, and to Baron Henry de Worms, M.P., on his becoming Parliamentary Secretary to the Board of Trade. At

[1] *The Jewish Chronicle*, 7th November 1884.
[2] Ibid.

the meeting of 30th August letters of thanks from both gentlemen were read.

In his pastoral tour in June 1886 the Delegate Chief Rabbi, Dr. Herman Adler, visited Sunderland, and after examining the school classes expressed great satisfaction.

In August 1886 the minister, the Rev. M. L. Harris, resigned his position, having received a call from the Congregation of Kimberley, South Africa. At this time also Mr. H. J. Levy was appointed master of the school.

In July 1887 the Rev. Simeon Singer[1] was on a tour of inspection of provincial Jewish Schools. He spent the week-end in Sunderland and preached at the synagogue on Sabbath morning.

Early in 1888 there was formed in Sunderland a "Jewish Young Men's Society". Already there was in being a "Jewish Mutual Improvement Society". In the months following, lectures on "Self-Culture" were given by Mr. Dessler, and on the life of Sir Moses Montefiore by Isidore Isaacs.

"In May, 1888, the Reader and Shochet, the Rev. S. J. Levy, left the congregation on being appointed to a similar post in Leeds, and the Synagogue was left for a time without a clerical staff. Dr. Herman Adler, who was then Delegate Chief Rabbi, wrote to the Congregation, urging the appointment of a Minister, and promising liberal support from the Provincial Ministers' Salaries Augmentation Fund. The vacancies were repeatedly advertised, but the qualifications of the applicants mostly failed to satisfy the members of the Council. At a general meeting of the Congregation, called together in July to consider applications from the Rev. A. A. Green of Sheffield, from Mr. M. E. Davis of Jews' College (later in Middlesbrough) and from other aspirants for the office, the Chairman (Mr. E. Fryde) pointed out that what they wanted was 'a man of high intellect, who is able to explain from the pulpit the essence of Judaism . . . a man who will be an ornament to us . . . who will cement friendship between the members of the Congregation', etc. The meeting resulted in the election of Mr. Green. On the same day, the Rev. W. Kantorowitz was elected Reader and Shochet. The Rev. N. Blaser of South Shields (later in Southport) had till then acted as Shochet pro tem."[2]

[1] Translator of the *Authorised Daily Prayer Book*.

[2] Dr. Salis Daiches, *The Jewish Chronicle*, 22nd December 1911.

The Sunderland pulpit had remained vacant for two years.

In April 1888 the Rev. A. A. Green[1] preached his "trial" sermon. On 1st July 1888 Mr. Green addressed the members of the "Jewish Young Men's Mutual Improvement Society", and on the 1st September 1888 Mr. Green preached his inaugural sermon.

Whether it was due to the fact that the pulpit was vacant for two years, and thus made the "soil virgin", or whether it was due to Mr. Green's personality and organising ability, is not known. The fact remains, nevertheless, that with the advent of Mr. Green as minister things communally began to move swiftly. Never before had the Sunderland Jewish Community known such activity as during the few years of Mr. Green's ministry.

Within a month of Mr. Green's arrival, a special meeting was called, at his suggestion, for the purpose of reconstituting the "Jewish Young Men's Mutual Improvement Society"; and to extend its sphere of usefulness, the name was shortened to "Jewish Mutual Improvement Society". Mr. Green suggested the formation of English classes to remove the disabilities of foreign Jews, and that lectures, reading of papers, and debates, should be followed by entertainments.

The first lecture, by Mr. Green, to the reconstituted society, took place at the society's new headquarters in Hendon Road on 28th October 1888, the subject being the "History of the Synagogue Service". This was followed by songs from oratorio music by the Rev. W. Kantorowitz.[2]

[1] Appointed minister, Hampstead Synagogue, 1892.
[2] *The Jewish Chronicle*, 2nd November 1888.

CHAPTER XI

New Immigrants (1870–1880)

In an otherwise excellent article on the Sunderland Jewish Community, the late Dr. Salis Daiches[1] in a paragraph headed "Congregational Difficulties" says: "About this time [1870–1880], a new element began to immigrate to Sunderland and settled there. The Dutch and German Jews were soon outnumbered by the new settlers, most of whom hailed from Memel and the neighbouring townlet (Krottingen) situated in the district of Kovno, within a stone's throw of the frontier of Eastern Prussia." As on a cursory reading a wrong impression might be gained it should be pointed out that Memel was not then in the "district of Kovno". Memel was an East Prussian town some fifteen miles from Krottingen. Krottingen, of course, was in the district of Kovno.[2]

The article proceeds: "The immediate cause for this immigration of many families closely related to each other from the neighbourhood of Memel[3] seems to have been the anti-foreign or anti-Jewish legislation initiated by Bismarck which resulted in the wholesale expulsions . . ." In the interest of historical accuracy, it must be stated that this statement is not in accordance with the facts.

To begin with, practically all came from Krottingen, which was, and is, Lithuania, not East Prussia, and therefore their emigration had nothing to do with Bismarck's legislation or policies. Secondly, they emigrated for two reasons. Firstly, because economic conditions were bad, but chiefly in the case of men of twenty-one or under, because they did not desire to be enslaved in the Czar's army for twenty-one years, which was then the period of service. Lithuania was then, as now, under the yoke of Russia.

[1] *The Jewish Chronicle*, 22nd December 1911.
[2] See "Devastation of Krottingen" later in this chapter.
[3] Between 1918 and 1939 Memel was ceded to Lithuania.

Quite as many, if not more, Krottingers emigrated to the United States and Canada, but not all could afford the fare, whereas a ship from Memel or Danzig brought them to the Tyne or Wear for a matter of shillings, especially if the passenger was willing to "give a hand" on board ship.

Barnett Bernstein is a case in point.[1] The son of a struggling carpenter, he was forcibly taken into the Czar's army as a lad, and after some years of service he was allowed to visit his parents in Krottingen, and from there he escaped to England. He was the first Krottinger to settle in Sunderland, about 1859.

Mr. Bernstein was soon followed by relatives, close and distant; many of these eventually became prominent members of the community and active in the work of the Hebrew Congregation. To mention but two who are still well-remembered, Simon Olswang and Israel Jacobs.

For further proof that these new elements referred to by Dr. Daiches did not emanate from Memel we quote the following:

"In 1881 . . . there began in Russia . . . a savage outbreak of persecution . . . this led to a terror-stricken wave of emigration, on a scale . . . unexampled hitherto in all Jewish History."[2]

"The . . . newcomers, 'Greeners', as they were called, have generally arrived from Poland, Russia, and Rumania. These came over in large numbers to England after the pogroms of 1880. . . ."[3]

It was only natural that a son who began to earn money should extend help to his struggling parents abroad. Every pound sterling sent meant 10 roubles there, a vast sum in those days, and every such pound sent attracted more immigrants.

DEVASTATION OF KROTTINGEN (1889)

On the second day of Pentecost, 1889, the town of Krottingen was gutted by fire. Practically the whole of the Jewish population, numbering some two thousand, lost not only their dwellings

[1] Mr. Bernstein married Minna Silberstein on 23rd October 1861; her father was Moses Silberstein, innkeeper, 158 High Street, Sunderland.

[2] Dr. Cecil Roth, *A History of the Jews in England.*

[3] Elkan Nathan Adler, *History of the Jews in London.*



Barnett Bernstein



Samuel Behrman



Market Day at Krottingen

but their entire possessions. Not more than 5 per cent were covered by insurance, and most of these were under-insured.

The fire emanated from a row of thatched-roof cottages situated in the lower section of the town known as the "Devatkes", and inhabited by Catholic Sisters of Mercy. Being "Yom Tov",[1] the Jewish community was having an afternoon siesta, and by the time they awoke the greater part of the town, the houses being built of wood, was engulfed in flames. The cause of the fire was an unswept chimney set ablaze by an overheated cooking-oven.

Already at that time a large number of Sunderland's Jewish community were natives of Krottingen. When the news of the tragedy reached Sunderland prompt action was taken. A fund-raising committee was formed, and the Rev. A. A. Green, then minister of the Sunderland Congregation, was sent to Krottingen, and there, with the assistance of the local Rabbinate, he distributed the funds.

Though the sum raised at Sunderland was comparatively large, yet, when Mr. Green returned and reported on the appalling conditions prevailing, a public appeal was decided upon, as will be seen from the following:

"*CROTTINGEN*[2] *RELIEF FUND*

Dear Sir,

We beg to draw your kind attention to the accompanying letter from the Rev. A. A. Green to the Jewish Press, and venture to hope that it may appeal to your sympathy and assistance. The smallest donations will be thankfully received, and may be addressed to Mr. Green, Treasurer, to the Fund.

Yours obediently,

Israel Jacobs	D. A. Olswang	Committee."
B. Bernstein	Israel Harris	
Sol. Gallewski	Charles Gilles	
M. Shergei	Jos. Pearlman[3]	

[1] Holy-day.

[2] The spelling with a "C" is old German.

[3] Not to be confused with the Joseph Pearlman who was active in communal affairs in the early years of this century.

"THE DISTRESS AT CROTTINGEN

To the Editor of the 'Jewish Chronicle'.

Sir, May I ask you kindly to allow me to draw attention to the appeal which has been made in your advertisement columns, in the hope that what I am able to say about the extent of the trouble, and the intention of the Relief Fund, may help a cause, the merits of which have been brought recently under my immediate notice.

The natives of Crottingen who are in England are not very many, and they are nearly all resident in Sunderland. When intelligence was received that their native town had been completely destroyed by fire, and that nearly 2,000 people were homeless, they inaugurated a Relief Fund, in furtherance of which they asked my assistance. This I was enabled to give without any hesitation, because their own respectability was a guarantee for the truth of the statements which had reached them from their relatives, and because I am in a position to know that, before appealing elsewhere, they themselves had subscribed to the extent of their ability. From the first, due recognition was given to all the difficulties attending the transmission of money to Russia, and its proper application. In view of these, I went to Russia the week before last, charged with the duty of enquiring fully into what had happened, and for the purpose of estimating the assistance required, and arranging for its proper application. I found that the distress and destitution had been in no way exaggerated. Crottingen lies in a valley off the main road near the Russian frontier about ten English miles from Memel. The pretty picture made by its white walls, when seen in the distance, was rudely broken by the discovery that they were walls alone, the desolate wrecks of former habitations. The ruin is complete. It was impossible for me to distinguish where the streets had once been. Charred timbers, and a few walls here and there, alone marked where once had been the homes and marts of the people. Numbers were quite homeless, content to sleep in the open air if they could but procure temporary shelter for their wives and children, for their aged and sick; to accommodate these latter, sheds had been hastily made. I question whether some of the boxes where three families are lodging ought to be considered fit habitation for three horses. The few houses which are left are more than overcrowded, and my own sensation on breathing the atmosphere inside them prepared me for the fears expressed by the doctor of the town that, to the existing evils, the addition

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Yours obediently,

ISRAEL JACOBS,
B. BERNSTEIN,
SOL. GALLEWSKI,
M. SHERGEI,
D. A. OLSWANG,
ISRAEL HARRIS,
CHARLES GILLES,
JOS. PEARLMAN,
} Committee.

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TO THE EDITOR OF THE "JEWISH CHRONICLE."

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Yours obediently,

A. A. GREEN.

3, Salem Avenue, Sunderland,
July 21st, 1889.

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Yours obediently,

A. A. GREEN.

3, Salem Avenue,
Sunderland.
July 21st, 1889."

It took several years for the town of Krottingen to be rehabilitated, when it functioned again as of old. Meanwhile, many Krottingers emigrated, the majority to Sunderland, for the reasons that, firstly, they had relatives there; secondly, the fare was comparatively cheap. During the 1914–1918 war the town was the centre of fighting and suffered a great deal. Nevertheless, it quickly re-established itself after the war, and again carried on as of old. In 1949, however, the author noted :

[1] This letter appeared in the 26th July 1889 issue of *The Jewish Chronicle.*

"There is not, at the time of writing, a single Jew or Jewess alive in Krottingen or in the neighbouring towns of Dorbyan, Salant, Skud, Pollangen, Plungyan, or Gorzd. The Nazis, with the help of the Lithuanians, massacred them all."[1]

For the benefit of the children and grandchildren of Krottingers, we reproduce opposite p. 95 a photo of Krottingen on market-day, taken during the latter part of last century.

[1] *The Behr Tree*, by Arnold Levy.

CHAPTER XII

(1889-1892)

In December 1889 there arrived in Sunderland a "Dr. Rossvalley, a converted Jew, for the purpose of giving lectures on costumes, etc., purporting to represent Jewish ceremonies. . . . He received an unexpected visit from the Rev. Mr. Green. . . ." Apparently there were hot words, because we read that "The Rev. Mr. Green wrote to the local paper condemning Dr. Rossvalley as trying to create unjustified harm between Jews and Christians". Dr. Rossvalley countered by accusing the Rev. Mr. Green of not being orthodox in his views. To this Mr. Green replied, condemning Dr. Rossvalley and his views.[1]

The annual festival of the Jewish Board of Guardians was celebrated on 19th December 1889. The fact that the Victoria Hall was used shows the importance of the occasion. The president, Mr. Elias Wolfe, was in the chair, and made an appeal for funds. This was "most liberally responded to".[2]

On 30th January 1890 a memorial service was held for the late Chief Rabbi, Marcus N. Adler. The Rev. Mr. Green preached to a large congregation.

On the day previous Mr. Green lectured at the Ebenezer Schoolroom, Monkwearmouth, on "Jewish Rites and Ceremonies". The mayor of Sunderland, who presided, said: "Meetings like this are invaluable. Mr. Green has done much to break down barriers between Jews and Christians."[3]

No one doubts the sincerity of the Rev. Mr. Green; nevertheless, account must be taken of his background, and the Anglicised

. . . . . .

[1] *The Jewish Chronicle*, 20th October 1889.
[2] *The Jewish Chronicle*, 27th December 1889.
[3] *The Jewish Chronicle*, 7th February 1890.

environment in which he was brought up, whereas the majority of the newcomers, who were known as "Greeners", were pietists, individualists, and of a background wholly different from the atmosphere of the Moor Street Synagogue. What made it worse was the fact that among the "Greeners" were men of learning and of good family, who occupied front-row pews in their native Lithuania, and here they were relegated to the back seats of the synagogue. Unfortunately, their economic position was such that they could not afford to pay seat dues, and were probably given the back-row seats free. They were, however, far from happy, and at this period murmurs of "separation" began to be heard.

The story of the ultimate separation is fully dealt with in the second portion of this volume, which is entirely devoted to the Beth Hamedrash. The Chevra Gemara[1] had already been functioning for some time. Nightly there was a Shiur,[2] presided over by "Reb Chatze", Yechezkiel Cohen, in a room in Lawrence Street, the residence of Charles Gillis.

At the meeting of the committee, held on 27th April 1890, the President, Mr. Phillip Gallewski, pointed out that the school of the Congregation was of greater importance than the synagogue itself. Apart from the fact that Mr. Gallewski was personally concerned about the education of the young, it is not unlikely that he was also voicing the opinion of the members of the Chevra Gemara.

At the meeting of the committee held on 17th May 1890 a letter from Mr. J. Rosenthal, asking for the loan of a "Sepher Torah" for the Minyan, was read. At the 8th June meeting a further letter was read. Here Mr. Rosenthal is described as "of Talmud Torah". He states that they "do not intend to act in opposition, but only to study Rabbinical Laws and hold Service". At the 30th July meeting it was agreed to be "tolerant" and an agreement was framed for the loan of a "Sepher Torah" to the Talmud Torah Society.

In a brief history of the Sunderland Congregation published in

[1] Society for studying the Talmud.
[2] Meeting for the Study of sacred literature.

The Jewish Chronicle of 22nd December 1911 Rabbi Dr. Salis Daiches wrote:

"In July, 1890, the congregation sent the President, Mr. P. Gallewski, to take part in the conference which was convened by Lord Rothschild for the purpose of discussing the question of the Rabbinate. Letters had been received from several leading men in London (Mr. Charles Samuel appealing on behalf of the Orthodox section, and Mr. Louis Davidson writing in the name of the party advocating reform) canvassing for support at the conference, and a special general meeting was called, at which all phases of the question were discussed, and instructions given to the delegate. The delegate (Mr. P. Gallewski) pledged himself to support the orthodox views, and also to advocate devolution and decentralisation in the system of the Rabbinate. It is interesting to note that among the resolutions sent to Dr. Herman Adler by the Sunderland delegate at the time of the Conference was one urgingthat 'the studentstrained at Jews' College should be qualified to obtain Rabbinic Diplomas before leaving the institution'."

Dr. Adler, in his reply, expressed the hope that when appointed Chief Rabbi he would be able to realise the wishes expressed in the resolutions, and concluded by saying: "I should be extremely gratified if our students trained at Jews' College should be qualified to obtain Rabbinic diplomas. Until this is an accomplished fact, it would, I think, be premature to discuss the question. . . ." In this connection Rabbi Dr. Isidore Epstein, Principal of Jews' College, writes:

"In 1905, arrangements were made at Jews' College to examine students for the Rabbinical Diploma, but for one cause or another no provision was made at the time for the systematic training of Rabbis at the College. It was only as recently as 1946 (when Rabbi Epstein was appointed head) that there was instituted a complete course of training for the Rabbinate, and that Semicha (Rabbinic Diploma) became an integral part of the curriculum of the College.

The first graduate . . . under the old arrangements, was Rabbi B. I. Cohen, (1908). He was followed by ten others. . . . Since the

Institution of the Rabbinical Diploma Course, twenty-three students have qualified."[1]

. . . . .

The Anglo-Jewish Association, whose Sunderland branch had long been functioning, held frequent and lively meetings. In March 1890 Mr. Mark Cohen retired as hon. secretary, and Mr. W. Myers was elected in his place. At that meeting Mr. Bernard Jacoby, president, was in the chair.

In August 1890 Mr. Israel Jacobs presented a brass Chanucah candelabra mounted on an ebony pedestal. At the same time Mr. Tourest of Alexandria presented a Sepher Torah in memory of his niece.[2]

In November 1890, "At the initiative of the Rev. Mr. Green, a class has been formed for the study of Talmud. . . . At the first meeting, 2nd November, in the absence of Mr. Green, Mr. Phillip Gallewski opened by reading a portion of the Gemara".[3] This is interesting, inasmuch as the original "Chevra Gemara", previously mentioned, had been functioning for about two years.

On 6th November 1890 Sunderland's new Town Hall was formally opened. At a dinner that night, presided over by the mayor, the Rev. Mr. Green was one of the guests. In December 1890 the community was bereaved by the death of Mr. Joseph Aronson, one of the founders of the Congregation, and its president and treasurer at different times.

At the meeting of the committee held on 1st March 1891 it was reported that, due to the increase in the population, the work of the shochet had likewise increased. Mr. Kantorowitz, the shochet, therefore asked for an increase in his salary.

At the 15th March meeting Mr. J. Morris headed a deputation from Durham seeking the loan of a Sepher Torah. They stated that it was the wish of the Durhamites to remain members of the Sunderland Hebrew Congregation.

[1] At Jews' College Speech Day, 11th July 1954, the principal, Rabbi Dr. Epstein, stated that out of a total of forty-eight students fourteen were in the "Rabbinical Diploma Class".

[2] Probably Grace (Mrs. D. A.) Olswang, daughter of B. Bernstein, who died on 3rd May 1886. Mr. Tourest was Mrs. Bernstein's brother.

[3] *The Jewish Chronicle*, 7th November 1890.

The Gemara class held a "Siyum Hatorah" in April 1891, Mr. Phillip Gallewski presiding. He thanked Mr. Cohen (doubtless "Reb Chatze"), the expounder.[1] In view of this, it is perhaps not unreasonable to hazard a guess that the "Gemara" class had joined the original "Chevra Gemara" mentioned previously.

At the 5th April meeting of the committee a letter was read from the Rev. Mr. Green complaining that, as a result of the employment of teachers (Rebbes) for private teaching, the Cheder attendance had declined. Yet at the 5th July meeting it was reported that there were a hundred pupils in Cheder. From this we may surmise that the population had further increased.

Previously, it is mentioned that when the "Talmud Torah Society" sought the loan of a Sepher Torah, an agreement was submitted to them by the Congregation. At the committee meeting of the Congregation held on 12th April 1891 it was reported that this agreement was returned unsigned.

The committee "moved to discourage the Talmud Torah Society", and to "circularise the Congregation's members against giving support to the Talmud Torah Society". At this meeting it was stated that "some members of the Congregation are contributing to the Talmud Torah Society".

At the next meeting the "Chevra", as the Talmud Torah Society chose to describe itself, offered to subscribe to the Congregation £3 3*s*. 0*d*. annually. The general feeling of the members of the Synagogue committee was "no repressive measures".

On 23rd August the committee decided to ask the "Chevra" for a balance sheet, or a list of contributors. The balance sheet was read, and it was decided to recognise the Chevra as part of the Congregation, and not to accept any contribution. On 15th September 1891 a letter was sent to A. Sampson (probably secretary of the Chevra) offering accommodation and the loan of a Sepher Torah.

The final break, however, came as a result of the "Thillim" incident, as related in Book II of this volume.

[1] *The Jewish Chronicle*, 6th March 1891.

"In 1891, some of those settlers who had recently arrived from Russia,[1] seceded from the Congregation, and formed a 'Chevra', which was later transformed into a 'Beth Hamedrash', with the rights and privileges of an independent Congregation."[2]

[1] This is only partly true. The Sampsons, for example, were "old timers" and not Russian.

[2] Dr. Salis Daiches, *The Jewish Chronicle*, 22nd December 1911.

CHAPTER XIII

(1892–1900)

JUDGING by the atmosphere which prevailed at the committee meetings, it had been evident for some time that Sunderland could not hold the Rev. Mr. Green. Apart from the fact that he was not the type who would be content to remain for ever in a small provincial community, one rather suspects that the Chief Rabbi was not averse to Mr. Green's coming to London.

In July 1892, therefore, Mr. Green resigned his position as minister of the Congregation, when he was elected minister of the Hampstead Congregation.

"In his letter of resignation sent to the Council, Mr. Green promised always to remember in London 'the high claims upon the community of a congregation like this, which has so much communal activity and so much worthy independence'. On leaving, Mr. Green was presented by the congregation with a library and an illuminated address. . . ."[1]

Not until April 1893 was a new appointment made, when the Rev. Jacob Phillips of Swansea was elected minister[2] and teacher. Meanwhile the vacancy was filled by the Rev. Isidore Myers, as preacher during the High Festivals, and by the Rev. N. Blaser of South Shields, who was appointed teacher *pro tem.*

In March 1893 the Rev. Mr. Green, in a letter to *The Jewish Chronicle*, attacked "Provincial money-lenders' Parnasim". This resulted in considerable, if not very edifying, correspondence in *The Jewish Chronicle.*

In 1893 economic conditions on the entire north-east coast were bad; in Sunderland they were very bad, and the Hebrew Board

[1] Dr. Salis Daiches, *The Jewish Chronicle*, 22nd December 1911.
[2] The advertisement for a Minister in March 1893, offered a salary of £175 per annum.

of Guardians was, as a consequence, placed in a very awkward position. Relief had increased, and membership, by reason of the depression, decreased. At the annual general meeting in May 1893 Mr. Elias Wolfe, who was re-elected president, made a special appeal for donations. There appears to be no record as to what was the response.

It is interesting to note that at this annual general meeting Mr. Jacob Gallewski was re-elected treasurer for the twenty-fifth time. This, of course, includes his treasurership of the "Benevolent", which was taken over by the "Guardians" when the latter was formed.

In July 1893 the "Guardians" celebrated the marriage of the Duke of York to Princess Mary of Teck (King George V and Queen Mary) by providing a substantial dinner for the local Jewish poor.

Elsewhere in this book will be found a photograph of a tablet commemorating the visit to Sunderland of Colonel Albert E. W. Goldsmid in 1893. This visit was mentioned by Dr. Salis Daiches in his brief history of the Congregation (*The Jewish Chronicle*, 22nd December 1911) who wrote:

"In October of the same year, Colonel Goldsmid visited the congregation and performed the ceremony of re-opening the schoolrooms attached to the Synagogue, which had been rebuilt. In reply to an intimation from the President of the congregation, Mr. Israel Jacobs, that his visit would be commemorated by a tablet put up in the school, Colonel Goldsmid wrote to Mr. Jacobs to say 'that this visit would be deeply graven on the tablets of his memory, and that he would never forget the true kindness and hospitality he met in Sunderland'."

In addition to opening the school buildings, Colonel Goldsmid addressed crowded meetings of the Anglo-Jewish Association and the Choveve Zion Society, of which latter organisation he was the chief.

The financial position of the Hebrew Board of Guardians had worsened by October 1893, when a special meeting was called to consider the grave situation. Mr. Jacob Gallewski, the treasurer, stated that owing to the influx of casual poor, as well as the

increase in resident poor, relief had doubled within recent years. Unless, therefore, the Board was assured of an increased income it could not carry on the work.

It speaks well for the community that all members present agreed to double their subscriptions.

A debate ensued about the casual poor, and Mr. Lionel Wolfe proposed that the various Boards of Guardians all over the country should have a federation, in order to regulate, or prevent, the casuals travelling from town to town. The motion was accepted.

In February 1894 we read that "Isidor Isaacs, Solicitor, has been appointed Legal Adviser to the Durham Miners' Association, the most powerful trade association in Great Britain".[1]

On 14th March 1894 the Rev. Jacob Phillips married. His father, the Rev. Isaac Phillips, minister of the Portsmouth Congregation, officiated. The local press reported the ceremony in detail. The following are brief extracts:

"The marriage of a Hebrew pastor in Sunderland is a rare event; in fact it had never occurred in the history of the community until yesterday afternoon, when the Rev. Jacob Phillips was wedded at the Synagogue, Moor Street, the bride being Miss Edith Davis. . . . The interest in the event was not restricted to the pastor's flock; it was shared by a large number of Gentiles, by whom Mr. Phillips, since he came to Sunderland . . . has made himself much respected, and all joined in showering upon the happy pair the congratulations appropriate to the occasion. The Synagogue was crowded from floor to gallery . . . there were hundreds, thousands we might almost say, unable to obtain admission . . . while the ceremony proceeded according to the Hebrew liturgy. The service was full choral. After it was over, the Rev. Isaac Phillips addressed a few words to the bride and bridegroom, and, other formalities having been gone through, the procession left the Synagogue amid every manifestation of regard. . . ."[2]

"Religious services and organisations of this unique people, who have (I say it advisedly) but to be known to be appreciated, are so little heard of by the general public that the following description must assuredly prove interesting reading. . . ."[3]

[1] *The Jewish Chronicle*, 23rd February 1894.
[2] *Sunderland Daily Echo*, Thursday, 15th March 1894.
[3] *Weekly Echo and Times*, 17th April 1896.

The newspaper then proceeds to describe the service, to quote from the sermon, and to give the life history of the bridegroom, to all of which several columns are devoted.

At a meeting of the ratepayers of Bishopwearmouth town, held on 5th April 1894, for the purpose of appointing three members of the Burial Board in place of three who had retired, Mr. Isidore Goldman was elected a member of the Board. The meeting was presided over by Archdeacon Long. There were present leading churchmen and laymen, and members of the Hebrew Congregation.

It will be recalled that earlier the Hebrew Congregation requested the Burial Board for more ground in the Jewish burial section. The Burial Board replied that the ground would be allocated at a price of £600 per acre, payable in advance. In November 1894, however, the Bishopwearmouth Burial Board informed the Hebrew Congregation that a piece of ground had been allotted in the Bishopwearmouth Cemetery for the exclusive burial of members of the Jewish community free of charge. The first burial on that ground, as mentioned earlier, did not take place until 1899.

. . . . .

Mr. Newman Richardson, a member of the Council of the Hebrew Congregation, was, on 8th May 1894, elected a member of the town council by a majority of 227 votes. He was a nominee of the Conservative Party. The *Newcastle Daily Chronicle*, in a leaderette, said:

"One of the municipal by-elections at Sunderland this week was made unusually interesting by the fact that one of the successful candidates was a Jew, the first Orthodox Hebrew, if we mistake not, who has gained that distinction either on Tyne or Wearside."[1]

The Jewish Chronicle of 13th July 1894 reports that at the request of the Chief Rabbi the Rev. Mr. Phillips examined the schoolchildren in the presence of the wardens. The results were very satisfactory. From the same source, of 31st August 1894,

[1] *The Jewish Chronicle*, 18th May 1894.

we learn that Mr. S. Levy[1] of Jews' College gave a popular lecture on "The Prospects of Jewish Colonisation of Palestine", under the auspices of the Choveve Zion Association.

On Christmas Day 1894 Councillor Newman Richardson entertained a thousand children of his ward to a sumptuous dinner. On 9th January 1895 Councillor Richardson entertained to tea at the Seaman Hall all the aged occupants of the houses in Trafalgar Square and Assembly Garth. A vote of thanks to Mr. Richardson was proposed by the mayor, who was accompanied by the mayoress. In spite of the continued poverty prevalent at the time, the Hebrew Congregation increased its income and membership. At the annual general meeting held in April 1895 it was announced that the income was £657, an increase of £99 on the previous year, and that the number of seat holders was 118 as against only 100 the previous year.

At the same meeting it was reported that an appeal had been made on behalf of the town's distress fund, and that the Jewish community responded liberally.

The Chief Rabbi's pastoral tour took place in May 1895. Dr. Adler arrived in Sunderland on 15th May. He was met by the honorary officers, who escorted him to the Grand Hotel. In the afternoon he examined the pupils of the Hebrew school. After a very searching examination the Chief Rabbi expressed great satisfaction, and congratulated the Rev. Mr. Phillips, the headmaster. In the evening Dr. Adler addressed a crowded congregation at the synagogue. Among those present were the mayor and the rector of Sunderland. At supper that evening the Chief Rabbi met many of the members of the Congregation.

The next day the Chief Rabbi visited the new burial plot which the local authorities had recently given to the Jewish community. Dr. Adler expressed approval as being in accordance with Jewish law.

In 1895 the Minyan of the Chevra Torah was already functioning. Yet at the High Festivals in that year the synagogue of the

[1] This is the Rev. S. Levy, M.A., Emeritus Minister of the New Synagogue, London. Mr. Levy is a native of Newcastle. His father was a teacher, and his brother Secretary, of the Sunderland Hebrew Congregation.



REV. KAPLAN'S CHEDER. *Back Row*. Rev. Kaplan: Not Known: Not Known: S. Miller: I. Hurwitz: F. Rosenstein: M. Isaacs. *Centre Row*. A. J. Matthews: Not Known: Lionel Gillis: W. Behrman: Jake Cohen: M. or S. Gillis: Not Known: Akiva Merskey: *Front Row*. Percy Brewer: Toby Cohen: J. Gillis: M. Robinson: L. Rosenfield: Morris Cohen: C. Jaffe: C. M. Levy: Harry Merskey



The Ram's Horn (Shophar)

Hebrew Congregation was crowded, and over two hundred attended the overflow services held in the schoolrooms adjoining the synagogue.

In recognition of many years of service to the community Mr. Israel Jacobs was presented, in October 1895, with an address and a portrait of himself. In December of that year, at the annual Chanucah festival of the Hebrew Board of Guardians, Mr. Jacob Gallewski was presented with a silver tea- and coffee-service and tray, and an illuminated address. The presentation was in recognition of his services; the occasion the silver wedding celebrations of Mr. and Mrs. Gallewski.

In 1896, according to the *Jewish Year Book*, the population was 1,000. There were four marriages and six burials that year.

The Hebrew school, of which the Rev. Mr. Phillips was headmaster, now had an assistant teacher in the person of Mr. H. Rothfield.

The only new item for this year was the forming of a Gemiluth Chasodim Society.

The object of this newly formed society was to assist its members with the grant of loans without security, without interest or other charges, and to promote habits of industry, providence, and self-reliance among them. Ninety members were enrolled.

We read in *The Jewish Chronicle* of 31st January 1896 that "A Beth Hamedrash had been established under the auspices of the Congregation, and a course of lectures was given by the Rev. Mr. Phillips". Doubtless this establishment was disbanded when, shortly after, the Sunderland Beth Hamedrash which we know today was established.

In May 1897 the Presbyterian Synod met at Sunderland, and the Rev. Mr. Phillips delivered a speech before the members . . . at the Town Hall. The occasion was of interest, since the Presbyterians' attempt to propagate the Gospel among the Jews had been debated at their meeting the night before.

Under the heading of "Turning the Tables", the *Sunderland Daily Post* of 3rd May said:

"The Presbyterian Synodists were all for propagating the Gospel among the Jews on Wednesday night, so the Rev. Mr. Phillips, next morning, went to propagate the Gospel among the Christians. Mr. Phillips displayed a truly religious and wisely tolerant spirit."[1]

In February 1897 the Congregation made a presentation to the Rev. S. Kaplan,[2] who acted as expounder of the law to them for the past year.

In July 1897 the Congregation was left without a minister-teacher and without a chazan-shochet, both having resigned. The Rev. Mr. Phillips accepted a call from Port Elizabeth, South Africa, and the Rev. Mr. Kantorowitz accepted a call from Johannesburg, South Africa.

At a meeting of the Congregation in September 1897 the Rev. Zacharia Lawrence, of Newport, Mon., was unanimously elected minister, teacher and secretary, and the Rev. L. Muscat, of Manchester, shochet, chazan, and mohel.

Though the present synagogue in Ryhope Road was not built until 1927, yet as early as 14th November 1897 Mr. A. Share, at a special general meeting, moved that

"We members of the Sunderland Hebrew Congregation are of the opinion that a new Synagogue is necessary, and we think it advisable that a fund be established for this purpose."[3]

The motion was duly seconded and passed. A working committee was appointed, and several donations were promised.

. . . . .

In the first burial-ground in Bishopwearmouth most of the gravestones are still in excellent condition. That of Tobias Joseph (no relation of either Jacob (Rabbi Yacov), or Hyam Joseph) bears engraving which in August 1953 was very legible, and read:

[1] *The Jewish Chronicle*, 7th May 1897.
[2] Doubtless the same Mr. Kaplan who was chazan-shochet, later, to the Beth Hamedrash.
[3] *The Jewish Chronicle*, 19th November 1897.

"In loving memory of children,
grandchildren, and great-grandchildren.
Died February 1st, 1899, aged 94."

Nearby is the stone of Amelia, wife of Tobias Joseph, who died on 25th September 1897, aged 93 years. Here it may be noted that Mrs. Isaac Goldman was the daughter of Tobias Joseph. In the minutes of December 1865 it is mentioned that Tobias will officiate during the absence of a chazan. In the first list of members of the Chevra Kadisha, 1869, he is mentioned as among the "principals" at deaths, and at a meeting held on 10th September 1870 he is mentioned as having been unanimously elected president of Chevra Kadisha.

Close by the resting place of Tobias Joseph is that of the Rev. I. J. Cohen. From *The Jewish Chronicle* of 30th December 1898 we learn that

"The Rev. I. J. Cohen . . . died on Thursday the 22nd at the ripe age of 81. The deceased, who was a profound Hebrew scholar, was born in Poland, and came to England as a young man of twenty. He became Chazan and Shochet of the Aldershot Hebrew Congregation,[1] a position he retained for twenty years. He left Aldershot for Oxford, where he was a librarian for nearly thirty years, and also acted as Hon. Shochet to the local Congregation. At the age of 69 he retired from active work, and went to reside with his son-in-law, Mr. J. Gallewski, in Sunderland, where he devoted the remainder of his life to further study. He was highly respected in both Jewish and non-Jewish circles, for his deep scholarship and noble character. . . ."

The Rev. Solomon Levy, who knew him well, informed the writer that in addition to his scholarship, the Rev. Mr. Cohen was an outstanding scribe. At Oxford he transcribed very many Bodleian manuscripts for the then sub-librarian Adolf Neubauer.

[1] Except for the Garrison Synagogue, there is no organised Congregation at Aldershot at the time of writing.

CHAPTER XIV

(1900–1907)

On the outbreak of the South African war a number of entertainments and dances were held in aid of the "Reservists". At least, that is how it is described. These were held frequently, and substantial sums were handed over to the "Reservists Fund".

The motion of Mr. Share, previously mentioned, to build a new synagogue, was "shelved" at the annual general meeting of the Congregation held on 22nd April 1900, and repairs and alterations to the existing synagogue were decided upon, the cost to be about £1,500.

On his pastoral tour in May 1900 the Chief Rabbi spent the Sabbath, the 19th, in Sunderland. This was the Chief Rabbi's first Sabbath visit to Sunderland. A crowded congregation, among them many Christians, came to hear his Sabbath-morning sermon.

On Sunday Dr. Adler examined the children of the school and expressed satisfaction at the result.

The Jewish Chronicle of 28th December 1900 gave a full description of the interior of the rebuilt Moor Street Synagogue. In its issue of 4th January 1901 several pages are devoted to the "Reconsecration" of the synagogue. No less than four columns are devoted to the sermon of Dr. Gollancz, who reconsecrated it.

This sermon, which in small type takes up ten pages size 9½ in. × 6 in., was "reprinted by request" at the office of *The Jewish Chronicle*.

The "Reconsecration" was indeed a great event that is well-remembered by many of the author's generation. Dr. Salis

Daiches mentioned it in his brief history of the Sunderland Community in *The Jewish Chronicle* of 22nd December 1911, of which the following is an extract:

"In 1900 the Synagogue was completely renovated, and some additions were made to it. The services during the High Festivals of that year were held in the Park Hall. On December 30th, 1900, the Synagogue and the buildings attached to it were reopened by Sir Francis Montefiore, and re-consecrated by the Rev. Dr. Herman Gollancz in the presence of a large congregation, containing representatives of the neighbouring communities and of the non-Jewish population of Sunderland. Dr. Gollancz delivered an inspiring Sermon in the Synagogue, and Sir Francis Montefiore made a noteworthy speech at a reception held in the evening in the Park Hall. The proceedings were reported in full in the 'Jewish Chronicle' of January 4th, 1901. In April, 1901, Sir Francis Montefiore was elected the Congregation's representative on the Board of Deputies."

During that visit Dr. Gollancz presided at a meeting of the local Zionist Association, and Sir Francis Montefiore gave a lecture on the "Cause of Zionism".

. . . . .

"Last week two Jews appeared at the Sunderland County Court before Judge O'Connor, as plaintiff and defendant in a case. Addressing the plaintiff, the Judge said:

'Are you going to ask me for a judgement summons against a fellow Jew?'

Plaintiff: 'Yes, your Honour.'

His Honour: 'It is the first case of the kind I have seen. Let those Christians imprison each other for their debts, or let one of your own persuasion go against them, if they are foolish enough to get into your hands. But you know well enough the sublime Law-Giver of Mount Sinai, who got his inscription from Heaven, never made a rule of imprisonment for debt. Have you come to court to ask for another fellow-Jew to go to prison?'

Plaintiff: 'But, your Honour, there are some people who will never pay. Defendant said he would pay 2/- a month.'

His Honour: 'Then I will reduce the order to 2/- per month, and for goodness' sake do so, and do not let us have a repetition of to-day's case.' "[1]

On another page will be found an illustration of a Shophar. It is a beautiful thing, magnificently carved; also it has a perfect tone. Unfortunately, by reason of the fact that some foolish person saw fit to engrave upon it, it became unsuited for use.

The engraving reads: "The Ram's Horn used in the Jewish Synagogue in Sunderland, 1867, at the Jewish New Moon and on the Day of Atonement. The gift of Nissen Joseph."

Nissen Joseph was an engraver. He was active in communal life, and was a member of the Jewish Mutual Improvement Society, whose meetings he frequently addressed. During the month of November 1888 he spoke at one meeting, with Isidore Isaacs, on women suffrage, and at another meeting he read a paper on Emanuel Deutsch.

He married out of the faith, but legend has it that when this took place, the Shophar was returned to him. Soon after, he changed his name to Joseph Nissen.

Mrs. Marie Joseph, widow of Morris Aaron Joseph, and thus daughter-in-law of Nathan Joseph, the mohel, informed us that Nissen Joseph was not related to her husband's family. Mrs. Marie Joseph, who celebrated her eightieth birthday on 30th September 1953, wrote under that date: "As a schoolgirl I was often at Nissen Joseph's house; his oldest daughter and I were schoolmates. She married her father's engraver, Mr. Anderson, of whom Emmie Anderson, the art teacher, is the only offspring."

According to Mrs. Marie Joseph, Nissen had three sons and three daughters. One son was an imbecile. In order to get that child into a Jewish institution, Mrs. Nissen accepted the Jewish

[1] *The Jewish Chronicle*, 1st November 1901.

faith, the Rev. Mr. A. A. Green being sponsor. This is confirmed by Mr. Maurice Jacoby.[1]

Nissen Joseph presents somewhat of a mystery. In the Milah Register the Mohel records that he circumcised "Joe's son" Nissen, born 1st January 1855. From this it would appear that "Joe" was the Mohel's brother, and therefore a cousin of Mrs. Marie Joseph's husband.

In Harfield's *Commercial Directory of the Jews of the United Kingdom*, 1893, Joseph Nissen is listed as engraver and lithographer, 51 Nile Street, Sunderland. It is unlikely, however, that Nissen Joseph would have been responsible for engraving the Shophar, and if he had, he would not have described it as being used at "the new moon". We may assume, therefore, that the engraving was done by his son-in-law, Mr. Anderson, who succeeded to his business, and Mr. Anderson's daughter no doubt sent it to the sale-room, where it was bought for a few shillings by a non-Jewish patient of Dr. I. B. Gusack of Sunderland, to whom he presented it. Dr. and Mrs. Gusack have presented it to the Jewish Museum, London, where the Shophar is now housed.

. . . . .

On Tuesday, 22nd January 1901, at 6.30 p.m., Queen Victoria passed away. On the Saturday following, the Rev. Mr. Lawrence delivered a "Hesped" on Her Late Majesty.[2]

Among the curiosities in the archives of the Hebrew Congregation is an "Order of Service" for Coronation Day, 26th June 1902. As is well known, the coronation of King Edward VII and Queen Alexandra was to take place on 26th June. On the 24th June, however, His Majesty became ill and had to undergo an operation. As a consequence the coronation did not take place until 9th August 1902, when the Congregation had a special service.

. . . . .

[1] Mr. Wilfred S. Samuel writes: "Nissen Joseph's change of name, if it occurred before 1900, was not a statutory one, for he does not figure in Philimore and Fry's "Statutory Changes of Names Prior to 1900."

[2] A Hesped is a panegyric or memorial address.

"At the opening of the new workhouse infirmary last week, Alderman Forbes said that the Jews were a great example to all Churches in the country. During the twenty-seven years he had been Guardian, he had never known a Jew or Jewess to make application for relief."[1]

The congregational meetings that took place during 1902 were mainly occupied with correspondence with the Beth Hamedrash. This is fully dealt with in Book II of this work. There was also a good deal of criticism about the school, which, according to some, was not satisfactorily run. The Rev. Mr. Lawrence, however, maintained that it "was better than any in the United Kingdom" but "not to be compared with continental schools".[2]

Earlier, there was a special meeting to appoint delegates to the meeting convened by Sir Samuel Montagu "to form a Congregational Union to assist in distributing Jews in the Provinces; to grant them gifts; to make loans to enable them to start making a living; to provide them with Synagogues and free schools". Support, according to these minutes, was promised by "Rothschild and Mocatta". The Sunderland Congregation pledged support, and appointed Councillor Richardson, Israel Jacobs, and Simon Olswang as delegates.[3]

Sunderland's former minister, the Rev. Mr. Phillips, was in England on a visit from South Africa, and was invited to preach from his old pulpit. On 22nd June 1903 a reception was given in his honour. The itemised account for the refreshments for this occasion is fully recorded. Among other items are:

"100 Oranges	7 6*d.*
1 gallon Whisky	17 6*d.*"

. . . . .

The Chief Rabbi, Dr. Herman Adler, visited Sunderland on 6th May 1904.

[1] *The Jewish Chronicle*, 27th September 1902.
[2] Meeting, 7th December 1902.
[3] Unfortunately, nothing came of the "Congregational Union". "Rothschild" doubtless refers to the first Lord Rothschild, and "Mocatta" to "Frederick David Mocatta", both noted philanthropists.

"He preached in the Synagogue before a crowded Congregation, he audience included many Christians. On Sunday morning he examined the Hebrew and religious classes in schoolroom, after which he addressed the children".[1]

. . . . .

There are no available Congregation minutes for the period May 1902–July 1905. There are, however, notebooks in which the transactions of meetings are briefly jotted down, mostly in pencil, and not very legible. Also, there are a number of pages missing. Nevertheless, in these notebooks there is sufficient to show that in April 1904 there was a serious threat of secession by a substantial and influential body of members of the Congregation. Only the tact and good offices of the Chief Rabbi saved the situation.

The Durham Congregation asked to be "affiliated to the Congregation, with rights of burial, Mohel, etc." This request was "Refused" at the Council meeting held on 13th April 1904. No reasons are given.

The Chief Rabbi's pastoral tour and his proposed visit to Sunderland "were discussed" at the Council's meeting of 24th April 1904. Also:

"Letter of resignation from Synagogue of 23 people. . . . Defeated candidates and their supporters wish to form another Shool. Letters sent asking them to place the matter before the Chief Rabbi."

The following is a copy of the minute of the special meeting held on 8th May 1904, over which the Chief Rabbi, Dr. Herman Adler, presided:

"A conference was held on the above date, Dr. Adler presiding, also present all the Committee, Rev. Mr. Lawrence, and by special request of the Chief Rabbi, Mr. H. Friend and Mr. Alex Wolfe, who represented the twenty-three dissenting members who resigned their membership.

[1] *The Jewish Chronicle*, 13th May 1904.

At the commencement, Dr. Adler asked Mr. Israel Jacobs, who represented the Council, and Mr. Friend, to sign a declaration to abide by his decision. Neither side seemed willing until arguments were heard, but eventually the declaration was signed.

After hearing Mr. Friend on behalf of his party, Mr. I. Jacobs, Mr. S. Golding, the President and Treasurer stated their case. Mr. Friend then gave the decision that his party had arrived at.[1]

The Chief Rabbi asked if that (presumably the decision) should take effect at once; this was answered in the affirmative by Mr. Friend, who said the Election should be for three years.

Mr. Jacobs said it would have been more convenient if they had heard their demand an hour previously, then they would have been able to consider the answer, and complained of the humiliation the wardens would be placed in if their demand was granted. Dr. Adler said to overcome the difficulty it would be advisable to have new Laws and constitution according to Birmingham Congregation, and then have a new Election, so that the evils complained of would not occur again.

Mr. Friend said the Election was not on constitutional lines, and there would be no humiliation, but we want peace.

Mr. S. Golding said the Community had no idea of the present demands (of the dissenters), and pointed out that before the final decision the signatories should be questioned, to find out their grievances. Dr. Adler asked Councillor Richardson as a personal request if he would resign in favour of the two gentlemen; this he consented to do.

The Treasurer was also asked to resign, but he absolutely refused; he proved to Dr. Adler by the balance sheet that his years of office were perfectly satisfactory as regards the income, etc., but as Mr. Jacobs had signed he too agreed to bow to Dr. Adler's request. Dr. Adler expressed the opinion that it was most annoying that the dissenting party should have taken this step.

Mr. Friend then, on behalf of Mr. Wolfe and himself, withdrew all opposition; he was animated by a desire to see peace in the Congregation, and promised to persuade all his friends to return to the Congregation as members. Matters came to an amicable and peaceful conclusion. Dr. Adler was very pleased with the voluntary resolution by Mr. Friend, and said that, if this was done, he would leave Sunderland with a lighter heart than when he arrived.

[1] We have no means of knowing what this was.

Dr. Adler then asked Mr. J. Gallewski, whom he had specially sent for, a personal favour, to again accept office on the Committee. Mr. Gallewski said he would abide by the wish of the Chief Rabbi if the consent of the Council was given. The Consent of the Council was unanimous.

Mr. I. Jacobs, on behalf of the Members present, proposed a hearty vote of thanks to the Chief Rabbi for his guidance, and hoped that he may be spared to us for many years.

Mr. H. Friend said he was willing to place the result of the meeting before his friends, and hoped they would agree to his decision. The Treasurer in support expressed himself highly satisfied with the result, and hoped that peace and concord will reign with the Community. Dr. Adler thanked the members for their good wishes, and was pleased to believe that from today an era of good will was coming to the Congregation."

The agenda for the general meeting of 30th July 1905 reads: "To confirm the recommendation of the Council that Mr. Jacob Gallewski be elected as a life member of the Council. . . ."

There is neither a notebook nor a minute-book for that period. Mr. Gallewski, who was held in the highest esteem by everyone, was duly elected.[1]

Though in the past a number of Anglo-Jewish Association meetings were held in Sunderland, in November 1905, however, there appears the following:

"Formation of a local branch of Anglo-Jewish Association. Mr. Alexander Wolfe, President; Mr. H. Goldman, Treasurer."[2]

At the Council meeting held on 20th May 1906 Mr. Israel Jacobs moved "That the honorary membership of the Congregation be conferred upon Mr. Elias Wolfe, with all the privileges of a registered member".

. . . . .

For seven years, the Rev. Zacharia Lawrence occupied the Sunderland pulpit. On 8th October 1904, however, the Rev.

[1] *The Jewish Chronicle*, 4th August 1905.
[2] *The Jewish Chronicle*, 24th November 1905.

Mr. Lawrence preached his last sermon in Sunderland. On 9th October he was presented with an address from the Congregation. Once more there appeared advertisements in *The Jewish Chronicle*, calling for applicants.

"In September, 1904, the Rev. Z. Lawrence resigned his post, consequent upon his accepting a call from Bloemfontein. He was thus the third Minister who left Sunderland for a post in South Africa. The vacancy was filled in January, 1905, by Dr. Samuel Daiches, who was elected Minister. On his being appointed lecturer at Jews' College, Dr. Samuel Daiches left Sunderland in December, 1907, and was succeeded by his brother, Dr. Salis Daiches . . . who was elected in August, 1908."

The above is part of an article by Dr. Salis Daiches, which appeared in *The Jewish Chronicle* on 22nd December 1911.

Dr. Salis Daiches is, of course, very modest about himself and his older brother Samuel. The fact remains, nevertheless, that Samuel and Salis Daiches were great personalities in the Anglo-Jewish Ministry.

With the advent of Rabbi Dr. Samuel Daiches, the Congregation was uplifted to heights not reached hitherto. Moreover, the Daiches' influence brought about a closer understanding between the Congregation and the Beth Hamedrash.

. . . . .

In 1906 the Moor Street Synagogue had 120 seat-holders,[1] an income of £1,096, and an expenditure of £716. Rabbi Dr. Samuel Daiches was the minister, and Mr. Simon Olswang and Mr. A. Share were president and treasurer respectively.

In the Beth Hamedrash, Villiers Street, Rabbi H. Hurwitz was the Rav. Mr. Emanuel Gillis and Mr. A. Yaffe were president and treasurer respectively. The income for the previous year was £576. Expenditure is not given.

There were not less than twelve societies and institutions, including two Talmud Torahs, under the management of the two Congregations and the Beth Hamedrash.

[1] *The Jewish Year Book.*

The Jewish population is given as 1,100. In the year previous there were seven marriages and eleven deaths.

The honorary officers of the Beth Hamedrash Talmud Torah were Mr. Charles Cohen, president; Mr. M. Rick, treasurer; and Mr. Joseph Pearlman, hon. secretary.

A survey of Jewish charitable relief in the provinces for 1905–1906 appeared in *The Jewish Chronicle* of 14th September 1906. This occupied one and a half pages. Twenty-one towns with populations of over 1,000 were named. Sunderland's relief expenditure for that year was £251.

In November 1906 Councillor Newman Richardson was returned on the town council for the twelfth year.

. . . . .

Joseph Miller, who came to Sunderland from Latvia when quite young, enlisted in the army during the South African war, where he "earned" the D.C.M. In April 1907 he visited Sunderland as Lieutenant Joseph Miller, D.C.M., and

"On the first day of Passover, after the Service in Synagogue, a presentation was made to the newly-promoted Lieutenant."[1]

At the 9th June 1907 Council meeting the president, Mr. Simon Olswang, reported that the Council had received an invitation to the wedding of their minister, Dr. Samuel Daiches, which would take place in Hamburg, Germany. The Council accordingly agreed unanimously that the president should represent the Congregation at the wedding.

At the Council meeting of 14th July 1907 Mr. Olswang

"Reported his visit to the wedding at Hamburg. . . . He witnessed with great pleasure the marriage and subsequent ceremony. . . . The wedding being in every respect an exceptionally fine one."

On 1st September 1907, at a reception held in the synagogue, "Dr. and Mrs. Samuel Daiches were presented by the Council with a Silver Chanucah Lamp and a Silver Salver as a wedding gift."

[1] *The Jewish Chronicle*, 12th April 1907.

At the meeting of 8th December 1907 a letter from Dr. Samuel Daiches was read:

"It is with regret and pleasure that I have to inform you that I will have shortly to relinquish my post as Minister of this Congregation, in order to begin my work as lecturer at the Jews' College . . ."

The Council unanimously voted to present Dr. Daiches with an illuminated address.

. . . . .

The following is from the *Sunderland Echo* of 6th January 1908:

"A reception was held in the Jewish Synagogue, Moor Street, yesterday afternoon, on the occasion of the departure of the Rev. Dr. and Mrs. Daiches from Sunderland. Mr. S. Olswang, President of the Congregation, presided, and there was present a representative gathering of the Jewish community. When the Rev. Dr. and Mrs. Daiches entered the room, the Rev. Mr. Muscat (reader) and choir sang the Hebrew greeting of Baruch Haba.

A presentation was made on behalf of the pupils of the Congregational Hebrew School by Mr. J. Goldberg, Vice-President of the Congregation. It consisted of a silver tray. Masters I. Rothfield, I. Jackson, E .Rosenstein, and N. Muscat expressed in short speeches their gratitude to their former headmaster. After Mr. B. Joseph had proposed the 'Well-being of the School', the healths of the Rev. Dr. and Mrs. Daiches were honoured.

Mr. Olswang then presented Dr. Daiches with a beautifully illuminated address on behalf of the Congregation in recognition of the services rendered by their Minister. In doing so, he said they would never forget the work Dr. Daiches had done, and the way in which he had elevated the pulpit of the Sunderland Synagogue.

Dr. Daiches in a feeling acknowledgement remarked that he went away happier than he came, because he had been able to do some good for his people. His desire was to live for the good of the Jewish people, and to try to raise their position, by which he believed the greatest good was done to mankind at large. In going to another place he was not tempted by any material gains; he simply went because a wider field opened itself to him where he might be able to influence more of the

Anglo-Jewish community at large. He hoped that they would maintain their sacred traditions, and that they would not soon forget the work he had done in their midst. He went away with the best feelings towards all of them. . . ."

. . . . . .

A legacy of £100, free of duty, had been bequeathed to the Congregation in December 1907 by Mrs. Amelia Wolfe, who died in London.

CHAPTER XV

(1907–1911)

THE HEBREW BOARD OF GUARDIANS AND THE WORKHOUSE

IN its issue of 13th September 1907 *The Jewish Chronicle* stated:

"For the first time in its history, a Jew has been admitted into the Workhouse at Sunderland."

In the next issue (20th September) there appeared the following:

"In reference to report in last issue that a Jew has been admitted into the Workhouse—Mr. Simon Olswang, Treasurer of the Hebrew Board of Guardians, wishes to say that the executive of the Board immediately took charge of the inmate and sent him, according to his desire, to his relations in Liverpool. The Board has asked the Municipal Board to inform them of any application for relief or admittance by any co-religionist, so that they can deal with them."

. . . . . .

At a meeting of the Council held on 26th April 1908:

"A letter was read from the President of the Durham Congregation asking the (Sunderland) Council to refund a sum of £3 4*s.* 5*d.*, which they had to pay on 'Erev Pesach' as fines and providing meals to a prisoner in Durham Prison from Sunderland.

Mr. Henry Olswang moved that this sum be paid back to the Durham Congregation, and that they should be advised that our Congregation will not undertake the responsibility again. . . . Carried unanimously."



COUNCIL OF THE HEBREW CONGREGATION, 1904–5. *Back Row.* R. Jacobs: Mark Cohen: Isaac Rosenthal: Isaac Friedman: Sol Golding: Jacob Goldberg: D. Abrahams. *Front Row.* Jacob Gallewski: Councillor Newman Richardson (President): Simon Olswang (Treasurer): Israel Jacobs.



Jacob Gallewsky



Bernard Jacoby

Curiosity prompted the author to write to the Governor of H.M. Prison, Durham, whose permission we have to say that the "prisoner" was an 18-year-old Sunderland youth, Jacob Lippman by name, whose "crime" was gaming. The fine (presumably with costs) totalled £1 3*s*. 11*d*., with the alternative of one month. He was admitted to prison on the 14th April and released the next day, "Erev Pesach".[1]

. . . . .

At the special general meeting held on 9th August 1908 the Rev. Dr. Salis Daiches was elected minister in succession to his brother, Dr. Samuel Daiches, who had been appointed lecturer at Jews' College. Dr. Salis Daiches was installed on Friday, 11th September. On Saturday he delivered his inaugural sermon. On Sunday morning he addressed the pupils of the school, and on Sunday evening he was the guest of Chevra Gemara at the Beth Hamedrash, where a dinner was given on the occasion of a Siyum Hagodol of Shass, and Dr. Daiches addressed the gathering.

RABBI HURWITZ AND THE CONGREGATION

On 4th July 1909 the Council of the Hebrew Congregation at its meeting had a "Requisition" which was signed by twenty-three of its members. This was dated June 1909, and read:

"We the undersigned members of the Sunderland Hebrew Congregation, hereby petition the Council to contribute a sum of £26 per annum towards Rabbi Hurwitz on the ground that Rabbi Hurwitz renders useful work to some members of our Congregation. That such services are also rendered by him to those who are neither members of this Congregation nor of the Beth Hamedrash. We trust you will see your way to grant this Petition, for the benefit of the Congregation, and the general Community."

This proposal brought into issue all the controversies concerning the "breakaway" Beth Hamedrash, and after a lengthy discussion the petition was not accepted.

. . . . .

[1] The £3 4*s*. 5*d*. doubtless included the fine, and board and lodgings for the first two days of Pesach.

On the occasion of his marriage to Miss Flora Levin of Liverpool, the Congregation made a presentation to Dr. and Mrs. Daiches on 10th October 1909. The following brief extract is from a long account which appeared in the *Sunderland Echo*:

"A function in which the Jewish community of Sunderland was greatly interested took place yesterday morning in the Synagogue Chambers, Moor Street, where the Rev. Dr. Salis Daiches, Minister of the Congregation, was presented with an illuminated address, and a silver cup and spice box, on the occasion of his marriage. Mr. J. Goldberg, President, in making the presentation on behalf of the Congregation, conveyed to Dr. and Mrs. Daiches the congratulations and good wishes of the whole community, and dwelt upon the esteem and the affection which all the classes of the Jewish population of Sunderland felt for the reverend doctor.

Mr. Israel Jacobs followed with an eloquent speech, and the Secretary of the Congregation then read the address. . . .

Previous to this function, a presentation was made to Dr. Daiches by the teaching staff and pupils of the Congregational Hebrew Classes, which are managed by Dr. Daiches, and speeches were delivered by Mr. H. Olswang, Chairman of the School Committee, Mr. J. Levy, and the Rev. L. Muscat. . . .

At the end of the proceedings a reception was held in the Council Room, at which a large and influential gathering of ladies and gentlemen were present."

. . . . .

At the Council meeting of 9th January 1910 a letter was read from the Chief Rabbi "Requesting the attendance in London of Mr. Muscat [the Shochet] for examination".

It was "proposed and carried" that a letter be sent to Dr. Adler pointing out that "We have another Shochet and two Rabbonim, and asking [the Chief Rabbi] if it is therefore necessary for the examination".

Apparently the Council felt that the local clergy were competent to examine the shochet. The Chief Rabbi, however,

replied (meeting, 16th January): "It is imperative for Mr. Muscat to undergo the examination."

The Council therefore granted Mr. Muscat £3 for travelling expenses.

Though there is no further mention of this matter, it may be taken that the examination was successful, because Mr. Muscat continued as shochet for many years. It may be mentioned that the prerogative of licensing Shochetim was regarded as an important part of the jurisdiction of the Chief Rabbi.

At the annual general meeting held on 8th May it was "unanimously resolved" that a telegram of condolence be sent to Queen Alexandra, His Majesty having passed away the day before.

At the same meeting it was "unanimously agreed" that

"A Memorial Service be held in the Synagogue at 1 o'clock on the day of the funeral of King Edward VII."

. . . . .

In July 1910 the Rev. Dayan Hyamson deputised for the Chief Rabbi and made a pastoral tour, visiting many northern towns. The following is from *The Jewish Chronicle* of 8th July 1910:

"Dayan Hyamson examined the Hebrew classes and was highly delighted with the results. . . . In reply to a vote of thanks, Dayan Hyamson said that he was greatly impressed at the extensive Hebrew education . . . he would not hesitate to say that the standard attained by them was the highest ever reached by any school attached to a Synagogue in the United Kingdom. He preached in evening service, and dwelt again on the efficiency of the Hebrew classes; they were an honour, he said, not only to Sunderland, and the North of England, but also to the whole of the United Kingdom."

. . . . .

In the general election of November 1910 Mr. Samuel Samuel, brother of Sir Marcus Samuel, later Viscount Bearsted, contested Sunderland in the Conservative interest. He was unsuccessful.

Ballast Hill is the part of Sunderland where the Ayeres Quay Cemetery, the oldest on record, is situated, and is, or was, often

referred to as "Ballast Hill Cemetery". Under that heading there appears the following in the minutes of the meeting held on 26th June 1910:

"President reported that he, together with the Treasurer, visited the Cemetery and found it in a very bad state. The walls and railings were broken down and iron pillars taken away. He reported particulars to the police. . . ."[1]

. . . . .

For more than ten years, at practically every meeting of the Council, someone "moved" that a new shool should be built in the western part of the town where most of the congregants reside. At the meeting of 26th June 1910 Mr. Max Behrman "moved" and, as on previous occasions, it was "decided by 5 votes to 3, that this question be adjourned by six months".

On 22nd June 1911 the coronation of their Majesties took place. The congregation celebrated the occasion with a tea and entertainment for the children of the school.

Great tributes were paid to the late Chief Rabbi at the Council meeting held on 3rd July 1911. Dr. Herman Adler had passed away on Sunday, 30th July; the synagogue was crowded to overflowing, when the memorial service took place.

At the 12th November meeting a letter was read from the United Synagogue, inviting the Congregation to elect a delegate to represent them at the forthcoming meetings to be held for the selection of a Chief Rabbi. Mr. Israel Jacobs, president of the Congregation, was elected delegate.

This, as far as we know, is the first time that the Sunderland Community participated in the election of a Chief Rabbi. Dr. Roth points out that in the 1844 Chief Rabbinate Election, Sunderland "did not figure in the list".

. . . . .

Many of the author's generation will recall the amiable and charming Joseph Levy. At one time secretary of the Hebrew

[1] See Book III, *Sunderland Echo*.

Congregation, he was the son of Mr. H. Levy, an admirable teacher in the Hebrew school, and a brother of the Rev. Solomon Levy, formerly minister of the New Synagogue, North London. At the Council meeting held on 26th November tributes were paid to him by the members of the Council. The funeral took place in Sunderland on Tuesday, 28th November 1911. He was 47 years of age.

CHAPTER XVI

(1911–1914)

SYNAGOGUE JUBILEE

EARLY in 1911 the Council of the Congregation began planning for the Jubilee celebrations. It will be recalled that the corner stone of the Moor Street Synagogue was laid on 11th June 1861, while the consecration took place on 16th May 1862. Synagogue services, however, were held there much earlier, so the date fixed for the Jubilee celebrations was 20th December 1911.

The agenda at the special general meeting of the Congregation held on 17th December 1911, contained the following resolution:

"That taking into consideration the widely expressed wish of the members that the Jubilee fund now being raised shall be applied to form a nucleus of a New Synagogue Building Fund, we hereby agree that it be so applied, and that Trustees and a Building Committee be now appointed to further the object in view."

This resolution was unanimously adopted, and trustees and a Building Committee elected.

At the special service in the synagogue on 20th December 1911, the crowded congregation included representatives from the neighbouring communities, as well as many prominent non-Jewish citizens. Among them were Sir William Theodore Doxford, the mayor; Councillor Brown; Mr. Backhouse; Councillor Barns; Alderman Bruce, and many others. Mr. Samuel Samuel (brother of Sir Marcus Samuel) came specially from London, as did two former ministers, the Rev. A. A. Green and Dr. Samuel Daiches.

Mr. Elias Wolfe, a former warden, and one of the few surviving members who were present at the opening of the synagogue, opened the Ark and handed the Scroll of the Law to Dr. Samuel Daiches.

"Mah Tovu" was recited by the minister, Dr. Salis Daiches, assisted by the chazan, the Rev. Mr. Muscat. The Rev. A. A. Green preached the sermon.

CHIEF RABBI ELECTED

A special Council meeting was held on 16th March 1913. Dr. Salis Daiches, the minister, was present by request.

Mr. Israel Jacobs moved

"That sincere congratulations be offered to Rabbi Dr. J. H. Hertz on his election as Chief Rabbi . . . and the assurance of the loyal support of the Sunderland Hebrew Congregation . . . and best wishes for a successful career in the great office to which he has been called, and for a happy life in this country for himself and Mrs. Hertz."

This motion was "unanimously adopted".

An invitation to attend the installation ceremonies was accepted, and: "It was agreed that a grant of £3 3*s*. 0*d*. be allowed (the minister) Dr. Salis Daiches, towards his expense to London to be present at the installation ceremony."

WAR, 1914

The following is from the *Sunderland Echo* of 17th August 1914:

"A largely attended meeting of members of the Hebrew congregation and their ladies was held in the Synagogue schoolrooms, Lawrence Street, yesterday afternoon for the purpose of devising the best ways and means of rendering help at this crisis. Mr. B. Jacoby, President of the Congregation, presided. A resolution pledging the Sunderland Jews to respond to the best of their ability to the Mayor's

appeal in aid of the National Relief Fund was moved by Dr. Daiches, seconded by the Rev. L. Muscat, and carried with enthusiasm. It was deemed advisable that it should be left to each individual member to hand over any donation personally to the Mayor, instead of having a collection made on behalf of the community collectively. Mr. Israel Jacobs moved that the schoolrooms, which are used as religious classrooms, should be handed over to the authorities in case of need as a hospital for the wounded, and this was agreed to. The following Jewish furniture dealers have offered to supply beds and equipment for the beds: Messrs. B. Jacoby, Israel Jacobs, H. Berg, S. Gillis, D. Jockelson, I. Behrman, Coun. N. Richardson, E. Jacobs, I. Levy, D. Goldman, and H. Havelock. It was decided to establish a Jewish Women's Sewing Guild to supply garments and other necessaries for the sick and wounded, and a small committee was appointed, with Mrs. Isaac Behrman as Secretary, who will call a meeting at the earliest possible opportunity.

"Sixteen young Jews from Sunderland have joined the colours, and more are expected to join."

. . . . .

"Rabbi Dr. Salis Daiches gave a lecture to the members of the Sunderland Antiquarian Society, being an historical sketch of the Hebrew Congregation in Sunderland. He mentioned that as early as 1832 there was a Jewish Alderman of Sunderland, Mr. Levy of Havelock House."[1]

[1] *The Jewish Chronicle*, 18th December 1914.

CHAPTER XVII

(1915–1922)

On 20th January 1915 the president, Mr. Bernard Jacoby, called a special meeting of the Council to announce "with painful regret the death of Mr. Elias Wolfe. Mr. Jacoby asked the members to attend this meeting to show the family of the late Mr. Elias Wolfe the esteem in which he was held. Mr. Wolfe was one of the survivors of the laying of the corner-stone of the Synagogue" (11th June 1861).

At the same meeting the president moved: "That we place on record hearty congratulations on the raising of our Treasurer (Councillor Richardson) to the Aldermanic Bench. . . . Alderman Richardson suitably responded."

"A function in which members of the Congregation took a lively interest, was held on Purim in the presence of a very large representative gathering in the Synagogue Schoolrooms.

The occasion was the presentation of an address and a very substantial purse of gold to Mr. Jacob Gallewski, on his completing fifty years service to the Congregation. . . . Rabbi Dr. Salis Daiches read the address. . . .

Mr. Bernard Jacoby, Chairman of the Presentation Committee, presided, and made the presentation. . . .

Many speeches were made . . . all referred in glowing terms to the life-long work of Mr. Gallewski, and his sterling qualities of heart and mind. . . .

Rabbi Dr. Daiches addressed the gathering, and proposed the health of Mr. Gallewski. . . . Mr. Jacob Gallewski feelingly responded, and expressed his deep gratitude to all those . . . who had helped to make the day's function such a success. . . ."[1]

. . . . . .

[1] *The Jewish Chronicle*, 5th March 1915.

Great efforts were made in the two or three years previous to pay off the mortgage on the Moor Street Synagogue. Not until 1916 was this finally accomplished.

At the annual general meeting held on 23rd April there was great rejoicing when the hon. solicitor, Mr. Lionel Wolfe, said:

"It is with the utmost satisfaction that I now hand over the title Deeds to our Shool. In these difficult times we have achieved our object, which could not be done for the past fifty-five years. . . ."

Dr. Salis Daiches, the minister, who was present by invitation "expressed his pleasure in being allowed to witness the redemption of our Synagogue. . . ."

Mr. Israel Jacobs, who received the deeds, said:

"At the outset, the task of raising the money appeared very difficult, but everyone came forward and gave willingly and freely. . . . He was happy to receive the Deeds, which would be placed for safe keeping with the National Provincial Bank. . . ."

. . . . . .

The *Sunderland Echo* of 1st November 1916 devoted the best part of a column to the account of a memorial service held the day previous at the Moor Street Synagogue, of which the following is a brief summary:

"An impressive service, in memory of the Jewish soldiers of Sunderland who have fallen in the war, was held in the Synagogue, Moor Street, yesterday afternoon. The Rabbi, Dr. Salis Daiches, and the Rev. L. Muscat, conducted the service, and the Rabbi preached the sermon.

Among those present were—Brigadier-Gen. English; Staff-Capt. Bury Knight; Colonel J. Prior, Major Cuthbert Vaux; Major Byrne, Major Todd, R.A.M.C.; Capt. C. Jacobs, R.A.M.C.; Lieut. Shaw; the Rev. A. A. Boddy; Mr. B. Jacoby; and Alderman Richardson, respectively President and Treasurer. . . .

The soldier members of the Jewish community of Sunderland who have been killed at the front are—Sergt. Geo. Jacobs, D.C.M.; Corpl. Sidney Asher; Pte. Israel Jackson; and Pte. Chas. Letzky.

Dr. Daiches said that they were present to do honour to the memory of their own friends; they were among the first to answer the call of this great country when danger threatened, and they went asking no questions, and considering no dangers, and they did their duty well, dying in the service of the fairest and justest of all nations. With their blood they had paid the debt of gratitude which the Jewish race owed to this country, which, when the Jews were being driven from place to place, had provided them with a haven of refuge. Was there a greater cause for which a man could live, and, if necessary, die? . . .

Jew and Gentile were beginning to understand and respect one another; they were fighting together, suffering together, and the blood of the fallen was drying together on the same soil; let us hope that they would reap the fruits together."

. . . . .

A special meeting of the Council was held on 15th December 1918, the only item on the agenda being the resignation of the minister. Dr. Daiches wrote: "That he had received a unanimous call from the Edinburgh Congregation . . . after due consideration he had decided to accept the call. In coming to this decision he had mainly been influenced by the desire to secure a larger scope for his activities. . . . He expressed regret in relinquishing the Ministry of the Sunderland Hebrew Congregation . . . which he held for the past ten-and-a-half years. . . . He would always remember the Congregants and think of them as friends wherever he would be."

Mr. Bernard Jacoby, who presided, moved "with deepest regret that we accept the resignation of our Minister".

The following is from *The Jewish Chronicle* of 7th February 1919, under the heading of "Rabbi Dr. Salis Daiches' Departure":

"Rabbi Dr. Salis Daiches, who recently accepted a call to the Rabbinate of the Hebrew Congregation of Edinburgh, delivered his farewell sermon to the Jewish community of Sunderland on Sabbath, during the morning service, a large congregation of ladies and gentlemen being present.

On Sunday, the large schoolroom attached to the Synagogue was crowded with members of the Jewish Community who came to wish

Rabbi Daiches God-speed, and to witness the presentation that was to be made to the Rabbi of a handsomely illuminated address, accompanied by a cheque. Mr. B. Jacoby, President of the Congregation, opened the proceedings by surveying the activity of Dr. Daiches for the past ten years, and expressing the infinite regret of the Community at his impending departure. Mr. Maurice Jacobs, Hon. Secretary of the Testimonial Committee, read the address, which was couched in very appreciative terms. The President handed Dr. Daiches the cheque, and conveyed to him and Mrs. Daiches the heartfelt good wishes of the congregation for a happy and successful career in the Scottish metropolis. Dr. Daiches, who received an ovation on rising, responded in an eloquent and impressive speech, and conveyed his heartfelt thanks to all present for the honour they had done him, and the overwhelming expression of genuine affection and cordial goodwill which had been conveyed to him that day. He said that he would never forget the numerous friends he was leaving behind. It was not for the sake of any material gain that he had accepted the call from Edinburgh, but because he felt that he had no right to refuse an invitation to work in a larger field, where the problems he would have to try to solve were more difficult, and where the cause of Judaism required his services more urgently than the congregation to which he had already given ten years of his life. . . .

Subsequently a silver casket (Ethrog Box), suitably inscribed, was presented to Dr. Daiches by the Rev. L. Muscat and Mr. C. Brewer on behalf of the Zionist Association and the Order of Ancient Maccabeans. Dr. Daiches, in tendering his thanks, said that the ideal of Zionism had inspired him since the days of his childhood, and he was confident that it would be realised 'speedily and in our days'. Dr. Daiches concluded by proposing a vote of thanks to the Chairman and to all who had worked to make that function the striking success it had been.

In the course of the proceedings, letters conveying appreciation of Rabbi Daiches' services to Anglo-Jewry were read from the Rev. A. A. Green, a former Minister of the Congregation, and from Mr. Jacob Gallewski, the oldest member of the Sunderland Congregation, who was prevented by ill-health from being present at the function."

. . . . .

When the resignation of Dr. Daiches was received, someone promptly "moved" to advertise the vacancy. Mr. Israel Jacobs,

however, who, generally speaking, could be relied upon to bring forth reasonable suggestions, said that the army chaplains had not yet been released. Among them there was probably excellent material. Therefore, he suggested that no permanent appointment by made for twelve months. Meanwhile, however, a temporary twelve-month appointment should be made.

In the ten and a half years that Rabbi Dr. Salis Daiches occupied the Sunderland pulpit, peace reigned in the Congregation. Within a few months of his leaving town, trouble began to brew.

At the 12th June 1919 Council meeting a letter was read from the secretary, Mr. D. R. Morris, resigning his post, which he had held for nineteen years. Mr. Israel Jacobs said that "he always wondered why the Secretary kept his position so long with the small amount of pay he received, and the large amount of work he had to do, and to put up with discourtesy of certain members. He moved 'with regret' the acceptance of his resignation, and that we approve of his long and faithful service to the community".

On 20th August 1919 Mr. Bernard Jacoby, acting-president, sent out the following notice for a members' meeting:

"You are respectfully requested to attend a MEETING OF MEMBERS ON SUNDAY, August 24th, at 3 p.m., to take into consideration the Critical Condition of the Congregation, owing to the fact that the whole of the Members of the Council, and the Secretary, have resigned, and to adopt and carry into effect such measures as may be necessary in the circumstances. . . ."

Mr. Minski occupied the chair at the special meeting. To the crowded gathering the chairman read a long letter from the senior and most respected member of the Congregation, Mr. Jacob Gallewski, who through ill-health was unable to be present: "It was with feelings of sadness I read the circular convening this meeting . . .", and pleaded that peace and harmony should prevail.

Mr. Gallewski's pleading had the desired effect. A Council was duly elected at the special Council meeting held on 27th August 1919, and peace reigned once more.

. . . . . .

The Rev. Abraham Plaskow was elected minister by a large majority, at a special general meeting held on 18th April 1920.

Judging from an entry in the minutes of 13th November 1921, it appears that, at that time, Sunderland Jewish Community was the proud possessor of three Mikvaoth.[1] Certainly the Beth Hamedrash had one, and the Congregation "decided to discontinue using the one in Hendon Road, and confine itself to the one on the synagogue premises".

[1] *Mikvaoth*, plural of *Mikvah* or ritual bath.

CHAPTER XVIII

1922–1933

A NEW "SHOOL"

In 1853, when Moor Street was chosen as the site for the synagogue the neighbourhood housed practically the whole of the then Jewish community, business and residential. By 1922, however, Moor Street and the vicinity hardly contained any Jewish residents, and in fact very few Jewish businesses. Moreover, the Moor Street neighbourhood became "slummy".

Parents were reluctant to send their children to the Moor Street classes, and members, practically all of whom now resided in the western part of the town, found the distance too great for synagogue-going; consequently, both synagogue and classes suffered from lack of attendance.

At the annual general meeting which was held 16th April 1922, and at which Mr. Israel Jacobs presided, Mr. Julius Behrman "moved" that the general body gave power to the Building Fund Committee, in conjunction with the ordinary committee, to purchase the site at Ashburne Estate, Ryhope Road, Sunderland. Mr. Sam Bernstein seconded the motion, and it was carried unanimously. Thus began the work for a new synagogue, which materialised six years later.

. . . . .

The Rev. Mr. Muscat entered the service of the Congregation in 1898 as chazan-shochet and teacher. At the Council meeting of 21st June 1923 it was unanimously agreed that a presentation be made to Mr. Muscat in recognition of his twenty-five years' service.

Mr. Harris Rothfield, who had held office for more than twenty-seven years, resigned in April 1923.

At the Council meeting of 3rd June 1923 a letter was read from Rev. Mr. Plaskow, resigning his post as minister of the Congregation. This was "accepted with regret".

At the 5th August 1923 meeting of the Council a letter was read from Mr. Muscat, resigning from the post as chazan-shochet and teacher. Thus within five months the Congregation lost all its officials.

At the same meeting it "was proposed that the Rev. Mr. Warrentz (Shochet of the Beth Hamedrash) be asked to act as temporary Shochet".

The Rev. Mr. Muscat, who accepted a post at Swansea, was "voted an honorarium".[1]

The death of Mr. Jacoby in October 1922 was a grievous loss to the Congregation and the community. He had been active in communal work from his earliest days. For many years he was a member of the Synagogue Council, and several times held honorary office. At the Council meeting of 22nd October 1922 the chairman, on behalf of himself, the Council, and the members of the Congregation, instructed the secretary to convey to the family sympathy and condolence. At the same meeting, Mr. M. Jacoby was appointed marriage secretary in place of his father.

The sudden passing of Mr. Charles Brewer in February 1923 came as a great shock to the whole community, and to his very many friends everywhere. He was in the middle forties, energetic, and active in communal work. At the time of his death he was treasurer of the Hebrew Congregation. He was a great companion, and, without ostentation, helped many a friend less well-off than himself. He was wholehearted in everything he undertook.

For more than six months the Council was occupied in studying applications for chazan-shochet. At the meeting of 17th February 1924 it was "agreed" to recall from Swansea the Rev. Mr. Muscat.

Rabbi Dr. Silverstone attended a special meeting of the Council

[1] In 1925 Mr. Muscat told the author that on the first Christmas at Swansea, Sir Alfred Mond (later Lord Melchett) sent him a brace of pheasants—dead, of course. Sir Alfred was then M.P. for Swansea.



THE MAYOR'S SUNDAY, 29TH MAY, 1949. Council, Sunderland Hebrew Congregation. *Back Row.* M. Winburn: H. Brechner: W. Morris: Louis Berg: J. D. Levine: M. Gottlieb: R. Minchom: *Middle Row* (Standing). Major Mordaunt Cohen (Hon. Sec.): P. Bloom: Stan Goldberg: Hyman Berg: Julius Behrman: H. Taylor: M. Jacoby: R. Grantham: M. Refson: Myer Davis (Hon. Asst. Sec.). *Front Row* (Seated). Jacob Clark (Warden): Harold Olswang (President): Alderman Jack Cohen, J. P. (Mayor): Very Rev. Rabbi I. Brodie (The Chief Rabbi): Rev. S. P. Toperoff (Mayor's Chaplain): Rev. E. Willencyk (Chazan): H. Book (Treasurer): Isaac Gordon (Warden)



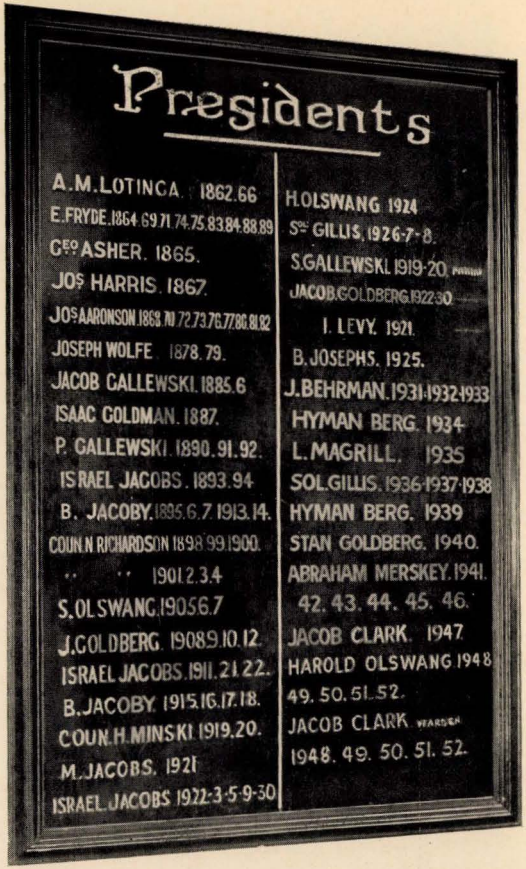
Social & Literary Club

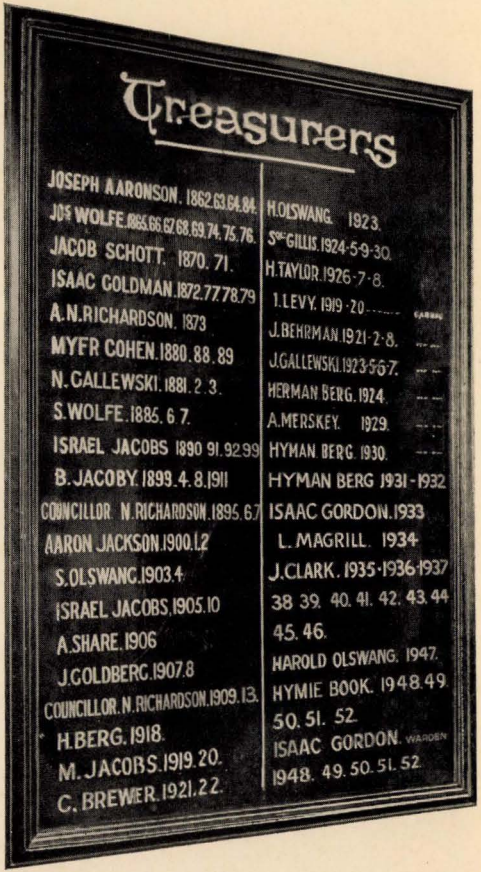


Interior, Ryhope Road Synagogue



Mordaunt Cohen


Presidents
A.M.LOTINCA. 1862.66
E.FRYDE.1864.69.71.74.75.83.84.88.89
Geo ASHER. 1865.
Jos HARRIS. 1867.
Jos AARONSON.1868.70.72.73.76.77.80.81.82
JOSEPH WOLFE 1878.79.
JACOB GALLEWSKI.1885.6
ISAAC GOLDMAN.1887.
P. GALLEWSKI.1890.91.92.
ISRAEL JACOBS.1893.94
B. JACOBY.1895.6.7.1913.14.
COUN N RICHARDSON 1898.99.1900.
" " 1901.2.3.4
S.OLSWANG.1905.6.7
J.GOLDBERG. 1908.9.10.12.
ISRAEL JACOBS.1911.21.22.
B.JACOBY. 1915.16.17.18.
COUN.H.MINSKI 1919.20.
M.JACOBS. 1921
ISRAEL JACOBS 1922-3-5-9-30
H.OLSWANG 1924
Sec GILLIS. 1926-7-8.
S.GALLEWSKI 1919-20.
JACOB GOLDBERG.1922-30
I. LEVY. 1921.
B.JOSEPHS. 1925.
J.BEHRMAN.1931-1932-1933
HYMAN BERG. 1934
L.MAGRILL. 1935
SOL.GILLIS. 1936-1937-1938
HYMAN BERG. 1939
STAN GOLDBERG. 1940.
ABRAHAM MERSKEY.1941.
42. 43. 44. 45. 46.
JACOB CLARK. 1947
HAROLD OLSWANG 1948
49. 50. 51. 52.
JACOB CLARK WARDEN
1948. 49. 50. 51. 52.


Treasurers
JOSEPH AARONSON. 1862.63.64.84.
Jos WOLFE.1865.66.67.68.69.74.75.76.
JACOB SCHOTT. 1870. 71.
ISAAC GOLDMAN.1872.77.78.79
A.N.RICHARDSON. 1873
MYER COHEN.1880.88.89
N.GALLEWSKI.1881.2.3.
S.WOLFE.1885.6.7.
ISRAEL JACOBS 1890 91.92.99
B.JACOBY.1899.4.8.1911
COUNCILLOR N.RICHARDSON.1895.6.7
AARON JACKSON.1900.1.2
S.OLSWANG.1903.4
ISRAEL JACOBS.1905.10
A.SHARE.1906
J.GOLDBERG.1907.8
COUNCILLOR.N.RICHARDSON.1909.13.
H.BERG.1918.
M.JACOBS.1919.20.
C.BREWER.1921.22.
H.OLSWANG. 1923.
Sec GILLIS.1924-5-9-30.
H.TAYLOR.1926-7-8.
I.LEVY. 1919-20.
J.BEHRMAN.1921-2-8.
J.GALLEWSKI.1923-5-6-7.
HERMAN BERG.1924.
A.MERSKEY. 1929.
HYMAN BERG.1930.
HYMAN BERG 1931-1932
ISAAC GORDON.1933
L.MAGRILL. 1934
J.CLARK. 1935-1936-1937
38 39. 40. 41. 42. 43. 44
45. 46.
HAROLD OLSWANG. 1947.
HYMIE BOOK. 1948.49
50. 51. 52.
ISAAC GORDON. WARDEN
1948. 49. 50. 51. 52

held on 26th October 1924. The Rabbi said that though he had been elected to the Belfast pulpit, he would, nevertheless, accept a unanimous call to Sunderland. "After the Rabbi's withdrawal, and on the proposal of the Chairman, a unanimous vote was given." In order, however, to enable the Council to extend a unanimous "call" it was necessary to have a special general meeting. This meeting took place on 9th November, when the name of Rabbi Dr. Silverstone was submitted to the entire body. Letters were read from the Chief Rabbi, Rabbi Dr. Samuel Daiches, and Dr. J. S. Fox, all of whom spoke in the highest terms of Rabbi Silverstone's exceptional qualifications.

Accordingly, it was "proposed and carried that a unanimous 'call' be extended to Rabbi Dr. Silverstone". "Carried unanimously."

At the next meeting, 16th November, "Rabbi Dr. Silverstone's acceptance" was announced.

At the meeting of December 1924 Mr. Lionel Wolfe, honorary solicitor to the Congregation, reported that he had had a conversation with a member of the town's Cemetery Committee, who informed him that an acre of ground had been allotted to the Congregation for burial purposes.

At the same meeting, a resolution was passed "that it was desirable to have a joint burial-ground with Villiers Street Congregation".

At the following Council Meeting, 7th January 1925, a letter was read from the Villiers Street Congregation "agreeing to terms laid down by Cemetery Committee and naming four representatives".

A letter from the Town Clerk asking for a "plan of the Cemetery prayer house" was read at the Council meeting of 18th January, and at the following meeting, 25th January, it was proposed "to have a joint meeting with Villiers Street Synagogue re Cemetery and Chevra Kadisha".

The following communication from the Town Clerk was read at the Council meeting of 21st June 1925:

"At a meeting of the Council of the County Borough of Sunderland, held in the Council Chamber, Town Hall, on Wednesday, the 13th

of May, 1925, at 3 p.m. Present, The Mayor, Alderman Nicholson in the Chair. The Cemeteries Committee reported they recommend (inter alia) that one acre or thereabouts of land in the Bishopwearmouth Cemetery extension ground adjoining Hylton Road, be allotted to the Jewish Community for burial purposes, subject to the following terms and conditions, and that permission be granted to them to erect a House of Prayer thereon in accordance with plan submitted to and amended by the Committee, the site therefor to be granted free of charge.

(a) The charge per burial, exclusive of Minister's fee, to be £1 5*s*. 0*d*.
(b) The Community to pay the Corporation £10 per annum for maintenance of ground, exclusive of the charge for upkeep of grave spaces.
(c) A memorial of a height of 4 ft. 6 ins. to be permitted to be erected, subject to the payment of the usual erection charges, as in the case of ground allotted for other denominations in the unpurchased section.
(d) Where it is desired to erect memorials and enclosures other than stated, the grave space to be purchased at the charge for the time being in force, exclusive of erection charges, as per rules and regulations.
(e) The Corporation to bear the cost of the erection and maintenance of the two outside fences, and entrance gate, and the Jewish Community that of the *two inside fences*."

The Council meetings that were held the latter part of 1925, the whole of 1926 and early 1927, were taken up chiefly with discussions over the finances of the Congregation. These were lean years for the entire country, more especially for the north-east. As a consequence, the finances of the Congregation were adversely affected.

The remarkable thing is that in the midst of this economically depressed period, the Congregation planned a new synagogue building. At the Council meeting of 15th May 1927 the chairman pointed out "the necessity of a new Synagogue . . . a vital factor for the Congregation", and reported that arrangements had been made with the bankers for an overdraft for £4,000. He urged the Council to proceed with the building plans, the cost of

which he estimated to be about £8,000 (actually it cost more). The chairman concluded his remarks with the following: "With the co-operation, both morally and financially, of all the members, the new building would soon become an accomplished fact." It did, as will be seen later.

At the Council meeting of 19th June 1927 "It was agreed that a letter be written to the Beth Din, asking for a ruling on the question as to whether a Jew who is married out of the faith can be 'counted' to a Minyan".

Dr. Silverstone resigned his position as minister of the Congregation on 23rd October 1927 on taking up a position in Southport.

There are no available minutes between the dates of 28th February 1928 and February 1936.

. . . . .

Earlier, mention is made of the "lean" financial years of the Congregation. Yet, by perseverance of the members of the Building Fund Committee, a beautiful edifice, at a cost of about £11,000, was completed by December 1928. For this, much credit is due to them. The opening ceremony, on 9th December 1928, was by the Lord Mayor of Hull, Councillor Benno Pearlman, who was accompanied by the Lady Mayoress. The service was conducted by the Rev. L. Muscat and Rev. Mr. Gottlieb and choir. The consecration sermon was delivered by the Rev. Emmanuel Drukker, of Newcastle; the Lord Mayor of Hull was presented with a golden key.

The following is a description of the synagogue by the architect, the late Mr. M. K. Glass.

"The site is a fine open one situated in the best part of Sunderland and has frontages to Ryhope Road, a wide tree-lined thoroughfare, and Cedars Court, a short private side street. The proposed building would occupy about one half of the site, thus allowing space for the erection of any future communal buildings.

The building would be set well back and approached from Ryhope Road by a semi-circular asphalt drive for the convenient ingress and

egree of carriages. A wide flight of four steps to two large entrance doors gives access to a spacious entrance hall with a Ruboleum tiled pattern floor. At each end of the entrance hall there would be gentlemen's cloakrooms. The fire-proof stairs up to the gallery and down to the hall are placed at each side of the entrance hall adjoining the main entrances.

In the Synagogue proper the seating would be arranged as shown on plan with the combined almemar, ark, pulpit, etc., at the eastern end, thus affording every member of the Congregation a clear view. A robing room would be situated at the side of the almemar and there would be a side exit at the back staircase on the opposite side. A Ministers' seat is arranged at each side of the Ark and the Warden's box is placed in the front of the central block of seating.

The ladies' gallery is arranged on three sides, the centre gallery lying mainly over the entrance hall and projecting only slightly over the ground floor of the Synagogue, thus the body of the Synagogue would have an open and airy effect. The ladies' cloakrooms are entered from the staircase at each side and there would be a small retiring room entered off the end of one of the side galleries. There would be an exit to the back staircase at the eastern end.

The hall and schoolrooms are situated on the lower ground floor, entered from the front main staircases, as are the gentlemen's lavatories. The back entrances from Cedars Court would also give access to the Hall and Schoolrooms as well as to the Caretaker's rooms, waiting room and Mikvah. Space at the back of the Hall would be screened off to form a Committee Room. The hall could be formed into classrooms by sliding screens. The heating cellar would be placed beneath the Mikvah.

Internally the Synagogue would be lofty and well lighted, and would have flat ceilings over the side galleries and a semi-circular barrel ceiling between, being about 35 ft. high in the centre. There would be large semi-circular stained glass windows at each end of the building. The interior walls would be finished in cream colour and all woodwork dark oak colour, ornament would be sparsely used. The barrel ceiling would be painted blue with silver constellation.

The seating would be of oak, stained dark and would have hinged book-rests and separate arm-rests and the men's seats would have lockers.

It is hoped that by the munificence of donors or by raising of a special fund, means will be obtained to allow of the ark and pulpit

being designed in a sufficiently elaborate manner to do justice to the Synagogue.

The heating of the building would be effected by a low-pressure hot-water system, with radiators and piping placed at convenient positions.

The ventilation would be by means of ducts fitted in the ceilings and the foul air extracted by means of electric fans.

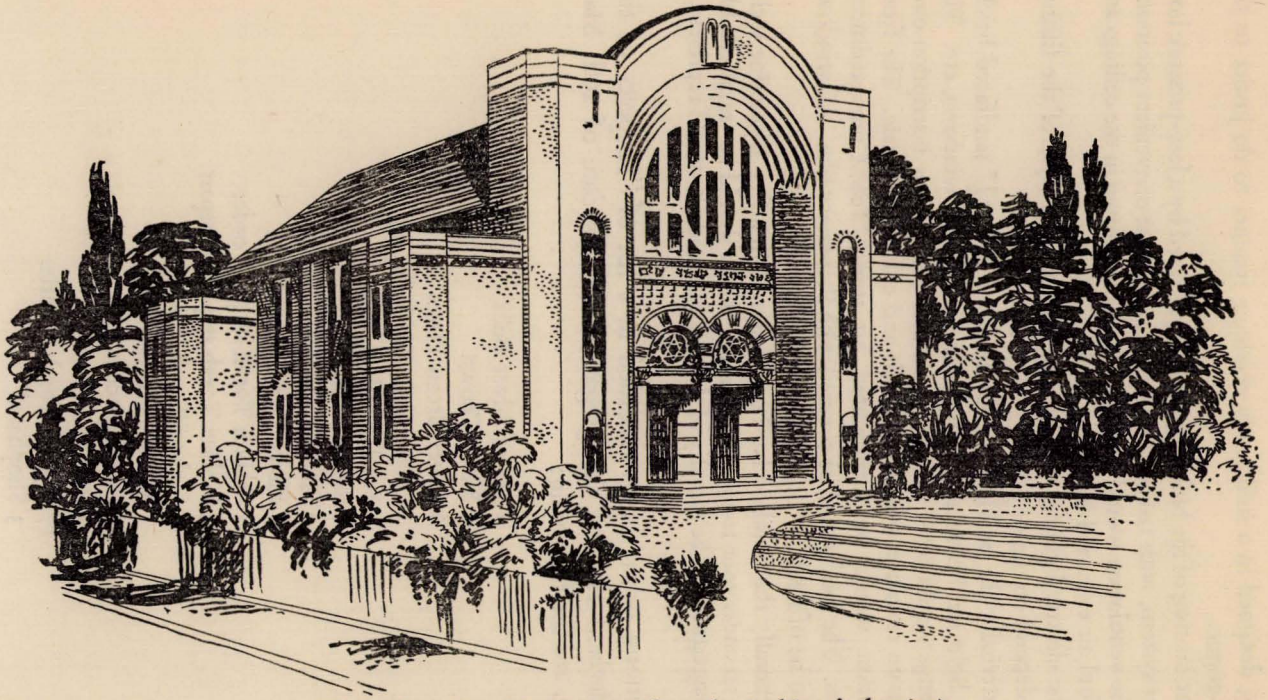
The electric lighting will be adequate and the style of the fittings will depend on donors.

Externally the building would be faced with 2½" sandfaced bricks with light red bricks at the angles and at sides of windows, etc. The dressings would be of artificial stone and the Hebrew inscription over the main entrance would be of gilt and coloured mosaic. The front elevation would be surmounted by stone 'Ten Commandment' tablets. The roof would be covered with Rosemary tiles. All windows would be of steel.

Generally the building has been designed in a free Byzantine style, with an endeavour to give it character, that it should be unmistakably a Synagogue, and be worthy of the Congregation it would represent."

Among other things recorded in a list of "Property of the Sunderland Hebrew Congregation", under date of 29th May 1929, are the following:

"2 sets of Silver Bells
1 Silver Crown
6 Silver Breast Plates
1 Large Silver Kiddush Cup
1 Small Kiddush Cup
1 Silver Spice Box
7 Silver Pointers
1 Silver "Nair Tomid"
5 Siphrei Torah in good order
3 Siphrei Torah requiring repair
4 Siphrei Torah Possul
1 White Peroches
1 Blue Peroches
2 Red Peroches
17 Siphrei Torah Mantles
3 Shophars."



The Ryhope Road Synagogue (from the Architect's drawing)

CHAPTER XIX

1933–1938

THE Rev. Mr. Toperoff was appointed minister of the Sunderland Hebrew Congregation in June 1934, and delivered his induction sermon on Sunday, 24th August 1934. The fact that seven years elapsed before a successor to Dr. Silverstone was elected may be attributable to the intensification of the economic depression which held North Eastern England in its grip for the greater part of the inter-war period. One by-product of the economic blizzard which affected the district was that the younger men tended to settle elsewhere. Hence there is a "missing generation" in the affairs of the community.

. . . . .

On 2nd February 1936 a special meeting of the Council was called for the purpose of expressing sympathy, and to convey condolence to the Very Rev. Dr. J. H. Hertz, Chief Rabbi, on his bereavement, caused by the death of his mother. "The Council stood in silence."

At the 9th February 1936 adjourned Council meeting a telegram was read from H.M. Queen Mary in reply to one of condolence sent by the Congregation on her bereavement. H.M. King George V died 20th January 1936.

. . . . .

In March 1937 Mr. Phillip Guedalla was elected as the Congregation's representative to the Board of Deputies for the ensuing three years.

Special services of prayer and thanksgiving were held on Wednesday, 12th May 1937, the day of the coronation of their Majesties King George VI and Queen Elizabeth.

. . . . .

Mr. L. H. Freedman was appointed honorary solicitor to the Congregation in November 1938.

The Council held a special meeting on 13th August 1939. "The Shochet was called before the Council because of his improper conduct during a school picnic. Mr. L. Magril moved, seconded by Mr. I. Bernstein, that the Shochet be given six months' notice to terminate existing agreement. Carried unanimously."

According to the evidence laid before the Council, this "improper conduct" was no ordinary matter! It appears that the field where the picnic was held was loaned by a farmer, a friend of a member of the Council. Adjoining this field, the farmer had a wire enclosure where his chickens were kept, one of which, in fact the prize cockerel, wandered among the picnickers. Upon seeing it, the shochet promptly produced his chalef[1] and killed the cockerel. Were it not for the diplomacy of the Council members present, the infuriated farmer might have "dealt" with the shochet "on the spot"!

[1] Knife used for the slaughter of animals and poultry.

CHAPTER XX

The Second World War and After

WAR was declared on 3rd September 1939. On that day the Council met. "The evacuation of children was discussed, but owing to Air Raid the meeting was adjourned."

A request for money from the Board of Deputies "to maintain contact with serving soldiers" was reported at the meeting of 12th November 1939. "A sum was sent to them out of the defence fund."

On 10th December 1939 "Rev. Mr. Toperoff undertook to visit evacuated children during Chanucah".

On 4th February 1940 "A letter was received from the Lord Mayor of London, thanking the Congregation for their contribution to the British Red Cross".

At the special Council meeting of 10th March 1940 "Mr. Hyman Berg, the President, moved that all serving members in H.M. Forces are to have their seats retained and no arrears carried forward. Agreed."

The vulnerability of Sunderland to air-raids made it necessary to take precautions; accordingly, it was decided at the meeting held on 8th June 1941 "to distribute the Siphrei Torah to various private homes"; also, the war made it necessary to re-write the Yizkor book.

In the minutes of the Council meeting of 3rd February 1946, "a vote of condolence to the family of the late Chief Rabbi" was recorded.

At the next meeting of the Council, a letter from the United Synagogue "was read, asking affiliated congregations to acknowledge Dayan Lazarus as Acting Chief Rabbi".

. . . . .

"Mr. Ralph Freeman was nominated at a Council Meeting as the Congregation's representative to the Board of Deputies. The retiring representative, Mr. S. I. Levy, was thanked for his services."

The nomination of Mr. Ralph Freeman as representative to the Board of Deputies was confirmed at the annual general meeting, held on the 12th May 1946.

At the special Council meeting of the 25th June 1946 "The Secretary reported that the 'return' of the election of our representative to the Board of Deputies had been sent back . . . as the election regulations had not been complied with, consequently the election was invalid. . . .[1]

"The Hon. Secretary was instructed to reply to the Board of Deputies, stating that the election of the representative was unanimous . . . due to our oversight, the regulations had not been fully complied with. . . . The Hon. Secretary said he doubted if this would be an adequate explanation . . . he expected that the election return would not be acceptable to the Board of Deputies. . . ."

At the Council meeting of 7th July 1946 a "letter from the Board of Deputies was read, pointing out that the election of Mr. Ralph Freeman was invalid. . . . Mr. Freeman's letter expressing the same view was also read. . . . Agreed to call a special General Meeting, Sunday 14th July, 1946, at 10.45 a.m. for the purpose of electing a Deputy in accordance with the rules laid down by the Board of Deputies".

At the special general meeting of 14th July 1946, "The President in the chair. . . . The Hon. Secretary stated that this meeting had been called to hold fresh elections for a representative to the Board of Deputies as the previous election had been invalid." On the motion of Mr. Percy Bloom, seconded by Mr. Julius Behrman, Mr. Ralph Freeman was unanimously elected representative to the Board of Deputies.

The election of a Chief Rabbi is of great interest to most communities. The Sunderland Congregation, having always

[1] The election was invalid by reason of the fact that, contrary to Board of Deputies constitutional requirements, the Council of the Congregation did not call for nominations from the general body of its members.

been "close" to the Rabbinate, promptly appointed a delegate to the conference convened by the United Synagogue in January 1947 "in connection with the Election of a Chief Rabbi". Mr. Julius Behrman was the delegate.

. . . . .

A special general meeting was held on Sunday, 11th January 1948. The purpose of the meeting was to "interview" a candidate for the post of "Teacher-Baal Koreh and Collector".

The candidate "was then called in before the Council, and gave the following replies to questions put to him by the president:

"1. He was prepared to call up Members for Mitzvot.
2. He would not engage in private teaching.
3. He did not want to take part in any weddings.
4. He would maintain the Yahrzeit Book and send out the cards.
5. He would attend Services, but did not want it considered as a duty.
6. He was prepared to 'Daven' at services when necessary.
7. He could blow the Shophar.
8. He was prepared to call up members to the Reading of the Law.
9. He could 'Layen' the Megillot.
10. He desired a wage of £8 per week clear, or £9 gross, as the duties were more than he anticipated.
11. He was not prepared to give an unqualified undertaking to accept directions from Rev. Toperoff (the Minister) as regards the method of teaching in the Classes."

The candidate was unsuccessful.

. . . . .

The years that followed were full of the usual activities. At the meeting of 6th June 1948 the Very Rev. Israel Brodie was congratulated on his appointment as Chief Rabbi. In 1949 the Chief Rabbi visited Sunderland on the election of Alderman Jack

Cohen, O.B.E., J.P., as mayor of the town, when services were held in Ryhope Road Synagogue, attended by many members of the town's council and aldermen, Jews and non-Jews. The committee in charge of arrangements contained members also of Mowbray Road Congregation.

In 1951 the Rev. Mr. Toperoff resigned the ministry which he had held for seventeen years, in order to take up an appointment in Newcastle, and Rabbi Moshe Turetsky was elected minister.

On 12th December 1953 the congregation held special services to celebrate the twenty-fifth anniversary of the present synagogue.

At the annual general meeting 9th May 1954 the chairman announced that the membership had increased from 263 to 274, and that the revenue had increased by £666.

FREEMASONRY

Sunderland's first Jewish settlers obviously hailed from the western world, since to the central and east European Jews Masonry was, until recent years, looked upon as a species of black magic. According to the records of Palatine Lodge, No. 97, Jews in Sunderland were members of the craft as early as the 1770's.

In the earlier pages, mention is made of Mr. Hyam Joseph, brother of the first spiritual head of the community. Mr. Joseph, who died in 1879 at the age of 97, was for a great many years an active member of St. John's Lodge No. 80. In more recent years many Jews in Sunderland have been prominent in Masonic work.

The late Mr. Mark Cohen was Worshipful Master of Phoenix Lodge No. 94. Mr. Michael Burnley was one of the founders, and later Worshipful Master of St. Michael Lodge No. 6332.

Mr. Herbert Freedman, who succeeded the late Mr. Lionel Wolfe as honorary solicitor to the Hebrew Congregation is most active in the craft. In 1941 Mr. Freedman was Worshipful Master of Vedra Lodge. In 1942 he was Master of Vedra Mark Lodge; in 1944 he was appointed a Past Grand Junior Warden of the Provincial Grand Mark Lodge of Durham; in 1950 Mr.

Freedman was appointed Grand Registrar of the Province of Durham.

Another prominent and active Mason is Mr. M. A. Cohen, the Honorary "Baal K'riah" of the Beth Hamedrash. He is a Past Master, and in 1952–1953 was the Chaplain of Union Lodge No. 124 of Mark Master Masons. In 1953 he was appointed Overseer of the Provincial Grand Mark Lodge of Durham.

. . . . .

Two members of the Council of the Congregation who were "Mentioned in Despatches" received the hearty congratulations of the whole community, they being Mr. Maurice Minchon and Mr. Mordaunt Cohen.

In 1954 Mr. Mordaunt Cohen, who had already attained the rank of major, was elected president of the Congregation. In August 1954 Major Cohen received the T.D. (Territorial Efficiency Decoration) for his services in the Territorial Army. In November of the same year Major Cohen was promoted to Lt.-Colonel, and appointed Commanding Officer of the 463 (M) H.A.A. Regiment, Durham T.A.

. . . . .

The election of Alderman Jack Cohen, O.B.E., J.P., as mayor of Sunderland in 1949, is mentioned in the earlier pages of this book. His wife was elected a borough councillor in 1944, and in May 1954 we read the following:[1]

"Cllr. Mrs. Kitty Cohen, of Sunderland, has joined her husband, Ald. Jack Cohen, O.B.E., on the Aldermanic Bench. . . . She was appointed to fill the vacancy caused by the death of Ald. P. F. Smith. It is the first time that a husband and wife have been Aldermen in Sunderland."

MINISTERS OF THE SUNDERLAND HEBREW CONGREGATION

Apart from Jacob Joseph, who in 1790 was appointed the first spiritual head of the Sunderland Jewish Community and who

[1] *The Jewish Chronicle*, 7th May 1954.

apparently carried on as such until he was succeeded in 1834 by his nephew David Joseph, we possess no record of any other minister until we come to the first appointment by the Sunderland Hebrew Congregation in 1861.

The following is a list of the ministers and Rabbis who occupied the pulpit from then on to the present day.

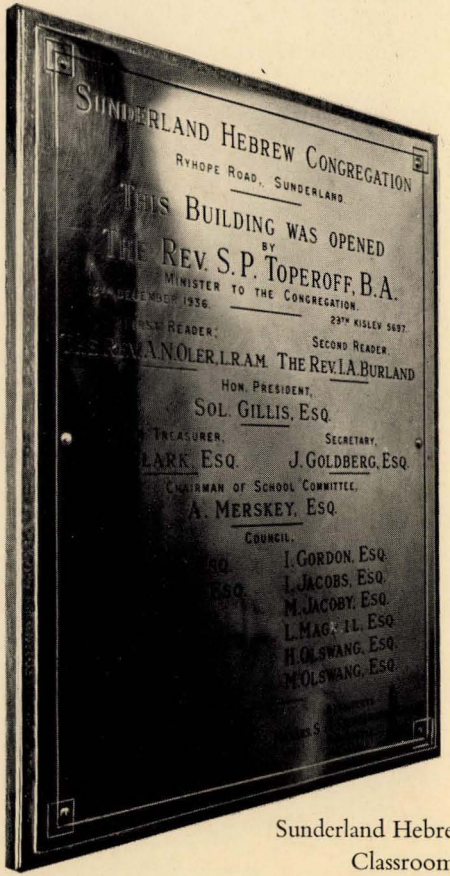
1861 Rev. Moses Woolf
1868 Rev. Isaac Hart
1870 Rev. Moses Schreiber
1871 Rev. I. A. Levy
1886 Rev. M. L. Harris
1888 Rev. A. A. Green
1893 Rev. Jacob Phillips
1897 Rev. Z. Lawrence
1904 Rabbi Dr. Samuel Daiches
1907 Rabbi Dr. Salis Daiches
1920 Rev. A. Plaskow
1924 Rabbi Dr. A. E. Silverstone
1934 Rev. S. P. Toperoff
1951 Rabbi Moshe Turetsky

BOOK II

THE SUNDERLAND BETH HAMEDRASH

A word of explanation is necessary for the non-Jewish reader of this book. The constant reference to what is now (1955) the Ryhope Road Synagogue as the "Hebrew" congregation, without the appellation of the word "Hebrew" to the Beth Hamedrash, may appear strange.

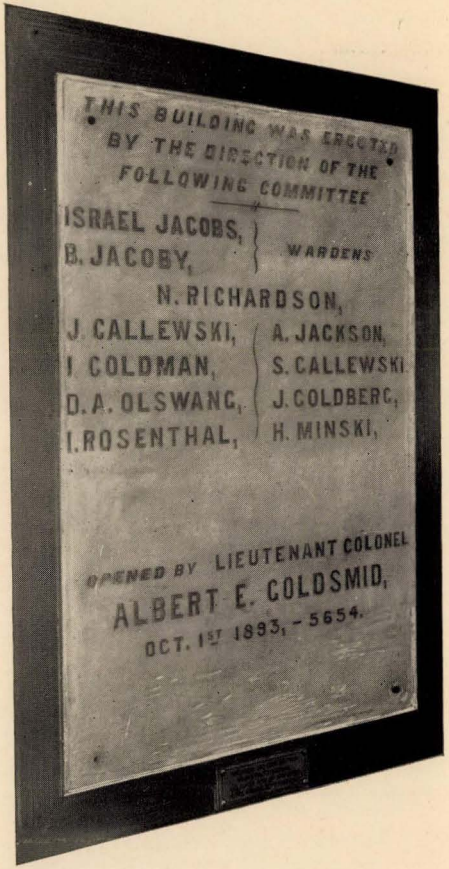
The fact is that the official title of the Synagogue is "The Sunderland Hebrew Congregation"; hence the "Hebrew Congregation" to distinguish it from the other Hebrew Congregation whose official title is "The Sunderland Beth Hamedrash".



Sunderland Hebrew Congregation
Classrooms' Tablet



Tablets for the Fallen



Tablet 1893, Moor Street Synagogue



Tablet 1928, Ryhope Road Synagogue 1

CHAPTER I

Beth Hamedrash

In the course of the story of the Hebrew Congregation mention is made of the murmurs of separation, and the reasons therefor, which began to be heard in the latter 1880's. In order fully to appreciate the reason for the complete breakaway, and the establishment of the Beth Hamedrash, it is perhaps as well to give here a little of the background of the men who brought about the breakaway.

The majority of the leaders were men of learning in rabbinic literature, brought up in small Lithuanian communities, where individualism was not hampered. They were not accustomed to over much regulation, either from a Chief Rabbinate or from the local communal leaders. They were in the habit of expressing their opinions freely, and their lives were conducted strictly in accordance with ritual law. Differences were accentuated because the majority of the leaders of the Moor Street Congregation showed little or no sympathy for the feelings of these Pietists, and were inclined to treat lightly, and in some cases to ignore entirely, many of the traditions which were dear to the Pietists.

The establishment of the Beth Hamedrash meant that the community no longer had a united existence or central body, except in such important organisations as Chevra Kadisha, the Free Loan Society, and the Board of Guardians.

. . . . .

As early as 1878 we find that "The 'Chevra Thillim',[1] consisting chiefly of poor men, presented the Congregation with a curtain

[1] Society for reciting Psalms in the synagogue.

for the Ark, a cover for the Reading Desk and mantle for the Sepher. . . ."[1]

Some twelve years later the leader, or reader, of the Sunderland Chevra Thillim was Bere Nosen Franks, a giant of a man physically. In his native Krottingen he was likewise a member of Chevra Thillim, where, as in Sunderland, certain Psalms were recited line by line between "Mincha" and "Maariv" on Saturdays.

The attendance at the Sunderland Synagogue on Saturday mornings was good. At "Mincha" there was usually a smaller attendance, whereas for "Maariv" there was hardly any attendance by the business fraternity, by reason of the fact that many of the congregants were shopkeepers, who were anxious to reopen their business premises as soon as possible after the termination of the Sabbath, and therefore probably recited "Maariv" at home. It was, however, quite different on the first day Rosh Hashono (New Year), when most honorary officers attended evening service. Upon reaching the synagogue for the second evening service of Rosh Hashono, the senior warden[2] was horrified to find Bere Nosen Franks occupying the Bemma,[3] reciting the Psalms line for line. What apparently frightened him was the "hearty" response Bere Nosen was receiving from a considerable congregation of "Thillim Sogers". Besides, it was highly "irregular", since no permission had been given him to occupy the Bemma. Accordingly, he was told to cease at once, an order which was much resented by a great many, among them Mr. Wolfe Jacobson, who invited the Thillimers to meet at his house to discuss the situation. At that meeting, Mr. Jacobson offered to let them have a room free in his house, not only for Thillim, but also for regular services if they so desired, provided permission was obtained from Chevra Gemara.[4] There was no difficulty in that direction. The members of the Chevra Gemara much resented the Congregation's attitude, and realised that they must

[1] *The Jewish Chronicle*, 1st November 1878.

[2] Lionel Gillis informs us that according to his father, Charles Gillis, it was Mr. E. Fryde.

[3] Elevated platform from which the Torah is read.

[4] Society of the Talmud.

HEBREW CONGREGATION.

64, Lawrence Street,

Sunderland, 14 Dec. 1893

5654

Dear Sir, At the last meeting of the Council it was resolved that those members of the Congr. who are also Members of the Jewish Subscribing Society maintained be invited at the next meeting of the Council for the purpose of an interchange of opinion with a view to maintaining the integrity and unity of the Congregation Your attendance at a meeting of the Council to be held on Sunday next at 5. 30 p.m. will be esteemed

Yours Obediently

Joshua Jacobs Esq.

find a "home" of their own. Shortly after, therefore, the Chevra Torah was formed, and embraced the Minyan[1] and Thillimers. The Beth Hamedrash which we know today did not materialise until 1899, when it embraced all of the above, including the Chevra Gemara.

After the "breakaway", the Baalei Habatim of the Chevra Gemara realised that a house of worship on traditional orthodox lines, entirely independent of the Hebrew Congregation, must be founded without further delay. It is not clear whether the first place of worship occupied was actually in a disused chapel, or next door to one; it is clear, however, that the first permanent place occupied was situated in Zion Street,[2] and the official title of the congregation was Chevra Torah.

The Zion Street premises were soon found to be inadequate for the Chevra Torah requirements. Apparently their membership had increased. In the minutes of the Sunderland Board of Guardians of 16th November 1892 we read that: "The Board of Guardians should consider asking 'Chevra Torah' for a grant, since they (Chevra Torah) are now a large body."

This "large body" now hired a hall,[3] formerly (so it is said) owned by the Society of Friends, and situated in Villiers Street North. These premises now housed Chevra Gemara and Chevra Thillim.

We are unfortunately not in possession of the early minutes of Chevra Torah. Consequently, very little is known of its early years. Here and there, however, mention of Chevra Torah is to be found in the volumes of *The Jewish Chronicle*. On the 21st December 1894, "At the Annual General Meeting of the Chevra Gemara, Mr. Charles Cohen (Reb Chatze) was elected President, and Mr. Charles Gillis, Treasurer".

The move from Zion Street to Villiers Street North took place at the same time, December 1894.

On 30th October 1896, at "the Annual General Meeting of the Chevra Torah . . . The Balance Sheet was passed . . . a successful financial year was reported. . . . A vote of thanks to Rabbi Bloch.

[1] Quorum of ten for divine service.
[2] Not to be confused with the eighteenth century Zion St. Congregation.
[3] *The Jewish Chronicle*, 5th January 1895.

Hebrew Congregation.

Synagogue Chambers,
64, Lawrence Street,
Sunderland, 22 Nov. 5656. 1895.

Dear Sir,

I am directed by the Executive Council to inform you that at a meeting held on Sunday last, it was resolved:—

"That this Congregation withdraws its permission to hold Minyan away from the Synagogue & that Rule 83 be enforced".

Yours truly,
J. Shews. Sec.

M. C. Fillers,

. . . Mr. Herman Cohen and Mr. Charles Gillis were re-elected President and Treasurer respectively".

This is the first intimation we have that Rabbi S. I. Bloch has been elected.

On 22nd October 1897, "Since there is a good increase in membership of the Chevra Torah, a public meeting was called to consider the necessity of building the Beth Hamedrash, Cheder and Mikvah. The motion was passed favouring the building of the institutions, and donations up to £157 were promised".

The minute of 1st December 1899 reads:

"Consecration service of the newly built Beth Hamedrash took place on November 26th, 1899. There is seating capacity for two hundred men and for seventy women. There is also a Cheder and a Mikvah at the back of the premises. Rabbi S. I. Bloch and the Rev. S. Kaplan conducted the service. There was a very large attendance, and presentations were made.[1] Very handsome chandeliers were presented by Messrs. Charles Gillis, Herman Cohen, J. Isaacs, and I. Raisan, an elaborate curtain and cover for the reading desk by Mrs. I. Harris, and a mantle for the Sepher Torah by Mrs. B. Shrock."[2]

The Beth Hamedrash was situated in Villiers Street South, and the same source informs us that "At the Annual General Meeting of the Beth Hamedrash, held in December, 1899, Mr. Charles Gillis was elected President, Mr. Isaac Levy Treasurer, and Mr. David Gillis, Hon. Secretary."

In addition to the usual methods of fund raising for this new building, the Beth Hamedrash also "sold" seats, apparently "in perpetuity".

The author is indebted to Miss Sadie Gillis for a sight of one of the "indentures" which was issued to her father, the late Mr. Emanuel Gillis, when he "purchased" his seat in the Beth Hamedrash.

The document is very legalistic looking, and is signed over a sixpenny stamp by the president of Chevra Torah and David

[1] A total of £1,070 8*s*. 7*d*. was spent on the Beth Hamedrash, Cheder and Mikvah between October 1897 and July 1899 (Page 2, second minutes).

[2] Mother of Rabbi Dr. A. Shrock of Cape Town. Mrs. Shrock was formerly Miriam Malke Mathews of Sunderland.

Gillis, the hon. secretary, who were "contracting" for the Beth Hamedrash. Also, it is countersigned by the following trustees: E. Gillis, S. Cohen, M. Hurwitz, Joseph J. Isaacs, J. Refson, "His 'V' Mark" (A. Isaacs), H. Hurwitz, M. Mathews, I. Levy, and E. Sampson. It is dated 1st October 1899, and

"In consideration of the sum of three pounds fifteen shillings paid by the said Emanuel Gillis to the Sunderland Chevra Torah. . . . The Chevra Torah agrees to sell to the said Emanuel Gillis a seat in the new Beth Hamedrash, the said seat to be known as No. 21 together with a front seat in the ladies' gallery, on the following conditions:

(1) To contribute at least one shilling a week to Chevra Torah;
(2) No power to transfer the seat without sanction and approval of a majority of the committee;
(3) In the event of Emanuel Gillis being three months in arrears [presumably with the shilling a week] the seat reverts to Chevra Torah."

Compare the above with a similar document executed twenty-two years later, to be exact 20th January 1921. The "purchaser" is the same gentleman, Mr. Emanuel Gillis. The Beth Hamedrash had then been slightly rebuilt and redecorated, and his old seat was probably lost in the shuffle. The document is just as legalistic, and like the first one is signed over a sixpenny stamp. The price of the seat, however, is £25 cash, and the weekly contribution was not fixed, but "The purchaser must be a contributing member . . . his contributions being (exclusive of donations) at such a weekly rate as shall from time to time be fixed by the said Trustees and Committee with the consent of the General Body". The signatories to the document are A. Jaffe, and David Gillis, treasurer and hon. secretary respectively.

In less than two years the Beth Hamedrash found that the Talmud Torah was inadequate. *The Jewish Chronicle* of 11th October 1901 reports "On the 2nd October a General Meeting was held in the Villiers Street Synagogue to consider purchasing new premises for the Talmud Torah. Mr. Charles Cohen, Chairman, spoke of the need for the new premises . . . the meeting was a great success. . . . A sub-committee was appointed to carry

out arrangements. Donations for £60 were promised, and it was decided to appeal to the Jewish community for more".[1]

In February 1902 Rabbi S. I. Bloch, having accepted a "call" from Birmingham, left Sunderland. *The Jewish Chronicle* of 21st February 1902 states that: "Rabbi Bloch delivered his farewell Sermon on the 15th, and was presented with a Kiddush Cup and a Haddess. . . . He had served Sunderland with great success for eight years, and was highly respected."

The Talmud Torah, for which a new building was required (previously mentioned), was now an accomplished fact. "The Talmud Torah in Meaburn Street has been opened by Councillor Richardson. Rabbi H. Hurwitz delivered an impressive address at the Beth Hamedrash. . . ."[2]

To the end of 1903 the Beth Hamedrash functioned as an entirely independent institution. Now we read: "At the Annual General Meeting of the Beth Hamedrash held on January 10th, a resolution was passed to place the Beth Hamedrash under the jurisdiction of the Chief Rabbi. . . ."[3]

At this time, probably, the "Rules" for governing the Beth Hamedrash were drawn up.

We are indebted to Mr. Isaac W. Brewer, a grandson of Leib Brewer, one of the founders of the Beth Hamedrash, for a sight of the *Book of Rules*. It bore no date, and was printed by Kerrigan and Son, King Street, presumably Sunderland. The size is 4 ins. × 5 ins.; it has twelve closely printed pages, and contains fifty-six rules.

Rule I defines the name, viz., "The Sunderland Beth Hamedrash Villiers Street Synagogue".

It is Rule II which suggests that the book was compiled in 1903, when the Congregation decided to place themselves under the supervision of the Chief Rabbi. This rule reads: "The religious guidance of this congregation is under the supervision

[1] The Sunderland Talmud Torah was principally a night-school for Hebrew, and for paying pupils. The committee, however, not only admitted non-paying pupils, but actually sought out the Jewish children of the town, paying or otherwise, who required Hebrew schooling. The curriculum began with the alphabet, and higher classes went as far as the Talmud.

[2] *The Jewish Chronicle*, 7th July 1903.

[3] *The Jewish Chronicle*, 15th January 1904.

of the Chief Rabbi and the Rav of the Beth Hamedrash for the time being."

Rule III defines membership. "The Congregation shall consist of seat purchasers, members, and seat holders." We can now better understand the purpose of the "indenture" previously mentioned.

The last sentence in Rule I reads: "And shall consist of Jews professing Orthodox principles."

CHAPTER II

"Growing Pains"

PREVIOUSLY, mention is made that in February 1903 the Beth Hamedrash had placed itself under the jurisdiction of the Chief Rabbi. Doubtless this was the culmination of negotiations begun in 1901.

The minute records that "A special trustee meeting was held on Sabbath, October 26th, 5662(1901)". The chairman stated that the meeting was called "for the purpose of considering the advisability of affecting a Union with the Moor Street Congregation[1] as the Rav (Rabbi Bloch) had accepted the situation of Rav in Birmingham". The main point of the union was the amalgamation of the "Shechitah". The chairman, Mr. H. Hurwitz, asked the members' opinion as to the advisability of asking the Congregation to unite with the Beth Hamedrash in "sending the Shochet to London for the Chief Rabbi's sanction".

This suggestion was unanimously accepted by the trustees, and Messrs. Charles Gillis, H. Hurwitz, and J. Barnett were appointed a committee to meet members of the Moor Street Congregation's Council.

At a meeting held on 4th November 1901 a letter was read from the secretary of the Moor Street Congregation (Mr. Lionel Wolfe) to the effect that "The Congregation were satisfied on all points if the Beth Hamedrash would abide by Dr. Adler's decision".

The next item appears in the minute of 2nd February 1902, where it is reported that "Dr. Adler had written advising Mr. Kaplan to proceed to London for the purpose of being examined upon his efficiency as a Shochet".

[1] The Sunderland Hebrew Congregation situated in Moor Street.

All the correspondence with the Chief Rabbi had been between him and the Hebrew Congregation, who acted as intermediaries, since the Beth Hamedrash was not at that time a congregation which formally recognised or was recognised by the Chief Rabbi; hence the following letter to the Hebrew Congregation, as recorded in the minutes of 9th February 1902:

"It was unanimously decided by the Trustees and Committee to beg of you to consent to our sending Mr. Kaplan (our Shochet) to London to be examined by Dr. Adler on his competence as a Shochet. . . . In view of your intimation that Dr. Adler would receive Mr. Kaplan . . . we would abide by Dr. Adler's decision to the full if this would lead to a Union of Shechitah. . . ."

The Hebrew congregation's reply appears in the minutes of the Beth Hamedrash of 2nd March 1902:

". . . I beg to inform you that my Council will assent to his (Mr. Kaplan) receiving the authorisation of the Chief Rabbi on the following conditions, viz., That your Committee agree on behalf of your members to leave the appointment of all butchers in the hands of the Congregation, your Committee undertaking not to appoint any. The commission to be fixed and collected by the Congregation, who will pay over to your funds quarterly one-fifth of the income actually received from this source. Further, Mr. Kaplan in regards to Shechitah to be under the authority of the Congregation, who will fix his duties in connection therewith. I shall be glad to hear of your Committee's consent to these conditions, so that an agreement embodying them may be drawn up, and upon its signature, intimation of consent will be sent to the Chief Rabbi.

Lionel Wolfe, Hon. Secretary."

Obviously, the Beth Hamedrash could not, and would not, permit its shochet to be under the supervision of any other body, and they said so in the plainest language, as will be seen from the following reply, which was drafted at that very meeting:

". . . I am instructed to inform you that we are of the opinion that you do not comprehend our motive in approaching you in this matter, and we again wish to put it clearly before you that our sole aim and

object in these negotiations are to establish peace and harmony in our midst, and as you are aware that the Shechitah question is the main obstacle to this desirable change, we are agreeable to remove same. But your reply and conditions seem to imply that we are in a helpless plight and appealing to you to extricate us from same. If these are the facts, then I am instructed to refute same, and to inform you that our Beth Hamedrash has never been, as it is now, in so good a position, both in finance and unity, and we have unanimously decided that we are agreeable to establish one Shechitah on the condition that a Board of Shechitah shall be formed which shall consist of five representatives from your Congregation and two from ours; and this Board have full control of all matters relating to Shechitah, and the Beth Hamedrash to receive one fourth of the income from the Shechitah. . . .

D. Gillis, Hon. Secretary."

To the foregoing, the Congregation replied (minutes, 16th March 1902) as follows:

"Your letter of 4th March was considered by the Council at their meeting on Sunday last, and in reply I am directed to say that they are disposed to give the scheme of a Board of Shechitah as suggested therein a trial, providing satisfactory details can be arranged, and for this purpose they have appointed a sub-committee of four to meet two representatives of yours to draw up a constitution and rules. I should therefore feel obliged if you would furnish me with the names of your representatives so that a conference can be arranged. I am further directed to say that, as this scheme is in the nature of an experiment, my Council would like an assurance from your Committee that in the event of the Board not working satisfactorily, and being dissolved, they will leave the appointment and control of all butchers in the hands of the Congregation, who will pay you the proportion of commission now mutually agreed upon.

Lionel Wolfe, Hon. Secretary."

After a lengthy discussion, the trustees and committee of the Beth Hamedrash felt that, with the exception of the "assurance", all their wishes had been met, and accordingly appointed Mr. Charles Gillis and Mr. Herman Cohen as representatives "on the Shechitah Board on behalf of the Beth Hamedrash".

At the meeting of 30th March 1902, Messrs. Charles Gillis and Herman Cohen reported on their conference with the Congregation's representatives. They stated that: "If the Congregation agreed to the points and rules drawn up, it would be found very satisfactory."

Unfortunately, at this period something happened which upset the peace and harmony of the community. This upset became known as the "Mikvah Libel". At the Beth Hamedrash trustee and committee meeting held on 6th April 1902, it was reported that "The Congregation had issued a report and balance sheet which contained a serious libel against our Mikvah".[1]

The secretary, therefore, was instructed to write to the Sunderland Hebrew Congregation:

"I am directed by the President and Council of our Beth Hamedrash to especially draw your attention to a very serious libel which has been printed and widely published in connection with a report and balance sheet of your building fund by the Treasurer of your Congregation, and whereas this abusive libel has been published after you have built a Mikvah in opposition to ours, it is clear that the only motive for this defamatory libel is to cause us to suffer both morally and financially, and whereas there is no other Mikvah in this town equal to ours which we have recently built with the approval of the Corporation and Sanitary Authorities, both to sanitation and convenience, and whereas we consider that we will suffer through this scandalous libel both morally and financially, we have decided to take steps to avert same. Therefore, I am directed to request of you to retract and remedy this libel to our satisfaction. The libel referred to is that the report states that our Mikvah is unsanitary, and that several wives of our members took ill through same, and that it is unfit for a human being to enter during the summer.

We require that you shall repudiate this unfounded charge as widely as you published it.

D. Gillis, Hon. Secretary."

At the 20th April 1902 meeting of the Beth Hamedrash Committee, a letter was read from the Hebrew Congregation stating that: "The Hon. Secretary of the Congregation had issued a

[1] The libel was that "the Mikvah was unsanitary, draughty, and dangerous to health".

circular immediately the libel was published which stated that the report was published by Mr. A. Jackson without the consent or authority of their President, and disclaimed any responsibility on behalf of the Congregation for its publication."

The Beth Hamedrash Committee decided, "that the reply was very unsatisfactory, and a letter should be sent stating same, and also to inform them that in regards to the Shechitah that it was intended to advertise for a second shochet if the Shechitah Board scheme was not agreed to without delay".

Apparently the letter was drafted at this meeting, since the following forms part of the minutes.

"To the Sunderland Hebrew Congregation.

I am directed to inform you that your reply to our letter requesting of you to have the abusive libel published by the Treasurer of your Congregation retracted was considered by our Council and we are of opinion that you have not given this serious affair any consideration, and I am further directed to inform you that whereas we have not received any notification from you in regard to the Shechitah Board scheme, we assume that your Council cannot agree to same. And as we are resolved to have two Shochetim, and as we cannot allow this matter to stand in abeyance, we have decided that unless we can come to a mutual agreement without further delay we intend to advertise for a second Shochet for our Beth Hamedrash.

D. Gillis, Hon. Secretary."

The struggle for existence, and more especially for independence at this period was very great indeed. The birth pangs had been bad enough; the growing pains, however, were even worse.

For some years the Beth Hamedrash had functioned with a Rav, a Talmud Torah, a Mikvah, and a shochet, and enjoyed a measure of independence. Economic conditions took a turn for the worse, and its members, mostly credit drapers, were not in a position, willing as they were, to meet their commitments for seats and membership dues.

Practically every page of the minutes of this period tells the same story—arrears of members. On Sunday mornings, the committee sat especially to meet members for the purpose of

"discussing arrears and making settlements". In spite of the committee's statement to the Hebrew Congregation (2nd March 1902) that "We have never been in so good a position", the Beth Hamedrash could not meet the Rav's salary of £2 weekly.

The Hebrew Congregation's attitude of aloofness did not help matters, and the Chief Rabbinate viewed the Beth Hamedrash as a "Chevra" offshoot of the Hebrew Congregation, and in fact said so.

Though the majority of trustees and committee members were in regular attendance at committee meetings, the burden nevertheless appears to have been carried by three men, Herman Cohen, Charles Gillis, and the latter's son, David Gillis, who was hon. secretary, and whose minutes are clear, lucid, and concise.

. . . . .

At a meeting of the trustees and committee held on 7th May 1902 the secretary read the "Constitution and Regulations of the (proposed) Sunderland Board of Shechitah", which the Hebrew Congregation submitted:

"1. All matters relating to Shechitah in the Community shall be vested in a Board of Shechitah.
2. The Board shall consist of 6 members, viz., 4 to be elected annually by Council of Congregation in April immediately after Annual General Meeting, and 2 to be elected at same time by Beth Hamedrash.
3. The duties of the Board shall be as follows:
   (a) To appoint, control, and fix the number of butchers necessary (one of whom must be a Jewish one);
   (b) To arrange the amount of Commission each butcher shall pay; and
   (c) To regulate the duties of Shochetim, and to appoint their hours of attendance at the various butcher shops.
4. At their first meeting after election, the Board shall elect a Chairman, who must be one of the Congregational representatives, and a Vice-Chairman, who shall also act as Treasurer.
5. The staff of Shochetim shall consist of 1 Shochet and 1 Porger to be elected by Congregation, and 1 Shochet to be elected by

Beth Hamedrash, it always being understood that the Shochet elected by the Congregation shall be regarded as Chief Shochet.

6. All officers of the Board must receive the licence of the Chief Rabbi, and be under his authority and jurisdiction.
7. The salaries of the officials shall not be in the control of the Board, but in that of the bodies who elect them.
8. The butchers' commission shall be collected and paid over to the Treasurer of the Board, who shall distribute monthly three-fourths of the amount he actually received to the Congregation, and one-fourth to the Beth Hamedrash.
9. All matters at the Board shall be decided by a majority of members present; in the case of the votes being equal, the Chairman shall have a casting vote in addition to his own.
10. The Board may from time to time make such Bye-Laws as they may consider necessary for their good government, but no alteration in scope or duties of Board shall be made without consent of both bodies being obtained.
11. In event of Board not working satisfactorily, and being dissolved by a vote of the said Board, it is agreed that the duties of Board as defined in Rule 3 shall be transferred to Council of Congregation, two representatives of Beth Hamedrash, however, being summoned to attend, and to vote, at all Council meetings whenever questions relating to these matters are discussed."

After a lengthy discussion, Mr. Charles Gillis proposed, and Mr. Herman Cohen seconded, that "we should agree to the eleven rules". This was carried unanimously.

The Rev. Mr. Kaplan (the Beth Hamedrash shochet) was thereupon sent to London to be "examined" and obtain the Chief Rabbi's certificate.

The minutes of 19th May 1902 record that Mr. Kaplan had sent a telegram to his wife that Dr. Adler had given him Kabala. The Kabala, by the way, was not handed to Mr. Kaplan, nor sent to the Beth Hamedrash. It was sent to the body formally under the aegis of the Chief Rabbinate, "The Sunderland Hebrew Congregation", as will be seen later. The May 29th minutes record a communication from the Hebrew Congregation, stating that they had appointed four members, N. Richardson, Simon

Olswang, A. Jackson, and Lionel Wolfe, to the Shechitah Board, and they asked the Beth Hamedrash to appoint their two members. Messrs. Charles Gillis and Herman Cohen were thereupon appointed unanimously.

The Hebrew Congregation in their communication stated that they had received Mr. Kaplan's Kabala from the Chief Rabbi; also that an agreement for the "working" of the Shechitah Board was to be signed by the representatives of the Beth Hamedrash. It was agreed, however, that no agreement should be signed before it was approved by the Beth Hamedrash Committee.

At this time, the Hebrew Congregation extended an invitation to the Beth Hamedrash to participate in the service on the occasion of the coronation of King Edward VII and Queen Alexandra, which took place on Thursday, 26th June 1902. The Beth Hamedrash, however, were having a service of their own, and therefore declined the invitation.

Though the Rev. Mr. Kaplan had received Kabala from the Chief Rabbi, he was not, however, permitted to carry out all the duties of a minister, e.g., to perform marriage ceremonies ("Chuppa-Kedushin"). Accordingly, at the Beth Hamedrash Committee meeting of 22nd June 1902, it was proposed that application should be made to the Chief Rabbi for a "Register Book for Conducting Marriages", and that the Rev. Mr. Kaplan should personally apply to the Chief Rabbinate for a certificate permitting him to give "Chuppa-Kedushin".

To these requests, the Chief Rabbi replied under date of 1st July 1902 (minutes, 5th July 1902), as follows:

"I am in receipt of your letter of the 29th ult., in which you apply to me for a Register Book for marriages; you are quite mistaken in thinking that this is such a simple matter. Before a Synagogue can obtain the right from the Registrar General and the Board of Deputies to register marriages, many important steps have to be taken. In the present instance I do not think it advisable for many and weighty reasons that marriages should be Registered in connection with your Synagogue. I am communicating with the President of the Congregation to arrange that applications for marriages taking place in your Synagogue should be sent to the President of the Congregation and

that every facility for the purpose should be granted you as being a Chevra in connection with the Congregation. Believe me, dear Sir, yours faithfully,

(Signed) H. Adler."

The Chief Rabbi obviously had full authority in the matter, as witness the following:

"In 1849 a resolution was passed by the Board of Deputies making it essential for a Congregation applying for a First Marriage Secretary certified by the President of the Board, to accompany its application by a certificate from the ecclesiastical authorities that it was a properly constituted Jewish Synagogue."[1]

After discussing the contents of the letter, the committee decided that nothing should be done until the Shechitah question was settled.

The agreement which the Hebrew Congregation had submitted was "laid before the Council" of the Beth Hamedrash at its meeting on 14th July 1902. It was "decided not to sign the agreement, but to send the following reply:

"I am directed by the President and Council to respectfully inform you that at a meeting held on the 14th inst., the enclosed agreement was considered by our Council and we have unanimously decided that we could not judiciously bind the Beth Hamedrash by signing this agreement although we agree and are satisfied with the Rules and Regulations therein and we are confident that the scheme would work satisfactorily if accomplished and to the mutual benefit of both Congregations and as we have been informed that the reason of your requesting to have same signed is because there may in some future period be some dispute about the terms agreed upon, to meet this I am instructed to state in writing in this letter the Rules and Regulations to which as I have before stated we unanimously agree to, but to bind ourselves by signing an agreement we object to for the following reasons:

[1] *A Century and a Half of Jewish History*, Charles H. L. Emanuel. The attitude taken by the Chief Rabbi doubtless sprang in part from his desire to preserve his authority. There was also a desire to avoid the difficulties which often arose when marriages were performed by persons unversed in the legal formalities.

1. It is not in accordance with the usual arrangement between two Congregations;
2. We cannot see any useful purpose it will serve by signing such an agreement, unless you are aware beforehand that it will not act to satisfaction, and that may be the reason you wish us to bind ourselves, and if such is your apprehension then we have the more reason for objecting.
3. We consider that the scheme will act more satisfactorily if neither Congregation will be bound to it because then each party will receive more consideration whereas if it were otherwise and one Congregation had to go by the lines laid down by the other then we consider the Board would be dissolved in spite of legal agreements.
4. We have never in all the negotiations in this scheme either promised or agreed to sign an agreement and we consider your insisting upon same as a stain upon our character if you cannot place so small a confidence in us as the Congregation can certainly lose nothing by making an experiment of this scheme in the interest of peace and harmony. As we on our part without prejudice will do all in our power to make this scheme work satisfactorily to both Congregations, an early reply will oblige.

Yours truly,
D. Gillis, Hon. Secretary."

A sharp reply from the Hebrew Congregation was read at the 25th July meeting of the Beth Hamedrash. This stated that "unless the Beth Hamedrash signed the (Shechitah) agreement within seven days, the Congregation would return Mr. Kaplan's Kabala to the Chief Rabbi, and the scheme would be to an end".

The Beth Hamedrash refused to sign the agreement, and at a meeting of 28th July 1902 it discussed the advisability of advertising for a second shochet. At the 10th August meeting it was decided to write to the Chief Rabbi and "acquaint him with the position in regard to the Shechitah Board".

CHAPTER III

Electing a Rav

At the 20th August, 1902 meeting "the Chairman said that the meeting has been called for the purpose of considering if the Beth Hamedrash was in a position at present of electing a Rav". After a lengthy discussion it was proposed, seconded, and carried unanimously that "we were unable to elect a Rav at the present time".

At the meeting of 6th September a resolution was adopted unanimously that an advertisement should be inserted for a Rav, and that a salary of £2 weekly be offered. By the 12th October "numerous applications from Rabbonim" had been received and were being considered.

At the 16th November meeting the chairman (Herman Cohen) stated that he had submitted to both the Rav of Kovno and the Rav of Slabodka a short-list of Rabbonim who applied for the vacancy, and asked for their guidance. The replies from both the Kovno Rav and the Slabodka Rav were read, and both strongly recommended Rabbi H. Hurwitz of Casadora (Lithuania). Mr. Charles Cohen (Reb Chatze), who was specially invited to this meeting, was asked to give his opinion. He said that in view of the high recommendations he would advise that the application of Rabbi Hurwitz be accepted. Everyone present agreed that Rabbi Hurwitz was the most suitable candidate. Nevertheless, the responsibility being great, it was decided to call a "Public Meeting and invite everybody to give their opinion and vote on same".

A public meeting with "everybody" simply meant the entire community, be they members of the Beth Hamedrash or not.

This indeed was a splendid gesture. A Rav is of and for the community.

The public meeting took place on 30th November 1902 at the Beth Hamedrash. The chairman (Herman Cohen) explained the purpose of the meeting was to enable everyone of the community to express an opinion and vote, and the Beth Hamedrash would accept the decision of this meeting. He stated further that eighty applications had been received, which had been reduced to five. He then read the letters from the Rabbonim of Kovno and Slabodka. After a lengthy discussion, it was unanimously resolved that Rabbi Hurwitz "shall be invited as a candidate".

At a trustee and committee meeting held in the evening, it was unanimously decided to invite Rabbi Hurwitz, and to send him £5 for his expenses.

Rabbi Hurwitz duly arrived, and made a great impression. Everyone that he came in contact with was charmed and delighted with him. The Beth Hamedrash, however, had not yet heard, officially, from the Hebrew Congregation, whose support, at least moral support, they were hoping for.

Two pounds a week does not appear to be a great responsibility to undertake; at that time, however, it was a vast sum for the Beth Hamedrash, whose responsibilities were already great. Accordingly, a further "Public Meeting" took place on 2nd February 1903. Mr. Herman Cohen, who presided, said that in Rabbi Hurwitz they had a candidate whose capabilities were "much beyond our expectations, and we all considered ourselves fortunate for such a person to accept the honourable position we are about to offer him". The chairman then asked the hon. secretary to read a resolution passed at a meeting held that morning, viz., "That the Zionist Committee are prepared to be the medium in order to augment the stipend of the Rav, providing his election is ratified by Dr. Adler, the Chief Rabbi".

The chairman said that "he was present when this resolution was passed, and that he explained to the meeting that he would oppose the ratification of the Chief Rabbi if it meant that the Beth Hamedrash had to forfeit the right of solemnising marriages, or even if it had to apply to the Congregation to perform a

marriage ceremony. But he would ask the meeting to leave this matter in the hands of the Beth Hamedrash".

Mr. S. Golding spoke of the necessity of approaching the Congregation and Dr. Adler (the Chief Rabbi) for their co-operation in electing a Rav "as it was beyond doubt that the Beth Hamedrash could not support the Rav alone. Mr. Golding explained that the motive of the interest he took in electing this Rav was entirely the great personality of Rabbi Hurwitz, in whom he was justified in believing that he would maintain and strengthen the harmony and moral welfare of the whole community, and for this purpose it was advisable that he should be recognised by the Congregation and Dr. Adler. And he moved that this meeting be adjourned for a fortnight and in the meantime the Beth Hamedrash shall open negotiations with the Congregation, asking of them to extend to the Beth Hamedrash their moral support in the election of the Rav".

Mr. Isaac Cohen seconded and the resolution was carried unanimously.

As a result of the above resolution, the following carefully drawn-up letter was addressed to the President and Council of the Sunderland Hebrew Congregation:

"To the President and Council, February 3rd, 1903.
Hebrew Congregation, Sunderland.

Gentlemen,

I am instructed by my President and Committee to submit to you the following communication. You are aware that the post of Rav in our Beth Hamedrash has been vacant for some time and acting on the urgent and repeated request of our members, we have again decided to refill the vacancy; from past experiences we have learned that in order to crown our efforts with success, and urged by the desire not only to maintain but to further the harmony, tranquillity and moral welfare of the Jewish Community in general, it is not advisable to act single-handed in a matter of such importance and not to divide our Jewish people in two camps. On Nov. 30th last we called a Public Meeting to the attendance of which we invited all Jewish residents of this town; after due and careful deliberation, a resolution to refill the

vacancy of Rav was unanimously adopted. In accordance with this decision we have been fortunate to secure a candidate in the person of Rabbi Hurwitz of Casadora, Russia, whom we now have the pleasure to have in our midst.

This Gentleman who has come to us with the highest possible references from the most undoubted authorities of Russian Rabbis, has more than realised our expectations and we are justified to believe and to hope that he is a most suitable Gentleman to occupy the honourable position we are about to offer him. On Sunday last we called a 2nd General Public Meeting to discuss the candidature of the Rabbi referred to, with the result that all our members and a good many members of the general community expressed the opinion and desire to proceed with and confirm the Election of Rabbi Hurwitz immediately. We have however carefully and seriously considered the matter and have unanimously decided not to take final steps before submitting the matter to you, and respectfully ask you to co-operate with us and to lend us at least your moral support. Our aim and object in submitting this matter to you is not for the purpose of gaining any financial help, though we trust to have such extended to us voluntarily by such members of the general community who have already expressed sympathy with our undertaking, but merely to strengthen and maintain the peace and goodwill amongst us. The members of our Beth Hamedrash do fully recognise the power vested by Law in the Ecclesiastical Authority of Anglo-Jewry headed by the Very Rev. The Chief Rabbi, Dr. Adler, under whose jurisdiction we desire to place ourselves, and in whom we have every confidence that he will extend to our Rav when elected all such rights and powers which are necessary to uphold his office with the honour and reverence due to his position.

Gentlemen, as the parent body of all sections and institutions of our community we feel sure you will recognise every just request, and in doing so you will aid the noble work which we hope will be undertaken by our Rabbi Hurwitz and assist him to minister his wise council and Holy mission amongst our Jewish Brethren of this town which we earnestly pray and hope will become a blessing to our present and future Generations.

I am, Gentlemen, Your Obedient Servant,

D. Gillis, Hon. Secretary."

At this meeting, when the above letter was authorised, it was stated, among other things, that the Beth Hamedrash should

receive the ratification of the Chief Rabbi, and that Rabbi Hurwitz should be recognised as an official of the United Synagogue and thus be able to solemnise "Chuppa-Kedushin".[1] Insofar as the proposed Board of Shechitah was concerned, the Beth Hamedrash was prepared to sign the agreement for a trial period of one year. All, however, hinged on the condition that the Beth Hamedrash did not forfeit any of its rights.

At the Beth Hamedrash trustee meeting held on 8th February 1903 the following brief reply from the Congregation was read:

"Re your letter of the 3rd inst., which was considered at this afternoon's Council meeting, the following resolution was carried, viz., that this Council are not prepared to co-operate in the election of a Rav.

(Signed) D. R. Morris, Secretary."

Apparently it was realised that further negotiations were useless. Accordingly, at the "Adjourned Public Meeting" held on 15th February 1903, Rabbi Hurwitz was unanimously elected Rav of the Beth Hamedrash.

With the advent of Rabbi Hurwitz, a complete change in the atmosphere of the Beth Hamedrash took place. Through the Rav's forceful, optimistic and progressive leadership, the Beth Hamedrash regained its self-respect. It was no more the "step child" of the community, though it still lacked recognition by the Chief Rabbinate.

At a trustee and committee meeting (27th September 1903) "It was unanimously decided to devote all offerings on the morning of Simchas Torah to the Zionist National Fund".

At the meeting of 5th October 1903 a letter from the Board of Deputies was read. This was in reply to a request for a register book for marriages. The Board asked for, among other things, "A certificate from the Chief Rabbi recognising (the Beth Hamedrash) as a Synagogue or Congregation". Accordingly, "it was decided to apply to the Chief Rabbi for same".

On the same day, the honorary secretary (David Gillis) addressed himself to the Chief Rabbi as follows:

[1] Solemnising marriages.

"I am instructed by my President, Trustees and Committee to respectfully inform you that we have applied on behalf of our Congregation to the Hebrew Board of Deputies for a Register for Marriages and we have been requested to apply to you for a certificate recognising us as a Congregation for which we humbly appeal to you, and we rely on the following grounds to receive your favourable consideration.

Our Congregation has now existed for the past 12 years and is continually increasing. We have at present 100 members of whom about 80 are registered members and I can furnish you with all the signatures and addresses to this application if necessary. Our Rav Rabbi Hurwitz who has come to us with the highest recommendations from the most prominent Russian Rabbis will be pleased to work under your valuable guidance. Our Chazan Shochet has Kabala from you and we have and support all the officials essential for a Congregation, and as we wish to be in conformity with all other Congregations and it is our desire not to continue to have our marriages performed in the local Registrar's Office previous to solemnising same in our Place of Worship, we again beg of you to accept us under your valuable jurisdiction which we can assure you will maintain the peace and harmony existing in the Sunderland Hebrew Community."

At the 24th October meeting it was stated that no reply had yet been received from the Chief Rabbi. The honorary secretary was therefore instructed to write again. The following is a copy of the letter:

"I am instructed by my President, Trustees and Committee to respectfully remind you that we have not as yet received a reply to our application for a certificate recognising us as a Congregation, and as we are informed that the Board of Deputies will hold their meeting in November we again urgently appeal to you to grant us same as otherwise we are reluctantly compelled to take other steps to obtain a Register for Marriages as we do not wish to continue to have our Marriages performed in the Registrar's Office previous to solemnising same in our Place of Worship and enjoying as we do the blessings of citizenship in this great country of religious liberty and as we are a large and increasing in comparison with other Congregations who have obtained this privilege, we trust we will meet with success, but we hope and trust that you will give us your favourable consideration

and accept us under your valuable jurisdiction. Thanking you in anticipation of a favourable reply . . ."

At the 1st November meeting the matter was brought a stage further by the following: "It was decided to reply to Dr. Adler's letter which we have received—declining to assent to our application for the following reasons: (1) That the Congregation had never refused to solemnise our marriages without a fee, and (2) That more than one Secretary was unnecessary for the Sunderland Hebrew marriages, and that he considered a Beth Hamedrash a laudable Institution, but that to solemnise marriages therein was unnecessary." The following was the letter sent:

"Dear Rev. Sir,

Your letter of 29th October was considered at a meeting held by us and we regret that you decline to assent to our application but we hope that the following reply to your two reasons for your objection may influence you to reconsider your decision. In reply to the 1st reason we beg to state that we have not performed our marriages in the office of the Sup. Registrar on account of the Congregation not performing same without a fee, as we have never applied to them for the solemnising of our marriages as how could it possibly be expected that a person who is a member of an established Congregation should apply to another Congregation which is not in his opinion in many respects equal to the one to which he belongs to grant him their Place of Worship which he does not attend and be compelled to accept the services of their officials and ignore the officials of his own Congregation of which he is a member and supports and we also wish to bring to your notice that our Beth Hamedrash was not only built for the study of our Holy Law but also as a Place of Worship for which it is legally registered as such, and it is much better attended than any other Place of Worship in our Town. Not only have we all the necessary officials essential for a Congregation but we also have a Mikvah of our own and we have a Talmud Torah which is attended by over 100 children and 4 competent men teaching in same. Therefore how could it be assumed that a person who belongs to this Congregation should consider his Congregation of less importance than the other Congregation or that he should apply to them for facilities for his marriage ceremony.

As to the 2nd reason, if you consider that one Secretary is enough for the registration of the Hebrew Marriages then we would agree to same providing that the present Secretary be instructed to attend our marriages performed by our officials at the request of our President of the time being. We do not understand your objection to marriages being performed in our Place of Worship as the large proportion of the Moor Street Congregation marriages are performed in private houses or in public halls. I am also directed to respectfully inform you that our members have unanimously decided that in the event of our not being successful which we do not think likely we will be compelled to continue to have our marriages performed as formerly. On these grounds we beg of you to give us your favourable consideration and grant our application. In anticipation of a favourable reply . . ."

Apparently there was opposition from the Council of the Hebrew Congregation to the granting by the Chief Rabbi of a Register Book for Marriages, since the following appears in the minute of the meeting held on 30th November 1903:

"The Sub-Committee re the Register for Marriages, Messrs. L. Brewer, C. Gillis, and I. Levy, reported the result of the joint meeting with the representatives of the Moor Street Congregation, namely, that it had been resolved unanimously to recommend to the Council of the Congregation to remove all objections and opposition to the Beth Hamedrash from obtaining a Register Book for Marriages.

This resolution was to the utmost satisfaction to the Committee. . . ."

At the annual general meeting held on 10th January 1904 a letter from the Chief Rabbi was read, which stated that "before the Chief Rabbi could grant us a certificate, to obtain same the following resolutions would have to be adopted by the members of the Beth Hamedrash:

1. The form of Worship in this Synagogue and all the religious services therein and all matters connected with its religious administration shall be under the supervision and control of the Chief Rabbi.
2. No person shall be appointed preacher or reader at this Synagogue without the sanction of the Chief Rabbi nor

shall any person conduct religious services or preach therein without the permission of the Chief Rabbi.

3. No marriage shall be solemnised at or in connection with the Synagogue without the written authorisation of the Chief Rabbi.
4. No person shall solemnise any marriage at or in connection with this Synagogue without the permission of the Chief Rabbi."

The chairman explained the resolutions, and they were unanimously adopted, and the following letter was sent to the Chief Rabbi:

"In reply to yours of the 5th inst., I beg to inform you that our Annual General Meeting having taken place on Sunday last we took the opportunity of placing the resolutions as per your request before our members and I have much pleasure to inform you that the resolutions as annexed were unanimously adopted on the understanding that you will be good enough to extend to our Rav all such rights and powers which are necessary to uphold his office with the honour and reverence due to his position. Our Rav, Rabbi H. Hurwitz, who has come to us with the highest recommendations from the Rabbonim of Kovno and Slabodka, Russia, will be pleased to work under your valuable guidance, and I believe he has written to you to the same effect recently.

Our Chazan-Shochet has Kabala from you. Our members are agreed to contribute to the Chief Rabbi's Fund and I am writing to Mr. P. Ornstein concerning same, and I am also forwarding him £1 1*s.* 0*d.* as per his request for the certificate to obtain the services of a Marriage Secretary.

Trusting you will kindly facilitate our obtaining same as we have a marriage in abeyance . . ."

The exchange of correspondence was now approaching its climax. The following letter from the Chief Rabbi was read at the trustee and committee meeting on 17th January 1904:

"I am in receipt of your letter of the 13th inst., in which you inform me that your members have passed resolutions identical with those that are adopted by every Congregation under my jurisdiction, before

I grant them the certificate enabling them to obtain the services of a Marriage Secretary. I herewith forward you the required Certificate. With regard to Rabbi Hurwitz I have to observe that before recognising him as your Rabbi it will be necessary that he should send me his Hatoras Horoah and other Ketubim. I will then give my full attention to the matter of his recognition. With best wishes for the success of your Synagogue, I remain . . ."

Doubtless Rabbi Hurwitz complied, since the next we hear is:

"The Chief Rabbi's certificate, dated January 14th, 1904, was addressed to Charles H. L. Emanuel, Esq.,[1] Solicitor and Secretary to the Board of Deputies, London, and ran:

'I herewith beg to testify that the worshippers of the Villiers Street Synagogue and Beth Hamedrash, Villiers Street, Sunderland, constitute a Jewish Synagogue. I remain, Yours very truly . . .' "

This was doubtless received with great joy, since at the same meeting "it was unanimously resolved to subscribe £3 3*s.* 0*d.* per annum to the Chief Rabbi's fund of the United Synagogue".[2] The Beth Hamedrash had now attained "full manhood".

Here mention should be made of the authority or jurisdiction of the Board of Deputies in connection with the appointment of marriage registrars or secretaries. The Parliamentary Act, or Bill, relating to this is best explained in the following paragraph by Charles H. L. Emanuel, then secretary and now honorary solicitor to the Board of Deputies:[3]

"In 1836 the Board endeavoured to obtain an amendment to Clause 15 of the Marriage Bill then before Parliament, which in the opinion of Doctors Hirschel and Meldola, militated harshly against the Jews. A Petition was prepared and presented to Lord John Russell, asking for the exemption of the Jews from the objectionable clause, and a resolution was passed that with this one exception the Board approved the inclusion of the Jews, in common with Dissenters, in the provisions of the Registration and Marriages Bills. These Acts were subsequently

[1] Happily, still with us.

[2] The "U.S." was then responsible for the Chief Rabbinate fund.

[3] *A Century and a Half of Jewish History*, Charles H. L. Emanuel, George Routledge & Sons Ltd., 1910.

passed, and gave the Board of Deputies its first Statutory recognition in the Marriage Act (6 and 7 Will. IV, cap 85) and the Registration Act (6 & 7 Will. IV, cap 86). The latter measure provided a means of registering marriages, Clause 30 of which enacted that the Registrar General should furnish marriage registers to every person whom the President for the time being of the London Committee of Deputies of the British Jews should certify in writing to be Secretary of a Synagogue in England of persons professing the Jewish religion. Clause 31 enacted that every such Secretary of a Synagogue should immediately after every marriage solemnised between any two persons professing the Jewish religion of which the husband should belong to the Synagogue whereof he was Secretary, enter particulars of the same in duplicate in his marriage registers, having satisfied himself that the proceedings in relation thereto had been in conformity with the usages of persons professing the Jewish religion. . . ."

The provisions of the above-mentioned Acts, insofar as they relate to the appointment of secretaries (for marriages), etc., are contained in the Marriage Act, 1950, which consolidated and replaced a number of earlier laws.

In February 1904 the Rav (Rabbi Hurwitz) informed the committee that he considered it imperative to have Shechitah under his jurisdiction. Under the then arrangements, he had no authority. Accordingly, he advised the committee to form a Shechitah Board.

At the meeting of 14th February 1904 the chairman, having reported the above, said: "It would now be advisable to approach the (Hebrew) Congregation again on the matter. If we are not successful, the alternative would be to organise our own Shechitah by engaging a second Shochet."

Mr. Simon Olswang, one of the Council, and eventually several times president, of the Hebrew Congregation, had recently been elected a member of the Beth Hamedrash Committee. Mr. Olswang was present at this meeting, and "Advised that we should not approach the Council of the Congregation at present, because as it was at present constituted we would throw the matter a long way back as the present Council [of the Congregation] was hostile to the Beth Hamedrash, but we should let the

matter stand over until after the election in the Congregation which would take place very shortly."

Mr. Olswang's suggestion was accepted.

At the 17th April meeting it was stated that the Chief Rabbi, on his pastoral tour in May, would visit Sunderland. Accordingly, an invitation to visit the Beth Hamedrash was extended to the Chief Rabbi.

"In the evening he visited the Beth Hamedrash. . . . Preached a Sermon, half in English and half in Yiddish."[1]

. . . . .

The following interesting correspondence between the Beth Hamedrash and the Board of Deputies took place:

"To Mr. C. H. L. Emanuel,
Secretary, Board of Deputies.
Dear Sir,

I am directed to respectfully inform you that we regret that we have not been able to elect a Representative in the appointed time by your Board; this being the first time we have been asked to send a Representative we have had some difficulty in selecting a Gentleman, but we have now unanimously elected Mr. Elkan Adler as our Representative and we have written to him and he has accepted the post. A General Meeting of all our members will be held on Sunday first to confirm his election and I have no doubt that he will be unanimously elected. Will you kindly let me have particulars as to our procedure and oblige.

Yours respectfully,
D. Gillis, Hon. Secretary."

The Board's reply to letter of 12th July 1904:

"To D. Gillis, Esq.,
Hon. Secretary.
Dear Sir,

Your application for the appointment of a Deputy came before my Board at its meeting held on the 17th inst. The Board, however, learnt

[1] *The Jewish Chronicle*, 18th May 1904.

that the Town of Sunderland had already one Deputy representing apparently the old Synagogue and I was directed therefore to make further enquiries into the constitution of your Congregation. Will you kindly inform me:

1. Whether your Congregation has definitely placed itself under the authority of the Chief Rabbi;
2. The number of paying members;
3. The date when your Synagogue was founded;
4. Please send me: (a) Copy of Rules;
   (b) Copy of the last A/c of Synagogue.

If your Congregation was founded as the result of a dispute with the other Congregation, kindly state the nature of the dispute.

Yours truly,
C. H. L. Emanuel, Secretary.

The Beth Hamedrash's letter to the Board in reply to theirs of 19th July 1904 reads:

"July 29th.
To C. H. L. Emanuel, Esq. (Sec.)
Dear Sir,

In reply to yours of the 19th inst., re our application for the appointment of a Deputy, I am directed to respectfully inform you that we have definitely placed ourselves under the authority of the Chief Rabbi and I beg to remind you that I have furnished you with a Certificate from the Chief Rabbi certifying that we are a Congregation under his jurisdiction and your Board have kindly sanctioned the appointment of a Marriage Secretary for our Congregation.

We have about 80 paying members and I beg to enclose our last year's balance sheet.

Our Congregation was established in 1888; the reasons of our having formed ourselves in a separate Congregation were:

1. That the other Congregation had not enough accommodation for the whole of the Jewish Community in Sunderland.
2. That in our opinion the other Congregation was not conducted in such an orthodox manner as we desired and it became essential in the interest of peace to form ourselves in a separate Congregation where we could conduct our services in the manner most sacred to us and we now have over 100 members and we have

built a suitable Place of Worship. Our Rav, Rabbi H. Hurwitz, has received the recognition and sanction of the Chief Rabbi to act as our Rav. Our Chazan Shochet has the authority of the Chief Rabbi to act as such for us and I may add that our action in forming ourselves in a separate Congregation has been the means of maintaining peace and harmony in Sunderland.

All other institutions such as Board of Guardians, Chevra Kadisha and other charitable institutions, are worked under the auspices of both Congregations and supported by the whole community. In regards to our Rules they were framed in 1888 and we are now revising same and shall be pleased to forward you a copy when completed, which will be shortly. I shall be pleased to explain any other points you may require. Trusting you will grant our application, I beg to remain,

Yours obediently,
D. Gillis, Hon. Secretary."

The Board's reply, dated 1st November, reads:

"Dear Sir,

My Board at its meeting held on 29th October resolved that it was satisfied as to the constitution of your Synagogue and that permission should accordingly be given as asked for the election of a Deputy to take place. The only condition made is that such election must be completed within 3 months from 29th October just past. I enclose form on which the return should be made.

Yours faithfully,
C. H. L. Emanuel, Sol. and Sec.

To D. Gillis, Esq., Hon. Sec., Villiers St. Synaogue."

A letter was sent to Mr. Adler[1] informing him of his election. He replied on 23rd November 1904:

"I much appreciate the honour conferred upon me and hope you will be able to convey my thanks to the members and say what pleasure it will give me to act as their representative and that I will do my utmost to further their interest in every way. . . ."

. . . . .

[1] Elkan N. Adler was the son of Chief Rabbi N. M. Adler and the half-brother of Dr. Herman Adler. He was a solicitor by profession, and also a noted bibliophile, a Jewish historian and scholar.

The Shechitah Board correspondence with the Hebrew Congregation was renewed when the following letter, dated 29th January 1905, was addressed to the Congregation:

"I am directed to respectfully bring to your notice that in response to the urgent request of a large number of our members we held a meeting to consider the advisability of appointing a second Butcher for our Beth Hamedrash and we have decided on the advice of our Rav that before taking any further action in the matter we should approach you and ask of you to consider the advisability of forming a Board of Shechitah which we are confident would be to the mutual benefit of both Congregations, and should you consider this matter favourably and decide to convene a conference to discuss the subject, we would respectfully ask of you to invite our Rav to such a conference."

The reply to this letter, dated 26th February, was read at the meeting of 1st March, as follows:

"I am instructed to inform you that at a Council meeting held this day, your letter re forming a Board of Shechitah was discussed and it was decided by Resolution 'that it is inopportune at present to entertain your wishes'.

I am, yours faithfully,
W. R. Morris, Secretary."

Despite the aloofness of the Congregation's Council, the Beth Hamedrash, doubtless with the sanction of the Rav, extended an invitation to Rabbi Dr. Samuel Daiches, minister of the Congregation, to preach at the Beth Hamedrash on the second day of Passover. Dr. Daiches' many duties at the Congregation, however, made it impossible for him to accept.

. . . . .

At the trustee and committee meeting of 20th August 1905 Mr. Herman Cohen was in the chair. A discussion took place as to the advisability of having a Pinkes, or register of members:

"The Chairman said that he had considered the necessity of having a Pinkes for the inscription of the names of all the members which he

thought would add greatly to the Beth Hamedrash welfare and after some discussion it was decided to have one and to enter the rules and the current history of the Beth Hamedrash. And after discussion as to the precedence of the names to be inscribed, Mr. C. Gillis moved that the Committee have first claim which was unanimously adopted."[1]

At the trustee and committee meeting held on 5th November 1905 the Rav was present and participated in the discussion: "It was ultimately decided that a Yeshivah be organised and that the Rav shall manage same."

A sub-committee was accordingly appointed to assist the Rav in the management of the Yeshivah.

[1] A Pinkes in this instance was probably meant to be a journal where the important historic events of the Beth Hamedrash could be recorded. Our search for this Pinkes has proved unsuccessful.

CHAPTER IV

"World Organisation"

An item in the minutes of the Beth Hamedrash of 22nd April 1906 reveals something which has been entirely overlooked by the present generation, yet at that time it was considered very important. None of the officials of the Board of Deputies, at the time of writing, not even the president and a past president, knew anything about it. The only one who recalled the matter was Charles H. L. Emanuel, who was secretary of the Board at the time.[1]

The item in question reads:

"Proposed, seconded and carried unanimously that a letter be sent to our representative on the Board of Deputies asking him to use his influence to urge the Board to co-operate with the general Jewish organisation."

A search in the minutes of the Board of Deputies revealed that a conference of various Jewish organisations from different parts of the world was held at Brussels in 1905. There, a proposal was put forward for the formation of an international organisation to deal with matters affecting Jews in Russia and other parts of the world.

At the Board of Deputies meeting of 24th June 1906 Mr. Elkan N. Adler, Deputy for Sunderland Beth Hamedrash, "informed the Board that the Villiers Street Sunderland Congregation was in favour of the Board joining the proposed organisation".

It will be noted that Mr. Elkan N. Adler did not state his personal views.

At that meeting, the Board had before it the report of the Law and Parliamentary Committee, which was adopted.

[1] Mr. Emanuel is 87 at the time of writing. He is solicitor to the Board of Deputies and attends meetings regularly.

This "report" has been hidden inside the pages of the Board's minutes for almost half a century and in bringing it to light one inevitably recalls the arguments used in similar controversies nearer the present day.

"LONDON COMMITTEE OF DEPUTIES OF THE BRITISH JEWS.

REPORT OF THE LAW AND PARLIAMENTARY COMMITTEE AS TO THE INVITATION TO JOIN A PROPOSED INTERNATIONAL JEWISH ORGANISATION

Your Committee has had under its consideration the letter dated the 9th February, 1906, signed by Messrs. Meyer Spielmann and L. J. Greenberg, inviting the Board to identify itself with the suggested International Jewish Organisation.

The letter states that the organisation, if formed, would deal with such problems as confront the Jews in Russia, would regulate, so far as possible, the emigration of Jews from land to land, and would when requested by any of the represented bodies, undertake such work as could be better done by a general than by any individual organisation.

Your Committee notes that this invitation was the outcome, and practically the *only* outcome, of the International Conference lately convoked at Brussels for the purpose of considering the question of the Jews in Russia.

It appears to your Committee that to justify the formation of such an International Organisation it should be shown that the existing method of co-operation between the representative Jewish bodies of the various countries is unsatisfactory and that the new organisation is likely to succeed where such bodies have failed.

Hitherto the various representative bodies, either separately, or where thought advisable, in combination, have dealt with a number of problems seriously affecting the interests of the Jews in various parts of the world, and their efforts have been attended with as much success as could reasonably be anticipated.

The Bodies taking part in such action have had such a standing in the countries in which they are situated, that they were known to represent the weight of Jewish opinion in such countries. In every question there

has been unanimity, and this has been obtained without the delay and expense of conferences, and without the intervention of any formal International Organisation.

On the other hand, your Committee feels that an International Organisation must labour under serious disadvantages. A large proportion of the delegates to such a Body would have to travel a great distance from their homes for the purpose of joining in the deliberations on any question, however unimportant it might be. Sufficient notice of all questions to be discussed must be given to enable Delegates to arrange to travel abroad, and the expense of such journeys must always be considerable. The result would probably be that those bodies whose members resided nearest to the place of Meeting would supply the bulk of the members present, and would control the voting power. A still greater objection is the impossibility of giving to a Delegate, probably at short notice, such a mandate as will ensure that he will completely carry out the wishes and instructions of the parent Body. Moreover, the present invitation gives no hint as to the number and nature of the existing organisations, which have been asked to join the International Organisation, and your Committee thinks it likely that the free hand which the Board has always possessed in dealing with matters of importance to our foreign co-religionists may be sacrificed for a useless right of voting at an International Organisation, consisting of a large number of organisations of less importance but quite capable, by means of their numbers, of outvoting the existing representative organisations such as the Bnai Brith, the Alliance Israelite, and the Conjoint Committee of this Board and the Anglo-Jewish Association.

It would appear likely that should this state of things occur, it might lead to friction between the parent bodies and the new Organisation, which should be avoided at all costs.

Your Committee feels that another disadvantage under which the new Organisation would labour would be its want of *locus standi* in seeking the co-operation of any particular Government. Under existing arrangements the Jewish bodies of this country constantly seek and obtain the prompt intervention of His Majesty's ministers, while, at the same time, the sympathies of the French, German and American Governments are obtained to the same end at the instance of the representative Jewish bodies in these countries. The new Organisation would be a hybrid body which would owe allegiance to no particular country, and therefore would have no claim to appeal for assistance to any National Government.

The question of expense, though a minor and a subordinate one, should not be overlooked; your Board has not at present under its control funds with which it could make contributions for the purposes of the new Organisation, if formed, adequate to and commensurate with the influence it would desire as the only representative body of English Jewry, to exercise over the deliberations of any such International Organisation, and if your Board were able to raise such funds by assessment of its constituent Synagogues or otherwise, it is at least doubtful whether by its present constitution it would be empowered to delegate the distribution of them to another organisation over which it could have no control, except as nominating a minority of the delegates.

Your Committee therefore advises that no useful end would be served by the Board accepting the invitation, and that accordingly, it should be refused.

D. L. ALEXANDER,
Chairman.

18th March, 1906."

. . . . .

At the Beth Hamedrash trustee and committee meeting held on 7th April 1907 it was announced that Mr. Kaplan, chazan-shochet and Talmud Torah teacher for many years, was retiring.

At the meeting of 21st April Mr. Elkan Adler was re-elected representative at the Board of Deputies.

At the trustee and committee meetings held between April and July 1907 most of the time was taken up with the reading of applications for the post of chazan-shochet for which advertisements had appeared in several Jewish publications.

At the general meeting of 6th September the name of Mr. Warrentz of Mushnick, Russia, was submitted.

Prior to the meeting, Mr. Warrentz was examined as to his qualifications by Rabbi Hurwitz, who was present at this meeting, and said that "Mr. Warrentz was a perfect and qualified man, and expressed himself that the six years he had been in Sunderland, he had always hoped and wished to have such a Shochet, and now he was pleased we had such a candidate and he hoped he would be unanimously accepted".

Mr. Warrentz was unanimously elected for a period of three years. He spent the rest of his life in Sunderland, and gave the Beth Hamedrash nearly forty years of faithful service. He was a kindly, quiet man of great learning, and was highly esteemed by the entire community.

. . . . . .

"A Siyum Hagodel was celebrated with a dinner on Sunday, September 13th. Among the guests were the Rev. Dr. Salis Daiches, who spoke, and Rabbi Mendel Behrman, Rav of Middlesbrough, who delivered a Talmudic discourse, as did also the Rav, Rabbi H. Hurwitz."[1]

. . . . . .

Like the Hebrew Congregation, the Beth Hamedrash held special services on 20th May 1910, the day of the funeral of King Edward VII. Rabbi Hurwitz and the Rev. Mr. Warrentz officiated.

. . . . . .

Hardly a meeting took place within the past two years when the discussion was other than "the bad state of the Beth Hamedrash finances"; likewise at the Talmud Torah meetings.

Economic conditions throughout the country, and more especially locally, brought about a slackening in seat rentals in the Beth Hamedrash, and donations and membership payments in the Talmud Torah. To add to the difficulties of the trustees, the Rav, Rabbi Hurwitz, accepted a call from Leeds.

Though officially he was chazan-shochet-mohel, the Rev. Mr. Warrentz was a fully qualified Rabbi. This was fortunate, inasmuch as the Beth Hamedrash really could not at that period afford the luxury of a Rav; it could not, however, function without a shochet-mohel.

At the 2nd July 1911 meeting of the trustees and committee, it was "Decided unanimously that he (the Rev. Mr. Warrentz) shall do all the extra services the Beth Hamedrash requires until we get a Rav, and the Beth Hamedrash will pay him for it . . ."[2]

[1] *The Jewish Chronicle*, 18th September 1908.
[2] The Rev. Mr. Warrentz passed away 6th June 1951 (II Sivan 5712).

Those who carried the burden were, of course, the trustees and committee. Now and then, however, the old stalwarts were invited to meetings to share the burden. Mr. Joseph Pearlman's secretaryship was most efficient, and his minutes, like those of his predecessor, David Gillis, are a pleasure to read. Incidentally, Mr. Pearlman had meanwhile been elected president.

Page 414 concludes the minutes for the period from 17th June 5660(1900) to 3rd September 5671(1911). Unfortunately, there is a big gap between the last date and the next available minutes, which begin with June 1922. As a consequence, we are entirely dependent on *Jewish Chronicle* news items to fill in the gap which is hardly sufficient to give background.

For some unknown reason, it appears that every secretary and president takes with him the minutes, and often important documents, when they vacate office. Most of the minutes that were made available came from "private individuals", sons and even grandsons of former honorary officers. The Beth Hamedrash does not possess a strong-room or a safe, nor does any honorary officer appear to know the whereabouts or exact number of minutes and documents that are claimed as "personal property" by some of the sons and grandsons of former honorary officers.

. . . . .

In *The Jewish Chronicle* of 13th September 1913 there appeared the following:

"Rabbi Rabbinowitz of Cannon Street Road Synagogue, London, has accepted the unanimous 'Call' as Rav to the Sunderland Beth Hamedrash."

CHAPTER V

Extending Villiers Street Beth Hamedrash

THE Beth Hamedrash, which was consecrated in November 1899, had by this time become too small; consequently, at the annual general meeting held in November 1916 "it was decided to procure the adjoining ground for the purpose of building a new Beth Hamedrash".[1]

We must take it that the ground had been "procured", because at the annual general meeting held on 6th July 1919 "It was decided to proceed immediately with the erection of the premises on the ground recently purchased. £750 in donations were made".[2]

Later we learn that: "As a result of a pulpit appeal, a meeting was called for the purpose of augmenting the building fund for the erection of a new place of worship."[3]

According to an account in *The Jewish Chronicle* of 27th February 1920 the foundation stone of the "new" Beth Hamedrash was laid by Dr. Adolph Büchler, principal of Jews' College, who was presented with a silver trowel. There were also present Rabbis S. I. Bloch and H. Hurwitz, former Rabbis of the Beth Hamedrash. Addresses were delivered by Dr. Büchler and the rabbis, and they also examined the Talmud Torah classes.

The estimated cost of the building was £5,000.

The next we hear is of the "opening", this by way of a minute (page 500) of the Hebrew Congregation Council meeting held on 8th December 1920: "An invitation has been extended to the Executive by the Villiers Street Synagogue to be present at the opening of the Beth Hamedrash by Sir Stuart Samuel, Bart."

[1] *The Jewish Chronicle*, 14th November 1916.
[2] *The Jewish Chronicle*, 11th July 1919.
[3] *The Jewish Chronicle*, 17th October 1919.

We must assume that the invitation was accepted, since "Mr. Israel Jacobs suggested that Sir Stuart be invited (to Moor Street) to the service on Sunday morning". It was "decided that the Beth Hamedrash Executive be offered the use of our Synagogue for Sunday morning service".

Since there is no further mention of the matter in the Congregation minute, and the complete absence for that period of Beth Hamedrash minutes, we have no means of knowing whether the Synagogue's invitation was accepted. We are assured, however, that Sir Stuart duly opened the Beth Hamedrash, and that, among others present, was Rabbi Hurwitz, the former Rav who delivered a sermon on the Sabbath.

. . . . .

Rabbi David Rabbinowitz, the Rav of Sunderland, who was elected in 1913, had been inactive for some years, due to a serious illness. One of his sons, Rabbi M. E. Rabbinowitz, who held a post in Russia, paid a visit to his father in 1923.

From the following entries of the Beth Hamedrash minutes, it will be seen what transpired during the month of February 1923 in connection with the Beth Hamedrash Rabbinate.

At the Council meeting of 4th February 1923

". . . The President referred to his invitation to Rabbi Rabbinowitz junior, while on a visit to his father, to deliver Droshe and say Blatt. Discussion of appointment of Rav. . . ."

At the Council meeting of 11th February

"The Chairman asked the Council to consider the position of the Rav and he called upon each member to express their views and the Council almost unanimously expressed their opinion that the Beth Hamedrash requires a Rav and if means could be found to provide for our present Rav it would be advisable to approach his son who is on a visit here and who had lectured and 'said the Blatt' in the Beth Hamedrash, and to offer him the position. A very long discussion took place as to how means could be found to arrange the matter. Ultimately

Mr. D. Gillis proposed that a General Meeting be called and that the committee recommend that Rabbi Rabbinowitz be offered the position of Rav at a salary of £4 per week to be augmented by further sum of Two pounds ten shillings per week when the vacancy which is expected to occur shortly in the Talmud Torah [occurred]. The Beth Hamedrash to grant £1 per week to our present Rav for which alone the Beth Hamedrash be responsible, to be augmented by further £3 weekly to be raised by private contributions, and that the recommendation shall not be brought forward to the General Meeting without the concurrence of Rabbi Rabbinowitz. Mr. J. Pearlman seconded, and it was carried unanimously. It was decided that a deputation wait upon the Rav and explain the position. The President, Treasurer, and Messrs. D. Gillis, J. Pearlman, P. Bergson, and E. Mincovitch were appointed to act as the deputation and to report to the council the result. This concluded the meeting, having lasted 4 hours."

At the Council meeting of 18th February

"Mr. Sol. Cohen, the Chairman, on behalf of the deputation, gave a report of the Conference with Rabbi Rabbinowitz, who was satisfied with all the conditions put before him and was agreeable for a General Meeting to be called for his election. A long discussion took place in which nearly all the members of the council took part. Ultimately, Mr. W. Gillis proposed that the council should recommend to a General Meeting which was to take place on Sunday, February 25th, that Rabbi M. E. Rabbinowitz be elected Rav. Mr. J. Pearlman seconded and it was carried unanimously. A discussion took place how to make provision for our present Rav. Several suggestions were made and it was decided to leave it to the General Meeting to decide that matter. Mr. J. Cohen suggested that all voting should take place by ballot and two-thirds majority should be required."

The general meeting of 25th February was called

"for the purpose of considering the Council's unanimous recommendation that Rabbi M. E. Rabbinowitz, son of our present Rav, be appointed Rav to the Beth Hamedrash, and to consider in which manner financial provision should be made to our present Rav.

. . . Voting by ballot decided that Rabbi M. E. Rabbinowitz be appointed Rav. It was decided that a voluntary fund be opened so as

to provide a pension of the £3 a week augmented by £1 a week from the funds of the Beth Hamedrash for the old Rav. Nearly all present promised to subscribe. . . ."

. . . . . .

"The Committee place on record their disapproval of intermarriages, which is so very much prevalent in this town, and decided not to grant any facilities to further this obnoxious practice, and to approach the Moor Street Synagogue for the purpose of having this resolution adopted by their Council. Also, a copy of the resolution be sent to Beth Din." (22nd November 1925.)

. . . . . .

It will be recalled that the north-east coast, and Sunderland especially, suffered great economic hardships as a result of the 1926 coal strike.

Among those affected were the small credit traders, a number of whom were members of the Beth Hamedrash. In order, therefore, to tide them over this hard period, a committee was formed for the purpose of organising an "Emergency Loan Fund".

On 8th December 1926 Lloyds Bank Limited, Sunderland, granted a loan for this purpose, the sum not to exceed £1,000.

The constitution governing this fund contains nineteen regulations, of which the following few have been selected:

"The fund is a temporary one, the object of the same being to assist business people who are members or the wives of members of the Sunderland Beth Hamedrash and who may find themselves financially embarrassed on account of the recent coal strike.

The Fund shall consist of such number of members not exceeding twenty as shall be approved by the Executive Officers of the Fund as shall be prepared personally to guarantee the sum of Fifty Pounds either to Lloyds Bank Limited or otherwise to the satisfaction of the Executive Officers.

The necessary funds for carrying out the aforesaid object shall be obtained on overdraft from Lloyds Bank Limited or the other Bankers for the time being of the Fund. The amount borrowed from the Bank on such overdraft shall not exceed such amount as shall be equivalent to Fifty Pounds for each member of the Fund. The said overdraft to be obtained on the joint and several guarantee of some or all of the members of the Fund.

Loans to be granted only to members or the wives of members of the Sunderland Beth Hamedrash.

Such loans shall be granted without any interest except that each borrower or his surety or sureties must pay the charges of the said Bank in respect of the amount advanced in his or their case.

The Loans in each case shall be advanced on a promissory note signed by the borrower and if there be any surety or sureties on a joint and several promissory note signed by the borrower and the surety or sureties.

No sum advanced to be less than Twenty-five Pounds or to exceed One Hundred Pounds.

Each promissory note shall be payable by instalments terminating not later than the 15th day of December, 1928, and the first payment shall become due within three weeks of the date of the advance.

The members of the Fund shall forthwith after the 1st day of January, 1929, pay and discharge the Adverse Balance in equal shares and proportions, the amount payable by each member being paid to the Treasurer of the Fund.

Two Auditors shall be appointed to audit the accounts of the Fund and shall present a balance sheet at each quarterly general meeting."[1]

. . . . .

By 1933 the neighbourhood of Villiers Street and the adjacent Meaburn Street, where the Talmud Torah was situated, had completely changed. Most members of the Beth Hamedrash had moved to the better residential part in the south-west section of the town, and as a consequence a move south-westward, especially of the Meaburn Street Talmud Torah, became imperative.

[1] According to Mr. Isaac Cohen, the loans were repaid without loss, and the fund closed in 1928.

In that year an opportunity presented itself, and the late Mr. Elias Cohen took it. What could there be more fitting as a memorial to his father, the revered "Reb Chatze" than a Talmud Torah building? When, therefore, the former residence and grounds belonging to the estate of the late Sir William Allen, M.P., on the corner of Mowbray Road and the Oaks came into the market, Mr. Elias Cohen bought it and presented it, on behalf of himself and two of his sons, Julius and Sebag, to the Beth Hamedrash, the governing body, as a home for the Talmud Torah, then situated in Meaburn Street, to be known as "Beth Yecheskel Hacohen".

The Allen residence was known as "Scotland House", and in a letter to the Allen Executors in April 1933 Mr. Elias Cohen "Authorises and requests" them to transfer the property known as "Scotland House" to "Messrs. Max Hurwitz, Abraham Isaacs, Ephraim Meyer Maccoby, Israel Elias Cohen, myself, David Gillis, and Julius Cohen". These were the trustees.

The Meaburn Street Talmud Torah building was purchased in December 1902. There were originally twelve trustees: Charles Cohen, Charles Gillis, Herman Cohen, Louis Cohen, Samuel Behrman, Samuel Mark, Moses Mathews, Louis Brewer, Joseph Barnett, Morris Merskey, Max Hurwitz, and Abraham Isaacs.

Of these, only two, Max Hurwitz and Abraham Isaacs, were alive in 1933. At a general meeting, therefore, on the 9th July 1933 it was "resolved" that "The surviving Trustees of the Indenture dated 20th December, 1902 . . . are hereby required to sell the premises . . .", purchase money to be paid to them, and by them remitted to the new trustees.

The official opening of the new Talmud Torah building took place on Sunday, 23rd July 1933. The premises were renamed "Beth Yecheskel Hacohen", and the consecration was by Rabbi M. E. Rabbinowitz, of Sunderland, and by Sunderland's former Rav, Rabbi H. Hurwitz, of Leeds.

. . . . .

An entirely new building was erected on the ground of Scotland House at the cost of £3,875. This now constitutes the Beth

Hamedrash, and adjacent to it in the same ground is the Talmud Torah.

The Beth Hamedrash was formally consecrated on 6th February 1938, and was opened by the late Messrs. Solomon Cohen and Joseph Pearlman. On the same ground is situated the Mikvah.

On the 5th Adar Rishon, 5698 (6th February, 1938), the Mowbray Road Synagogue, Beth Hamedrash, was consecrated before a large gathering by the Rav, Rabbi M. E. Rabbinowitz, and Rabbi H. Hurwitz, former Rav of Sunderland.

The *Sunderland Echo* of the next day, 7th February, carried a photograph of the opening ceremony, and about nine and a half column inches describing the opening, from which the following are extracts:

"Jews from all parts of Wearside were present yesterday at the opening of the new synagogue in Mowbray Road, Sunderland. For 40 years previously the congregation had worshipped at the Villiers Street Synagogue, which has now been closed in consequence of the movement of members away from the east end of the town.

Messrs. Solomon Cohen and Joseph Pearlman, President and Treasurer respectively of the Congregation, performed the opening ceremony by placing the sacred Scrolls of the Law in the Ark.

Consecration addresses were given in Yiddish by Rabbis M. E. Rabbinowitz and H. Hurwitz. An evening service, at which the Rev. E. Warrentz was the Cantor, followed, and an address was given by the Rev. S. P. Toperoff. . . ."

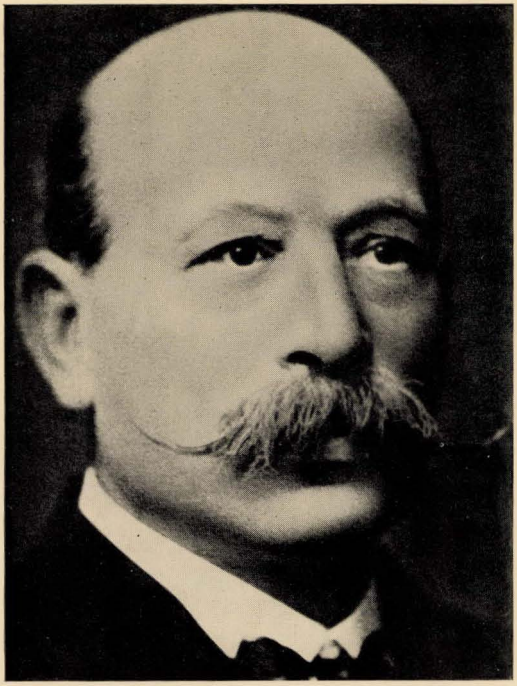
". . . After the service a commemoration dinner was held at the Victoria Hall. Among those present was the Mayor (Ald. G. Ford), who had attended the opening ceremony."

. . . . .

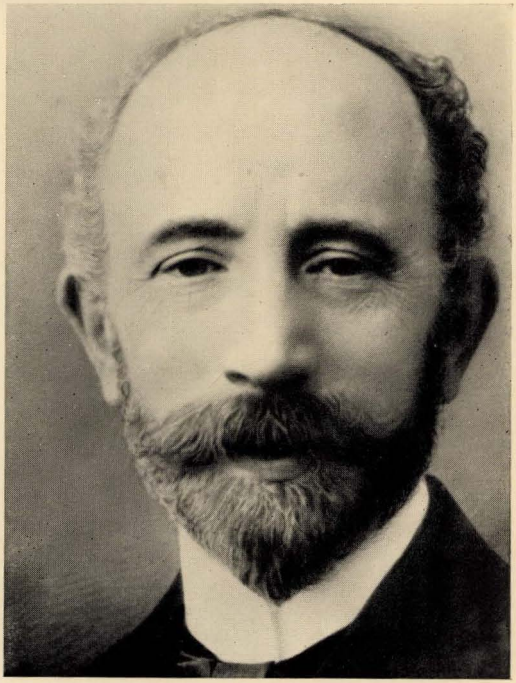
There is a complete absence of minutes between the dates of December 1934 and October 1946, embracing the war years.

The death of Rabbi M. E. Rabbinowitz took place in 1946. Early in 1947 Rabbi Abraham M. Babad was elected as his successor.

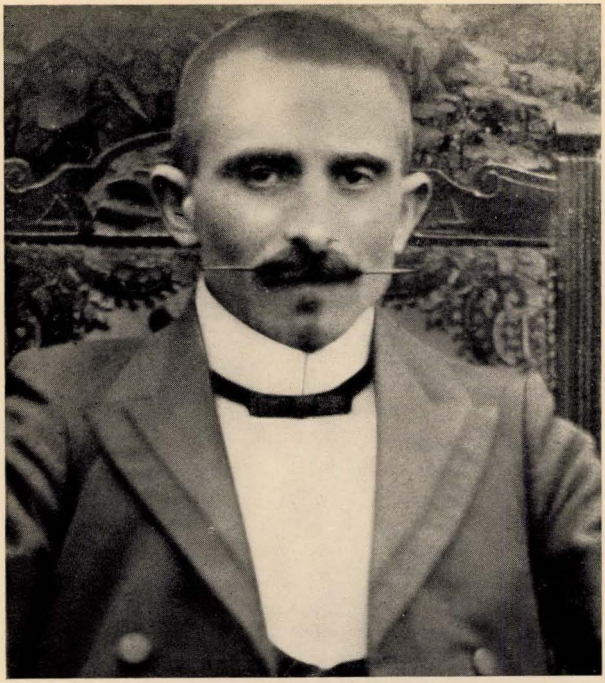
Though it was planned to induct Rabbi Babad on 23rd March, the induction actually took place on Sunday, 30th March 1947.



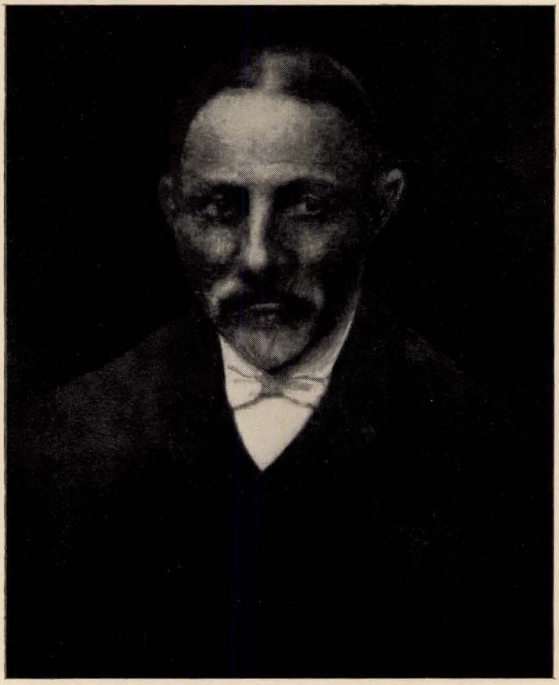
Simon Olswang



Newman Richardson



HERMAN COHEN



WOLF JACOBSON



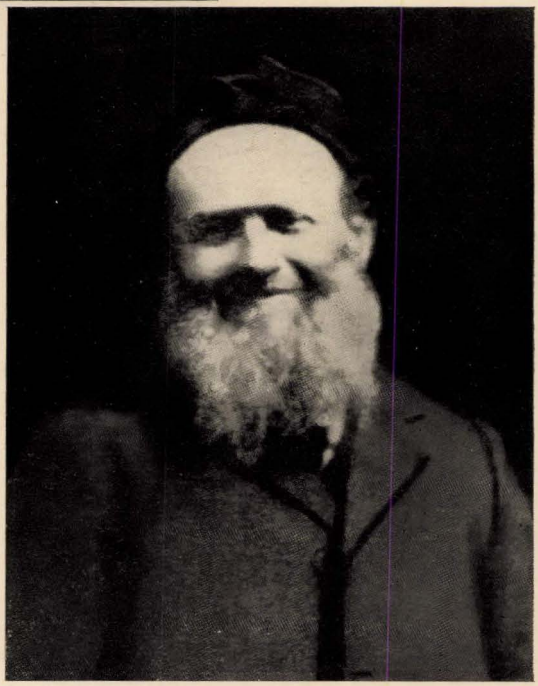
Rabbi I. S. Bloch



Rabbi H. Hurwitz I



Reb Chatze
(Yechezkiel Cohen)



Gershon Levy

Rabbi Babad was inducted as the fifth Rav of the Sunderland Beth Hamedrash by Dayan Dr. I. Grunfeld (of London).

. . . . .

The following are extracts from the minutes relating to recent incidents in the life of the Beth Hamedrash:

"Complaints reported that Yeshivah boys use Mikvah.[1] Referred to the Rav." (20.4.1947)

"Rav said unfair to forbid boys use of Mikvah. Decided to let them use it up to 9 a.m." (27.4.1947)

"It was decided to write to London, asking if we can be contributory members to the office of Chief Rabbi, without accepting his authority should it differ from that of the Beth Din" (2.1.1949).

"The President, Mr. M. A. Cohen, said that as matter affected the Rav, the Rav should express his views. The Rav said:

'(1) The Beth Hamedrash's independence was of vital importance to its survival as a Beth Hamedrash, and under such an affiliation it would lose its individuality.

(2) As the Beth Hamedrash is not being pressed to join the United Synagogue, there seemed little need for precipitate action.

(3) In the event of our becoming affiliate members of the United Synagogue, and if at some later date we felt that such affiliation was not in keeping with the ideas and character of the Beth Hamedrash, then we would find it infinitely harder to withdraw our affiliation than to implement it.'

The general feeling of the Council was that as no advances had been made by the United Synagogue, as to our affiliation, then it would be better to leave well alone." (20.3.1949)

"Re Chief Rabbi's visit—Rav was asked to invite the Chief Rabbi to preach." (4.4.1949)

"Secretary instructed to congratulate Alderman Cohen on nomination as Mayor, and offered a seat in Warden's box during term of office." (4.4.1949)

"Letter was read from Chief Rabbi, agreeing to preach after Minchah. Letter of congratulation to be sent to the Mayor, Alderman Cohen, on his election, and invitation to attend sermon by Chief Rabbi. Invitation also issued to clergy and members of Sunderland Hebrew Congregation." (22.5.1949)

[1] Mikvah—ritual bath.

The motion that "the Beth Hamedrash abolish the system of selling of honours on Simchat Torah because it was undignified" was defeated. (Annual General Meeting, 29.5.1949.)

Except for that already mentioned, the chief business of the 1949 meetings was Talmud Torah, and the vacant post of chazan-shochet, as will be seen from the next paragraph.

Annual General Meeting, April 1950 (no date): The president, Mr. M. A. Cohen, stated that the main preoccupation of the Council during 1949 was the replacing of Rev. Mr. Kahn (chazan-shochet). Advertisements were inserted frequently.

During 1950 the Yeshivah asked for the loan of "another" Sepher Torah. It was agreed that it should be loaned; at the same time, the secretary was instructed (Council meeting, 31st December 1950) to write to the Yeshivah

"Asking them for a signed statement . . . that the two Siphrei Torah which they had borrowed would be returned to the Beth Hamedrash every year before Simchat Torah, so that their identity as Beth Hamedrash property would not be lost."

The acceptance of the above was reported at the Council meeting held on 4th February 1951, and the letter of acceptance, signed by Rabbis Waltner and Zahn, Principals, is recorded in the minutes of that meeting.

. . . . .

At the annual general meeting held on 7th July 1951 the following was adopted:

"That the general body accepts the recommendation of the Council to introduce a voluntary subscription (maximum 10*s.* 0*d.*) per member per annum to the Board of Deputies."

At the 19th August Council meeting it was decided that

"A presentation of silver candlesticks be made to the Rev. S. P. Toperoff, B.A., by the Sunderland Beth Hamedrash, in appreciation of his many services to the Sunderland Community."

At the committee meeting held on 23rd November 1952 Mr. Sol Cohen, the chairman of the Talmud Torah committee, reported that

"The Honorary Solicitor had received a cheque for £2,340 10*s.* 0*d.*, being a legacy from the late Mr. Israel Linskill. He stated that it was the unanimous feeling of the Talmud Torah Sub-Committee that the endowment be used to form a Trust Fund in the name of the deceased, and the income should be used for a purpose that would be decided."

The Talmud Torah committee reports to the Beth Hamedrash Council, in whose minutes these reports are recorded.

In these reports the initials "K.I.H." frequently occur; they proved rather puzzling until it was noticed that these initials only occur when the number of children, either of classes, or in the Talmud Torah as a whole, is mentioned.

The secretary, no doubt inclined to innocent superstitions, used "K.I.H." in place of the Hebrew letters "Koof, A-yin, Hay", meaning, of course, "*Kein A-yin Horah*", No Evil Eye.

. . . . .

The minutes of a committee meeting held on 25th December 1952 record two paragraphs which leave no doubt that while the Talmud Torah may not, at that time, have been very liquid financially, it most certainly was flourishing as an institution of learning. The first paragraph reads:

"The report on the Talmud Torah from the examiner of the Central Council of Jewish Religious Education in the U.K. and Ireland was read. It was suggested by Mr. I. W. Brewer that copies of this report, along with a covering letter from the Treasurer of the Talmud Torah, be circulated."

The next paragraph reads:

"Mr. M. L. Pearlman moved that it should be recorded in the Minutes that the Beth Hamedrash were wholeheartedly behind the Talmud Torah Executive and Committee, and would assist them financially when necessary."

We are not surprised at the "whole-heartedness behind the Talmud Torah Executive". The inspector to the Central Council for Jewish Religious Education visited Sunderland on 8th December 1952; the report is of considerable length; for our purpose, however, the following will suffice:

"100% of the children, or very nearly 100%, attend Hebrew classes. The Committee and the Headmaster, characteristically for a successful school, asked for criticism and not praise. But I am loath to criticise where so much good work is being done."

And the inspector concludes his report with: "I give Staff, pupils and Committee a hearty 'Ye-yasher Koach'."

. . . . .

For five years the Beth Hamedrash had functioned with temporary shochetim, chazanim, and mohelim. For almost as long the committee had been in constant correspondence with Rev. B. Lewin of Belfast in connection with the vacancy in the office of chazan-shochet.

During these years hardly any meeting, general or committee, took place without there being lengthy discussions over this vacancy.[1] At last we read a notice that:

"Rev. B. Lewin will commence his duties on Friday, 4th December, 1953, and will conduct the Sabbath service which commences at 3.30 p.m."

Rev. B. Lewin was formally inducted by Rabbi Babad on 17th January 1954.

. . . . .

In the early part of the century the late Mr. Ralph Hurwitz presented to the Beth Hamedrash four parchment scrolls of the Meggiloth. Since then, each of the four, viz., Song of Songs, Ruth, Koheleth, and Esther, is read from the parchment on its appropriate occasion.

. . . . .

[1] The author, who has known the Beth Hamedrash for more than half a century, cannot recall a vacancy there for anything like that length of time.

Harfield's *Commercial Directory of the Jews of the United Kingdom*,[1] published in 1893, listed a total of forty-nine names of Jewish tradesmen in Sunderland; there was not amongst them a single professional person.

On the other hand, the *Sunderland Directory Year Book* of 1953 records the fact that there are the following professional people in the Jewish community: one accountant, four dentists, twelve doctors, and three solicitors. The present community, which is no doubt the third generation of that of 1893, is obviously keeping abreast of the times, and is gradually getting away from the old occupations. As an example, in 1893 there were eight Jewish pawnbrokers in Sunderland, with a then Jewish population of approximately 600. The present Jewish population is 1,050,[2] and there are only two Jewish pawnbrokers.

. . . . .

BETH HAMEDRASH HONORARY OFFICERS

The complete absence of many minutes covering long periods, as well as the irregular recording in more recent minutes of those who held honorary office, make it impossible to trace all the honorary officers. We are assured, however, that the following alphabetical list of those who at various times held office, covering the years 1900 to the present day, is as near as possible complete.

BERGSON, M. Ch. Y.
BERGSON, Phillip
COHEN, Bernard A.
COHEN, Herman
COHEN, J. D.
COHEN, M. A.
COHEN, Solomon
GILLIS, Charles A.
GILLIS, David
GILLIS, Emanuel
GILLIS, Lionel
GILLIS, Lionel (Jnr.)
GREENWALD, M.
JAFFE, A.
JOSEPH, B. M.
LEVINSON, Hyman
LEVY, Isaac
PEARLMAN, David
PEARLMAN, Joseph
PEARLMAN, M. L.
ROBINSON, Moses

. . . . .

[1] Eugene Harfield, Hewlett and Pierce.

[2] *Jewish Year Book*, 1954.

Sunderland probably has more "third generation" honorary officers than any other provincial Congregation. In 1954 Lt.-Col. Mordaunt Cohen, T.D., was elected president of the Ryhope Road Congregation. His colleagues were Mr. Harold Olswang and Mr. Gerald Behrman, thus making a trio of third-generation honorary officers.

In the same year Mr. B. A. Cohen, another man of the third generation, held office as president of the Beth Hamedrash.

In the participation of communal work generally, such as Chevra Kadisha, Talmud Torah, and other institutions, many more can be cited. Most of these office holders are men in their early forties, and are very enthusiastic workers.

. . . . .

For more than thirty years the Beth Hamedrash and the Hebrew Congregation negotiated over the question of a Shechitah[1] Board. These negotiations were actually begun in 1902, as will be seen in the earlier pages.

The generation that initiated the negotiations, of Beth Hamedrash as well as those of the Hebrew Congregation, had long since passed away when in 1935 the agreement for a Shechitah Board was finally ratified.

The first meeting, or conference, took place on 9th December 1934, under the chairmanship of Mr. S. Wicks. Between this date and that of 17th February 1935, when the final ratification took place, a number of conferences were held. Unlike the conferences of old, these were free, frank, friendly, and business-like.

At the outset, it was agreed that the shochetim were to be under the supervision of the Rav. This was the great stumbling block in former days.

Mr. I. Gordon was elected chairman-president, Mr. Joseph Pearlman, hon. treasurer, and Mr. L. Pearlman, hon. organising secretary. At the time of writing (1954), Mr. M. A. Cohen is president, and Mr. Isaac W. Brewer, hon. secretary.

[1] "Shechitah" means ritual slaughtering.

CHAPTER VI

Retrospect

Many men who, within this century and now departed, gave great service to the Sunderland Jewish Community, are well remembered by the author and his generation. The memories of these men should receive a place of honour in this book.

This chapter, therefore, consists of brief biographies of those who have rendered outstanding service to the community. These biographies have been placed in chronological order of their passing.

A.L.

ISADORE ISAACS
(1865–1901)

THE DEATH of Isadore Isaacs in May 1901 was a very great shock, not only to the Jewish community, but in fact to the whole of County Durham.

Isadore Isaacs was undoubtedly an outstanding personality. He was beloved and highly respected by everyone in County Durham, and indeed further afield. *The Jewish Chronicle* of 31st May 1901 devoted a great deal of space to the obituary and to letters from North Country Jews and non-Jews. His brother-in-law, Mr. Saville Cohen, writes:

"Isadore Isaacs was the son of Hyman Isaacs of Sunderland, and was born on March 3rd, 1865. He married Blanche Cohen, the daughter of Andrew and Augusta Cohen of Newcastle-on-Tyne. There were two children of the marriage.

Without any influence or substantial financial backing, Isadore Isaacs became one of the Town's leading solicitors, and was well known in the whole County of Durham; he had what is known as genius—'the infinite capacity of taking pains'. He was a brilliant and

fearless advocate, popular with his colleagues, and respected by the Bench. At a comparatively early age, he became Solicitor to the Durham Miners' Association, and with his tact and genial manner in his negotiations with the 'Masters' was able to win many benefits for the miners without estranging the owners of the mines. He was Clerk to the Justices at Castle Eden, where he was held in high esteem. As a good orthodox Jew he was a great favourite with Canon Greenwall, who was Chairman of the Magistrates in Durham.

The premature death of Isadore Isaacs after a short illness was a tragedy, and, but for his untimely demise, there was no Office in the County which he could not have occupied with dignity and integrity. . . ."

What Mr. Saville Cohen has omitted to tell us is what many of the "old-timers" still remember, namely, the magnificent and melodious Haphtarah which Isadore Isaacs read on the first day of Shevuoth. This was for many years his prerogative.

SIMON OLSWANG
(d. 1908)

As a young man Simon Olswang came to Sunderland from his native Krottingen in 1871. Except for a short stay in South Africa, he spent the rest of his life in Sunderland. He died on 8th April 1908. On 12th April the Council of the Hebrew Congregation held a special meeting to pay tribute to one who had held every important office in the community. He was president of the Congregation at the time of his death.

Many tributes were paid by all the members of the Council. The one, however, who felt his passing most was Israel Jacobs, like him a native of Krottingen, and a life-long and intimate friend.

"Simon Olswang had endeared himself to our Community by his devotion to the Congregation and by his care for the poor. . . . It will be no easy matter filling his position. . . ."

Simon Olswang possessed what is known as a "personality". He was treasurer of the Congregation for 1903 and 1904, and president for 1905, 1906, and 1907. He was retiring from that

office when death overtook him. He was also president of the Hebrew Board of Guardians.

In spite of his full-time activities on the Council of the Congregation, he found time to advise and serve on the Council of the Beth Hamedrash, where he showed great sympathy and understanding of orthodoxy. A very large congregation attended the Beth Hamedrash memorial service, which was conducted by Rabbi H. Hurwitz.

A painting of him in oils which had been commissioned by the congregation as a retiring gift was presented to his widow.

His widow, who is well remembered by many of the author's generation as "Ziere Golde", was a charming, hospitable and charitable lady. She was highly esteemed by the entire community.

HERMAN COHEN
(1868–1909)

He was seldom known to talk loudly, or to lose his temper. In his quiet, gentle way, however, Herman Cohen was a ceaseless, practical worker in the community and in the Beth Hamedrash most of all. He was president of the Beth Hamedrash for several of the early struggling years. He was also on the Council of the Hebrew Board of Guardians.

In March 1909 Herman Cohen was brutally murdered in his home. The motive could not have been other than robbery, since his ringed finger was cut off and money and jewellery was missing. He was 41 years old, and a bachelor. He was the second son of Yechezkiel (Reb Chatze) Cohen. The murderers were never found.

At a Council meeting of the Hebrew Congregation, held on 14th March 1909, Mr. Jacob Gallewski referred "to the great calamity that happened in our Community . . . the atrocious murder of Herman Cohen, who though not a member of our Congregation, was very highly respected by us as a member of our Board of Guardians". Mr. Gallewski moved "with regret . . . that condolence be conveyed to the family. . . ." The motion was carried "in silence standing".

At the Beth Hamedrash Council meeting of 14th March tributes were paid to his memory. Mr. Charles Gillis proposed that a set of the Talmud be purchased in his memory. This was unanimously approved.

Few men in the town, regardless of their communal affiliations, had more friends and admirers than did Herman Cohen.

NEWMAN RICHARDSON
(1854–1921)

We have no record as to when Newman Richardson came to Sunderland. We do know, however, that at the age of 22 he married Sarah, daughter of Abraham Jackson, of 15 Church Street, Sunderland. Also, we know that his father, Samuel, was dead. It is possible, therefore, that he was brought to England by his uncle, A. N. Richardson, who was already well-established in 1870.

Newman Richardson, though of a quiet disposition, was, nevertheless, one of the most energetic workers, both communally and civically. For many years he was treasurer, and from 1898 to 1904 he was president of the Sunderland Hebrew Congregation.

He was borough councillor, and later alderman, of Sunderland, and served on many of the town council's important committees. Were it not for his slight foreign accent, of which he was very sensitive, he would have accepted the mayoralty which was offered to him.

His death took place in September 1921, at the age of 67. He was deeply mourned by the Jewish community, and by very many outside of the community, by all of whom he was held in the highest esteem.

RABBI S. I. BLOCH
(1864–1923)

Rabbi Bloch was the first Rav of the Beth Hamedrash. The rabbi, who was born in 1864, was in his early thirties when he

reached Sunderland in the latter 1890's. He emanated from a family of learned men. He was the grandson of Reb Aharon Yach, the senior shochet of Krottingen, and therefore was known to the Sunderland community, who extended a call to him.

The rabbi was a man of great erudition, deep piety and sincerity. His fine ideals and great learning he transmitted to his disciples, and thus helped to create that spirit which is unique to Sunderland.

The rabbi, of course, was fortunate in finding a rare type of layman who understood him and responded, with the result that the Beth Hamedrash community was built on sound pillars.

A few years later the rabbi received a "call" from Birmingham, and eventually from London. He passed away in December 1923, at the age of 59.

THE PASSING OF "REB CHATZE"
(1843–1926)

In an undated minute of a meeting of the Beth Hamedrash Committee, held between 11th August and 13th September 1926, there appears the following:

"A vote of condolence was moved by the Chairman to the family of the late Charles Cohen, and it was decided that a letter in Hebrew written on parchment be sent from the Talmud Torah."

A "Hesped", or even a memoir, on Yechezkiel Cohen, deserves a better hand than that of the author—though it is doubtful whether the "better hand" would or could have understood that gallant, tolerant man of great learning and piety, as did the author, with whose family "Reb Chatze" was on the closest terms of friendship all his adult life.

In 1949 the author wrote of Mr. Charles Cohen in a privately published book: [1]

[1] *The Behr Tree* by Arnold Levy.

"Mr. Charles Cohen reached Sunderland from Krottingen in 1888. He was the author of 'Yalkut Yechezkel', and was reverently and affectionately known as 'Reb Chatze'. He was a man of learning and piety and was very hospitable. One does not remember seeing him other than in silk hat, frock coat and umbrella; he looked stately and aristocratic.

When Mr. Cohen reached Sunderland, the Hebrew Congregation had already been functioning for some years, but only for services for Friday nights, Saturdays, and High Festivals. Moreover, the Synagogue did not possess any accommodation where men of learning could assemble for the purpose of learned discussions and debates. Mr. Cohen's first efforts to overcome this was to form the 'Chevra Gemara' (Society for the Study of the Talmud), Mr. Cohen becoming the Honorary Lecturer.

A room in the home of Mr. Charles Gillis was loaned for that purpose, and this room gave birth to the 'Sunderland Beth Hamedrash' which we know today. . . ."

The Jewish "Wirtschaflichkeit", which the first spiritual head of the Sunderland community, Jacob Joseph, established in 1790, was reinforced into a sound and solid orthodoxy a hundred years later by "Reb Chatze" Cohen. He was laid to rest on the 29th of Tishri, 1926, in his 84th year.

THE REV. A. A. GREEN
(1860–1933)

Aaron Asher Green was born in London in 1860. At the age of 8 he was received into the preparatory school at Jews' College. At the age of 16 he became a student of the Seminary. In 1884 he received his first call as minister of the Sheffield Hebrew Congregation, where he stayed until 1888. In that year he accepted a call from the Sunderland Hebrew Congregation; here he stayed until 1892.

In a full-page obituary, *The Jewish Chronicle* of 29th September 1933 says:

"He was not . . . happy in his duties in the Provinces. He resented the restrictions inherent in the work of a Provincial Minister."

In 1892 Mr. Green accepted a call from the Hampstead Hebrew Congregation as their first minister. He occupied this pulpit until his retirement in 1930.

"He earned to a remarkable degree the affection of his flock. . . . He was devoted to the cause of Jewish religious education. Mr. Green was a wayward genius—a man whose eccentricities were readily pardoned for his charm of manner and his sincere enthusiasm for the cause of Jewry."[1]

Mr. Green died at the age of 73 in September 1933.

DAVID GILLIS
(1879–1933)

An expression of condolence with the family of David Gillis, recorded in the minutes of 27th December 1933, marked the passing of one of the staunchest and most dependable of Beth Hamedrash zealots.

David was the eldest son of Mr. and Mrs. Charles A. Gillis. He was born in Krottingen, and was brought to Sunderland by his parents when quite young. His father's house in Lawrence Street was the "birthplace" of Chevra Gemara, and later of the Beth Hamedrash. Both father and son made the Beth Hamedrash part of their life work. The father became president, and David was honorary secretary.

The first Beth Hamedrash minutes extant, 2nd July 1900, begin with David as honorary secretary. Right through the years, David's recordings of the Beth Hamedrash transactions are clear, concise, and businesslike.

During Mr. Jaffe's presidency David Gillis was treasurer. It was due largely to his efforts that the new Villiers Street Beth Hamedrash was built. In 1933 he became the first treasurer of appeals on behalf of German Jewish refugees.

In various capacities, David Gillis held honorary office in Beth Hamedrash until shortly before his death on 27th November 1933, at the age of 54.

[1] *The Jewish Chronicle.*

GERSHON LEVY
(1859–1935)

At the turn of the century the late Gershon Levy reached Sunderland. His spiritual home, of course, was the Beth Hamedrash, and having regard to his great learning he immediately took his place among the circle of the most proficient of the students of the Talmud.

It was not long before he called the attention of his colleagues to the fact that unless something was done quickly there would not be a Talmudic scholar in the community in the course of some fifteen to twenty years, since all of the members of the Chevra Gemara were men getting on in years. Accordingly, he suggested that the boys should have a Gemara class in order to bring up a generation of Gemara scholars.

The Rev. Mr. Kaplan, who was the chazan-shochet, and a Talmudic scholar, was assigned to the post of forming a Gemara class within the classes and of which he took charge. From then on Gemara was the regular thing in the curriculum of the Beth Hamedrash Cheder.

By 1905, under the guidance of Rabbi Hurwitz, the first English Yeshivah was established in Sunderland, drawing mainly on the local community for its students. It was then that the leaders of the Beth Hamedrash realised the wisdom of Gershon Levy's suggestion seven years previously, to form a Gemara class.

In 1927, at the suggestion of, and in collaboration with, the late Rev. David Dryan, Gershon Levy founded the Gateshead Yeshivah,[1] which began functioning a few years later, and is, at the time of writing, the foremost Talmudic academy in Europe.

Gershon Levy was laid to rest in Sunderland in May 1935 (22nd Iyar, 5695).

LIONEL WOLFE
(1871–1938)

Lionel Wolfe was born in Sunderland on 13th November 1871, where he practised law all his adult life. He was popularly known

[1] *The Story of Gateshead Yeshivah*, by Arnold Levy.

as "the poor man's solicitor". He was held in the highest esteem by all who knew him, and most of all by the Bench and the Courts. For many years he was honorary solicitor to the Sunderland Hebrew Congregation, and prior to that honorary secretary to the Congregation.

Lionel Wolfe was also a great football fan, and like most natives took great pride in the achievements of the town's famous football team. When that team found itself in low waters, Lionel stepped in as a director and quickly brought it back to fame and fortune.

He was the second son of Mr. and Mrs. Elias Wolfe. His father was an active communal worker, and for many years an honorary officer of the Hebrew Congregation. On his mother's side, Lionel was a great-grandson of Hyam Joseph, and thus a great grandnephew of Jacob Joseph, the first spiritual head of the Sunderland Jewish Community.

His death took place in November 1938, at the age of 67. Following the funeral, tributes were paid to the late Mr. Wolfe at the Sunderland Police Court by the Chairman of the Bench, the Chief Constable, and many members of the legal profession.

ISRAEL JACOBS
(1854–1939)

Israel Jacobs was in his seventy-sixth year when he travelled overnight to be present as Sunderland's delegate to the memorable gathering at the Rudolf Steiner Hall, London, on Sunday, 21st April 1929. There the entire Anglo-Jewish community unanimously demonstrated its desire to associate itself in the work of the Jewish Agency for Palestine about to be set up under the terms of the League of Nations Mandate for Palestine.

The late Dr. Samuel Daiches and the author, both delegates, welcomed him, and marvelled at his spriteliness, freshness of mind, and enthusiasm for the historic event that was taking place.

Though very young when he left his native Krottingen, he had, nevertheless, sufficient Cheder grounding to have impressed its mark on his Jewishness. He was one of the most active

members of the Sunderland Hebrew Congregation to his very last day. He was one of the prime movers of the "Jubilee Fund", which made possible the present beautiful edifice on Ryhope Road.

He was on the Management Committee of the Sunderland Royal Infirmary, and served on every important committee of the Hebrew Congregation. At the Congregation's annual general meeting on 16th April 1922 he was elected a life member of the Council "as a slight tribute to the multifarious services rendered by him to the Congregation".

He died on 17th June 1939, in his eighty-sixth year.

JOSEPH PEARLMAN
(1878–1943)

Joseph Pearlman[1] reached Sunderland at the turn of the century as a very young man and joined the Beth Hamedrash forces, participating and taking a leading part from his earliest days in all activities of the Beth Hamedrash and its associate institutions.

His enthusiasm for communal work knew no bounds; he was keen, energetic, and conscientious. He served on the Council and on many important committees of the Beth Hamedrash and Talmud Torah, and for a number of years was honorary secretary of the Beth Hamedrash. For some years he held the respective offices of president and treasurer; he was elected a life member of the Council.

In recognition of his services, Mr. Pearlman, in company with the late Mr. Samuel Cohen, performed the opening ceremony of the new Beth Hamedrash building in 1938.

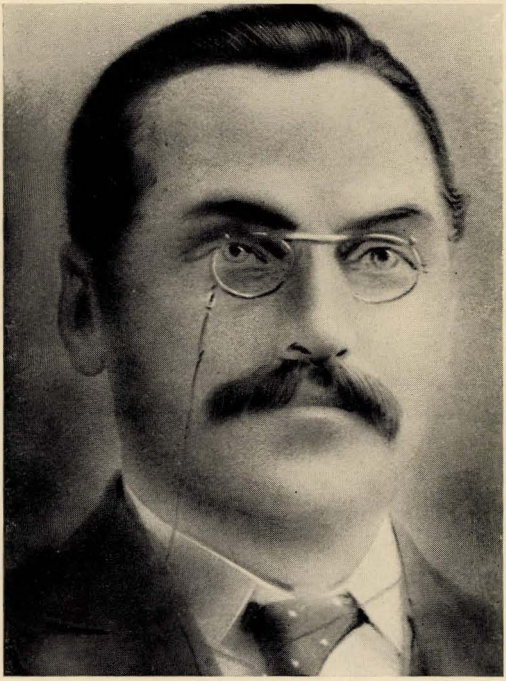
His life was thoroughly Jewish in every meaning of the word; he was fortunate in having his sons follow in his footsteps in communal work.

He died on 24th October 1943 (25th Tishri 5704), at the age of 65.

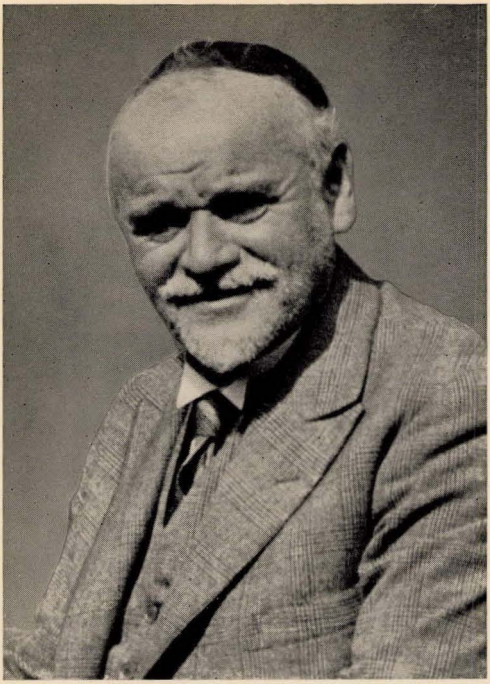
[1] No relative to the Joseph Pearlman mentioned in the earlier pages of Book I.

Rev. A. A. Green





Israel Jacobs



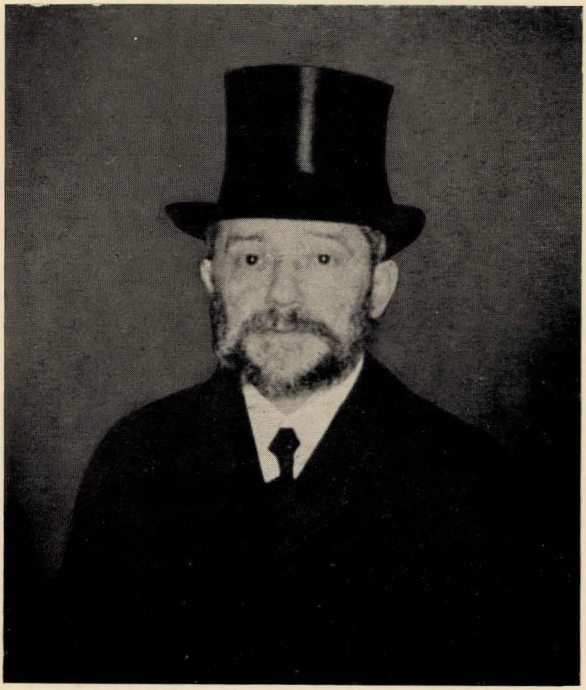
Solomon Cohen



Joseph Pearlman



Rabbi
David Rabbinowitz



Rabbi
M. E. Rabbinowitz



Rabbi Dr.
Samuel Daiches



Rabbi Dr.
Salis Daiches



Henry Olswang



Julius Behrman



OPENING OF THE BETH HAMEDRASH, FEBRUARY 1938. *Left to right.* Rev. S. P. Toperoff: Ald. J. Cohen: A. Yaffe: Elias Cohen: R. D. Pearlman: Lionel Gillis: J. Pearlman: Rabbi M. E. Rabbinowitz: M. L. Pearlman: Rabbi H. Hurwitz (Leeds): M. A. Cohen: Solomon Cohen: P. Cohen: Cyril Gillis (Hon. Architect): I. W. Brewer

SOLOMON COHEN
(1877–1945)

Mr. Cohen reached Darlington from abroad at the turn of the century. In 1915 he brought his wife and family to Sunderland, where he remained for the rest of his life.

Upon reaching Sunderland, he promptly joined the Beth Hamedrash, and became active in its affairs. During his thirty years' residence he filled all the important executive offices in the Beth Hamedrash.

He was one of the prime movers in urging the necessity of bringing the new Beth Hamedrash to its present location, and through his energetic work successful negotiations were completed for the sale of the old Villiers Street Beth Hamedrash at a very excellent price, thus enabling the purchase of the present premises in Mowbray Road.

He was learned and deeply religious. His home life, and especially the up-bringing of his children, was in the best Jewish tradition.

He passed away on 30th June 1945, at the age of 68.

RABBI HIRSH HURWITZ
(d. 1946)

Already mention has been made of the personality, charm of manner, and friendliness of Rabbi Hurwitz, apart from his great learning and powers as an orator.

On coming to Sunderland, after having been a Rav at Yesno and Kashdary in Lithuania, for fifteen years, he promptly "conquered" not only his own congregants but also the majority of the members of the long established Hebrew Congregation. He was an alumnus of the Yeshivah of Eishisock, and was a close friend of that great and famous Rabbi, Yitzchock Elchonan Spektor of Kovno.

Sunderland was, of course, fortunate in having Rabbi Hurwitz; likewise was the rabbi fortunate in having the Sunderland Beth Hamedrash as his first foothold in England. A remarkable

fact was that the rabbi's forthright advocacy of Zionism in no way detracted from his popularity in the Beth Hamedrash. Though the rabbi's fame would have spread from any pulpit, for it to have spread from the Sunderland Beth Hamedrash was indeed a greater advantage, since already in those days the Beth Hamedrash's reputation stood in high esteem.

One of Rabbi Hurwitz's first moves was the establishment of a Yeshivah in Sunderland.[1]

High as the esteem of the Beth Hamedrash was, and in fact is, it is nevertheless, by comparison, a small community. Consequently, the rabbi's election in May 1911 as Rav of the Leeds Federation of Synagogues did not altogether come as a surprise. The surprising thing was that Sunderland managed to hold the rabbi for eight years. On his many visits to Sunderland thereafter the rabbi continually referred to it as his spiritual home.

On Sunday, 9th July 1911,

"Rabbi Hurwitz was the recipient from his admirers and friends of a testimonial on his departure from Sunderland. Mr. Israel Jacobs (President of the Hebrew Congregation) made the presentation, and said that in spite of the fact that Rabbi Hurwitz was not connected directly with the (Hebrew) Congregation, there was a strong desire on behalf of the members to convey to him the expression of their personal esteem and regard for him.

The Beth Hamedrash presented the Rabbi with a purse of gold."[2]

Rabbi Hurwitz died at Leeds on 24th Iyar 5706 (25th May 1946).

RABBI DAVID RABBINOWITZ

(*circa* 1856–1923)

Mention has already been made of the father and son who served the Sunderland Beth Hamedrash, as its third and fourth Rabbis.

[1] Although the bulk of the pupils were local young men, including Mr. Moss H. Levy, brother of the author, there were two young men from Leeds, Mr. S. Newman and Mr. P. Friedman, who lived and studied in Sunderland for some years.

[2] *The Jewish Chronicle*, 14th July 1911.

The father, Rabbi David Rabbinowitz, was born in Romanavo, Russia, circa 1856, where his father, Reb Gedaliah Rabbinowitz, was rabbi. Rabbi David studied under his father, ultimately graduating after four years in the famous Wilno Kollell.

Meanwhile, Rabbi Gedaliah had received a call from the town of Mogilev, Russia, and upon his death the son, Rabbi David, was elected Rav. Rabbi David held this post until 1907, when he came to England as Rav of the Cannon Street Road Synagogue. In September 1913 he was "called" to Sunderland, and died there in the month of Av, 1923.

RABBI MOSHE ELIEZER RABBINOWITZ
(1878–1946)

Reb Moshe Eliezer Rabbinowitz was born in Mogilev, Russia, in 1878. He began his Talmudic studies under the guidance of his father and grandfather, and completed them in the famous Yeshivah of Volozhin. In 1907, when his father, Rabbi David, left for England, he was elected Rav of Mogilev, where he remained until 1919, when he was elected Rav of Orel, Russia. He came to England in 1923, and, as mentioned earlier, was promptly elected Rav of the Sunderland Beth Hamedrash.

He died while on a visit to Manchester on the 20th of Adar 1946.

Grandfather, father, and son were men of great erudition, and noted Talmudic scholars.

SAMUEL DAICHES
(1879–1949)

SALIS DAICHES
(1880–1945)

The eminent brothers Daiches were sons of Rabbi I. H. Daiches of Leeds, famed as a great Talmudic scholar.

Their early rabbinic training came from their father; later they studied at the Universities of Koenigsberg and Berlin, and at the Hildesheimer Seminary in the latter city. Between them, the brothers occupied, with great dignity and distinction, the pulpit of the Sunderland Hebrew Congregation for fourteen years.

The Rev. Professor Rabbi Dr. Samuel Daiches left Sunderland after three and a half years to take up the appointment of lecturer at Jews' College, and was succeeded at Sunderland by his brother.

Rabbi Dr. Salis Daiches left Sunderland after ten and a half years to accept the Rabbinate of Edinburgh. The brothers were the first ministers who were also qualified as rabbis to grace the Congregation's pulpit, and from the outset their influence became apparent.

Perhaps better than any of their predecessors, the Daiches understood the importance to the community of the Beth Hamedrash, and they spared no effort in the direction of better understanding and closer working between the two Congregations.

The Sunderland Jewish Community owes much to the memory of the learned and cultured brothers, Samuel and Salis Daiches. Salis died in Edinburgh on 2nd May 1945, at the age of 65. Samuel died in London on 21st March 1949, at the age of 70.

JULIUS BEHRMAN
(d. 1950)

With the passing of Julius Behrman on 17th June 1950 the Sunderland Community suffered a grievous loss.

It is difficult for the author, who was his close relative and intimate friend, adequately to describe Julius Behrman. No one who knew him will question the fact that he was the warmest-hearted man one could wish to meet.

He was an enthusiast for every good cause. Never was he known to shirk communal duties, even at a time when his already failing health might have excused him from them. He was equally as liberal with his purse.

For years he was an honorary officer of the Hebrew Congregation, and for many more a member of its Council. He was three times president of the Congregation.

When the Nazi persecutions began, he organised in Sunderland, at great sacrifices in time and money, a hostel for refugee children. In addition, he made himself personally responsible for several

children. He was a warm friend, supporter and contributor to the Beth Hamedrash and its institutions.

He was deeply religious and succeeded in imbuing in his children a Jewishness worthy of his own upbringing and that of Sunderland. He was as exemplary in his business life as he was in his home life. He came from his native Krottingen at an early age, and he gave of his best to the Sunderland Community. Julius Behrman will long be remembered for his many good deeds—above all for the warmth and goodness of his heart.

COMPLETING A LABOUR OF LOVE

It has often been remarked, and with a good deal of truth, that had it not been for the establishment of the Beth Hamedrash, the Sunderland Jewish Community would probably have ranked as third-rate, whereas in fact it is first-rate.

To see the truth of this, one should look over the list of names, not only of the early settlers, but even of those who established the Hebrew Congregation almost a hundred years ago. Not a single one of their descendants appears today as leader, or even member of either of the Congregations. On the other hand, the Hebrew Congregation, as well as the Beth Hamedrash, are presided over by grandsons of the famous Reb Chatze Ezekiel Cohen.

In April 1953 the author discussed Anglo-Jewry with the eminent Rabbi Sorotzkin[1] at Jerusalem. There were present several equally eminent Rabbis, including Rabbi Meir Karelitz, brother of the late Chazon Ish of pious memory. When Sunderland was mentioned, Rabbi Sorotzkin exclaimed: "Sunderland is wonderful." It is doubtful if Sunderland could have deserved that compliment, were it not for the stalwarts. These stalwarts of pious memory, Chatze Cohen, Gershon Levy, and Rabbi Hurwitz, to mention but three in whose atmosphere the author spent his early youth.

The minute extracts in Books I and II should give the reader sufficient idea of the day-to-day events. These, if we may say so,

[1] Head of Vaad Hayeshivoth in Israel.

possess the merit of being first-hand examples of what was thought, said, and done at the time.

Most readers of these pages will, we hope, agree that the Sunderland Jewish Community is fully alive to its responsibilities, and has left little to chance. One of the curiosities of this community is that in almost half a century the Jewish population has remained numerically static. This, however, can probably be attributed to economic conditions of the north-east of England during the inter-war years.

Whatever the population, it is the quality of the communal work that matters. In that respect, it can safely be said that, generally speaking, the Sunderland Jewish Community has acquitted itself admirably.

BOOK III

CHAPTER I

Chevra Gemara
(SOCIETY FOR THE STUDY OF TALMUD)

The reproduction on the next page shows the "Hakdamah" (foreword) of the Sunderland Chevra Gemara, forming the first part of the "pinkes" (Book of Chronicles).

We have it on the authority of Mr. Isaac Cohen that the writing in the body of the page, as well as the composition, is the work of his late father, known as Reb Chatze, whereas the decorative lettering is the work of his late brother, Herman Cohen.

The pages following the reproduction contain a translation of the foreword.

A.L.

SUNDERLAND CHEVRA GEMARA

Hakdamah

It is stated in the sacred and powerful words of our Holy Torah: "Moses commanded us a law, an inheritance ['Morasha'] of the congregation of Jacob" (Deut. 33: 4). The meaning of the word "inheritance" ("Morasha") is well known as being both everlasting and eternal. Accordingly, the Master of the Prophets promised us: "For it shall never be forgotten out of the mouths of their seed" (Deut. 31: 21).

Despite having been deprived of our ancient treasure because of our sins, we, with God's blessing, witness the fulfilment of this promise. Our Holy Temple was burnt, our endeared treasures were robbed and looted, and we, for the last two thousand years, have been living in exile. The only remnant of our many ancient and previous things is the Holy Torah which, consequently, is revered by and endeared to the people of Jeshurun [poetical name of the people of Israel], who keep it with all diligence lest it too, God forbid, be forgotten.

We have been subjected to many evil decrees and persecutions

הקדמה

אמן

בשנת תורה צוה לנו משה

by nations amongst whom we have lived to prevent us from observing our Holy Torah, but the children of Jeshurun preferred to sacrifice themselves rather than their faith in, and whole-hearted devotion to, the Torah. Thus has the promise of the Master of the Prophets been completely fulfilled: "For it shall not be forgotten out of the mouths of their seed."

We greatly rejoice that in our time, with God's grace, we are privileged to be protected by gracious and merciful Kings who grant us the freedom and liberty to worship God and to study our Law at our heart's desire. This is due to the fact that Cabinet Ministers are fully convinced that there is nothing in our Written or Oral Law which is contrary to the laws and customs of this realm. Indeed it is commanded by our Holy Talmud that we should strictly obey the laws of the Kings and their Ministers and to be loyal sons of Kings who protect us and also to pray for their wellbeing and the prosperity of the country. Thus we thank God that the hearts of the children of Jeshurun have been drawn to our Father in Heaven and to the Holy Torah and that groups such as Chevra Mishnah and Chevra Gemara have been formed to study the Torah and to observe its commandments in every town of the countries of our dispersion.

All members of the groups have endeavoured to fulfil the Biblical verse "The inheritance of the congregation of Jacob", that is, the children of Jacob do respect and strengthen their sacred inheritance wherever they may congregate. And we thank God that the groups have grown and prospered.

Our brethren are endeavouring to strengthen the Oral Law which has been handed down to us. The Oral Law teaches us to worship God all the days of our lives. Our sages of blessed memory used to say "God has not made a covenant with Israel except for the Oral Law", as it is written "According to these words I have made a covenant with thee". And further they said: "He who studies merely the Bible is rewarded, but a greater reward will be for him who studies the Mishna, but there is no higher reward than for him who studies the Gemara." It is our duty, therefore, to fulfil the sayings of our sages and thereby preserve and strengthen our Oral Law.

We, the congregants of Sunderland, have realised that here the Torah is neglected and forgotten and in us have the words of the prophet been fulfilled. "I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord" (Am. 8, 11).

We feel like a father whose only son, a wise and pleasant child, is lying dangerously ill struggling agonisingly for life. And that father is standing by mercilessly, silently and calmly witnessing the agony and struggles of his child, perhaps even the passing away, God forbid, of his only begotten son, bone of his bones and flesh of his flesh, and he makes no effort to save his son and thus preventing his seed from dying out. Surely behaviour of this heartless and inhuman kind is not natural?

Are we the people of Sunderland not of the same mould as that father, witnessing the struggle for survival of the Torah, which should be as precious to us as an only son to a father? How can we see our Torah, our beliefs and faith and also those who worship God being not only discouraged but also despised?

Consequently we, the people of the Sunderland congregation, have searched for a way to reinstate the Torah in its rightful, honoured and dignified position in our midst. And so we, the few in whom the fear of God and the love of the Torah still exist, have gathered together to found here a CHEVRA GEMARA to study the Gemara daily. And let there be fulfilled the promise of the Master of the Prophets "For it shall never be forgotten out of the mouths of their seed" (Deut. 31, 21). And through the study of the Torah we shall be drawn to God and His ways.

And let the promise of the wisest of all men, Solomon, "Length of days in her right hand; in her left hand are riches and honour" (Prov. 3, 16) be fulfilled in those who have established and joined this great cause. And may we and our children reap the reward which is forthcoming to those who study the Torah and witness the advent of the Just Redeemer and the restoration of Zion and Jerusalem the holy city.

AMEN.

In the year 5651 [1891].

CHEVRA GEMARA

The following were the 1902 honorary officers and committee members of Chevra Gemara. (Translated from the original, reproduced on the next page.)

President: Charles, son of Tuvia Cohen.
Treasurer: Charles Aaron, son of Bezallel Gillis.
Secretary: Herman, son of Yechezkiel Cohen.

Members of the Committee

Zwi Yehudah, son of Chaim Avraham Hurwitz.
Arie Leib, son of Tuvia Cohen.
Zwi Mirski.
Gershon, son of Benzion Yitzchak Levy.
Elia, son of Yechezkiel Cohen.
Yudel, son of Shmuel Mark.
Yitzchack, son of Benzion Rosenthal.

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THE BETH HAMEDRASH RABBINATE

My earliest recollections of the Beth Hamedrash are of the days when the first Rav of that institution, Rabbi Shmaryohu Yitzchack Bloch of pious memory, presided over it. It has been my privilege to be intimately acquainted with his successors, including the present incumbent, Rabbi Abraham M. Babad, whom I welcome to these pages.

A.L.

FROM THE RAV OF THE BETH HAMEDRASH

Rabbi Abraham M. Babad

It is thanks to our unswerving loyalty to Judaism that we, as a people, managed to survive the upheavals of two thousand years of exile. Equally, only those local communities which remained true to our tradition continued to flourish in this country. The Jewish community of Sunderland confirms this very truth.

In the last sixty or seventy years, many communities with a reasonable number of families, synagogues, and all other religious amenities essential to the existence of a Jewish community had sprung up, and yet they proved unviable. Not so Sunderland.

The Sunderland Jewish Community has increased in stature. Its name has become a by-word in Anglo-Jewry, and it is enjoying a reputation as one of the most virile communities in this country. There is hardly a sphere in Jewish life in which "Sunderland" fails to occupy a place of honour. The proportion of Sunderland laymen with a good knowledge of Torah is higher than in any other place in the country (the neighbouring Gateshead excepted). The Hebrew classes, or Talmudei Torah—there are two of them in town—are amongst the best in the country. Almost all Jewish children are attending Cheder.[1] Attendance on weekdays is higher than anywhere else in the country. In the Beth Hamedrash it is a hundred per cent. No child misses Cheder without a justifiable excuse. Synagogue attendance on Shabbos is no less encouraging. Here also, in the Beth Hamedrash it is almost a hundred per cent of the membership. It is pointed out, with

[1] School for teaching Bible and Hebrew subjects.

justifiable pride, that attendance on High Festivals does not exceed an ordinary Shabbos by more than a handful of worshippers, a feature rather uncommon in Anglo-Jewry.

In the field of charity, Sunderland is indeed wonderland. Every emissary of a Torah institution in Israel pays Sunderland one of his first, and more often than not, his very first visit. In the Beth Hamedrash every "M'shullach"[1] is allowed the pulpit on Shabbos morning, a feature that many a Synagogue is unfortunately lacking. Each of the numerous visitors find a respectable Baal Habaith, who accompanies him on his "tour" of the town. Donations are both generous and given wholeheartedly.

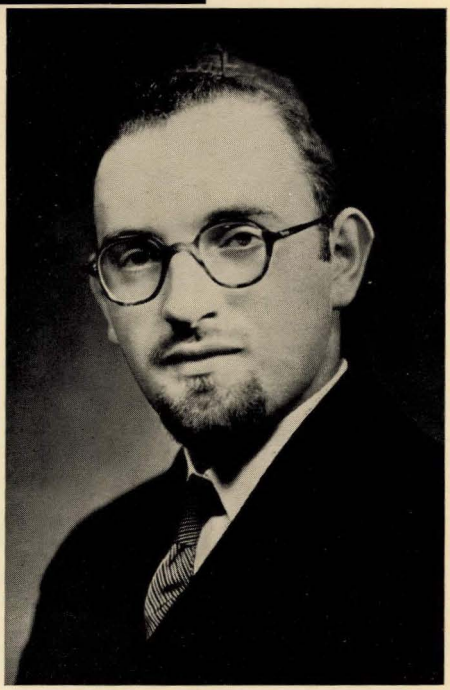
To those interested in the survival of traditional Judaism amongst the younger "English" generation, the Sunderland Beth Hamedrash may well serve as a source of good hope. By far the vast majority of its present Baalei Battim, in their thirties or early forties, are British born and bred. All of them young men and women with a secondary- or grammar-school education. The presence on any Shabbos morning of representatives of all the professions—doctors, lawyers, schoolmasters, etc.—may well serve as an answer to those who base their alleged inability to adhere to the precepts of traditional Judaism on the fallacious claim of British birth. A not less encouraging phenomenon is the daily Gemoro Shiur, the "Blatt"[2], which in spite of the admitted and deplorable decline in attendance is still one of the main features of the Beth Hamedrash and one of the main duties of the Rav. To the stranger, the casual visitor who "falls in into" the Beth Hamedrash to "catch" a Kaddish, it may appear strange, but on the whole the sight of a number of Baalei Battim, full-time businessmen, immersed in the study of an intricate "Blatt" Gemoro on an ordinary evening, is more than inspiring. Many a visitor, though themselves not fully able to grasp the contents of the "Blatt" to which they had to listen incidentally, express regret at the absence of such an institution in their own Synagogue.

The influence of the Beth Hamedrash outside its own boundaries is generally admitted. There can be little doubt that the

[1] An emissary, usually from a Yeshivah.
[2] Blatt—page; generally page of the Talmud.



Rabbi A. Babad



Rabbi M. Turetsky

HAROLD OLSWANG





GERALD BEHRMAN



PRESENTATION TO BISHOP OF DURHAM. *Left to right.* Jacob Clark: Isaac Cohen (Durham): Isaac Gordon: Not Known: Rev. S. P. Toperoff: J. Pearlman: Solomon Cohen: Bishop of Durham: Not Known: Rev. M. Landau (South Shields): Hyman Berg



Isaac Cohen



Annie Mendelson

establishment and continued existence of the Beth Hamedrash has had an enormous and beneficial influence on the development of the Sunderland Jewish Community. Most of its members owe their knowledge of Judaism to the Beth Hamedrash Cheder, where they were brought up, and in which the language of tuition was Yiddish at the time. The teachers were "old-fashioned" Melamdim,[1] and were not shy of using the cane. They knew, however, the art of implanting knowledge into those who were entrusted to their care. The Yeshivah,[2] established within the last few years, and which is gradually taking root in "town", was made possible mainly by the moral and financial support it received from the Beth Hamedrash.

"Secession" may not always appear commendable, yet the history of the flourishing Jewish community in Sunderland has shown that the act of secession "perpetrated" by a few stubborn Jews from abroad some sixty years ago, who established the Beth Hamedrash, was an act that proved beneficial to the community. It has proved that consistency, perseverance, and sometimes even obstinacy, and fighting spirit on behalf of traditional Judaism, can only result in healthy survival. . . .

RABBI MOSHE TURETSKY, M.A.

In December 1951 Rabbi Turetsky was elected minister of the Sunderland Hebrew Congregation in succession to the Rev. Mr. Toperoff.

In response to my request, the Rabbi has very kindly given an account of the work under his charge for the past three years.

A.L.

ASPECTS OF THE MINISTRY IN SUNDERLAND

From Rabbi Turetsky, Minister of the Sunderland Hebrew Congregation

During the course of an address delivered to the Anglo-Jewish preachers in 1925, the late Chief Rabbi, the Very Rev. Dr. Hertz,

[1] Hebrew teachers. [2] Talmudic Academy.

alluded to the question posed by Leopold Zunz in 1841, which was the subject for a prize essay. This stated: "Was war, was ist, und was soll der Rabbiner sein?"—"What was, what is, and what should the Rabbi be?" This problem, as the late Chief Rabbi then pointed out, has not been adequately dealt with or solved. One might venture to suggest, however, that if this question were to be directed to the Anglo-Jewish scene, certain discernible tendencies and characteristic features of our communal pattern of life readily lend themselves to perfect and complete an overall picture of the Rabbinate and ministry in England. Thus an attempt could be made to answer the second of the questions posed by Zunz.

As the present minister of the Sunderland Hebrew Congregation, it is my good fortune to serve a Congregation which can proudly record many fine Synagogal traditions, and count amongst its past ministers some of the finest products of Anglo-Jewish ministry. Furthermore, as it is an independent Synagogue, having as its members a very representative section of the community, men and women in all walks of life, it is placed in an advantageous position to act as a yardstick to evaluate the present-day requirements of the ministry.

I have been asked to sketch briefly the duties involved as minister of this congregation. A list of this nature cannot, perforce, be a complete one, but will serve to illustrate the demands made on him, and thus gain an insight into the state of present-day religiosity among Anglo-Jewry. I shall classify these duties under three headings: Pastoral, Miscellaneous, and Religious. These are obviously not in order of merit, but rather of convenience, as I wish to discuss what I consider the most important task and endeavour in my work, namely education, more fully and lastly.

Pastoral: These include regular visitations to the sick, whether in their homes or hospitals, and socially dehabilitated people such as the aged. As H.M. Chaplain to Prisons, to make personal contact with any Jewish inmates and their relatives. Attendances at domestic functions, such as anniversaries, and consecrating of a house, etc.

Miscellaneous: Lectures to both Jewish and non-Jewish societies —attendance at communal functions, which usually involves either toasts, addresses, or presentations—confidential and private meetings with members of my congregation to discuss upsets and disruptions in their everyday affairs, many touching upon delicate matrimonial questions.

Religious: Preaching, involving much private study of Jewish literary sources—to act as second chazan in the synagogue—to officiate at all religious ceremonies, such as weddings and funerals, etc.—give Shiurim, either in the synagogue, or privately in my home to young people. I now shall dwell upon my task as principal of the Hebrew classes and the Cheder.

Sunderland is fortunate, firstly in that it has a hundred-per-cent attendance of all Jewish children living in Sunderland at the Hebrew classes. This eliminates any cajoling of parents to send their children to classes, which is the onerous task of many other Jewish ministers. Secondly, that all the teachers are trained for this highly reputable profession, and all from Gateshead. Thus, it is needless to add, the Hebrew education taught is on strictly orthodox and traditional lines. The Cheder, apart from the fact that it provides the usual Jewish education, has embarked upon new ventures, and is experimental in a way. For the younger children, the headmaster has evolved a novel approach to the teaching of Hebrew reading. It was felt that the present synthetic method, as used elsewhere, was at once confusing and difficult for the child's mind. A whole-word system was therefore devised, and is being used successfully. The next venture is with the oldest group. There are at present a dozen boys over 14 years old; the scope and comprehensiveness of their syllabus presents a challenge to any educational body. Among the subjects taught are Talmud, Chumash, Rashi, Tenach, modern Hebrew and Grammar, Jewish History, Dinim, and Cantillation. These boys are also presented daily with the doctrine and philosophy of Judaism in a manner appealing to the modern mind. Most of these boys will attempt Hebrew as a subject at the General Certificate of Education.

I shall not attempt at an analysis of the above aspects of the

ministry; the conclusions reached will be left to the reader. But I will conclude with the remark once made to me by a retired minister, that, although the ministry is no bed of roses, it certainly has its rewards in the knowledge that one employed in this Holy task might, though in a small way, bring the Will and Knowledge of Him closer to His beloved ones; for this alone it is an occupation worthwhile.

THE REV. S. P. TOPEROFF

In 1934 I was asked by the honorary officers of the Sunderland Hebrew Congregation to interview in London three applicants for the then vacant office of minister. I cordially recommended Mr. Toperoff and was glad to find that my opinion as to his qualities was shared by the congregation.

I take special pride in stating that his seventeen years in Sunderland were a great success, and the Congregation parted with him most reluctantly.

At my request Mr. Toperoff was good enough to relate some of his Sunderland experiences. These will be found in the following pages.

A.L.

RECOLLECTIONS OF SEVENTEEN YEARS IN THE SUNDERLAND MINISTRY

By the Rev. S. P. Toperoff, B.A.

I received a call to the Sunderland Hebrew Congregation in June 1934, and delivered my induction address on Sunday, 26th August 1934. Exactly seventeen years later I delivered my farewell address.

The synagogue in Ryhope Road was opened in 1928—a beautiful and most impressive building—but the children were taught Hebrew in the cloakrooms. Only twelve children were attending classes on my arrival, too small a number for the size of the Sunderland Hebrew Congregation. My initiative in respect of a school building was well rewarded by the active co-operation of well-wishers when a new building to house the Cheder and a Council Room, and used as a Beth Hamedrash for services, was opened on 13th December 1936. I had the honour of opening the building, and I was presented with a golden key which I shall always treasure.

From that period the Cheder progressed in numbers and quality. Great strides were made to encourage and welcome the education of girls. Our sister congregation, the Sunderland Beth Hamedrash, sent their girls to our classes, and special courses of study were drawn up to enlighten our girls on the importance and significance of Kashrut. We instituted practical lessons of Kashrut in our home, where my wife supervised and taught girls how to run a kosher home.

On Shabbat afternoons during the summer, boys were introduced to the initial difficulties of reading the Law and acting as Baal Tefillah.

In 1935, during the Hitlerite persecutions, the community was fortunate to have in the late Dr. Hensley Henson, the Bishop of Durham, a doughty, fearless, and outspoken champion of our cause. Dr. Henson retired in 1938, and, wishing to honour this great churchman, it was arranged to present Dr. Henson with a Golden Book Certificate. Representatives of the north-eastern Jewish communities were invited—West Hartlepool, Darlington, Stockton, South Shields, and Durham. We were all received by the bishop in the state-room of Auckland Castle on 4th January 1939. It was my privilege and honour to make the presentation.

The bishop was visibly moved by the priestly blessing in Hebrew, and told me privately that it took him some moments before he could compose himself. In the course of an unique and stimulating address, the bishop expressed thanks for the presentation.

Throughout the war years (1939–45), with blackout restrictions and the bombing which Sunderland experienced, communal activities were affected, but never at any time was Jewish communal endeavour at a standstill. If we could not meet at the classes throughout the week, we lengthened the session on Sunday morning, and introduced a full lesson on Shabbos afternoon. Curiously enough, the closing of the classes during the week made it possible for me to commence a Gemara class for a few of the older boys who braved the rigours of the blackout once a week.

At this time, I was co-opted on the Youth Sub-committee of the town's education Committee. My major interest, however, was reserved for the Sunderland Council of Social Service. I was invited to become one of the executive members of the Council, and spent much time in developing and strengthening its work.

From the outset of the war, when a number of our boys joined up as Territorials, the idea of a services' bulletin was conceived. The *Forces' Bulletin*, which I edited and compiled, was sent to every Jewish serving man and woman, whether he be a member of the Synagogue, Beth Hamedrash, or a non-member. Sunderland Jewry sent to the fighting forces nearly 150 men and women out of a total Jewish population of 900 souls. The *Eighth Army Jewish News Bulletin* made reference to our efforts in one of its issues, under the heading "Welfare and Services".

A Jewish Women's War Services Committee was formed in January 1941, under the chairmanship of my wife, and proved to be one of the most active and efficiently run organisations in the town.

With the end of the war, the Hebrew classes were strengthened, and the standard of tuition was advanced to new top-level, so that a number of pupils undertook to work for the Jews' College School Certificate, in which a good number were successful, most receiving distinctions. The results of our educational programme began to prove fruitful, and boys and girls who had attended our classes regularly were becoming interested in Benei Akivah and Bachad movements.

My wife was closely associated with the work of the Ladies' Guild from the outset, first as hon. secretary, and then as chairman.

Early in my ministry a number of young people formed the St. John's Ambulance Brigade Judean Division, and I was privileged to become their hon. president. This group did excellent work amongst the general population. Incidentally, some of the members of the Brigade were invited to show an interest in Chevra Kadisha work, which at the time was crying out for more voluntary workers.

At the grand farewell which the community arranged for our departure, we were overwhelmed by the good wishes of all sections of the community. We were favoured with fifteen presentations from as many organisations.

There are in Sunderland a number who helped and assisted me by their words of encouragement and deeds of constructive work. But I have deliberately omitted mention of names for fear that I might unintentionally fail to mention all. My friends will, I hope, appreciate my difficulty.

CHAPTER II

Some Early Reminiscences and Impressions of Zionism in Sunderland

By Isaac Cohen

I WILL endeavour to give a concise and as accurate an account as my memory will serve me of the early Zionist activities in the town where I spent the best part of my life—and which I still consider as my home—covering a period wholly or partly unfamiliar to the present generation.

My earliest recollection of Zionism in Sunderland takes me back to 1891, when, as a youth, I listened with rapt attention to a *derashah* of some two or three hours' duration in support of Choveve Zion ("Lovers of Zion"), a movement founded in the early "eighties" of the nineteenth century, with the object of agricultural development of Palestine by Jewish settlers, as well as the revival of the Hebrew language. This *derashah* was delivered by the renowned Kaminitzer Maggid (Chaim Zundel Maccoby), one of the most eminent preachers of his time, in the Moor Street Synagogue, before a large gathering, which comprised every section of the community, with the exception of a small number of the wealthiest members; for I remember that in the course of his address, when the speaker gave a picturesque description of the various types of Jews to be seen in the different parts of the Synagogue, starting with the lowest class, those sitting on the benches near the door and so on, and lastly turning round towards the Ark, he exclaimed in whimsical and sarcastic fashion and with simulated surprise at the complete emptiness of those seats of the upper classes!

In response to the strong appeal made by the speaker to support the Choveve Zion movement, a local branch was formed, with Mr. Israel Jacobs at the head, for the purpose of raising some money towards the funds of the organisation, but I have no recollection as to the extent of the local financial support, nor as to how long the Sunderland Choveve Zion Society existed.

It was a cause for great surprise and regret that the Kaminitzer Maggid, either before or upon his appointment, in 1894, by the Federation of Synagogues as their Rav or Maggid, dissociated himself entirely from Zionism, and, for religious or other reasons, had even shown open hostility to the movement when it was established in its modern form.

The next visitor to Sunderland on behalf of pre-Herzlian Zionism was Col. Albert E. W. Goldsmid, who was at the head of the Choveve Zion organization in England at that time, in 1893. His visit created quite a stir in town, and a reception in his honour was held by the committee and leading members of the Congregation prior to the public meeting, which took place at the Shool hall. The hall was filled to capacity and the address delivered by Col. Goldsmid apparently made a deep impression upon the large and enthusiastic audience; for not only his striking appearance and martial bearing, but also the glamour shed upon the romantic life of that colourful personality gave an added effect to his speech. For Col. Goldsmid, as was generally known, was born in India and brought up by his parents in ignorance of his Jewish descent and only learnt of it on reaching manhood, when he immediately took the necessary steps to become a conforming Jew and began to take an active part in the life of Anglo-Jewry, especially in the work of Choveve Zion.

The impact upon the Sunderland community of political Zionism, as formulated by Dr. Herzl in his famous pamphlet, *Der Judenstaat*, which superseded the earlier and less ambitious movement of Choveve Zion, was, I believe, hardly felt in its early stages; and I cannot recollect of any serious attention being given to it by the leaders or individual members of the community, even long after the publication and issue to world Jewry of this pamphlet.

It was only when preparations were being made for the summoning of the first Zionist Congress and the date fixed for its assembly at Basle in August 1897, to which publicity was given in the general as well as in the Jewish Press, that some interest was aroused in certain local Jewish circles, who were beginning to realize the magnitude and significance of this new Zionist idea. The Congress proceedings, of which extensive reports were given by the English and Jewish Press, were keenly followed and discussed amongst the members of the community and there was even a good deal of enthusiasm displayed in favour of the movement, though there were also many dissenting voices to be heard, whilst others were dubious about its practicability.

Generally speaking, the interest in Zionism aroused by the Congress was but of short duration; for soon after the Congress proceedings were over, and the newspaper comments and correspondence to which it gave rise had passed, the apparent interest in this great Jewish National movement—at least by the majority of those who appeared to pay some attention to the matter—flagged and gradually died away. As far as I can recollect, there seemed to have been no local activity to further the cause of Zionism in Sunderland, though manifestoes issued by the headquarters of the Zionist Organisation were circulated in provincial towns, urging them to form local branches in support of the movement. There was a revival of interest at the time of the second Zionist Congress, held in 1898, but no definite steps seem to have been taken towards the formation of a local Zionist Society until after the English Zionist Federation was founded early in 1899 and it started sending out emissaries to provincial communities who, besides delivering lectures, helped to establish local Societies. It may be explained that there was a marked division between the two sections of the Jewish community then existing in Sunderland: one belonging to the old Hebrew Congregation, and the other to the Beth Hamedrash, or, as was more popularly known, the "English" *Shool* and the *Greene Chevra*, a condition that didn't easily lend itself to spontaneous or concerted action. This may have been partly the cause of the slow response to the call of Zionism by the Sunderland community; besides, the

opposition to the movement, which came mainly from the official representatives of the Congregations in London, was largely reflected in the provincial Congregations.

The first public meeting under the new Zionist régime was held sometime in 1899, in the synagogue hall, under the auspices of the Hebrew Congregation, and was addressed by Sir Francis Montefiore. The latter, bearing the legendary name of Montefiore, tacked on to an English title, was naturally a great "draw" and the hall was packed to overflowing, being attended by all the leading members of the Congregation, and also included a large number of the Beth Hamedrash people. To many of the latter, who had hitherto only been accustomed to Yiddish sermons delivered by itinerant preachers, the sight of a Maggid attired in evening dress and wearing white gloves, must have been a most startling experience; and the effect this had on them, combined with an imperfect knowledge of the English language, was hardly conducive to the raising of their Messianic hopes!

On the whole, this meeting seems to have had a stimulating effect on many members of the audience and led to the appointment of a committee with the object of forming a local Zionist Society. This committee with Mr. Israel Jacobs as chairman, and his son Lionel as hon. secretary, consisted mainly of the "English" section of the community, but a few members of the Beth Hamedrash, including myself, were also invited to join it. After two or three meetings, most of the former apparently lost interest and soon dropped out; the two that I can remember remaining staunch active Zionists all their lives were Mr. Jacobs and Isaac Rosenthal; and it soon became clear that it was mainly from the Beth Hamedrash members that support to the movement could be drawn, in spite of the non-co-operation of its leaders and its spiritual head, Rabbi Bloch.

A Society was eventually established, with a membership of about fifty or sixty, and gradually increased to about eighty, the subscription being fixed at 4*s.* 4*d.* per annum, and whilst some agreed to pay quarterly, the majority had to be called on weekly. I undertook the duties of collector, which position I held for about a couple of years, and spent most of the day on

Sundays gathering in the pennies and doing a little canvassing for new members, the results of which, I remember, were not too encouraging. Whilst receiving a ready welcome at the hands of many members when calling for their subscription, there were others who often demanded an account as to how their money was spent, and in some instances I even guiltily suppressed the truth—that it was mostly used for local expenses—in order to retain their financial support! The membership of the Society fluctuated from time to time, though never reaching impressive numbers; some members falling off (their patience with the Sultan of Turkey evidently being exhausted at his tardiness in handing Palestine over to the Jews) whilst at times new members enrolled, especially at public meetings when addressed by a prominent Zionist speaker. Many and varied reasons were given for resigning their membership, some of an extremely revealing nature; but one in particular, which I often recalled to my mind, was given by a lady who always received me with great cordiality, but on one occasion, after handing me the penny, she intimated, with great embarrassment, her husband's decision to discontinue with his subscription; and upon my request to give a reason for thus withdrawing their support, she replied that they had considered the matter and resolved to travel at their *own* expense if they decided to go to Palestine.

For lack of a regular meeting place where Zionists could come together more often to discuss matters affecting the Society and the interchange of ideas generally on Zionism, our Society made but little progress and there was even a considerable diminution in its membership over a certain period. So the committee resolved to rent a room somewhere at a small expense which would serve the above purpose, and after some inquiries we succeeded in obtaining one. This room was at the back of a shop in Howick Street, Hendon, where a small dairy business was carried on by Mr. and Mrs. Klebansky who, being ardent Zionists, readily placed the room—their only living room—at the disposal of the Society for its use in the evenings, and refused to accept any payment by way of rent. Though this room was on the small side and lacked the usual amenities of a club, so to speak, it none-the-

less fulfilled our requirements as a rallying point for the members of the Society, and this helped to revive somewhat the waning interest in Zionism amongst many of the members, besides attracting some new adherents to the cause. The nucleus of a library was also started there, with some two or three dozen books—begged or borrowed—of Zionist or general Jewish interest, in addition to some pamphlets and a few weekly papers and journals we subscribed for, all of which was made full use of, our hosts acting as librarians and keeping a check upon the books lent out.

There were at that time one or two recent arrivals in Sunderland—Ben Zion Hackner being one, I believe—to whom the idea of a library was really due; they appeared to belong to the more enlightened group of Zionists, indoctrinated in the "Haskalah" ideology, and held strong and decided views on Cultural Zionism, a question that had been fiercely debated at a recent Congress; and not unlike the pious Jew who cannot conceive the idea of a Jewish community existing without a rabbi, they were of the opinion that no Zionist Society or Club could function properly without a library.

I couldn't help contrasting our very modest "Club" with the Social and Literary Club which was opened a little later in very commodious premises in Murton Street, amidst great acclaim and enthusiasm, and with the moral and financial support of practically the whole community. Besides a large and splendidly equipped billiard room and card rooms, it also contained a library and reading room, the former being stocked with a set of "A Hundred Best Books", none of which was of specifically Jewish interest as well as a set of the latest edition of the *Encyclopædia Britannica*. This was shortly after *The Jewish Encyclopædia* had been published and widely advertised, and which could have been bought at less than half the cost of the former! My suggestion to some Executive members of the club to purchase *The Jewish Encyclopædia* instead was summarily dismissed.

I don't quite remember how long the Society availed itself of the generous offer of the Klebanskys to use their room as a Zionist centre, nor for what other purposes it was used besides

those mentioned above, such as small public gatherings, Zionist functions, etc. I do however have a very vivid recollection of a "mass" meeting that was held there one Sabbath afternoon, which was addressed by Jacob de Haas, and which made a lasting impression on me, as it undoubtedly did upon many others present. Mr. de Haas was a journalist by profession (he was for a time sub-editor of *The Jewish World*) and had been closely connected with Dr. Herzl, whom he rendered devoted service during his early visits to England, acting as his secretary in the course of Herzl's negotiations with the Anglo-Jewish leaders, whose sympathy and support he tried to enlist in furtherance of the Zionist idea in this country. Soon after the establishment of the movement, Mr. de Haas made a lecturing tour in many parts of the country, in the course of which he also visited Sunderland.

That meeting was of quite an informal and intimate nature—literally so—the room being packed and overflowing into the shop, the door of which had to be thrown open to admit those who couldn't be accommodated in the room. The large gathering consisted exclusively of male adults, neither women nor young men being present, as far as I remember, and as there were only a few seats available, the entire audience remained standing on their feet whilst Mr. de Haas stood in the centre of the room, in the closest proximity to the crowd, whom he addressed in rather quiet but eloquent style, giving a clear outline and explanation of the aim of Zionism and its high ideal. His attractive appearance and great charm, combined with his fluent and impromptu speech, seemed to make a deep impression upon his listeners, even on those who had an insufficient knowledge of English to enable them to fully understand him; and though he spoke at considerable length, they all listened with the greatest attention, without the least indication of impatience or tiredness on their part. The Sabbath evening twilight gradually turning the place into almost complete darkness gave an added effect to his speech, which he only finished when it was time for the *Maariv* service.

The fourth Zionist Congress, held in London, in December 1900, gave a certain impetus to Zionist propaganda in this country and also helped to win over a few to the movement in Sunder-

land. It may also have had an effect upon the disposal of shares in the Jewish Colonial Trust which were at that time offered for sale in Sunderland. There was a good attendance at a public meeting called for that purpose, with a speaker from London, who explained the objects of the Zionist Bank, the name by which the Jewish Colonial Trust was generally known; and there seemed a ready response by those present, and even an eagerness on the part of many to become subscribers, arrangements being made for the shares to be paid by instalment by those who were unable to pay the full amount outright. I volunteered to act as "banker" to some of the subscribers, that is to collect the dividends for them after depositing their coupons with me, not realising at the time that I had let myself in for something more than I bargained. For many years dividends of four to five per cent were declared regularly on these shares—up to 1914, I believe, but when they were deferred or discontinued, many of the shareholders bitterly complained to me, as if I was responsible for thus cutting down their "annual income".

The next fund-raising effort in Sunderland was in support of the Jewish National Fund, founded at the end of 1901, a fund that was designed almost exclusively for the purchase of land in Palestine; and since the object of the fund bore a religious connotation, that of *Geulat Haaretz*, "Redemption of the Soil", it had a wider appeal amongst the masses than the Jewish Colonial Trust, and was looked upon sympathetically even by many ultra-orthodox Jews who had hitherto altogether kept aloof from Zionism. The amount raised for the J.N.F. in the first few years of its existence was very small, as it was mostly collected in copper or small silver, the total sum realised in this country being about £600 per annum, I believe. Though the income from this fund was small, it had considerable propaganda value since the number of subscribers to it was comparatively large, and it was rare for anyone to refuse to subscribe a few coppers when asked to do so.

The first collection in Sunderland for the J.N.F. was by means of selling stamps with Dr. Herzl's photograph on them, which were made up in booklets of twenty-four stamps and sold at a half-

penny each. These were offered at a public meeting and almost everyone present became the proud possessor of two or more of these stamps; and this for a time had been the only method, I believe, of raising money for the J.N.F.—in Sunderland at least. Mr. Davidson, or "Rebbele Davidson" as he was usually called, an elderly pious Jew, a Hebrew teacher and a fervent Zionist, was appointed as the "Controller" of the stamps and was most assiduous in their sale; and whenever there was a meeting or gathering of any kind, or even when he met one in the street, he immediately produced his book of stamps and gathered in the few coppers. I remember when once at a meeting he came up to me with a beaming face and a triumphant look in his eyes and announced that one man (I cannot recall the name of that philanthropist) had bought an entire book of stamps from him! If that had represented the equivalent of a dunam of land in Palestine, he couldn't have been more delighted!

Another incident that I remember in connection with these stamps, in which I was personally concerned, is that of a certain gentleman—a non-Zionist, needless to say—whom I had induced to buy a few stamps and who, some days later when I happened to meet him, indignantly charged me with obtaining money from him under false pretences, having been under the impression that they could be used as ordinary postage stamps, a point on which he had only that day suffered disillusionment! I was really partly to blame for the misunderstanding, having told him at the time that they could be fixed on the *back* of the envelope when posting letters, a practice common with many at the time.

Many other methods were later adopted in raising money for the J.N.F., in the Synagogue on Purim, Tisha b'Ab and before Yom Kippur. There were also plate collections at public and private functions, such as weddings.

It required considerable courage on the part of those engaged in the above-mentioned collections, which had been frowned upon by many, who considered them as being the sole prerogative of the Talmud Torah, though in fact they had no adverse effect upon the income of the latter from those sources. Later, when the J.N.F. boxes were introduced in Sunderland, there were vehement



JOEL INTRACT



Students and Faculty of the Yeshivah

protests raised against it by many who feared its rivalry with the existing boxes in town, which also proved to be imaginary.

In trying to recall the experience I had in the course of my duties of clearing the J.N.F. boxes, the picture that emerges is also not of the brightest, I am afraid. Some of the box-holders, when called upon, received me with rather an unpleasant look on their faces, giving me the impression of having repented their momentary weakness in allowing themselves to be inveigled "by the Zionists" into having one of their boxes planted on them! Others appeared to have some difficulty in locating their box (apparently feeling too embarrassed to produce it in an empty condition) and disposed of me by handing a small donation. Others again, offered their excuses for the trifling amount their boxes contained, which I usually passed off with a smile, saying "better luck next time"; but in one instance, I remember, my feelings nearly got the better of me when, calling upon one of the wealthiest Jews in town, on emptying his box I found it to contain the handsome sum of eightpence-halfpenny; and when I diffidently suggested to him that he made the sum up to one shilling, he simply brushed it aside with a sneering remark! This affront —not so much to myself as to the sacred cause I represented— rankled within me and I couldn't forget it for a long time. On the other hand, I have had many encouraging and even inspiring experiences to compensate me for the unpleasantness often met with, by the warm welcome received at the hands of the box-holders, especially by those belonging to the lower (income) classes, whose affability was often reflected by the amounts their boxes contained. At this distance of time, about half a century ago, I cannot recall the names of these warm-hearted folk, excepting for one person who stands out clearly in my mind, and whose name I cannot refrain from mentioning. This was Mrs. Linskil, who lived in Borough Road, a lady of very modest means; and I could never forget the cordial reception I invariably received from her every time I called, and the delight with which she handed me her box, which impressed me even more than its weight—one of the heaviest, if not *the* heaviest on my rounds; and that memory has lingered in my mind to this very day.

The arrival of Rabbi Hurwitz in Sunderland, in the Spring of 1903, as rabbi of the Villiers Street Synagogue (the anglicised name the Beth Hamedrash had then adopted), was marked by a new phase in local Zionism; for as soon as it was learnt that the newly-appointed rabbi was a fervent Zionist of long standing, it had an immediate effect upon the few active Zionists, affording new strength and encouragement to those whose faith in the movement had somewhat weakened of late, as a result of the general apathy, and even hostility in certain quarters, against which they had to battle. Mr. Rosenthal, the president of the Society at the time, and some members of the committee, in their newly-inspired optimism, took it for granted that the majority of the Villiers Street Congregation, would straightaway be won over to Zionism; but these hopes were quickly dispelled, for it was hardly to be expected that the Rav would deem it as his first duty to his congregants to convert them en masse to Zionism. The presence of Rabbi Hurwitz in town, together with the fact that we were in the midst of a Shekel campaign prior to the forthcoming Congress was, however, a propitious moment for Zionist propaganda and we naturally took full advantage of it. The first thing we did, as a matter of course, was to invite the Rav to be the delegate for Sunderland at the sixth Zionist Congress which was to be held at Basle on 23rd August, an invitation he readily accepted; and owing largely to the publicity given that Rabbi Hurwitz was to represent our Society, combined with intensive canvassing, we managed to have a record sale of Shekalim that year, over 200, entitling us to send two delegates, Mr. Israel Jacobs being the second. I represented the *Sunderland Echo* at that Congress—the most eventful and unforgettable of the Zionist Congresses that I attended. It is of interest to note that amongst the fairly large contingent of delegates from this country, there were about a dozen rabbanim, a record for England prior to or after that Congress, which also included Rabbi Bloch, the former Sunderland Rav, who held that position then in Birmingham.

There were well-attended meetings held, one a week before the Congress, when a hearty "send off" was given to the delegates,

and one after the Congress, when they gave their reports. These meetings attracted large and representative audiences. (It may here be stated that though it was only a few months since his arrival in Sunderland, Rabbi Hurwitz had already effected a closer unity between the two sections of the community and generally commanded the highest respect of all those who came into contact with him.) Apart from the fact that the Rav, an eloquent speaker, usually drew large congregations whenever he preached, these gatherings were the first occasions on which he specifically spoke about Zionism at public meetings in Sunderland, and most people were naturally eager to hear his views on the subject, even those who were avowed anti-Zionist.

Rabbi Hurwitz gave a comprehensive account of the proceedings at the Congress, dealing mainly with the Uganda question, which dominated the Congress. (Uganda, by the way, is a popular misnomer, which still survives; not Uganda, but the neighbouring Kenya, in East Africa, was the place suggested for a Jewish autonomous settlement.) Though he had voted with the majority for the resolution to appoint an investigation commission, he had an open mind on the question, whilst Mr. Jacobs, our other delegate, who also gave a brief report, expressed himself definitely in favour of the East African proposal, following the line taken by such prominent English leaders as Israel Zangwill, L. J. Greenberg and Joseph Cowen. Rabbi Hurwitz, after touching briefly upon the general aspects of Zionism and the high ideals the movement represented, closed his speech with an exhortation to his listeners, addressing himself especially to the Zionists present, to hold steadfast to the Zionist idea and not to be discouraged by transient obstacles or delays, but to have faith in the ultimate achievement of our aims—the rehabilitation of the Jewish people in Eretz Yisrael.

These meetings undoubtedly had the effect of stirring up the latent interest in Zionism amongst many of those who had hitherto shown little sympathy towards the movement, and it made them more conscious of the tragic condition of the Jews in Russia and elsewhere, though the meagre response to the appeal to join the Zionist Society was rather disappointing. This may

have been due to the confusion created and the scepticism that arose in the minds of many about the success of Zionism, owing to the East African proposal, though, I believe, very few of the general public really had decided views on the question whilst the controversy was raging in the Press and on public platforms; they were simply swayed to one side or the other, according to the force of the arguments advanced by the differing parties. Of course I am referring only to Sunderland; Zionists in the country as a whole appear to have been equally divided on the matter, out of forty-six or forty-seven English Zionist delegates at the seventh Congress in 1905, twenty-three voted against the acceptance of the British East African offer.

I often wondered at the total lack of interest in Zionism by the young people of the town; an idealistic movement which one expected to have a special appeal to the youth of both sexes. It was therefore an agreeable surprise to me when one day a young lady of South Shields, Miss Annie Jacobs, who formerly lived in Sunderland, approached me with the suggestion of forming a local Ladies' Zionist Society, jointly with South Shields. Though I was at first somewhat sceptical about the likelihood of its accomplishment, having regard to the difficulties experienced in establishing the men's Zionist Society, after a talk with Miss Jacobs, however, I was greatly impressed by the uncommon zeal and enthusiasm she displayed for the cause and by her indomitable will to go on with the project. I thereupon expressed full agreement with the idea and promised my whole-hearted support if the matter was brought before our committee. Miss Jacobs soon got other members of the committee interested and she was invited to their next meeting in order to put her suggestion before them; and though some, like myself, were rather doubtful about its success, these doubts were easily dispelled when, in outlining her scheme, Miss Jacobs convinced everyone of her determination to give practical effect to it by devoting her time and energy in bringing the matter to a successful issue. The committee then gave its unanimous and unqualified approval and promised its assistance in carrying out her proposal.

Miss Jacobs immediately applied herself to her self-imposed

task with unsurpassed devotion and amazing energy, in which she was assisted by Mrs. Yankelovich, an ardent Zionist, and one or two other ladies, whose names I cannot recall, and they got a number of the more influential women of the town interested in the idea of forming a Society, and who promised their co-operation in the matter; and when a sufficient number of members to form the nucleus of a Society was secured, a public meeting, under the auspices of the local Zionist Association, was called for the purpose of forming the proposed Society. There was an exceptionally large attendance of both men and women, with Mr. Israel Jacobs in the chair. After Miss Annie Jacobs had been called upon to submit her plan for the establishment of a Sunderland and South Shields Ladies' Zionist Association, a resolution to that effect, moved by the Rev. Z. Lawrence, seconded by Solomon Golding and warmly supported by Rabbi Hurwitz, was unanimously and enthusiastically carried. The following Executive was then appointed: Mesdames N. Richardson and N. Olswang, President and Treasurer respectively, and Miss A. Jacobs, Hon. Secretary, together with a large committee. The number of members enrolled, by previous canvassing and those who joined at the meeting, was over a hundred, which was considerably in excess of that of the parent Society.

Thanks were accorded to Miss Jacobs for the initiative taken by her in the formation of the Society, the first one of its kind, I believe, in small provincial communities like Sunderland and South Shields. Most of the credit for the success of the meeting, resulting in the establishment of the Society, was undoubtedly due to the persistent and tireless efforts of Miss Jacobs; and what impressed me more than anything was her almost incredible achievement, that of bringing Zionism into "fashion" amongst the ladies of these communities!

Local Zionist activities can truly be described as having reached its highest peak at that period, towards the end of 1903; the membership of both the men's and women's Societies steadily increased and great efforts were made in raising money for the Jewish National Fund, so that by the following January (1904) a cheque for £20 (a large amount in those days) was handed to

Mr. Joseph Cowen on behalf of the newly formed Society for its inscription in the Golden Book of the J.N.F. This took place at a largely attended meeting, which was addressed by Mr. Cowen and Rabbi Hurwitz. The former was one of the most prominent Zionists in England who, prior to the Zionist Movement, had little or no connections with Jewish matters, but had been persuaded by Israel Zangwill, a near relative of his, to attend the first Zionist Congress as a visitor, and was captivated by Dr. Herzl's personality and by the Zionist idea. He at once threw himself heart and soul into the movement and became one of Herzl's closest associates; and, together with L. J. Greenberg, who joined him at a later date, did much in preparing the ground for political Zionism in this country.

The Ladies' Society became affiliated to the English Zionist Federation during 1904, and was represented by Miss Jacobs at its Annual Conference, held at Leeds, in January 1905. I don't remember whether there was another delegate at this Conference besides her, nor can I recall the name of the other delegate besides myself, appointed by the men's Zionist Society to that Conference.

This was the first E. Z. F. Annual Conference in which Dr. Weizmann participated, which took place shortly after his arrival in England. He was then quite unknown by most of the Conference delegates, and was hardly noticed when he arrived in the hall in the midst of an animated discussion on the Federation's Annual report; but he made his presence felt as soon as he joined in the discussion, and was listened to by everyone with the utmost attention, and the whole tone of the discussion seemed to have been raised to a higher level. The impact of Dr. Weizmann's personality was also felt at a luncheon that day at the home of Rabbi Daiches, to which some of the delegates were invited, including all those from Sunderland, Dr. Samuel Daiches being then the Minister-elect to the Moor Street Congregation, and was inducted in that Synagogue on 2nd April 1905.

Miss Jacobs also represented the Sunderland and South Shields Ladies' Zionist Society at the seventh Zionist Congress, held in Basle on 27th July to 3rd August 1905, Dr. Samuel Daiches being

the delegate for the Sunderland Zionist Association at that Congress.

I have no clear recollection as to how long the newly-established Society flourished, but I have the impression that soon after Miss Jacobs' marriage and removal to Newcastle, in 1906 or 1907, there was a gradual diminution in the enthusiasm so much in evidence during the first few years of the Society's existence, with the resultant decline in its activities and the falling off of members, and, I believe, it eventually merged into the Men's Zionist Association of Sunderland.

Most of the Sunderland people who read these notes will readily identify Miss Jacobs with Mrs. I. Mendelson, who is happily still with us and is well known in Zionist circles throughout the country; a lady who, from her girlhood, has been most assiduous in her labours for Zionism.

Up to mid-Summer of 1904, local Zionist activities continued without intermission, in spite of the fierce controversy over the East Africa question, which disrupted purely Zionist work in many quarters; but the shattering blow the movement suffered by the death of Dr. Herzl, on the 4th July 1904, which plunged Zionists—and even many non-Zionists—into mourning and created a general feeling of despondency and near despair, in Zionist circles, also had a somewhat paralysing effect for a time upon Zionist activities in Sunderland. It was only after Memorial Services for Dr. Herzl were held, at which the speakers invariably enjoined their listeners to carry on with the work in hand; and when the general Zionist Organization recovered from the shock sustained by the loss of its founder and leader and began to urge upon Zionist bodies to intensify their Zionist activities, things then gradually returned to their normal condition.

The appointment of Dr. Samuel Daiches, early in 1905, as Minister to the Hebrew Congregation, who, like Rabbi Hurwitz, was also a well-known Zionist, and who had already taken a lively interest in Zionist work in this country, was a great encouragement to the local Zionist Societies, with whose activities he at once associated himself, and like Rabbi Hurwitz, readily gave his services in the furtherance of the movement in Sunderland. It

must, however, be stated that, as was the case on the arrival of the latter as spiritual head of the Villiers Street Synagogue, the hopes that were raised amongst Zionists that the newly-elected Minister would be influential in inducing a number of his Congregants and some of its leading members to take an active part in the local Zionist movement, were also doomed to disappointment.

In July, shortly before the seventh Zionist Congress, we had a distinguished visitor, in the person of Dr. Moses Gaster, the Haham of the Sephardi Community. Expecting a very large attendance, we hired the Park Hall for the meeting, which was filled to capacity, and Dr. Daiches presided at that meeting. Dr. Gaster, who was a bitter opponent of the East African project, as was also the chairman, dealt at length with this question in his most eloquent address, and undoubtedly carried his audience with him. He predicted the rejection of the British Government's offer at the forthcoming Congress, and it was obvious that he already knew the nature of the Commission of Investigation's report concerning the suitability or otherwise of that part of East Africa suggested for a Jewish settlement. He then went on to explain the real aim and purpose of the Zionist Movement, and exhorted all Zionists to concentrate entirely and whole-heartedly upon the advancement and ultimate realisation of our ideal, that of securing a national home for the Jewish people in Eretz Yisrael. A resolution to that effect was carried by acclamation.

The rejection of the British East African offer by the seventh Zionist Congress, in 1905, which led to a cleavage in the ranks of Zionism and to the defection of Israel Zangwill, the most brilliant and forceful exponent of Zionism in England, had little effect on the local Societies, both the men's and women's groups having continued with their normal activities; and, I believe, none of the members transferred their allegiance to the Jewish Territorial Organization (I.T.O.) which was later founded by Zangwill.

I cannot throw any light upon the existence of an I.T.O. Society in Sunderland, of which there appears to be some evidence, but if such a Society had been formed, this could only have been of short duration. I have, however, a clear recollection of one Sunday afternoon, on my departure from a meeting in the

Synagogue vestry room, I was startled on beholding a group of some half-dozen silk-hatted and frock-coated gentlemen arriving, headed by Leonard Friend (recently retired from the Clerkenwell Registrarship), none of whom, to my knowledge, had ever taken any interest in local communal matters, and certainly not in Jewish National affairs; and on enquiring about the object of their meeting, I was informed that it was in connection with the Jewish Territorial Organization.

When delving into the past, indulging in the so-called exercise of "bridging the gap"—a practice so much enjoyed by the aged and so boring to the young, excepting to those who have some knowledge of geriatrics, the study of old age—one often becomes so absorbed in that fascinating pastime that his thoughts stray to those far-away scenes of his youthful days, from which he can hardly tear himself away. Thus, in recalling my early recollections of Zionism in Sunderland, the reminiscences and impressions of which are recorded here, I have "bridged a gap" of well over half a century, even reckoning from the beginnings of Political Zionism, covering the period up to the seventh Congress, in 1905, the recording of which has been a fascinating exercise for me. I end with the following extract I discovered in an old file of *The Jewish Chronicle*, containing a report of an Annual General Meeting of the Sunderland Zionist Association, held on 7th April 1905, which was presided over by Mr. Isaac Rosenthal.

"Rabbi Hurwitz made a strong appeal to the members, urging the necessity for local organization. The year's income of the Association was over £60. The election of officers and committee was as follows: President, I. Rosenthal, Vice-President and Treasurer, S. Golding, Hon. Secretary, I. Cohen. Committee, Rabbi H. Hurwitz, Dr. S. Daiches, Rev. L. Muscat, I. Jacobs, H. Cohen, J. Davidson, S. Olswang, B. Hackner, S. Yankelowich, A. Jaffe, N. Richardson, E. Gillis and E. Trotzky."

Much could be written concerning Zionist activities in Sunderland from 1905 to the present day: of the strenuous efforts made by a number of Zionists, both men and women, in support of our National cause before and subsequent to the establishment of the Jewish State; of the genuine sacrifices, in time and money, made

by those whose labours were little appreciated by the public, and which were often laughed at by the indifferent or condemned by those who were hostile to the movement. But, undaunted, they carried on the work, which they considered as a sacred task, sustained by the conviction of its ultimate success.

It would be invidious to name some of those I have in mind and with whom I had the pleasure of sharing the work whilst I lived in Sunderland. I must, however, make one exception, by mentioning the name of the late Abraham Tow, who was a veritable tower of strength to local Zionism; a man who, from his arrival in Sunderland in 1921, to the end of his life in 1946, bore the main burden and responsibility of Zionist activities in Sunderland. He supplied the dynamic force and inspiration that was needed in order to keep our Society alive and active, even during the most difficult times. He was a Maskil (of the Orthodox type), a Talmudical and profound Hebrew scholar; a generous donor to all worthy causes, but was best known as an ardent and most active Zionist, having dedicated his life to the cause, since the days of Choveve Zion. I was often in the habit of linking his name with that other veteran and stalwart Zionist of the North, Mr. Max Brostoff, of Leeds, who, though now of an advanced age and not of robust health, is still actively engaged in Zionist work.

Though Mr. Tow was during his lifetime a most liberal contributor to all Zionist funds, he left practically all the residue of his modest estate for educational purposes in Israel. In all his striving for Zionist and other causes, he was encouraged by, and received the whole-hearted support of his wife, my cousin, Gitte Tow, who is still happily with us, and is still most assiduous in her efforts in the cause of Zionism.

CHAPTER III

Jewish Literary Circle

Throughout the minutes, there appears considerable evidence of the "Circle's" activities. These, of course, were dormant during the years of 1914–1918, and 1939–1945. The "Circle" is again active.

In the following pages will be found extracts from the souvenir magazine, wherein the history of the first twenty-five years of the "Circle's" existence is related.

A.L.

JEWISH LITERARY CIRCLE

THE "Circle" was formed in 1911. In the "Circle's" souvenir magazine published in 1936 in celebration of its twenty-fifth anniversary, the history of the "Circle" is given in full.

Mr. Sol. Novinsky, one of the founders, relates that:

"About 1920 it was apparent that the Society needed reorganising, and Mr. Murray Muscat, Miss G. Magrill, myself, and other kindred spirits set to with a will. On the advice of our tried and trusted friend the late Rev. Muscat, we joined forces with the Zionists, and the 'Sunderland Zionist Association' was brought into being. Our meetings were held in the Boilermakers' Hall, Norfolk Street, and many brilliant speakers addressed us, amongst them being Prof. S. Brodetsky and Mr. S. Phillips, M.A.

. . . In 1911 the movement started with about 30 members. By 1936 it had reached the 150 mark. This is apart from the membership of kindred Societies. Previous to 1911 there was nothing for the young people, now—this!"

Mr. Simon Light, in an article headed "What of the Future?", had this to say:

". . . We have been responsible for consolidating the youth of the town, systematizing their frequent meetings for the purpose of Literary and Social intercourse in a healthy environment and a Jewish atmosphere. . . .

We have been responsible for giving many opportunities to those gifted (and those not so gifted) in the arts of public speaking, dramatic presentation, concert work, essay-writing, and to those with organising abilities. The Literary Circle has always been an open field for practising those faculties, and a clearing house for the exchange of thoughts and ideas.

We have been responsible, since the very birth of the Society, for many personalities, both Jewish and non-Jewish, visiting the town under our auspices; and delivering addresses which will long be remembered by many who heard them.

We have been responsible, by doing our part in diffusing some secular knowledge amongst our members, and creating an interest in matters Jewish, encouraging an active Jewish consciousness.

This activity is now centred on the Communal Hall, a 'home' kindly given us by the Sunderland Hebrew Congregation. . . .

There is at present in existence in Sunderland, a number of other Societies catering for the youth of the town. . . .

In addition there are the two or three Charity Organisations promoted by the youth of this town. They chiefly function in organising dances and socials, the proceeds of which are handed to the cause in which they are interested—both Jewish and non-Jewish Institutions. A work deserving of the constant support of all."

The war years and its attendant hardships, made it necessary to relax the society's activities. Soon after the war, however, in spite of losses of active members who fell in the war, the society became active again, and judging from its activities at the time of writing, it would appear that Mr. Simon Light's apprehensions were unjustified.

The first meeting of the Jewish Debating Society, as the "Social" was then known, was held in the synagogue chambers, Moor Street, Sunderland, on Sunday, 15th October 1911. Mr. I. S. Golding was elected president; Mr. S. Novinsky, treasurer; Mr. E. H. Bernstein, hon. secretary; and a committee of six. Among the founders was Rosie Richardson, known to the present

generation as Mrs. Julius Behrman. Later, Rita Olswang (Mrs. Isaac Brewer) was honorary secretary for four years.

The guests of honour at the twenty-fifth jubilee celebrations were Professor and Mrs. Selig Brodetzky.

HOME OF REST FOR AGED JEWS

In the whole of north-east England there is only one institution that receives the whole-hearted support, financially and morally, of all the surrounding communities; that institution is The Home of Rest for Aged Jews.

We are grateful to the secretary for the brief history of the institution, which appears in the following pages.

A.L.

HOME OF REST FOR AGED JEWS

The Home for Aged Jews at Sunderland is officially known as The North-East Joel Intract Memorial Home of Rest for Aged Jews. We are indebted to Mr. H. Mendel, secretary, for the following brief history.

The home was established when it was found that many old Jewish people had to go into Poor Law institutions, and others were living under very deplorable conditions.

A conference was held at Leeds with representatives of the Leeds Aged Home of Rest, but the conditions laid down for the endowment of beds was found to be impracticable.

A meeting of representatives of all the north-east Jewish communities was convened by the Newcastle-upon-Tyne Jewish Board of Guardians, and was held on Sunday, 29th October, 1944, with the president of the Board of Guardians, Mr. A. N. Birk, in the chair.

The chairman stated that this meeting was the outcome of a conference held in Leeds in August 1944, when a scheme was outlined by Mr. M. Myers, chairman of the Leeds Home for Aged Jews. The conditions laid down were that a bed could be endowed by any community at a cost of £250, and they would be required to support the bed by a supplementary payment of

£2 per week, whether same was occupied or not by a member of the endowing community.

After discussion, it was decided not to proceed with the Leeds scheme, but it was agreed that a home in the north-east was essential, and should be gone into more fully.

The second meeting in connection with the proposed home was held on Sunday, 17th June 1945 in the Ryhope Road Synagogue Communal Hall, Sunderland, with Mr. A. N. Birk presiding.

The chairman stated that since the last meeting Mr. J. Intract had offered a gift of a large property for use for a home.

Mr. J. Intract gave particulars of the property, and mentioned three conditions, namely:

1. That the Home be named THE NORTH-EAST JOEL INTRACT MEMORIAL HOME OF REST FOR AGED JEWS.
2. That the Home be conducted on strictly orthodox lines.
3. That male and female residents be admitted.

These conditions were accepted after the property had been inspected and met with general approval, and thanks were conveyed to Mr. Intract for his magnanimous gift.

The home was officially opened on 22nd September 1946 by Mr. Joseph Intract, hon. life president. The first executive were: Messrs. Maurice Jacoby, hon. president; A. N. Birk, hon. vice-president; Mark Taylor and Maurice Cohen, hon. treasurers.

Mr. Maurice Cohen is now deceased; Mr. Mark Taylor is an hon. life vice-president, and trustee, but is not treasurer. Messrs. Jacoby and Birk have retained their positions from the inception of the home.

The noble motive which prompted Mr. Joseph Intract to make this gift is explained by him in a paragraph in the first annual report, which reads:

"Ever since I can remember, the verse so often repeated in the Penitential Season, 'Cast us not off in old age, forsake us not when our strength faileth', has most deeply affected me. It conjured up in my mind a picture of an aged Jewish couple, or the old father or

mother deprived of their life's partner in their declining years, left alone and friendless in a world of youth, utterly deserted and lonely. Such were my feelings whenever that poignant verse was intoned, and having always had the care of the aged near to my heart, I conceived the idea of establishing a home of rest. I sought, and found, and at long last this idea has become a living reality. With due humility, I think it can be said that the Joel Intract Memorial Home of Rest for Aged Jews, which has now been open for over 18 months, compares very favourably with any other home of its kind in the country, and is a credit to the Committee of the North-East.

Here the old people can live quietly and peacefully, and receive every care, comfort and sympathy. Above all, they are able to spend the declining years of their lives in a truly Jewish atmosphere among friends of their own age, which is what they desire more than anything else."

The sixth annual report states that Mrs. N. Intract has been appointed an hon. life vice-president, "an appointment . . . which was so honourably held by her late husband, Solomon Intract, Esq.".

Also in the sixth annual report, there appears a paragraph (pages 2 and 3) which is part of the report itself which was submitted, signed by the president, the vice-president, joint hon. treasurers, and the secretary, headed "North-East Home", and reads:

"For some time now, our attention has been drawn to the fact that subscribers in other towns have refused to assist in the work of the Home, their attitude being that the Home belongs to Sunderland. We wish to state emphatically that the Home belongs to, and is the responsibility of all the North-East Jewish Communities, and each must pull its weight to help maintain the Home. The following statistics will be of interest: Since the inception of the Home, 42 residents have been admitted from the following districts; the figures in brackets indicate the number now in residence: Sunderland 6 (1); Darlington 2; Newcastle 25 (10); Gateshead 1, Middlesbrough 6 (2); Whitley Bay 1; West Hartlepool 1 (1). From the above it will be seen that the largest number have come from Newcastle, with Sunderland and Middlesbrough equal with 6 each. It will readily be noted that

the statement that the Home belongs to Sunderland is not based on the true facts. Had the Home been established at Newcastle or Whitley Bay, it would still have been called the North-East Joel Intract Memorial Home of Rest for Aged Jews!"

THE SUNDERLAND YESHIVAH

Earlier in this book, mention is made of the Sunderland Yeshivah established by Rabbi Hurwitz. That was the first Yeshivah in England. When Rabbi Hurwitz left Sunderland it ceased to function. The present day Yeshivah, however, is of considerable importance, as will be seen from the following brief account, which was furnished by the secretary of that institution, and is dated September 1953.

A.L.

THE SUNDERLAND YESHIVAH

The Sunderland Yeshivah was founded in October 1946, by Rabbi Grossnass (now Dayan at the London Beth Din), and Rabbi Z. Waltner (now principal of the Toledano Foundation in Tangiers). On the advice of Chief Rabbi Isaac Herzog, the first students were brought to this country from Prague by Rabbi Grossnass, who selected them from the camps which were set up after the war. They had spent the war years either in German concentration camps or in Siberia; nearly all were former Yeshivah students. The first premises of the Yeshivah were at 2 Kensington Esplanade, which was handed over in 1946 by the late Mr. Julius Behrman, as chairman of the local Refugee Committee, who had used it as a girls' hostel.

The joint principals were Rabbis Waltner and Zahn, who were later joined by Rabbi Ch. S. Lopian as senior lecturer. The Yeshivah quickly grew in numbers and soon gained for itself widespread recognition.

In 1950 the New Yeshivah premises, No. 1 The Cedars, was bought.

The opening celebration took place on the 5th November 1950 and was attended by the Chief Rabbi, Dayan I. Abramski,

the Haham, Dr. S. Gaon, and Dayan Grossnass. A reception was held in Seaburn Hall; all Jewish communities of the north-east were represented. About this time a group of twenty boys arrived from Morocco for a period of study; later on, two further groups arrived. These new students soon settled down happily in their new surroundings and were, and still are, making excellent progress in their studies. "Ivrith" is the official language, probably one of the few Yeshivahs in the world outside Israel where Ivrith is used. The Yeshivah is now headed by Rabbi S. Zahn, principal, with Rabbis Ch. S. Lopian and W. Kaufman as vice-principals.

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APPENDIX I

THE MILAH REGISTER

THE following pages contain both chronological and alphabetical copies of the Register, also a photostatic copy of a middle page.

The Hebrew inscription on the fly-leaf of the Register reads:

"This book belongs to Nathan, son of Chaim Joseph, Mohel in the town of Sunderland."

The first thirty are printed pages, containing all the Dinim (Laws), including commentaries in connection with Milah Dinim.

It was printed in Amsterdam in 1745 and published by the successors of Shlomo Proops Katz, booksellers. The first entry is that of 1848, "Yehuda Ben Reb Yacov of York"; presumably Nathan Joseph was the only mohel in the north-east, since, as will be seen, there are many entries from neighbouring towns. The next entries are of the mohel's own children and family. The last entry is that of Lionel (Lyonel) Gillis, son of Charles A. Gillis, born 12th February 1888.

Following this chronological list will be found an alphabetical list, which the reader may use as an index for quick reference to the Milah Register. In this instance, the Hebrew name is used first, followed by the English version in parentheses.

We are indebted to Mr. Maurice Jacoby of Sunderland for the loan of the Milah Register.

A.L.

Page One:

Henry, born 12th June, 1849.
Joseph Nesham, born 28th November, 1850.
Hyman, born 4th December, 1853.
Daniel, born 3rd April, 1856.
Jacob, born 6th February, 1859.
Morris Aaron, born 26th December, 1865.

At the bottom of the first page, we read that "My son Daniel departed this life 5th January, 1884". From this we are safe in assuming that the above were

the children of the mohel. The registration appears also in the chronological pages, wherein the circumcision date is given.

Page Two:

Alexander, son of Esther Murray[1], born 1874.
Benjamin, son of Esther Murray[1], born 29th August, 1876.
David, son of Nissan Joseph, born 2nd July, 1878.
Stanley, son of Nissan Joseph, born 21st September, 1879.
Michael Edgar, son of Nissan Joseph, born 18th April, 1881.

Apparently the first two pages were reserved for the immediate family, since from the third page onward it is in chronological order.

The spelling throughout is as in the original; often the same name is differently spelt—for example, Gallewski, which should be spelt "ki", is frequently spelt "ky"; Freedman, which in most cases should be "Free", is frequently spelt as "Fry", etc.

Page Three:

Yehuda, son of Yakov Levy, York. 14th March, 1848.
"My son" Joseph (Nesham)[2], 6th December, 1850.
Yakov Yehuda, son of Mr. J. Aronson, 5th April, 1851.
Michael, son of J. Joseph, 27th November, 1851.
Yehuda Leib, son of Barnett Abrahams, 7th March, 1852.
Yitzchock (Isaac), son of Levi Wolf, 13th March, 1852.
Moses, son of L. Cohen (John Collins), 1st April, 1852.
Joseph, son of David (Neuenberg), 11th June, 1852.

Page Four:

Abraham, son of Joseph Aaronson, 19th August, 1852.
Menachem, son of Alexander Diamont, 2nd September, 1852.
Zvi (Harry or Henry), son of Hyam Falks, 22nd September, 1853.
Micha (Michael), son of LeviWolf, 8th October, 1853.
"My son" Hyman[2], 11th December, 1853.
Aaron, son of Joseph Aaronson, 9th January, 1854.
Yehuda (Judah), son of Ludwick Roth, 24th January, 1854.

Page Five:

Moses, son of Asher (Asher), 23rd March, 1854.
Joseph, son of Judah (L. Cohen), 8th October, 1854.

[1] It is curious that the name of the father does not appear in the case of Esther Murray's children, since in all other entries it does. Esther had probably married out of the faith.
[2] Joseph Nesham, it will be noted, is mentioned in the first page; so is Hyman.

Moses (Maurice), son of David Barnett, 12th October, 1854.
Nesham Hyam, son of Joseph Joseph, 1st January, 1855.
Asher, son of (Mr.) Ephraim, 24th May, 1855.

Page Six:

Zvi (Harris), son of Mr. Joseph Wolfe, 13th May, 1856.
Daniel, born 3rd April, 1856.
Asher, son of Israel Asher, 14th June, 1856.
Solomon, son of Judah Cohen (John Collins), 31st December, 1856.
Michael, son of Simon Folk, 17th January, 1857.

Page Seven:

Aaron (Alfred), son of Zvi (H.) Roth, 14th February, 1857.
Joseph Jacob, son of Isaac Danziger, 5th April, 1857.
Meir (Myer), son of Israel Goldberg, 8th May, 1857.
Samuel, son of Abraham Davy, 15th May, 1857.
Levi, son of Moses Frankel, Hartlepool, 23rd July, 1857.

Page Eight:

Zvi (Henry), son of Jacob Asher, 2nd October, 1857.
Zvi (Henry), son of Levi Wolfe, 3rd January, 1858.
Nehemiah, son of Dov (Barnett) Abraham, born 2nd March, 1858.
Moses Jacob, son of Chayim (Hyman) Jacob, 15th May, 1858.
Isaac, son of Hannaniel (Emanuel) Fryde, 4th July, 1858.

Page Nine:

Kapiel (Coleman), son of Isaac Danziger, 2nd August, 1858.
David, son of Joseph Joseph, 23rd December, 1858.
Eliakim Aria (Godfrey Lewis), son of Mr. Levi, Hartlepool, 1st September, 1859.
"My son" Jacob, born 6th February, 1859.
Tancheim, son of Isaac Danziger, born 21st September, 1859.
Mordecai Gumpil (Godfrey Marks), son of Hannaniel (E.) Fryde, 4th November, 1859.

Page Ten:

Benjamin, son of Zvi (Harris) Galewski, 12th January, 1860.
Nahum (Nathan) Michael, son of Zeiv (Wolfe) Levien, 4th June, 1860.
Joseph, son of Judah (Levi) Wolfe, 17th July, 1860.
(Hebrew name missing) Barnett Claud, son of Joseph Joseph, 25th August, 1860.
Meir (Myer), son of Judah (Julius) Harris, 2nd February, 1861.

Page Eleven:

Ezra, son of Gershon (Geoff) Asher, 7th July, 1861.
Nachman (Newman), son of Mr. Noah Richardson, 6th September, 1861.
Zvi (Henry), son of Joseph Harris, 22nd September, 1861.
Mordecai Lipman, son of Zvi (Harris) Galewski, 12th December, 1861.
Zvi (Henry), son of Joseph Simon, 14th February, 1862.

Page Twelve:

Solomon, son of Joel Gaskell, 21st April, 1862.
Jonah (Jonas), son of Joseph Wolf, 27th June, 1862.
Kathiel Judah (Levi), son of Eliezer (Lewis) Goldman, 27th July, 1862.
Abraham Joseph, son of Yitzchak (Jacob) Levi, 1st August, 1862. (Hartlepool)
Moses, son of Dov (Barnett) Bernstein, 27th July, 1862.

Page Thirteen:

Menachem (Emanuel), son of Zvi (Henry) Cohen, 29th August, 1862.
Zvi (Harry), son of Noah (Israel) Asher, 29th September, 1862.
Jonah (Jonas) Harris, son of Abraham Harris, 4th December, 1862.
Moshe (Maurice) Jacob, son of Joseph Joseph, 26th December, 1862.
Benjamin, son of Kathiel (Kaufman) Wolfe, 2nd February, 1863.

Page Fourteen:

Jacob Aaron (Alfred), son of Samuel Jacob, 4th April, 1863.
Benjamin, son of Joseph Simon, 7th April, 1863. (York)
Mordecai (Mannes), son of Joseph Harris, Hartlepool, 14th April, 1863.
Judah Leib (Lewis), son of Aaron (Adolph) Cohen, 23rd April, 1863.
Israel Abraham, son of Simon Benjamin, 25th May, 1863.

Page Fifteen:

Gedaliah (Francis), son of Yitzchak (Jacob) Caro, Newcastle-on-Tyne, 28th July, 1863.
Moses, son of Zvi (Harris) Gallewski, 13th August, 1863.
Meir (Myer), son of Joseph Markus (2 Church Street), 19th May, 1863.
Isaac, son of Joseph Wolff, 21st November, 1863.
Israel Moses, son of Zadok (Charles) Gallewski, 18th February, 1863.

Page Sixteen:

Alexander, son of Jacob (John) Jacobs, 9th January, 1864.
Moses, son of Gershon (George) Asher, 11th January, 1864.
Simon, son of Moses Morris, 3rd April, 1864.
Judah Hannaniel (Leopold Emanuel), son of I. Joseph, 3rd April, 1864.

Page Seventeen:

Eliakim (Isidore), son of Isaac Goldman, 3rd May, 1864.
Gershon, son of Isaac Danziger, 15th May, 1864.
Michael, son of Simcha (Simon) Cohen, 3rd June, 1864.
Abraham, son of Ephraim (Joseph) Schlessenger, 18th June, 1864.
Isaac, son of Zvi (Henry) Cohen, 6th August, 1864.

Page Eighteen:

Jacob, son of Hillel (Lewis) Harris, 6th September, 1864.
Asher (Oscar), son of Aaron (Adolph) Cohen, 2nd December, 1864.
Abraham, son of Joseph Wolfe, 17th December, 1864.
Moses, son of Joseph Aaronson, 27th December, 1864.
Jacob, son of Zvi (Harris) Gallewski, 5th January, 1865.

Page Nineteen:

Samuel, son of Zvi (Henry) Harris, 27th January, 1865.
Yitzchak (Isidore), son of Hyman Isaacs, 3rd March, 1865.
Moses, son of Solomon Moses, 15th March, 1865.
Judah Leib (Louis), son of Joel Gershon, 24th March, 1865.
Meir (Maurice), son of Zadok (C.) Gallewski, 29th March, 1865.

Page Twenty:

Eleazer, son of Israel Cohen, 13th April, 1865.
Moses, son of Elijah (Alfred) Levi, 6th April, 1865.
Simon Kisch, son of Samuel Jacobs, 29th June, 1865. (York)
Zvi (Henry), son of Abraham Harris, Hartlepool, 11th August, 1865.
Solomon Nathan, son of Dov (Barnett) Bernstein, 1st September, 1865.

Page Twenty-one:

Jonah (Jonathan), son of Noah Richardson, 27th September, 1865.
Judah (Lionel), son of Jacob (John) Jacobs, 7th October, 1865.
Zvi Chayim (Henry Hyman), son of Isaac (J. H.) Hart, Stockton-on-Tees, 1st October, 1865.
Aaron (Alfred Clair), son of Joseph Joseph, 7th November, 1865.
Abraham Levi, son of Hyman Jacobs, 17th December, 1865.

Page Twenty-two:

Moshe (Morris) Aaron[1], son of Nathan Joseph (Mohel), 26th December, 1865.
Menacham (Emanuel), son of Joseph Pollack, 26th January, 1866.

[1] On first page.

Joseph, son of Zvi (Harris) Lewis, 28th February, 1866.
David Alexander, son of Kathiel (Kaufman) Wolfe, Hartlepool, 2nd March, 1866.
Moses, son of Joseph Harris, 24th April, 1866.
Judah (Lewis), son of Moses (Mark) Simon, 9th May, 1866.

Page Twenty-three:

Falk, son of Zvi (Henry) Harris, 13th May, 1866.
Isaac, son of Hyman Levenson, 10th March, 1866.
Zvi Aria (Henry), son of Dov (Barnard), Hartlepool, 27th June, 1866.
Dov (Baron), son of Joseph Harris, West Hartlepool (Reed St.), 14th August, 1866.
Meir (Myer), son of Moses (Maurice) Papp, 26th August, 1866.

Page Twenty-four:

Israel (Isidore), son of Zvi (Harris) Gallewski, 19th September, 1866.
Simon, son of Aaron (Adolph) Cohen, 1st November, 1866.
Moses, son of Meriahim (Emanuel) Wise, 16th November, 1866.
Samuel Uri (Phillip), son of Eliakim (Isaac) Goldman, 23rd November, 1866.
Elijah (Edward), son of Zadok (Charles) Gallewski, 6th December, 1866.

Page Twenty-five:

Moses, son of Eliezer (Lazarus) Schnitz, 30th December, 1866.
Zvi (Henry), son of Gershon (George) Asher, 2nd January, 1867.
Gedaliah (Daniel), son of Eliezer (L.) Goldman, 6th January, 1867.
Solomon, son of Hyman Isaacs, 13th January, 1867.
Abraham, son of Sampson Rudham, 21st January, 1867.
Jacob, son of Joseph Simon Olchowski, 28th January, 1867.

Page Twenty-six:

Mordecai, son of Jacob Levi, Hartlepool, 23rd March, 1867.
Zeiv (Walter), son of Moshe (Martin) Cohen, 15th May, 1867.
Benjamin Zeiv (Wilhelm), son of Isaac Lotinga, 7th July, 1867.
David, son of Judah (Levi) Wolf, 14th July, 1867.
Menachem (Emanuel), son of Jacob Schott, 5th September, 1867.

Page Twenty-seven:

Dov (Barnard), son of Jacob Jacobson, 5th October, 1867
Israel, son of Isaac Robinson, 8th October, 1867.
Moses, son of Abram Cassell, Hartlepool, 16th October, 1867.
Jacob, son of Moses Freedman, 27th November, 1867.

Alexander, son of Joseph Wolfe, 8th December, 1867.
Solomon, son of Benjamin Cohen, 18th December, 1867.

Page Twenty-eight:

David, son of Elijah (Edward) Berger, 27th December, 1867.
Isaac, son of Moses Aaron (M. A.) Schreiber, 30th March, 1868. } Twins
Myer, son of Moses Aaron (M. A.) Schreiber, 30th March, 1868. } Twins
Solomon, son of Sampson Rudham, 2nd April, 1868.
Hyman, son of Noah Richardson, 14th April, 1868.
Alexander, son of Zvi (Harris) Lewis, 28th July, 1868.

Page Twenty-nine:

David, son of Israel Cohen, 1st August, 1868.
Zeiv (Wolfe), son of Moses Freedman, 2nd August, 1868.
Zvi (Henry), son of Joshua Herloch, 5th August, 1868.
Kathiel (Kaufman), son of Solomon Moses, 25th October, 1868.
Moses, son of Israel (Jacob) Grainger, 2nd November, 1868.

Page Thirty:

Isaac, son of Hayim (Hyman) Jacobs, 22nd November, 1868.
Meir (Myer), son of Joseph Olchowsky, 24th November, 1868.
Boruch (Barnett), son of David Barnett, 4th February, 1869.
Chonuch (Enoch), son of Isaac Jacob, 17th February, 1869.
Simon, son of Abraham Harris, West Hartlepool, 14th April, 1869.
Zvi (Henry), son of Eliakim (Isaac) Goldman, 2nd May, 1869.

Page Thirty-one:

Mordecai (Marks), son of Jacob Jacobson, Hartlepool, 8th May, 1869.
Joseph, son of Dov (Barnett) Bernstein, 24th June, 1869.
Aaron (Alfred), son of Zeiv (Wolfe) Schnitz, 24th June, 1869.
Judah (Levi), son of Isaac Danziger, 20th July, 1869.
Zvi (Henry), son of Aaron (Adolph) Cohen, Stockton-on-Tees, 30th July, 1869.
Asher (Oscar), son of Aaron Lotinga, 14th July, 1869.
Matthias, son of Gershon (George) Asher, 4th September, 1869.

Page Thirty-two:

Isaac, son of David Marks, North Shields, 7th November, 1869.
Gedaliah, son of Israel Goldman, 22nd November, 1869.

Judah (Lyonel), son of Israel Cohen, 6th December, 1869
Judah (Julius), son of Aaron (A.) Neuenberg, 12th December, 1869.
Gedaliah (Daniel), son of Moses Freedman, 15th December, 1869.
Moses (Montagu), son of Abraham Noah Richardson, 27th December, 1869.

Page Thirty-three:

Solomon, son of Joshua (J.) Simon Herloch, Seaham, 28th December, 1869.
Elijah (Elias), son of Sampson Rudham, 2nd January, 1870.
Abram Isaac, son of Moses Prinsky, Hartlepool, 1st February, 1870.
Mordecai (Mark), son of Gabriel (G.) Levi Abraham, Hartlepool, 5th March, 1870.
Isaac, son of Moses Barnard, Middlesbrough, 9th April, 1870.

Page Thirty-four:

Jacob, son of Simcha (S.) Sandman, Middlesbrough, 23rd April, 1870.
Asher (Augustus Ernest), son of Samuel (S.) Jacobs, Leicester, 9th May, 1870.
Falk, son of Gershon (G.) Rosenberg, 8th June, 1870.
Zvi (Henry), son of Joseph Lyon, Stockton-on-Tees, 13th June, 1870.
Pesach (Phillip), son of Simon (S.) Ringold, 23rd June, 1870.

Page Thirty-five:

Zeiv (Walter), son of Elijah (Elias) Wolfe, 5th August, 1870.
Benjamin Isaac, son of Samuel Gordon, Middlesbrough, 25th August, 1870.
Klonimus (Charles), son of Jacob Schott, 31st August, 1870.
Abraham (Adolphus), son of Aaron Lotinga, 18th September, 1870.
Abram Samuel, son of Isaac (I.) Grainger, Houghton-le-Spring, 2nd October, 1870.
Benjamin, son of Zvi (Henry) Harris, 20th October, 1870.

Page Thirty-six:

Samuel Nathan, son of Joseph Olehowski, 19th October, 1870.
Chayim (Hyman), son of Hillel (Lewis) Harris, 17th December, 1870.
Zvi (Henry), son of Jacob Jacobson, Hartlepool, 26th December, 1870.
Zvi (Benjamin), son of Raphael (Isaac) Cohen, 9th January, 1871.
Zvi (Harris), son of Raphael (Ralph) Freedman, 23rd February, 1871.
Sargo (Phillip), son of Elijah (Aaron) Jackson, 18th March, 1871.

Page Thirty-Seven:

Abraham, son of Isaac Danziger, 26th April, 1871.
Menachem (Alfred), son of Gabriel Yehudah Leib (Levi Abrahams), West Hartlepool, 15th May, 1871.

Jacob, son of Zvi (Harris) Lewis, 18th May, 1871.
Moshe Zvi (Moses Harris), son of Jacob David Ackerman, West Hartlepool, 18th May, 1871.
Solomon, son of Abraham Harris, West Hartlepool, 23rd May, 1871.

Page Thirty-Eight:

Tuvie (Theodore), son of Dov B. Bernstein, 6th June, 1871.
Meir (Myer), son of Moshe (Maurice) Papp, West Hartlepool, 14th June, 1871.
Judah (Leopold), son of Elijah (Elias) Friedland, 22nd June, 1871.
Samuel, son of Eliezer (Lazarus) Schnitz, 25th June, 1871.
Moshe (Morris), son of Sampson Rudham[1], 9th July, 1871.

Page Thirty-nine:

Yitzchak (Isaac), son of Joel Cohen, Newcastle-on-Tyne, 9th August, 1871.
Yakov (Jacob), son of Moshe (Moritz) Ladimer, 11th August, 1871.
Judah Shmuel (Louis Samuel), son of Joseph Lyon, Stockton-on-Tees, 8th August, 1871.
Yakov (Jacob), son of Shmuel (Samuel), Leventhal, 31st August, 1871.
Avrohom (Abraham), son of Aaron Hakken (Adolph) Cohen, 18th August, 1871.

Page Forty:

Alexander, son of I. Joseph, 26th October, 1871.
Zvi (Henry), son of Aharen (Aaron) Lotinga, 27th October, 1871.
Abraham Moses, son of Israel Marks, 3rd November, 1871.
Judah (Lyonel), son of Elias Wolfe, 13th November, 1871.
Moshe (Maurice), son of Jacob Wilks, Middlesbrough, 6th December, 1871.

Page Forty-one:

Eliezer (Lewis), son of Yesha (Simon) J. Herlich, Seaham Harbour, 9th January, 1872.
Abraham, son of Joseph Olchowsky, 6th February, 1872.
Zvi (Henry), son of Eliezer (Lewis) Goldman, 9th February, 1872.
Shmuel (Simon), son of Noah Richardson, 17th February, 1872.
Samuel, son of Jacob Briski, Darlington, 23rd March, 1872.

Page Forty-two:

David, son of Aaron Morris, 26th June, 1872.
Chayim (Hyam), son of Moses Freedman, 27th June, 1872.

[1] The name of "Rudham" was finally dropped, and the family name remained "Sampson".

Chayim (Hyam), son of Moses Alexander, Middlesbrough, 18th July, 1872.
Aria (Levi), son of Morris Smith, Middlesbrough, 4th September, 1872.
Isaac, son of Samuel Brown (Shochet), 25th September, 1872.

Page Forty-three:

Klenemes (Joseph Hussman), son of Joshua Lyon, Stockton-on-Tees, 28th September, 1872.
Joseph, son of Yitzchak Grainger, Houghton-le-Spring, 29th October, 1872.
Meir (Morris), son of Chayim (Hyman) Jacob, 15th November, 1872.
Yechiel (Michael), son of Aria (Levi) Steinburg, 14th November, 1872.
Aharon (Alfred), son of Samuel Rosenthal, 27th January, 1873.

Page Forty-four:

Shlomo (Charles), son of Zvi (Henry) Samuel Vandenberg, 17th February, 1873.
David, son of Noah Richardson, 25th March, 1873.
Menachem (Emanuel), son of Elikem (Isaac) Goldman, 10th April, 1873.
Menachem (Emanuel), son of Dov (Barnett) Bernstein, 16th April, 1873.
Judah (Lewis), son of Jacob Simon, 27th May, 1873.

Page Forty-five:

Avrohom (Adolph), son of Moshe (Moritz) Ladimir, 8th June, 1873.
Shraga (Phillip), son of Aaron Lotinga, 2nd July, 1873.
Avrohom (Adolph), son of Judah Louie (Louis), 9th July, 1873.
Eliezer (Lazarus), son of Isaac Jacobs, 24th July 1873.
Joseph, son of Elijah (Aaron) Jackson, 25th July, 1873.

Page Forty-six:

Alex' (Isidore), son of Isaac Kempner, South Shields, 30th July, 1873.
Benjamin, son of Asher Michaelson, Middlesbrough, 23rd August, 1873.
David, son of Elijah (Elias) Wolfe, 4th September, 1873.
Judah, son of Nahum (Nathan) Levi, 21st September, 1873.
Asser, son of Solomon Bernstein, 3rd October, 1873.

Page Forty-seven:

Sholem (Frederick), son of Gabriel (Levi) Abrahams, West Hartlepool, 24th October, 1873.
Solomon Jacob, son of Abraham (Alexander) Rosenburg, 21st November, 1873.

Abraham, son of Jonah Abraham, 9th December, 1873.
Chayim (Hyman), son of Jonah Abraham, 9th December, 1873. } Twins
Isaac, son of Judah (Julius) Jackson, 25th December, 1873.

Page Forty-eight:

Zvi (Henri), son of Alexander Goldberg, West Hartlepool, 9th January, 1874.
Joseph, son of Aaron Morris, 22nd April, 1874.
Isaac, son of Benjamin Fryde, 23rd April, 1874.
Abraham, son of Zev (Wolfe) Blumenthal, 28th April, 1874.
Jonah (Jonas), son of Jacob Jackson, 28th April, 1874.

Page Forty-nine:

Zvi (Henri Herbert), son of Jeremiah (H.) Barzinski, 1st May, 1874, North Shields.
Michael Achiel, son of Isaac Freedman, 1st May, 1874.
Moses, son of Samuel Levi, South Shields, 16th May, 1874.
Isaac, son of Moses (Martin) Cohen, 29th June, 1874.
Sabshe (Julius), son of Hayim (H.) Alexander, 4th July, 1874.

Page Fifty:

Isaac, son of Abraham Noah (A. N.) Richardson, 6th July, 1874.
Mordecai (Marks), son of Hillel (Louis) Harris, 30th July, 1874.
Mordecai, son of Israel Marks, 12th August, 1874.
Ezekiel, son of Simon Jacobson, 13th August, 1874.

Page Fifty-one:

Eliezer (Lazarus), son of Judah (Levi) Friend, Jarrow, 27th September, 1874.
Jacob, son of Abraham Isaac, 24th September, 1874.
Moses (Maurice Noah), son of Jacob Shott, 11th October, 1874.
Eliezer Joseph, son of Israel Goldman, 11th November, 1874.
Abraham, son of Joseph Jackson, 7th December, 1874.

Page Fifty-two:

Zvi Moses (Henry Morris), son of David Abraham, 14th December, 1874.
Zvi (Harris), son of Simon Jackson, 9th January, 1875.
Zechariah, son of Aaron Jackson, 21st January, 1875.
Joshua Elijah (Lion), son of Arie (Levi) Steinberg, 3rd February, 1875.
Bezallel (Alexander), son of Jacob Grainger, 11th February, 1875.

Page Fifty-three:

Abraham, son of Joshua (Samuel) Benjamin, 16th March, 1875.
Isaac, son of Dov (Barnett) Bernstein, 8th May, 1875.
Moses (Ernest), son of Aaron Lotinga, 19th May, 1875.
Samuel, son of Isaac Danziger, 19th June, 1875.
Judah (Lene), son of Moses Brach, 28th July, 1875.

Page Fifty-four:

Samuel, son of Shraga (Phillip) Gallewsky, 15th November, 1875.
Zvi Judah (Henry Lionel), son of Simon Henschell, 10th December, 1875.
Achiel (Michael), son of Raphael (Ralph) Freedman, 22nd December, 1875.
Abraham, son of Simon Joshua Herlich, 17th January, 1876.
Zvi (Henry), son of Jacob Jackson, 22nd January, 1876.

Page Fifty-five:

Abraham, son of Elijah (Elias) Fridland, 25th January, 1876.
Feivus Aria (Phillip), son of Simon Jacob, 10th February, 1876.
Judah (Lyonel), son of Isaac Joseph, 2nd March, 1876.
Joseph, son of Lazarus Schnitz, 21st March, 1876.
Elijah (Levi), son of Elchanan (Henry) Steinberg, 8th April, 1876.

Page Fifty-six:

Hayim (Hyman), son of Abraham Isaac, 12th April, 1876.
Jacob, son of Nathan Levi, 14th April, 1876.
Zeiv (Walter), son of Joseph Wolfe, 2nd June, 1876.
Mordecai (Godfrey), son of Benjamin Fryde, 20th July, 1876.
Meir (Myer), son of Simon Jacobson, 19th August, 1876.

Page Fifty-seven:

Zeiv (Wolfe), son of Isaac Freedman, 6th September, 1876.
David, son of Joseph Kaufman, 15th November, 1876.
Nathan, son of Isaac Solomon Gallewski, 19th November, 1876.
Isaac, son of Israel Marks, 18th December, 1876.
Shraga (Phillip), son of Samuel Benjamin, 27th December, 1876.

Page Fifty-eight:

Gershon (Gustav), son of Simon Henschell, 4th January, 1877.
Isaac, son of Elijah Joseph, 21st January, 1877.
Moses (Morris), son of Shraga (Phillip) Gallewski, 29th January, 1877.

Noah, son of Benjamin Cohen, 11th February, 1877.
(Grandson of the Shochet, Mr. Brown)

Page Fifty-nine:

Nathan, son of Simon Olswang, March 25th, 1877.
Simon, son of Moses Frydman, 24th April, 1877.
Samuel, son of Nachman Richardson, 20th May, 1877.
Samson, son of Levi Steinberg, 9th July, 1877.
Samuel Abraham, son of Shraga (Phillip) Rodzinsky, 22nd July, 1877.

Page Sixty:

Eliezer (Lewis), son of Nachmiel Steinberg, 3rd August, 1877.
Joseph, son of Jonah Abraham, 5th August, 1877.
Jacob, son of Sampson Rudham, 10th August, 1877.
David, son of Israel Jacobs, 16th August, 1877.
Aaron (Albert), son of Elijah (Elias) Wolfe, 18th August, 1877.

Page Sixty-one:

Judah (Louis), son of Isaac Jacob Grainger, 7th October, 1877, Houghton-le-Spring.
Judah (Lionel), son of Meir (Myer) Cohen, 25th October, 1877.
Zvi (Henry), son of Isaac (Selig) Berger, 11th December, 1877, Bishop Auckland.
Samuel, son of Jacob Gallewski, 15th December, 1877.
Moses, son of Aria Leib (Barnett) Smith, 17th December, 1877.

Page Sixty-two:

Abraham Isaac, son of Dov (Barnett) Black, 1st January, 1878.
Aria (Frederick John), son of Aaron Lotinger, 10th January, 1878.
Gabriel, son of Moses Brash, 11th February, 1878.
Joseph, son of Raphael (Ralph) Freedman, 3rd March, 1878.

Page Sixty-three:

Zvi (Harry), son of David Tobias Joseph, 13th March, 1878.
Zvi (Harris), son of Abraham Isaac, 3rd April, 1878.
Bezallel (Charles), son of Lazarus Schnitz, 5th April, 1878.
Isaac, son of Jacob Freedman, 16th May, 1878.
Benjamin, son of Moses Bergson, 17th May, 1878.
Solomon, son of Judah (Lewis) Levison, 15th June, 1878.

Page Sixty-four:

Aaron (Albert), son of Judah (Louie) Louis, 30th July, 1878.
Sholem (Frederick), son of Jacob Schott, 20th October, 1878.
Samuel, son of Moses Morris, 24th November, 1878.
Isaac Abraham, son of Julius Morris, 2nd December, 1878.

Page Sixty-five:

Isaac, son of Elchan (Henry) Steinberg, 2nd December, 1878.
Judah (Louis), son of Solomon Gallewsky, 8th December, 1878.
Abraham (Albert), son of David T. Joseph, 18th January, 1879.
Zvi (Henry), son of Joseph Jackson, 2nd February, 1879.
Moses, son of Israel Jacobs, 13th March, 1879.
Henech (Henry), son of Simon Olswang, 18th May, 1879.

Page Sixty-six:

Hayim (Hermann), son of Elijah (Elias) Wolfe, 27th June, 1879.
Nathan, son of Joshua Herloch, 18th July, 1879, Seaham Harbour.
Hayim (Hyman), son of Shraga (Phillip) Rodzinsky, 21st August, 1879.
Eliezer (Lionel), son of Judah (Lewis) Levison, 15th September, 1879.
Ezekiel (Charles), son of Moses Jacobs, 12th November, 1879.
Isaac, son of Samuel Steinberg, 30th November, 1879.

Page Sixty-seven:

Abraham (Adolph) Noah, son of Nachman Richardson, 1st December, 1879.
Aaron, son of Elijah (Aaron) Jackson, 7th December, 1879.
Jacob, son of Asher Friedman, 23rd December, 1879.
Mordecai (Marks), son of David Greenburg, 1st February, 1880, West Hartlepool.
Aaron (Ernest), son of David T. Joseph, 8th February, 1880.
Jacob, son of Meir (Myer) Cohen, 10th February, 1880, North Shields.

Page Sixty-eight:

Ephraim (Frederick), son of Jacob Grainger, 16th February, 1880.
Benjamin, son of Abraham Isaac, 27th February, 1880.
Ezekiel (Charles), son of Isaac Jacobs, 21st May, 1880.
Saul, son of David Gallewsky, 2nd June, 1880.
Moses, son of Joseph Simon, 30th July, 1880.
Solomon, son of Levi Steinberg, 15th August, 1880.



Pages of the Milah Register



Mr. and Mrs. Hyam Joseph (see p. 87)

Page Sixty-nine:

Nathan, son of Achiel (Michael) Gallewsky, 14th September, 1880.
Aaron, son of Simon Jackson, 19th October, 1880.
Mordecai, son of Aaron Morris, 22nd October, 1880, Seaham Harbour.
Eliezer (Lionel), son of Israel Jacobs, 29th October, 1880.
Moses, son of Isaac Barnett, 14th November, 1880.

Page Seventy:

Lazarus, son of Jacob Abraham Jackson, 22nd November, 1880, South Shields.
Isaac (Earnest), son of Shraga (Phillip) Gallewsky, 23rd August, 1880.
(This infant was six months old when circumcised.)
Zvi (Henry), son of Moses Freedman, 25th March, 1881.
Jacob, son of Aaron Jackson, 9th May, 1881.

Page Seventy-one:

Joseph (Ger), son of Meir (Myer) Cohen, 20th May, 1881.
Jonah (Jonas), son of Nachman Richardson, 23rd May, 1881.
Abraham, son of Solomon Isaac Gallewski, 28th May, 1881.
Samuel, son of Joseph Jackson, 19th June, 1881.
David, son of Jonah (Jonas) Abraham, 31st July, 1881.

Page Seventy-two:

Hayim (Hyman), son of Jacob Freedman, 6th September, 1881.
David, son of Hayim (Hyman) Jacobs, 16th September, 1881.
Kathiel (Cecil), son of David T. Joseph, 18th September, 1881.
Jacob, son of David Gallewski, 30th September, 1881.
Judah (Lionel), son of Joseph Pearlman, 30th October, 1881.

Page Seventy-three:

Joseph, son of Eliezer Brown, 6th December, 1881.
Solomon, son of Meir (Myer) Asher, 17th March, 1882.
Israel (Isadore), son of Shraga (Phillip) Gallewski, 27th March, 1882.
Zvi (Henry), son of Yom Tov (Julius) Jacob, 5th July, 1882.
Ephraim, son of Meir (Myer) Lasser, 12th July, 1882.

Page Seventy-four:

Jacob (Edward), son of Israel Jacobs, 14th August, 1882.
Abraham (Septimus), son of Aaron Lotinga, 23rd September, 1882.

Israel, son of David Cohen, 7th October, 1882.
Raphael (Rudolph), son of Isaac Joseph, 15th October, 1882.

Page Seventy-five:

Shraga (Phillip), son of Solomon Friedlander, 19th October, 1882.
Joseph, son of Benjamin Fryde, 8th November, 1882.
Aria Meir (Lyon Myer), son of Simon Jackson, 9th February, 1882.
Zeiv (Wilfred), son of Solomon Gallewski, 30th March, 1883.
Aria (Lion), son of Elijah (Aaron) Jackson, 28th April, 1883.

Page Seventy-six:

Joshua (Simon), son of Israel Morris, 3rd June, 1883.
Solomon (Cyril), son of Meir (Myer) Cohen, 29th June, 1883.
Jacob, son of Isaiah (Joseph) Pearlman, 21st July, 1883.
Tuvia (Tobias), son of Sarga (Phillip) Farbstein, 13th August, 1883.
Meir (Myer), son of Isaac (Moses) Jacobs, 19th August, 1883.
Moses (Maurice), son of Boruch (Barnard) Jacoby, 28th October, 1883.

Page Seventy-seven:

Smaryohu (Samuel), son of Jacob (Wolfe) Jacobson, 2nd February, 1884.
Eber, son of Jacob Goldberg, 7th February, 1884.
Isaac, son of Joshua (Samuel) Benjamin, 12th March, 1884.
Hayim (Hyman), son of Aria Leib (Barnett) Smith, 25th May, 1884.
Jonah (Jonas), son of Jacob Abraham Jackson, 25th May, 1884, South Shields.

Page Seventy-eight:

Samuel, son of Solomon Millar, 26th May, 1884.
Meir (Myer), son of the late Meir (Myer) Asher, 28th May, 1884.
David, son of Isaac Jacob, 7th June, 1884.
Judah (Lionel), son of David T. Joseph, 10th July, 1884.
Yechiel (David), son of Asher Freedman, 21st July, 1884.

Page Seventy-nine:

Abraham, son of Solomon Jacob Levi, 16th August, 1884.
Samuel, son of Moses (Morris) Cohen, 15th October, 1884.
Zvi (Harris), son of David Gallewski, 6th November, 1884.
Enoch, son of Judah (Levy) Friend, Westoe, South Shields, 27th December, 1884.
Michael, son of Zvi (Henry) Friend, 13th January, 1885.

Page Eighty:

Moses, son of Yom Tov (Julius) Jacobs, 14th January, 1885.
Samuel, son of Elijah (Aaron) Jackson, 22nd February, 1885.
Samuel Abraham Noah, son of Isaac (Selig) Berger, Bishop Auckland, 10th March, 1885.
Moses Aaron, son of Menachem David (M. D.) Hershman, North Shields, 4th April, 1885.
Zvi (Harold), son of Israel Jacobs, 9th April, 1885.

Page Eighty-one:

Joseph, son of Abraham Moses (Farbstein), 17th April, 1885.
Moses (Morris), son of Jacob Freedman, 1st May, 1885.
Zeiv (Wolfe), son of Isaac Barclay, 22nd May, 1885.
Zeiv (Wolfe), son of Aria (Levi) Steinberg, 14th June, 1885.
David, son of Dov (Barnett) Black, 1st July, 1885.
Moses Judah (Montefiore Lawrence), son of Meir (Mark) Cohen, 7th July, 1885.

Page Eighty-two:

Moses (Myer) Jacob, son of Asher (Edward) Asher, 8th July, 1885.
Isaac, son of Moses Jacobs, 13th August, 1885.
Sargo (Falk), son of Jacob Goldberg, 22nd September, 1885.
Zocher (Solomon), son of Raphael (Ralph) Freedman, 24th September, 1885.
Elyah (Phillip), son of Abraham (Adolph) Freudenberg, North Shields, 10th October, 1885.

Page Eighty-three:

Menachem Naphtaly (Emanuel Hart), son of Boruch (Barnard) Jacoby, 24th October, 1885.
Isaac Lazarus, son of Asher Freedman, 5th November, 1885.
Zvi (Harris), son of Jonah Abraham, 8th November, 1885.
Dov (Barnett), son of Elijah (Elias) Dresner, North Shields, 14th November, 1885.

Page Eighty-four:

Solomon (Charles), son of Benjamin Pass, Newcastle-upon-Tyne, 21st February, 1886.
Zvi (Harold), son of David Olswang, 1st March, 1886.

Mordecai (Marcus), son of Judah (Levi) Friend, Westoe, South Shields, 11th March, 1886.
Eliezer Joseph, son of Joshua (Joseph) Pearlman, 13th May, 1886.
Elyokum (Herbert), son of Shraga (Phillip) Gallewski, 24th May, 1886.

Page Eighty-five:

Jacob, son of Moses Bergson, 28th July, 1886.
Joshua, son of Elijah (Aaron) Jackson, 2nd August, 1886.
Judah (Louis), son of Achel (Michael) Gallewski, 22nd August, 1886.
Moses (Morris), son of Isaac Barclay, 9th October, 1886.
Aria Lieb (Louis), son of Shraga (Phillip) Feinstein, 13th October, 1886.

Page Eighty-six:

Joel, son of Zvi Judah (Harris L.) Wolfe, York, 22nd November, 1886.
Reuben, son of Melach (Mark) Black, 9th December, 1886.
Aria (Levison), son of Moses Cohen, 10th December, 1886.
Hannaniel (Emanuel), son of Benjamin Fryde, 21st December, 1886.
Asher, son of Zeiv (Wolfe) Sharman, 21st December, 1886.

Page Eighty-seven:

Judah (Louie), son of Jacob Abraham Jackson, 9th January, 1887.
Simon, son of David Gallewski, 14th January, 1887.
Michael, son of David Lewis, 16th January, 1887.
Hayim (Hyman), son of Moses (Morris) Lipman, 12th February, 1887.
David Tuvia (Tobias), son of Abraham Moses (Frinstein), 18th March, 1887.

Page Eighty-eight:

Torach, son of Jacob Freedman, 26th March, 1887.
Calmer, son of Israel Marks, 6th April, 1887.
Judah (Levi), son of Abraham Isaac, 11th May, 1887.
David Mordecai (Monty), son of Isaac (Zelig) Berger, Bishop Auckland, 27th May, 1887.
Samuel, son of Judah (Julius) Solomon, 8th August, 1887.

Page Eighty-nine:

Solomon, son of Israel Goodman, 2nd September, 1887.
Joshua (Levi Benjamin), son of Jonah Abraham, 5th October, 1887.
Hayim (Hyman) Jonah, son of Nachem Hacohen [probably Cohen], 29th November, 1887.

Meir (Myer), son of Achiel (Michael) Gallewski, 11th January, 1888.
Judah (Mark), son of Mordecai (Julius) Lipman, 19th January, 1888.

Page Ninety:

Eliezer (Lyonel), son of Yechzkiel (Charles) Gilles, 12th February, 1888.

1848-1888

The following is an alphabetical list of names taken from the Milah (circumcision) Register:

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Aaronson	Aaron	Joseph	9.1.1854	
Aaronson	Abraham	Joseph	19.8.1852	
Aaronson	Moses	Joseph	27.12.1864	
Abraham	David	Jonah	31.7.1881	
Abraham	Harris	Jonah	8.11.1885	
Abraham	Joseph	Jonah	5.8.1877	
Abraham	Lazarus	Jacob	22.11.1880	South Shields
Abraham	Levi Benjamin	Jonah	5.10.1887	
Abraham	Mark	Gabriel Levi	5.3.1870	Hartlepool
Abraham	Abraham	Jonah	9.12.1873	Twin
Abraham	Alfred	Levi	15.5.1871	West Hartlepool
Abraham	Frederick	Levi	24.10.1873	West Hartlepool
Abraham	Henry Morris	David	14.12.1874	
Abraham	Hyman	Jonah	9.12.1873	Twin
Abraham	Nehemiah	Barnett	2.3.1858	
Abraham	Yehuda Leib	Barnett	7.3.1852	
Ackerman	Moses Harris	Jacob David	18.5.1871	West Hartlepool
Alexander	Hyam	Moses	18.8.1872	Middlesbrough
Alexander	Julius	H.	4.7.1874	
Aronson	Yakov Yehuda	J.	5.4.1851	
Asher	Asher	Israel	14.6.1856	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Asher	Ezra	Geoff	7.7.1861	
Asher	Henry	Jacob	2.10.1857	
Asher	Henry	Israel	29.9.1862	
Asher	Henry	George	2.1.1867	
Asher	Matthias	George	4.9.1869	
Asher	Moses	Asher	23.3.1854	
Asher	Moses	George	11.1.1864	
Asher	Myer	Myer	28.5.1884	
Asher	Myer	Edward	8.7.1885	
Asher	Solomon	Myer	17.3.1882	
Barclay	Morris	Isaac	9.10.1886	
Barclay	Wolfe	Isaac	22.5.1885	
Barnard	Henry	Dov	27.6.1866	Hartlepool
Barnard	Isaac	Moses	9.4.1870	Middlesbrough
Barnett	Barnett	David	4.2.1869	
Barnett	Moses	Isaac	14.11.1880	
Barnett	Moses (Maurice)	David	12.10.1854	
Barzinski	Henri Herbert	H.	1.5.1874	North Shields
Benjamin	Abraham	Samuel	16.3.1875	
Benjamin	Isaac	Samuel	12.3.1884	
Benjamin	Israel Abraham	Simon	25.5.1863	
Benjamin	Phillip	Samuel	27.12.1876	
Berger	David	Edward	27.12.1867	
Berger	David Monty	Selig	27.5.1887	Bishop Auckland
Berger	Henry	Selig	11.12.1877	Bishop Auckland
Berger	Samuel Abraham Noah	Selig	10.3.1885	Bishop Auckland
Bergson	Benjamin	Moses	17.5.1878	
Bergson	Jacob	Moses	28.7.1886	
Bernstein	Emanuel	B.	16.4.1873	
Bernstein	Isaac	B.	8.5.1875	
Bernstein	Joseph	B.	24.6.1869	
Bernstein	Moses	B.	27.7.1862	
Bernstein	Solomon Nathan	B.	1.9.1865	

Surname	*Name of Infant*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Bernstein	Theodore	B.	6.6.1871	
Bernstein	Asser	Solomon	3.10.1873	
Black	Abraham Isaac	Barnett	4.1.1878	
Black	David	Barnett	1.7.1885	
Black	Reuben	Mark	9.12.1886	
Blumenthal	Abraham	Wolfe	28.4.1874	
Brash	Gabriel	Moses	11.2.1878	
Brash	Lene	Moses	28.7.1875	
Briski	Samuel	Jacob	23.3.1872	Darlington
Brown	Isaac	S.	25.9.1872	Shochet of Sunderland
Brown	Joseph	Eliazer	6.12.1881	
Caro	Francis	Jacob	28.7.1863	Newcastle-upon-Tyne
Cassell	Moses	Abram	16.10.1867	Hartlepool
Cohen	Abraham	Adolph	18.8.1871	
Cohen	Oscar	Adolph	2.12.1864	
Cohen	Benjamin	Isaac	9.1.1871	
Cohen	Cyril	Myer	29.6.1883	
Cohen	David	Israel	1.8.1868	
Cohen	Eleazer	Israel	13.4.1865	
Cohen	Emanuel	Henry	29.8.1862	
Cohen	Ger (Joseph)	Myer	20.5.1881	
Cohen	Henry	Adoph	30.7.1869	Stockton-on-Tees
Cohen	Hyman Jonah	Nachem	29.11.1887	
Cohen	Isaac	Henry	6.8.1864	
Cohen	Isaac	Joel	9.8.1871	Newcastle-upon-Tyne
Cohen	Israel	David	7.10.1882	
Cohen	Jacob	Myer	10.2.1880	North Shields
Cohen	Joseph	L.	8.10.1854	
Cohen	Levi	Moses	10.12.1886	
Cohen	Lewis	Adolph	23.4.1863	
Cohen	Lyonel	Israel	6.12.1869	
Cohen	Lyonel	Myer	25.10.1877	
Cohen	Michael	Simon	3.6.1864	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Cohen	Montefiore Lawrence	Mark	7.7.1885	
Cohen	Noah	Benjamin	11.2.1877	Grandson of Mr. Brown, Shochet
Cohen	Samuel	Morris	15.10.1884	
Cohen	Simon	Adolph	1.11.1866	
Cohen	Solomon	Benjamin	18.12.1867	
Cohen	Walter	Martin	15.5.1867	
Cohen	Isaac	Martin	29.6.1874	
Collins	Moses	John	1.4.1852	
Collins	Solomon	John	31.12.1856	
Danziger	Abraham	Isaac	27.4.1871	
Danziger	Coleman	Isaac	2.8.1858	
Danziger	Gershon	Isaac	15.5.1864	
Danziger	Joseph Jacob	Isaac	5.4.1857	
Danziger	Levi	Isaac	20.7.1869	
Danziger	Samuel	Isaac	19.6.1875	
Danziger	Tanchein	Isaac	21.9.1859	
Davy	Samuel	Abraham	15.5.1857	
Diamont	Menachem	Alexander	2.9.1852	
Dresner	Barnett	Elias	14.11.1885	North Shields
Ephraim	Asher	father's name given as Mr. Ephraim[1]	24.5.1855	
Falk	Michael	Simon	17.1.1857	
Falks	Zvi (Harry or Henry)	Hyam	22.9.1853	
Farbstein	Joseph	Abraham Moses	17.4.1885	
Farbstein	Tobias	Philip	13.8.1883	
Feinstein	David Tobias	Abraham Moses	19.3.1887	
Feinstein	Louis	Philip	13.10.1886	
Frankel	Levi	Moses	23.7.1857	Hartlepool
Freedman	Daniel	Moses	15.12.1869	

[1] C. Ephraim appears in the minutes of the first meeting of the Hebrew congregation 13th September 1857.

Surname	*Name of Infant*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Freedman	David	Asher	21.7.1884	
Freedman	Harris	Ralph	23.2.1871	
Freedman	Hyam	Moses	27.6.1872	
Freedman	Hyman	Jacob	6.9.1881	
Freedman	Isaac	Jacob	16.5.1878	
Freedman	Isaac Lazarus	Asher	5.11.1885	
Freedman	Jacob	Moses	27.11.1867	
Freedman	Joseph	Ralph	3.3.1878	
Freedman	Michael (Achiel)	Isaac	1.5.1874	
Freedman	Michael	Ralph	22.12.1875	
Freedman	Morris	Jacob	1.5.1885	
Freedman	Solomon	Ralph	24.9.1885	
Freedman	Wolfe	Moses	2.8.1868	
Freedman	Wolfe	Isaac	5.9.1876	
Freedman	Torach	Jacob	26.3.1887	
Freeman	Henry	Moses	25.3.1881	
Freudenberg	Philip	Adolph	10.10.1885	North Shields
Fridland	Abraham	Elias	25.1.1876	
Friedland	Leopold	Elias	22.6.1871	
Friedlander	Philip	Solomon	19.10.1882	
Friedman	Jacob	Asher	23.12.1879	
Friend	Enoch	Levy	27.12.1884	Westoe South Shields
Friend	Lazarus	Levi	27.9.1874	
Friend	Marcus	Levi	11.3.1886	Westoe South Shields
Friend	Michael	Henry	13.1.1885	
Fryde	Emanuel	Benjamin	21.12.1886	
Fryde	Godfrey	Benjamin	20.7.1876	
Fryde	Godfrey	Mark E.	4.11.1859	
Fryde	Isaac	Benjamin	23.4.1874	
Fryde	Isaac	Emanuel	4.7.1858	
Fryde	Joseph	Benjamin	8.11.1882	
Frydman	Simon	Moses	24.4.1877	
Gallewski	Abraham	Solomon	28.5.1881	
Gallewsky	Benjamin	Harris	12.1.1860	
Gallewski	Edward	Charles	6.12.1866	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Gallewsky	Ernest	Phillip	23.8.1880	This child was circumcised when six months old
Gallewsky	Harris	David	6.11.1884	
Gallewski	Herbert	Philip	24.5.1886	
Gallewski	Isidore	Harris	19.9.1866	
Gallewski	Isidore	Phillip	27.3.1882	
Gallewski	Israel Moses	Charles	18.2.1863	
Gallewsky	Jacob	David	30.9.1881	
Gallewski	Jacob	Harris	5.1.1865	
Gallewski	Louie	Michael	22.8.1886	
Gallewsky	Louis	Solomon	8.12.1878	
Gallewski	Mordecai Lipman	Harris	12.12.1861	
Gallewski	Morris	C.	29.3.1865	
Gallewski	Morris	Phillip	29.1.1877	
Gallewski	Moses	Harris	13.8.1863	
Gallewski	Myer	Michael	11.1.1888	
Gallewsky	Nathan	Isaac Solomon	19.11.1876	
Gallewsky	Nathan	Michael	14.9.1880	
Gallewski	Samuel	Jacob	15.12.1877	
Gallewski	Samuel	Phillip	15.11.1875	
Gallewsky	Saul	David	2.6.1880	
Gallewski	Simon	David	14.1.1887	
Gallewski	Wilfred	Solomon	30.3.1883	
Gaskell	Solomon	Joel	21.4.1862	
Gerson	Louis	Joel	24.3.1865	
Gillis	Lyonel	Charles	12.2.1888	
Goldberg	Eber	Jacob	7.2.1884	
Goldberg	Falk	Jacob	22.9.1885	
Goldberg	Henry	Alexander	9.1.1874	West Hartlepool
Goldberg	Myer	Israel	8.5.1857	
Goldman	Daniel	L.	6.1.1867	
Goldman	Eliezer Joseph	Israel	11.11.1874	
Goldman	Emanuel	Isaac	10.4.1873	
Goldman	Gedaliah	Israel	22.11.1869	
Goldman	Henry	Isaac	2.5.1869	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Goldman	Henry	Lewis	9.2.1872	
Goldman	Isidore	Isaac	3.5.1864	
Goldman	Levi	Lewis	27.7.1862	
Goldman	Phillip	Isaac	23.11.1866	
Goodman	Solomon	Israel	2.9.1887	
Gordon	Benjamin Isaac	Samuel	25.8.1870	Middlesbrough
Grainger	Abram Samuel	I.	2.10.1870	Houghton-le-Spring
Grainger	Alexander	Jacob	11.2.1875	
Grainger	Frederick	Jacob	16.2.1880	
Grainger	Joseph	Yitzchak	29.10.1872	Houghton-le-Spring
Grainger	Louis	Isaac Jacob	7.10.1877	Houghton-le-Spring
Grainger	Moses	Jacob	2.11.1868	
Greenburg	Marks	David	1.2.1880	West Hartlepool
Harris	Baron	Joseph	14.8.1866	West Hartlepool (Reed Street)
Harris	Benjamin	Henry	20.10.1870	
Harris	Falk	Henry	13.5.1866	
Harris	Henry	Abraham	11.8.1865	Hartlepool
Harris	Henry	Joseph	22.9.1861	
Harris	Hyman	Lewis	17.12.1870	
Harris	Jacob	Lewis	6.9.1864	
Harris	Jonas	Abraham	4.12.1862	
Harris	Mannes	Joseph	14.4.1863	Hartlepool
Harris	Marks	Louis	30.7.1874	
Harris	Moses	Joseph	24.4.1866	
Harris	Myer	Julius	2.2.1861	
Harris	Samuel	Henry	27.1.1865	
Harris	Simon	Abraham	14.4.1869	
Harris	Solomon	Abraham	23.5.18.71	West Hartlepool
Hart	Henry Hyman	J. H.	1.10.1865	Stockton-on-Tees
Henschell	Gustav	Simon	4.1.1877	
Henschell	Henry Lyonel	Simon	10.12.1875	

Surname	*Name of Infant*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Herlich	Abraham	Simon Joshua	17.1.1876	
Herlich	Henry	Joshua	5.8.1868	
Herlich	Lewis	Simon J.	9.1.1872	Seaham Harbour
Herlich	Nathan	Joshua	18.7.1879	Seaham Harbour
Herlich	Solomon	Simon J.	28.12.1869	Seaham Harbour
Hershman	Moses Aaron	M. D.	4.4.1885	North Shields
Isaac	Benjamin	Abraham	27.2.1880	
Isaac	Harris	Abraham	3.4.1878	
Isaac	Hyman	Abraham	12.4.1876	
Isaac	Jacob	Abraham	24.9.1874	
Isaac	Levi	Abraham	11.5.1887	
Isaacs	Isidore	Hyman	3.3.1865	
Isaacs	Solomon	Hyman	13.1.1867	
Jackson	Aaron	Aaron	7.12.1879	
Jackson	Aaron	Simon	10.10.1880	
Jackson	Abraham	Joseph	7.12.1874	
Jackson	Harris	Simon	9.1.1875	
Jackson	Henry	Jacob	22.1.1876	
Jackson	Henry	Joseph	2.2.1879	
Jackson	Isaac	Julius	25.12.1873	
Jackson	Jacob	Aaron	9.5.1881	
Jackson	Jonas	Jacob	28.4.1874	
Jackson	Jonas	Jacob Abraham	25.5.1884	South Shields
Jackson	Joseph	Aaron	25.7.1873	
Jackson	Joshua	Aaron	2.8.1886	
Jackson	Lazarus	Jacob Abraham	22.11.1880	South Shields
Jackson	Lion	Aaron	28.4.1883	
Jackson	Louie	Jacob Abraham	9.1.1887	
Jackson	Lyon Myer	Simon	9.2.1883	
Jackson	Phillip	Aaron	18.3.1871	
Jackson	Samuel	Aaron	22.2.1885	
Jackson	Samuel	Joseph	19.6.1881	

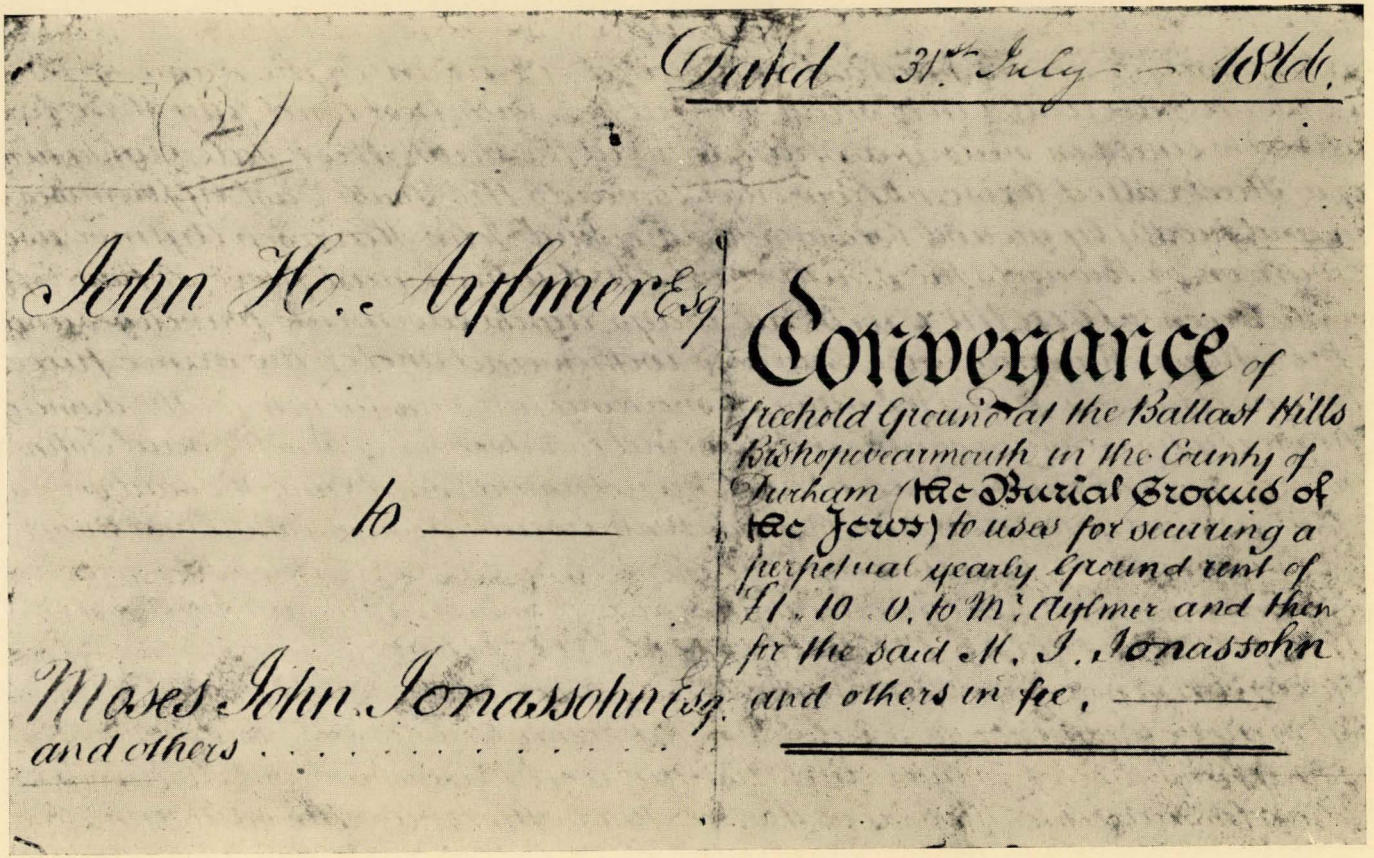
Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Jackson	Zechariah	Aaron	21.1.1875	
Jacob	Abraham	Solomon	16.8.1884	
Jacob	David	Isaac	7.6.1884	
Jacob	Enoch	Isaac	17.2.1869	
Jacob	Henry	Julius	5.7.1882	
Jacob	Jacob Alfred	Samuel	4.4.1863	York
Jacob	Morris	Hyman	15.11.1872	
Jacob	Moses Jacob	Hyman	15.5.1858	
Jacob	Phillip	Simon	10.11.1876	
Jacobs	Abraham Levi	Hyman	17.12.1865	
Jacobs	Alexander	John	9.1.1864	
Jacobs	Augustus Ernest	S.	9.5.1870	Leicester
Jacobs	Charles	Isaac	21.5.1880	
Jacobs	Charles	Moses	12.11.1879	
Jacobs	David	Hyman	16.9.1881	
Jacobs	David	Israel	16.8.1877	
Jacobs	Edward	Israel	14.8.1882	
Jacobs	Harold	Israel	9.4.1885	
Jacobs	Isaac	Hyman	22.11.1868	
Jacobs	Lazarus	Isaac	24.7.1873	
Jacobs	Lionel	Israel	29.10.1880	
Jacobs	Lyonel	John	7.10.1865	
Jacobs	Moses	Israel	13.3.1879	
Jacobs	Moses	Julius	14.1.1885	
Jacobs	Myer	Moses	19.8.1883	
Jacobs	Simon Kisch	Samuel	29.6.1865	York
Jacobs	Isaac	Moses	13.8.1885	
Jacobson	Barnard	Jacob	5.10.1867	
Jacobson	Ezekiel	Simon	13.8.1874	
Jacobson	Henry	Jacob	26.12.1870	Hartlepool
Jacobson	Marks	Jacob	8.5.1869	Hartlepool
Jacobson	Myer	Simon	19.8.1876	
Jacobson	Samuel	Wolfe	2.2.1884	
Jacoby	Emanuel Hart	Barnard	24.10.1885	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Jacoby	Maurice	Barnard	28.10.1883	
Joseph	Albert	David T.	18.1.1879	
Joseph	Alexander	I.	26.10.1871	
Joseph	Alfred Clare	Joseph	7.11.1865	
Joseph	Barnett Claud	Joseph	25.8.1860	
Joseph	Cecil	David T.	18.9.1881	
Joseph	Daniel	Nathan (MOHEL)	3.4.1856	
Joseph	David	Joseph	23.12.1858	
Joseph	David	Nissen	2.7.1878	
Joseph	Ernest	David T.	8.2.1880	
Joseph	Harry	David Tobias	13.3.1878	
Joseph	Henry	Nathan (MOHEL)	12.6.1849	
Joseph	Hyman	Nathan (MOHEL)	11.12.1853	
Joseph	Isaac	Elijah	21.1.1877	
Joseph	Jacob	Nathan (MOHEL)	6.2.1859	
Joseph	Leopold Emanuel	I.	3.4.1864	
Joseph	Lyonel	David T.	10.7.1884	
Joseph	Lyonel	Isaac	2.3.1876	
Joseph	Maurice Jacob	Joseph	26.12.1862	
Joseph	Michael Edgar	Nissen	18.4.1881	
Joseph	Michael	J.	27.11.1851	
Joseph	Morris Aaron	Nathan (MOHEL)	26.12.1865	
Joseph	Nesham	Nathan (MOHEL)	28.11.1850	
Joseph	Rudolph	Isaac	15.10.1882	
Joseph	Stanley	Nissen	21.9.1879	
Joseph	Nesham Hyam	Joseph	1.1.1855	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Kaufman	David	Joseph	15.11.1876	
Kempner	Isidore	Isaac	30.7.1873	South Shields
Ladimer	Jacob	Moritz	11.8.1871	
Ladimir	Adolph	Moritz	8.6.1873	
Lasser	Ephraim	Myer	12.7.1882	
Levenson	Isaac	Hyman	10.3.1866	
Leventhal	Jacob	Samuel	31.8.1871	
Levi	Abraham	Solomon Jacob	16.8.1884	
Levi	Abraham Joseph	Jacob	1.8.1862	Hartlepool
Levi	Godfrey Lewis	?	1.9.1859	Hartlepool
Levi	Jacob	Nathan	14.4.1876	
Levi	Yudel	Nathan	21.9.1873	
Levi	Mordecai	Jacob	23.3.1867	Hartlepool
Levi	Moses	Alfred	6.4.1865	
Levi	Moses	Samuel	16.5.1874	South Shields
Levien	Nathan Michael	Wolfe	4.6.1860	
Levison	Lionel	Lewis	15.9.1879	
Levison	Solomon	Lewis	15.6.1878	
Levy	Yehuda	Yakov	14.3.1848	York
Lewis	Alexander	Harris	28.7.1868	
Lewis	Jacob	Harris	18.5.1871	
Lewis	Joseph	Harris	28.2.1866	
Lewis	Michael	David	16.1.1887	
Lipman	Hyman	Morris	12.2.1887	
Lipman	Julius	Mark	19.1.1888	
Lotinga	Adolphus	Aaron	18.9.1870	
Lotinga	Benjamin Wilhelm	Isaac	7.7.1867	
Lotinga	Ernest	Aaron M.	19.5.1875	
Lotinga	Frederick John	Aaron	10.1.1878	
Lotinga	Henry	Aaron	27.10.1871	
Lotinga	Oscar	Aaron	14.7.1869	
Lotinga	Philip	Aaron	2.7.1873	

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Lotinga	Septimus	Aaron	23.9.1882	
Louis	Adolph	Louie	9.7.1873	
Louis	Albert	Louie	30.7.1878	
Lyon	Henry	Joseph	13.6.1870	Stockton-on-Tees
Lyon	Joseph Hussman	Joshua	28.9.1872	Stockton-on-Tees
Lyon	Louis Samuel	Joseph	8.8.1871	Stockton-on-Tees
Marks	Abraham Moses	Israel	3.11.1871	
Marks	Isaac	David	7.11.1869	North Shields
Marks	Isaac	Israel	18.12.1876	
Marks	Kalmen	Israel	6.4.1887	
Marks	Mordecai	Israel	12.8.1874	
Markus	Myer	Joseph	19.5.1863	
Michaelson	Benjamin	Asher	23.8.1873	Middlesbrough
Millar	Samuel	Solomon	26.5.1884	
Morris	David	Aaron	26.6.1872	
Morris	Isaac Abraham	Julius	2.12.1878	
Morris	Joseph	Aaron	22.4.1874	
Morris	Mordecai	Aaron	22.10.1880	Seaham Harbour
Morris	Samuel	Moses	24.11.1878	
Morris	Simon	Israel	3.6.1883	
Morris	Simon	Moses	3.4.1864	
Moses	Kaufman	Solomon	25.10.1868	
Moses	Moses	Solomon	15.3.1865	
Murray	Alexander	Esther (mother)	1874	Obviously the father was not of the Faith
Murray	Benjamin	Esther (mother)	29.8.1876	
Neuenberg	Joseph	David	11.6.1852	
Neuenberg	Julius	A.	12.12.1869	
Olchowsky[1]	Myer	Joseph	24.11.1868	
Olchowsky[1]	Jacob	Joseph Simon	28.1.1867	

[1] The Olchowsky family later adopted the surname of Joseph.


Dated 31st July — 1886.

(21)

John Ho. Aylmer Esq

to

Moses John Jonassohn Esq. and others . . . . . .

Conveyance of freehold Ground at the Ballast Hills Bishopwearmouth in the County of Durham (the Burial Ground of the Jews) to uses for securing a perpetual yearly Ground rent of £1. 10. 0. to Mr. Aylmer and then for the said M. J. Jonassohn and others in fee. ——

The Deed, 1886



Jonassohn Obelisk



Gravestone Moshe ben Shlomo

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Olchowsky[1]	Samuel Nathan	Joseph	19.10.1870	
Olchowsky[1]	Abraham	Joseph	6.2.1872	
Olswang	Harold	David	1.3.1886	
Olswang	Henry	Simon	18.5.1879	
Olswang	Nathan	Simon	25.3.1877	
Papp	Myer	Maurice	26.8.1866	
Papp	Myer	Morris	14.6.1871	West Hartlepool
Pass	Charles (Solomon)	Benjamin	21.2.1886	Newcastle-upon Tyne
Pearlman	Eliezer Joseph	Joseph	13.5.1886	
Pearlman	Jacob	Joseph	21.7.1883	
Pearlman	Lionel	Joseph	30.10.1881	
Pollack	Emanuel	Joseph	26.1.1866	
Prinsky	Abram Isaac	Moses	1.2.1870	Hartlepool
Richardson	Adolph Noah	Nachman	1.12.1879	
Richardson	David	Noah	25.3.1873	
Richardson	Hyman	Noah	14.4.1868	
Richardson	Isaac	A. N.	6.7.1874	
Richardson	Jonas	Nachman	23.5.1881	
Richardson	Jonathan	Noah	27.9.1865	
Richardson	Montagu	Abraham Noah	27.12.1869	
Richardson	Newman	Noah	6.9.1861	
Richardson	Samuel	Nachman	20.5.1877	
Richardson	Simon	Noah	17.2.1872	
Ringold	Phillip	S.	23.6.1870	
Robinson	Israel	Isaac	8.10.1867	
Rodzinsky	Hyman	Phillip	21.8.1879	
Rodzinsky	Samuel Abraham	Philip	22.7.1877	
Rosenberg	Falk	G.	8.6.1870	
Rosenberg	Solomon Jacob	Alexander	21.11.1873	

[1] The Olchowsky family later adopted the surname of Joseph.

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Rosenthal	Alfred	Samuel	27.1.1873	
Roth	Alfred	H.	14.2.1857	
Roth	Yehuda (Judah)	Ludwick	24.1.1854	
Rudham[1]	Abraham	Sampson	21.1.1867	
Rudham[1]	Elias	Sampson	2.1.1870	
Rudham[1]	Jacob	Sampson	10.8.1877	
Rudham[1]	Morris	Sampson	9.7.1871	
Rudham[1]	Solomon	Sampson	2.4.1868	
Sandman	Jacob	S.	23.4.1870	Middlesbrough
Schlessenger	Abraham	Joseph	18.6.1864	
Schnitz	Alfred	Wolfe	24.6.1869	
Schnitz	Charles	Lazarus	5.4.1878	
Schnitz	Joseph	Lazarus	21.3.1876	
Schnitz	Moses	Lazarus	30.12.1866	
Schnitz	Samuel	Lazarus	25.6.1871	
Schott	Charles	Jacob	31.8.1870	
Schott	Emanuel	Jacob	5.9.1867	
Schott	Frederick	Jacob	20.10.1878	
Schott	Maurice Noah	Jacob	11.10.1874	
Schreiber	Isaac	M. A.	30.3.1868	Twins
Schreiber	Myer	M. A.	30.3.1868	
Sharman	Asher	Wolfe	21.12.1886	
Simon	Benjamin	Joseph	7.4.1863	
Simon	Henry	Joseph	14.2.1862	
Simon	Lewis	Jacob	27.5.1873	
Simon	Lewis	Mark	9.5.1866	
Simon	Moses	Joseph	30.7.1880	
Smith	Hyman	Barnett	25.5.1884	
Smith	Jacob	Barnett	15.4.1876	
Smith	Levi	Morris	4.9.1872	Middlesbrough
Smith	Moses	Barnett	17.12.1877	
Solomon	Nathan	Isaac	19.11.1876	
Solomon	Samuel	Julius	8.8.1887	
Steinberg	Isaac	Henry	2.6.1878	
Steinberg	Isaac	Samuel	30.11.1879	

[1] The Rudham Family later adopted the surname of Sampson.

Surname	*Infant's Name*	*Name of Father*	*Date of Infant's Birth*	*Place of Birth if other than Sunderland, or Special Remarks*
Steinberg	Joshua Leon	Levi	3.2.1875	
Steinberg	Levi	Henry	8.4.1876	
Steinberg	Lewis	Nachmiel	3.8.1877	
Steinberg	Michael	Levi	14.11.1872	
Steinberg	Samson	Levi	9.7.1877	
Steinberg	Solomon	Levi	15.8.1880	
Steinberg	Wolfe	Levi	14.6.1885	
Vandenberg	Charles	Henry Samuel	17.2.1873	
Wilks	Maurice	Jacob	6.12.1871	Middlesbrough
Wise	Moses	Emanuel	16.11.1866	
Wolf	David	Levi	14.7.1867	
Wolf	Jonas	Joseph	27.6.1862	
Wolf	Micha (Michael)	Levi	8.10.1853	
Wolf	Yitzchock (Isaac)	Levi	13.3.1852	
Wolfe	Abraham	Joseph	17.12.1864	
Wolfe	Albert	Elias	18.8.1877	
Wolfe	Alexander	Joseph	8.12.1867	
Wolfe	Benjamin	Kaufman	2.2.1863	
Wolfe	David	Elias	4.9.1873	
Wolfe	David Alexander	Kaufman	2.3.1866	Hartlepool
Wolfe	Harris	Joseph	13.5.1856	
Wolfe	Henry	Levi	3.1.1858	
Wolfe	Herman	Elias	27.6.1879	
Wolfe	Joel	Harris L.	22.11.1886	York
Wolfe	Joseph	Levi	17.7.1860	
Wolfe	Lyonel	Elias	13.11.1871	
Wolfe	Walter	Elias	5.8.1870	
Wolfe	Walter	Joseph	2.6.1876	
Wolff	Isaac	Joseph	21.11.1863	

THE table in Appendix II, in the pages following, may prove of interest to statisticians and future historians. Statistics for female births for the same period are not readily available; if, however, we accept the same number of female births over the same period, then the total for the forty years, 1848–1888, is 910.

We know that in 1858 the Jewish population of Sunderland was 250; in that year the male births were seven, say fourteen altogether,

APPENDIX II

The following table shows the male births over a period of forty years—1848–1888. the time, which was

Month	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867
Jan.							2	1		1	1		1				2	2	1	5
Feb.										1		1		1	1	2			1	
Mar.	1				2		1				1							4	2	1
April				1	1					1					1	4	2	2	1	
May								1	1	2	1					2	2		2	1
June					1				1				1		1		2	1	1	
July										1	2		1	1	2	1				2
Aug.					1						1		1		2	1	1	1	2	
Sept.					1	1						2		2	1		1	2	1	1
Oct.						1	2			1								2		3
Nov.			1	1								1				1		1	3	1
Dec.						1			1		1			1	2		3	2	2	3
Total	1		1	2	6	3	5	2	3	7	7	4	4	5	10	11	13	17	16	17

approximately 5¾ per cent. Unfortunately, the burial records we possess begin in 1881. In that year and the year following, only one for each year is recorded; in the year 1883, however, there were six burials.

In the same year there were ten male births, say twenty altogether. The increase in population, therefore, must have been considerable. According to the births, if we take the same percentage, the 1883 population was probably close to 400 souls.

A.L.

The sudden drop in the early 1880's was doubtless due to the economic situation at indeed very bad.

1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	TOTAL
		1	1	1	1	1	2	3	3	2	1					1	2		3	2	40
	2	1	1	3	1	1	2	1	1	1	1	2			1		1	1	1	1	29
2		1	1	1	1		1	2	1	2	1	1	1	2	1	1	1	2	2		36
2	1	2	2		2	4		4	1	2				1	1		3		1		39
	2	1	4		1	3	2	1	2	2	1	1	4			2	2	2	2		44
	2	3	4	2	1	1	1	1		1	1	1	1		2	1	1				31
1	3		1	1	5	3	1	1	2	2	1	1	1	2	1	2	3	1			42
3		3	5		1	2		2	4		1	2		1	2	1	1	2	1		41
	1	1		3	2	2		1			2	1	4	1			2		1		33
1		3	2	1	2	1			2	1		3	1	3	2	1	2	2	1		37
3	2		2	2	1	1	1	2		1	2	2		1		1	3	1	1		35
	5	2	1		3	2	2	2	3	3	3		1			1		4			48
12	18	18	24	14	21	21	12	20	19	17	14	14	13	11	10	11	21	15	13	3	455

APPENDIX III

THE AYERES QUAY DEED, 1866

On page 28 will be found a ground plan of Ayeres Quay cemetery and facing page 306 a photograph of the front page of the Ayeres Quay Deed, dated 31st July 1866, and here we give the first and last parts of the deed itself. The original is in the possession of the Sunderland Chevra Kadisha, and its legal phrases, mostly out-of-date, take up nine quarto pages; since these are of little interest, we give only the names of the principals and witnesses.

"THIS INDENTURE made the thirty first day of July in the year One thousand eight hundred and sixty six between JOHN HARRISON AYLMER of Walworth Castle in the County of Durham Esquire (only son and heir at Law and also Devisee in remainder in Fee under the Will of Arthur Aylmer late of the same place a Lieutenant General in the Army deceased and who hath survived his Mother Anne Aylmer the Widow of the said Arthur Aylmer and Devisee for life under his said Will) of the first part and MOSES JOHN JONASSOHN of the Borough and County of Newcastle upon Tyne Merchant JACOB CARO of the same place Merchant ASSER MOSES LOTINGA of the Borough of Sunderland in the County of Durham Ship Broker GEORGE ASHER of the same place Pawnbroker JOSEPH ARONSON of the same place Pawnbroker and EMANUEL FRYDE of the same place Jeweller of the second part WHEREAS in or about the year One thousand eight hundred and one the Congregation of Jews in Sunderland aforesaid agreed with John Harrison Esquire (now deceased) the then Proprietor for the purchase of the . . .'

". . . NOW THIS INDENTURE WITNESSETH that in consideration of the Premises and of the perpetual annual Ground rent or Rent charge or sum of One pound ten shillings Sterling . . ."

". . . IN WITNESS whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written."

There are a total of seven signatures under each red seal:

John Harrison Aylmer
M. J. Jonassohn
Joseph Caro
A. M. Lotinga
George Asher
Joseph Aronson
Emanuel Fryde.

"SIGNED SEALED AND DELIVERED by the within named Moses John Jonassohn, Jacob Caro, Asser Moses Lotinga, George Asher, Joseph Aronson, and Emanuel Fryde, in the presence of Collin Smart, Solicitor Sunderland."

"SIGNED sealed and delivered by the within named John Harrison Aylmer in the presence of Thomas (the second name could be Leew) 49 Stephens Green, Dublin, and Florence Coghill, Castle Townsend, Cork."

APPENDIX IV

THE shocking state of Ayeres Quay Cemetery reached the ears of the *Sunderland Echo*. On 16th September 1953, the *Echo* featured the following article:

"VANDALS DESTROY A CEMETERY AND CHURCH

Evil Force Rooted in Slum Foundations.

Slum clearance in Sunderland removed many squalid houses, but an evil force took root in the foundations. Now stretches of no man's land—once the sites of densely packed dwellings—have become breeding grounds for vandals.

This is how two religious communities in the town view damage in the empty tract of land, once Crescent Row, near Ayeres Quay.

Since the people who lived there moved to Pennywell, a Jewish cemetery has gradually been turned into little more than a pile of rubble. A Methodist Church is in the halfway stage of being pulled to pieces.

Few people live in the area now, but those who do say that children are mainly responsible. 'Barbed wire could not keep them out', says one resident. 'They come in gangs in the evening and the cemetery and the church are their play-grounds.'

The cemetery has lost its ten-foot high wall and most of its headstones. The large oak door has disappeared and entry is now gained by walking over rubble which is all that is left of the wall. The only headstone left upright is one to the memory of David Jonassohn who sunk the shaft of Usworth Colliery.

Sunderland Jewish Burial Board have decided that something must be done. Says the Chairman, Mr. S. Goldberg: 'We estimate the cost of building a new wall at between £700 and £800. Our difficulty is, of course, that if we build a new wall it might be destroyed like the present one.'

Damage to the Methodist Church—it was known as King's Hall—has been done much more quickly. Just over two years ago, the North-Eastern Electricity Board asked to buy the building and the congregation moved to Wesley Hall, Trimdon Street.

A man who once worshipped in the church said today: 'The door has been forced, wood has been ripped out and the vandals have even gone so far as to tear out the electric light fittings. For those who know and love the church, it has been sad to see it damaged so. But what can be done?' "

The Author's letter which follows, received equal prominence in the *Echo* of 22nd September 1953.

"A friend, knowing my Sunderland connections, and my interest in historic research of the Sunderland Jewish Community, sent me The *Sunderland Echo* article of September 16th, on vandalism in cemetery and church.

During July and August, I spent a good deal of time in Sunderland and the vicinity in research. Apart from the Ayeres Quay Cemetery, the state of which shocked me, I found that the Chapel House of the Jewish Cemetery in Hylton Road had been stripped of everything of value, including the beautiful leaded windows which are now bricked up.

In the cemetery itself, a great many gravestones are blank by reason of the fact that the vandals have ripped out the lead lettering. The Obelisk to the memory of David Jonassohn at Ayeres Quay, which you show in the photograph of the article, is in danger of toppling over because the stone foundations and the iron railings which surrounded it, have been taken away.

You mention David Jonassohn as having sunk the shaft of Usworth Colliery. May I suggest that his fame does not rest on that alone? More than one hundred years ago, David Jonassohn, a member of the Sunderland Jewish Community, built for his Usworth employees, at his own expense, a church for the communicants of the Church of England, and a Chapel for the Dissenters.

I submit, Sir, that the preservation of his memory is the duty of the whole of the Sunderland Community."

APPENDIX V

FIRST BISHOPWEARMOUTH CEMETERY, 1856–1899

We are indebted to Dr. Harold Davis of Sunderland, grandson of the late Mr. Ben Joseph, for "charting" the first Bishopwearmouth Cemetery.

When the author visited Sunderland in August 1953, he was surprised to find that hardly anyone of the Jewish community knew of the existence of this burial-ground.

From the following list it will be seen that there are 102 buried in that ground. Though the earliest gravestones are dated 1861, burials actually took place there in 1856, the first being, as mentioned in the early pages, Henry Joel, an eleven-day infant who was buried on the 12th May 1856. Four days later, the 16th May 1856, Sarah Marks, aged 50, was laid to rest. These and nineteen others have no gravestones.

The official congregation Register of Burials extant for that period is from 11th April 1881 to 10th July 1887.

Of the nineteen who have no gravestones, the majority are undoubtedly infants who had not been named, since they are recorded as "son of" or "daughter of". The following were no doubt adults:

Abraham Marks, September 29th, 1882.

Harry, son of Henry Samuel, April 16th, 1883

Daniel, son of Nathan Joseph (Mohel), January 7th, 1884.

[We know from the Milah Register that Daniel was 28 years old.]

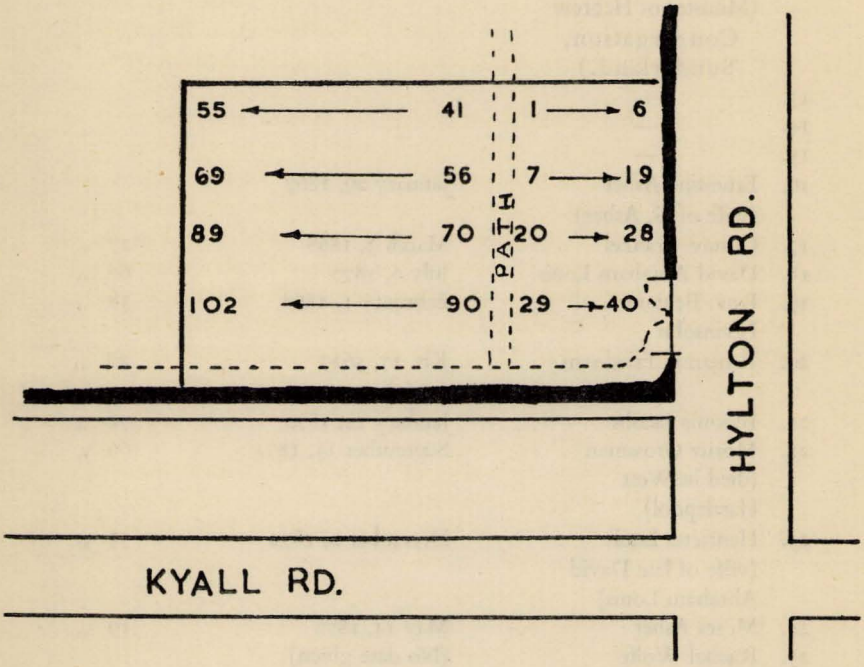
Myer Asher, May 19th, 1884.

Myer Jackson, of Shields, October 14th, 1884.

Sarah, wife of H. Samuel, November 4th, 1885.

A.L.

		Died	*Age*
1.	Jacob Joseph	February 11, 1861–5621	92 yrs.
2.	Mary Collins	August 17, 1861	48 ,,
3.	David Nathan (in Hartlepool)	January 15, 1865	71 ,,
4.	Emilie Friedman	February 16, 1865	60 ,,
5.	Jacob David Younkman	August 24, 1865	



Ground Plan of Plot No. 1, Bishopwearmouth Cemetery

		Died	*Age*
6.	Samuel Silverstone	October 6, 1871–5631	30 „
7.	Dora Marks	April 1, 1868–5628	67 „
8.	Alice Abrahams (widow of late Enoch)	June 10, 1867	83 „
9.	—		
10.	Harris Lewis	March 13, 1902	72 „
11.	—		
12.	Rev. Moses Woolf (Minister of Hebrew Congregation, Sunderland.)	November 8, 1865	30 „
13.	—		
14.	—		
15.	—		
16.	Ernestine Asher (wife of G. Asher)	January 29, 1867	
17.	Gustav Frankel	March 3, 1868	27 „
18.	David Abraham Louis	July 6, 1870	66 „
19.	Rev. Benjamin Levinsohn	February 1, 1868	38 „
20.	Benjamin Friedman	Kis. 17, 5629 (1869)	28 „
21.	Blooma Jacobs	January 14, 1870	74 „
22.	Moritz Grossman (died in West Hartlepool)	September 13, 1872	66 „
23.	Henrietta Louis (wife of late David Abraham Louis)	December 2, 1872	53 „
24.	Moses Asher	May 14, 1872	19 „
25.	Rachel Wolfe (daughter of Joseph Wolfe)	(No date given)	
26.	—		
27.	—		
28.	Solomon Moses	May 23, 1874	60 „
29.	Rachel Abrahams (relict of late Wolfe Abrahams)	June 5, 1873	32 „
30.	Hannah Aronson (wife of Joseph Aronson)	December 11, 1874	40 „
31.	Fanny Joseph (wife of late David Joseph)	February 20, 1873	71 „

		Died	*Age*
32.	Abraham Isaac Leon	July 24, 1874	58 „
33.	Maurice Gallewski	December 15, 1874	11 „
34.	A. N. Richardson	May 21, 1875	39 „
35.	Wolfe Abrahams	Nissan 4, 5637	75 „
36.	Annie Simon (wife of Alexander Simon)	June 16, 1878	18 „
37.	Rebecca Joseph (wife of Michael Joseph)	August 24, 1878	40 „
38.	Hyam Joseph	October 15, 1879	96 „
39.	Hannah Joseph	September 14, 1879	91 „
40.	Israel Asher	January 30, 1880	66 „
41.	Esther Goldberg	Nissan 10, 541–1881.	23 „
42.	Isaac Lotinga	July 3, 1883	43 „
43.	Joseph Olshowski	September 14, 1883	50 „
44.	—		
45.	—		
46.	—		
47.	Henney Harris	January 4, 1885	
48.	Ernestine Abrahams	March 16, 1885	7 „
49.	George Asher	September 23, 1885	67 „
50.	Martha Lewis (wife of H. Lewis)	January 3, 1886	34 „
51.	Sarah Isaacs	February 2, 1886	54 „
52.	Grace Olswang (wife of D. A. Olswang, daughter of B. Bernstein)	March 1, 1886	22 „
53.	Joshua Levy Benjamin	March 6, 1886	34 „
54.	Hannah Gallewski	August 4, 1886	58 „
55.	Phoebe Barclay	September 15, 1886	64 „
56.	—		
57.	Clara Leon (wife of late Abram Isaac Leon)	May 31, 1883	64 „
58.	Hyman Isaacs	July 15, 1887	64 „
59.	Sarah Harris (daughter of Louis and Annie Harris)	August 28, 1887	18 „
60.	Abraham Barnett	October 19, 1887	67 „
61.	—		
62.	—		
63.	—		

		Died	*Age*
64.	Joseph Wolfe	May 13, 1889	61 ,,
65.	Leah Levy	August 11, 1889	46 ,,
66.	Abraham Jackson	March 25, 1890	87 ,,
67.	Ada Olshowski (daughter of Annie and Late Joseph)	May 5, 1890	13 ,,
68.	Nathan Henry	August 11, 1890	61 ,,
69.	Joseph Aronson	November 26, 1890	60 ,,
70.	Sarah Cohen (wife of Meyer Cohen)	December 6, 1891–5652	34 ,,
71.	Miriam Jackson (daughter of Joseph and Hannah Jackson)	April 20, 1892	22 ,,
72.	—		
73.	—		
74.	—		
75.	Cecile Hinda Davis (of 3 Park Terrace)	March 2, 1893	45 ,,
76.	Abraham Sampson (son of Rudham and Hannah Sampson)	September 29, 1893	26 ,,
77.	Kate Morris	November 9, 1893–5654	37 ,,
78.	Levi Harris Wolfe (eldest son of the late Joseph Wolfe)	April 15, 1894	42 ,,
79.	—		
80.	Rose Richardson (wife of the late Abraham Noah Richardson)	June 26, 1894	65 ,,
81.	—		
82.	Esther Dina Harris	October 2, 1894	65 ,,
83.	—		
84.	Harris Gallewski	January 17, 1895	77 ,,
85.	Mary Joseph	March 16, 1895	46 ,,
	(also Isaac Joseph, died Durban, South Africa)	December 28, 1895	45 ,,
86.	Harriet Isaacs (relict of Meyer Joseph Isaacs)	April 12, 1895	62 ,,
87.	Abraham Benjamin	May 13, 1895	21 ,,
88.	Flora Asher (wife of the late George)	Yom Kippur 1895	63 ,,

		Died	*Age*
89.	Philip Alexander (son of Benjamin and Sarah Alexander)	January 25, 1893	75 „
90.	Elizabeth Sarah Jacobs (wife of Hyman Jacobs)	March 26, 1897	60 „
91.	Amelia Joseph (wife of Tobias Joseph) mourned by children, grandchildren and gt. grandchildren	September 25, 1897	93 „
92.	Henry Friend	July 18, 1905	55 „
93.	—		
94.	—		
95.	Isaac Myer Fryde (son of Benjamin and Eve Fryde)	March 10, 1898	24 „
96.	Ralph Friedman	April 22, 1898	53 „
97.	Rose Friedman	April 24, 1898	75 „
98.	Hyman Levy	August 14, 1898	54 „
99.	Rev. I. J. Cohen	December 22, 1898	94 „
100.	Tobias Joseph	February 1, 1899	94 „
101.	Florence Friedman (daughter of Asher and Rachel Friedman)	March 11, 1899	9 „
102.	Selig Berger	April 2, 1899	52 „

APPENDIX VI

GLOSSARY OF HEBREW AND YIDDISH TERMS

ASHKENAZI (pl. ASHKENAZIM): Jews of Central or Eastern European origin.

BAAL HABAYIT (pl. BAALE BATIM): Householder or paterfamilias.

BAAL KOREH: One qualified to read the Pentateuch according to traditional cantillation.

BEMMA: Platform from which prayers are read.

BETH HAMEDRASH: House of study; applied as room for prayer and study in large synagogue, or as minor synagogue.

BLATT: Colloquial term for folio of Talmud.

CHANUCAH: Feast of Dedication commemorating revolt of Maccabees.

CHASSIDIM: Members of a Jewish religious movement originating in Carpatho-Russia at the end of the 18th century.

CHAZAN: Precentor or reader in the synagogue.

CHEDER: "Room", generally applied to religious class.

CHEVRA: Society or brotherhood; often used to denominate a small religious congregation or an association, connected with a synagogue, formed for the performance of a particular religious duty.

CHEVRA KADISHA: Society charged with conducting funerals and rites preparatory thereto.

CHEVRA TORAH: Society for studying the Torah.

DAVEN: Colloquial term for reading prayers.

ETHROG: Citron, used ceremonially on the Feast of Tabernacles.

GEMARA: Later part of the Talmud, containing commentaries on and amplifications of the Mishnah.

GEMILUTH HASODIM: Practice of charity.

HACKNOSES ORCHIM: Relief of wayfarers.

HAKDAMAH: Foreword.

HATARAS HAROAH: Rabbinical diploma.

KETUBA: Marriage Certificate.

KIDDUSH: "Sanctification", the blessing over wine recited on Sabbaths and Festivals.

LAYEN: Colloquial term for cantillation of Pentateuch.

MAARIV: Evening service.

MEGILLA: Scroll, applied particularly to one containing the Book of Esther.

MAH TOVU: "How goodly", the opening words of Numbers xxiv. 5, which begins a collection of scriptural verses often recited at the outset of the synagogue service.

MIKVAH: Ritual bath.

MINHAG: Liturgical use.

MINYAN: Quorum (ten adult males) for prayer.

MISHEBERACH: From the opening words ("May He who blessed"), a prayer offered in the synagogue for persons especially to be honoured.

MISHNAH: Earlier part of the Talmud (compiled circa 120 C.E.).

MITZVA (pl. MITZVOT): An act of religious duty; or, in a particular sense, one of the functions in the synagogue service assigned to a person for the sake of the honour.

M'SHULLACH: Messenger, usually to collect funds for a religious institution in another country.

PARNASS: Warden of synagogue.

PINKES: Minute or record book.

PIYYUTIM: Liturgical hymns interpolated in service on festivals.

RAV: Rabbi.

ROSH HASHANAH: New Year.

SEPHARDI (pl. SEPHARDIM): Jews of actual or presumed origin from Spain or Portugal and having a distinctive liturgical use and pronunciation of Hebrew.

SEPHER TORAH (pl. SIPHRE TORAH): Parchment scroll of Pentateuch.

SHABBOS: Sabbath.

SHASS: Set of volumes of Talmud.

SHECHITA: Slaughter of animals in the manner prescribed by Jewish religious law.

SHIUR: Group met for study of religious text.

SHOCHET: Slaughterer.

SHOOL: Colloquial term for synagogue.

SIYUM HAGODOL OF SHASS: Festive celebration of completion of study of the Talmud.

TAHARA: Purification (of corpse prior to burial).

TAKKANAH (pl. TAKKANOT): Ordinance; rule of congregational government.

TALMUD TORAH: Religion school.

TEHILLIM: Psalms.

YAHRZEIT: Anniversary of bereavement.

YEHID: Member of synagogue (Sephardi).

YESHIVAH: Academy for the study of the Talmud.

YIZKOR: Memorial prayer for the Departed.

YOM TOV: Festival.

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