

- Well, good evening everyone from an incredibly hot London. And of course, we're now involved in the whole story of Anglo Jewry. Anglo Jewry is a puzzling community. I mean, today it is the fifth largest Jewish community in the world and has a certain, really has a certain responsibility. In the 19th century, the period I'm talking about, if you remember, it's only a very small community. And just to bring you up to speed, the Sephardi had come to this country and were very useful to Britain. And by 1810 there were only about 6,000 Jews living in England. There was the Sephardim and then of course the Ashkenazi came in, the poorer Jews from Eastern Europe.

But you need to think about England in the 19th century to think about the fights for emancipation. England in the 19th century really does become the dominant power in the world. It's navy, it's colonies, it's a great imperialist power and it's really going to, the height of the empire is actually in 1926 when England really did rule over about a third of the globe. And the other point to make about England, England was very much a nation that had built its fortune on trade. If you think of the House of Commons, the speaker sits on the wool sack. Wool was seen, and this goes back to mediaeval times, wool was seen as the staple of England. And by the time the Jews start coming in any number you see the growth of the cotton industry. Cotton imported from India, cities like Manchester, Leeds, Liverpool, Liverpool which was a great seagoing port, tragically also involved in the slave trade.

But the point was this is really the great 19th century. And if you are an Englishman and if you want that kind of world, and at that stage, everybody wanted that kind of world. English society was nevertheless quite stratified. The aristocracy, the upper middle classes, the middle classes and the working classes. And as far as rights in society were concerned, there was this belief that those in power had the duty to help the poor, the deserving poor as opposed to the undeserving poor. And what you do have from the beginning of the 19th century onwards, a lot of movements for improvement to improve the lot of children, to improve the lot for example of chimney sweeps, little boys spending 10 hours a day scrubbing up and down chimneys. The lot of widows, orphans, also prison reform, if you were unlucky enough to be thrown into prison for debt, you more or less starve to death.

It was on one level you have the beginnings of a kind of liberalism, and on the other level you have a very backward looking society in which society would come to the fore. You had extraordinary organisations like the Quakers and low church groups who were very much into improving the lot of the poor. And also one of the reasons the British were a little bit frightened of any great political movements was the revolution, the American Revolution of 1776. That of course, is when England Britain lost America and the French Revolution of 1789, so the English were very wary of revolutions. And this also ties up, as I said, with a certain liberalisation. The two major parties in parliament, which of course Williams talked about were the Tories. They tended to be the more conservative, the conservative party and the Whigs who were far more liberal.

Now what about the Jews? Now, as I've already explained, the Jews who came back to England or emerged under Oliver Cromwell, very few in number important Sephardi merchants who really did add to the glory of the trading British empire. And because England was based on trade, there was a very sound middle class also engaged in trade. And consequently, the Jews were not on the sharp end as they were in the Hapsburg Empire and in the German Empire. One of the factors that we're going to have to rip to sort of wrestle within these presentations on England is what really was the English attitude to Jews. You will never forget the words of Max Nordau when in 1897 he opened Zionist Congress and he said, there's only one country in the world free from the tainted antisemitism. And obviously England wasn't. And I'm going to be talking about that in the next few weeks.

Having said that, what we're going to see is the progress of emancipation in England, the fighting for civil rights, the fight to become part of parliament, to become part of local government is nevertheless going to be a long, slow process. And that's what made many European Jews feel that it was much more stable. And the other point that made people look to England is that there were in England a number of very wealthy Jews. And I suppose the most famous would be Sir Moses Montefiore who made enough money that by the age of 40 he retired from business. He was a friend of Queen Victoria, he lived to be 101. I'm going to talk a little more about him later. And whenever he went abroad to try and interfere when countries were behaving incredibly badly regards their Jewish population, he had the support of the English crown and he wasn't alone. There was a small group of very wealthy Jews who dined with the English aristocracy.

On one level one has to look at the whole notion of arrivism on the other level don't forget how English society was worked. If you were an aristocrat and you had an estate, your estate would be passed onto your eldest son. What happened to the second son? The third son? Often their fortunes were made by marrying Heiresses. Quite often Americans and quite often Jews. Quite a lot of Jewish women are going to marry into the English aristocracy, including the granddaughter of Mayer Amschel Rothschild, the founder of the dynasty. It was Nathan's daughter who married into the English aristocracy. So, it's much more fluid. And the other point to make is that England already had its scapegoat and that was the Catholics. Beginning in 1521 when Henry VIII had broken away from... When..., I beg your pardon, in 1529 when Henry VIII had broken away from Rome because he wanted a divorce and the Pope wouldn't grant him one, right up until 1688, the whole notion was what religion would rule in England.

Protestantism, Anglicanism, the Church of England or Catholicism, and the Catholics really were the (*indistinct*) of English society. In 1688, after the brother of Charles II had been thrown off the throne from now on no Catholic can ever rule in England. So, the fight for Jewish emancipation is going to be really on the back of the Catholics. Plus, of course there were many other non-conformist groups in England who were low church. And there's another point about the Jews and one often ponders or certainly I often ponder, there are 14 million Jews in the whole world. Why on earth are we so central? Why is it that Jews are always news? And it's a fascinating, it is a fascinating dilemma and I think much of it's got to do with the fact that Jews are absolutely essential to Christianity.

Now on Thursday I'm going to be talking about Philosemitism and prot-Zionism amongst the English. Suffice to say there was a belief particularly amongst low churches, evangelical and evangelical Christians. Evangelicals are those who have to convert that the Messiah, Jesus can only come again when the Jews are returned to Zion. And also, there was a whole interest in, there was a new interest in the east, there was a whole in... People were making, wealthy, young men were making the journey to the holy land and travelling all over the east. Disraeli did it for example. Many young people, those with money and they come back sort of imbued with this notion of the East, and there's something romantic perhaps about helping the Jews. So, it's mixed motives, nothing is quite straightforward. So, let's have a look at the first family.

Images are displayed throughout the lecture

Can we please see the first slide if you don't mind. Here you have Isaac Lyon Goldsmid. Now by the time you get to the 1850s, the 1860s, 1870s, Anglo Jewry is ruled by the cousinhood. The cousinhood are in the main, a group of Sephardi who very wealthy Ashkenazi intermarried into, they want to be part of the English establishment. They still maintain their Jewishness and at the same time they are going to adopt a very paternalistic attitude to younger Jews and Jews coming in particularly from Eastern Europe after 1880. And the main thrust of what's going to happen to the new arrivals when they come to this country between 1881 and 1914 is to make them English gentlemen. Now the whole Goldsmid story, I'm going to talk a little bit about his ancestors before we get onto him. Aaron Goldsmid was a Dutch merchant.

Now as we've already talked, discussed, Holland had become a haven for Sephardi Jews. They had escaped the Inquisition. Many had lived as converso until they could emerge in Holland as Jews. And if you want to test that theory, just have a look at some of the great paintings of Rembrandt and you will understand just that Jews in Amsterdam, they were very much part of the merchant community. They lived in their own areas, but they didn't live in ghettos. They built a wonderful synagogue, and he was one of those merchants. He settled in England in 1763. He was incredibly wealthy. He had two sons, Benjamin and Abraham. They were bullying dealers and they were very important powers in the money market. And we've already talked about the London Stock Exchange. Out of the 124 members, it was limited to only 12 Jews. But if you think about it, there were so few Jews living in England at the time. It's quite an incredible number.

Now, Abraham Goldsmid, his son was a joint contractor with the bearings company for a government loan. Unfortunately, he managed to bankrupt himself and both the brothers committed, both he and his brother committed suicide. Before that though they couldn't take the shame, they funded and managed the naval asylum. That is for poor sailors, they also gave money to the Jewish poor, which more and more are coming into this country. Now, Benjamin left four sons, but it's his nephew. Sir Isaac Lyon Goldsmid that I want to deal with, he married his cousin, okay? Quite often these families intermarry. He is going to be the first Jewish baronet, Sir Isaac, he became a merchant banker. Also he was a fighter for Jewish rights. An act of 1829 did provide civil rights for Catholics. And that's what gave him the lead.

Now, when we talk about progression in parliament, important to remember in 1832, you're going to see the great reform act which is going to allow more people to be enfranchised. Forty shilling freeholders, you still had to be a man of property and of course it's a long way off for women, but they got rid of much of what they called the rotten boroughs, which were, you know, for example, there was a rotten borough that returned to MPs and it was actually a mound of land under the sea. And it was very much jobs for the boys. So, he's going to be a man who comes from an incredibly wealthy family. He's very clever and he is going to be a fighter for Jewish rights. The Catholics are in now well, what about the Jews? Also, what about the non-conformist?

Before I go on to his achievements, I think it's interesting to mention and can we go on to see his son please and then we'll flip back. Yes, that's his son, Sir Francis Henry Goldsmid. He became the first Jewish barrister. He entered parliament in 1860, and he is going to also be a huge philanthropist. He's going to help in all sorts of Jewish charities, Jewish schools, and I'll talk more about him later. Can we flip back to his father Isaac? One of the problems was that this is a man who's fighting for Jewish rights. And another man who was going to be involved in this fight is Lionel De Rothschild, the son of Nathan, the great entrepreneur who really became the richest man in the world at one stage, the cleverest of the five Rothschild brothers. Now he becomes involved in the foundation of a university. What is this all about? As I said, there is no edict of emancipation in England or in Britain, no, I'm going to say in England, because Jews, Scotland is slightly different.

It all begins with a letter in the Times, a poet called Thomas Campbell to a follower of Henry Brougham, who was actually a member of parliament and a founder of the Society for the diffusion of useful knowledge. He, Isaac Goldsmid, who's a very important figure in the city and very wealthy man. He persuades the two of them to work together and to found a university, University College London. Why? Because to graduate from Oxford and Cambridge, you had to swear on the oath on the Christian Bible, on the Anglican Bible. And that also stopped Unitarians, abolitionists, Baptist, dissenters, Catholics, none of them can graduate from Oxford or Cambridge. That's why Lionel De Rothschild went to a German university. So, what they wanted to establish was a secular university based on the practises of the University of Edinburgh with an extensive range of subjects, a lecture system, the abolition of religious tests and non-resident students and a democratic and very democratic in character, very much in keeping with the tide of liberalism that is sweeping through England. And really he is one of the prime movers behind that.

And it was called because of Jeremy Bentham. It was called the Godless Institution in Gower Street. And it's the first non Oxbridge University in England. And it had a lot to do with the finances of a Jew and also a man who very much believed in the fight for Jewish rights. Work-wise, he had begun in business, his company McCutcher and Goldsmith Bull Brokers to the Bank of England. Now McCutcher were another well-established Anglo Jewish Sephardi family. They worked with the East India company. He was made a partner, incredibly wealthy. He used his capital for railway buildings. You see many of these Jewish entrepreneurs, they're outside the system. They look at the modern world.

One of the reasons that the British got the edge was that they had not only they industrialised first, they had created a very, very efficient railway network. And he used his capital for railway building in Southern England and also, he developed the London docks. He's very popular because he's helping the trade of London. So important to remember these characters are seen as very, very useful. Not only that, he established, he was much of the money behind University College London, of which he was treasurer for 19 years. He was also involved in the reform of the penal code. He was a fighter of a justice and he was made a baronet by Lord Melbourne. Now those of you who love your history will know that Lord Melbourne, of course, was Queen Victoria's first prime minister. And he had been the husband of Lady Caroline Lamb. You are with me now. Those of you who love biography, Caroline Lamb was the woman who said of Lord Byron, he is mad, bad and dangerous to know. And if you want a good read, read a good biography of Caroline Lamb or of Lord Melbourne because it really brings it all to light and also gives you a notion of what London was like on the cusp from the Regency period to the Victorian age.

But let's go on please. There you see University College. And that's the son, the first barrister. Now Sir Moses Montefiore, the legendary Sir Moses Montefiore. And I've said this to you before, if you are born in 1784 and you die in 1885, what on earth do you see in your life? And I've already mentioned in previous presentations, Moses Montefiore's grandfather had come from Livorno in Italy. Remember Livorno was the port that had been built by the Medici. He came to this country where his uncle McCutter, remember the cousinhood, he bought him a steep on the London Stock Exchange when he was 21. He married the daughter of Levy Baron Cohen, who was the richest Sephardi Jew in England at the time. And he married Judith. Her sister Hannah, married young Nathan Rothschild. So gradually you're going to see that all these families are linked into this extraordinary cousinhood that is going to rule Anglo Jewry really for over a hundred years. The Eastern Europeans don't really begin to come to the throne until the 20s' and 30s' is fascinating. And they're ruling it as patriarchs, they're going to be ruling it as really as English aristocracy.

Now Moses Montefiore was a fascinating character because he never had children. And up until the age of 40, he devoted himself to business. He was involved in insurance, he worked with Nathan Rothschild on a hundred projects. He was an incredible man. But at the age of 40, he decided to devote himself to Jewish charity. When he married Judith, they were both 28 years old, they decided to become religious. And he was close to Queen Victoria. And I'm sure you all know the story because he had a country estate in Ramsgate next door to the estate of the Duchess of Kent, who was mother to Queen Victoria. So, Victoria as a very unhappy little girl, used to play with the kindly gentleman in his garden. And later on, when Moses Montefiore went throughout the world trying to help Jews in trouble many, many, many times, he goes with the blessing of the British crown. He wore the uniform of Lord-Lieutenant, this is in the home guard.

He was very tall, he was imposing, and whenever he went to help Jews, be it in Russia, Romania, wherever, he stayed at British consulates, he had on his shoulders the weight of the British

Empire, the support rather of the British Empire. And he was actually knighted by Queen Victoria for services to the Jews after the terrible Damascus affair. So, basically, he is one of the pillars of Anglo Jewry. He's a very popular man in the city, in his home in Ramsgate he has a lot of local positions. He built his stately home there. He visits the Holy land seven times. He creates the Judith Montefiore School. And I'm sure you all know the Moses Montefiore windmill. He gave great charity to the Jews of Jerusalem, and he also was a fighter for Jewish rights.

Now, the point about characters like Moses Montefiore, they were very, very popular with the British and consequently the city of London and the sheriff's office, they are prepared to alter the oath themselves to allow him to take office. And he becomes an alderman and the sheriff of the city of London. So, it's this long slow process, mainly because of incredibly interesting individuals. So, Moses Montefiore very heavily on the scene also later on, very close to Benjamin Disraeli. And when Benjamin Disraeli returned from the Congress of Berlin, this is such an important story. In the Congress of Berlin, he had refused to ratify the Romanian independence unless Romania protected its minorities because the Jews were being terribly persecuted. And that is something that Moses Montefiore had been fighting against. He'd been fighting for Jewish rights. He visited Montefiore in the heat of August... Montefiore visited Romania in the heat of August when he was 77 years old. Incredible man.

And when Disraeli arrived back from Berlin, and of course it was at Berlin, the famous statement, the Alta Yuda, that is the man of Benjamin Disraeli, the prime minister of England, Benjamin Disraeli visits Moses Montefiore, private meeting. But you can imagine what was said. So, you've got this kind of trilogy. You've got Disraeli, Montefiore and two other parts of the third, the Rothschilds father and son. And they all worked together. They were all very, very close to each other. And that's another reason England was seen as stable. And even though of course Disraeli experienced antisemitism, and I'm going to address that in a couple of weeks when I talk about his literature, his novels, of course he experienced antisemitism. But having said that, he became prime minister of England at the height of empire. Yes, he couldn't have done it if he hadn't been converted, but he threw his Jewishness at them as his armour, his cloak at every possible moment.

So, can we move on please to another character who is going to be very much part of this fight. Now, Lord Macaulay, Lord Macaulay, the Englishman, Lord Macaulay, who was he? He was a member of the House of Commons, then the House of Lords. He was a Whig politician, he'd been Secretary of War 1859 to 61. He became the paymaster General. He was a very important historian. The history of England is really his seminal work. And it's interesting today, why? Because of the impression it gives you actually on that period of history. He is going to be the one of the men who's going to fight for Jewish rights. Because at the home of the Rothschilds, you have people like Goldsmid, people like David Solomons, who I'm going to go on to in a few minutes. A group of Jews who are working out how they can fight for the right to represent Britain in parliament. Now you come to that lovely little canal, what is a Jew? Are we going to be able to become Englishman of the Jewish religion or is there always going to be a fight? Now Lord Macaulay spoke very forcefully.

It begins in 1830 and the bill in favour of Jewish emancipation was actually defeated in the House of Commons. But Lord Macaulay is going to speak incredibly forcibly. And I'm going to read extracts from his speech. "The Jew may be a jury but not a judge. "He may decide issues of fact, but not issues of law. "He may give a hundred thousand pounds damages, "but he may not, in the most trivial case, "grant a new trial. "He may rule the money market, "he may influence the exchanges. "He may be summoned to congresses of emperors and kings, "great potentates and settle negotiating alone with him "by tying him in a chair and pulling out his grinders. "May treat with him as with a great potentate, "and may postpone the declaring of war "or the signing of a treaty "till they have conferred with him." You see these kind of speeches on one level they're elevating the Jews and it's, and David Cesarani has done some very interesting work on this when he looks at some of the statements of Disraeli, but those who supported Jewish emancipation.

Look, the reality was that bulk of world Jewry are dirt poor. But what you have is this group from country to country. And, of course, Macaulay is really talking about the Rothschilds. "They may postpone declaring a war "on the signing of a treaty "till they've conferred with him "or this is a should be "but he must not be a privy counsellor. "He may not be called right Honourable "for that is political power. "Yes sir. We have been gravely told "that the Jews are under divine displeasure "and if we give them political power, "God will visit us in judgement ." Remember, England is still a deeply Christian country. "Do we then think that God cannot distinguish "between substance and poor form? "Does he not know that while we behold from Jews semblance "of name and political path, "we suffer them to possess the substance? "There is not the slightest chance "that the Jewish religion will spread. "The Jew does not wish to make Prost the ties "He maybe said to reject them."

And then he goes on to say the honourable member for olden, a man called Sir Robert English, who was a high Tory politician and against anything that weakened the Tory church. He was very anti-Catholic. He was an ultra Tory. And he said that the Jews are an alien people and can never have any allegiance to England. So now you have Macaulay referring to him. "He tells us that the Jews are naturally a mean race, "assorted race, a money getting race, "that they are adverse to all honourable callings "that they neither son nor reap, "that they have neither flocks nor herds. "That usury is the only pursuit for which they are fit. "That they are destitute of all elevated "and amiable sentiments such sir has in every age "been the reasoning of bigots. "They never fail to plead in justification of persecution. "The vices which persecution has engendered. "England has been to the Jews less than half a country. "And we revile them because they do not feel for England "more than a half patriotism. "We treat them as slaves and wonder why "they do not regard us as brethren. "We drive them to mean occupation "and then reproach them "for not embracing honourable professions. "We long forbade them to possess land "and we complain that they chiefly "occupy themselves in trade." Quite an extraordinary statement.

And the point is, there are many of these liberals now who are prepared to, they are prepared to fight for Jewish emancipation. He was not alone. This is very much part of the Whig tradition. Ironically, when Disraeli first entered the house as a Tory politician in 1837, as the first election

of Queen Victoria's reign, at first he didn't support emancipation until he made that very famous speech in 1847 when he actually said, of course you must emancipate the Jews because half the world worships a Jew and the other half his mother. But that was Disraeli. And did he do it because he thought it was right? Remember he elevates the Jews at all times. Or as David Cesarani suggests, was it that he wanted to ingratiate himself with the Rothschilds? Everything is mixed motive, isn't it?

Can we turn to the next character? Because he's also going to be very important in the fight. And this is Sir David Solomon's, and David Solomon's dates 1797 to 1873. He was intermarried into both the Montefiore and to the Rothschild family. He was very much part of the cousin hood. His father was a businessman in the city, very successful banker. He was the, ironically, he was one of the founders of the London and Westminster Bank. Now the NatWest Bank, one of the most important banks in England, in Britain. He was hugely respected in the city. And in 1835, he was so popular, he was elected sheriff of London. He couldn't take the oath. He would only take the oath on the Hebrew Bible.

So, the Sheriff's Declaration Act passed the following year so that he could take his post. And in 1839, he becomes high sheriff of Kent, where he had his landed estate. Important to remember, a lot of these wealthy Jews are buying themselves stately homes, and they are mixing with the English aristocracy and how religious are they? Montefiore was, they are, it's a complicated situation and we are going to deal with this far more when the Eastern Europeans flood in. And they try to anglicise the community, the existing community try to anglicise the Eastern Europeans. 1835, he's elected an alderman of the city. Again, he couldn't take the oath this time the law wasn't changed, but he was reelected. They were prepared to go without representatives but reelected in 1847 after the Religious Opinions Relief Act had been amended. 1856 the Alderman elected him, sheriff Lord Mayor of London, he trained as a lawyer and he was the first Lord Mayor of London.

1851, he was elected liberal candidate at a by-election. But he was not permitted to become a member of the House of Commons because he wouldn't swear on the oath of a Christian on the King James' Bible. But he did not withdraw quietly. He, in fact, he did take an oath, but he admitted all the Christian phrases and he had to be ejected. He's asked to withdraw again. He returns three days later argued that he'd been elected by a large majority, but again removed. And he was fined 500 pounds for voting illegally in three divisions. Now, but when the law finally changed, can we see the next slide please? When the law finally changed in 1858, it was Lionel De Rothschild who becomes the first Jewish MP and he'd been elected in 1857, and he took the oath on the Hebrew Bible. And I think we have a picture of that, haven't we? Can we see the next slide? Oh no, go back. Go back. I thought I had a picture of Rothschild in the House of Commons.

Can you go on, go on. Sorry, Emily, go on one more, and one more. No, I obviously left it up there. Yeah, there you have Rothschild in the House of Commons taking his seat. These were paintings that were commissioned by the Rothschild family and that is a very, very important picture and a very, very important moment. What is interesting is he took his seat and he never

ever talked in any, he never talked in any, any, he didn't talk in any debate, so he made his point. So, let's talk a little bit about Baron Lionel to Rothschild. Can we go back a little now to the slide of his face? Okay, thank you. He's the eldest son of Nathan.

Now remember Mayer Amschel Rothschild in the ghetto of Frankfurt. He had these five brilliant sons. The oldest one stayed with him, another one went to the Hapsburg Empire. Nathan went to Manchester and then London where he married, he apprenticed with Levy Baron Cohen married the daughter and his eldest son is Lionel. And he studied, as I said, he studied at Gottingen University because he couldn't graduate from Oxford, Cambridge. He was apprenticed with the family, nice family to have in London, Paris and Frankfurt. Nathan died very young, unfortunately he had an abscess. He was visiting Gutalsh in the ghetto whenever there was a Rothschild marriage. He dies in 1836, whenever there was a Rothschild marriage that they had to go and get the blessing of Gutalsh in the ghetto of Frankfurt. She lived to a be in her 90s'. She was an extraordinary woman and unfortunately, he died there.

So he, Lionel is made a partner. He's a Baron of the Austrian Empire. He was actually the main money behind the Crimean War for the British government. He was a huge philanthropist. Remember this, the magic of the Rothschilds. By this time, he is one of the richest men in the world and interesting, he was one of the largest donors to the Relief fund for Irish famine. Can we have a look at that picture? Can we look at the next slide please? The potato famine. It was the most terrible, terrible thing. Millions of Irish people starved to death. It was also responsible for one of the huge exodus from Europe to America. As a result of the potato famine and the hopelessness of any economic life, hundreds of thousands of Irish went to America. And that's why you often see connections with American politicians and the Irish.

And it's interesting because it was commented that his donation was way beyond that of the Devonshire, the Harfords, the Fitzwilliams, and the Herberts who drew so much from their Irish estates. But it's the Jew Rothschild. They all had estates in Ireland. It's the Jew Rothschild who gives the largest number. And 1847, he'd been one of the four members elected by the city of London. And it was the prime minister. Can we go on please? Next slide please. Here you see the Polish Uprising of 1861, which he also became very involved in helping relief because of course the Polish Uprising against the Tsarists rule. Now can we see the next slide please? Here you have Lord John Russell. He was the man who introduced the Jewish Disabilities Bill. It was approved by the house, but rejected by the Lords. Rothschild, and what happens is, Lord Lukin actually states he was a bright man.

He said, let each house take its own oath. So Rothschild swore on the Hebrew Bible, omitted on the true faith of a Christian. So he's reelected in 1850, 1851 defeated. He's reelected again and that act is in 1858. Each house could decide its oath. So on the 28th of July, 1858 with adding the words, so help me Jehovah, he becomes the first Jewish MP, and later on you are going to see quite a few Jewish MPs. He married his first cousin Charlotte, who was the daughter of Carl Mayer von Rothschild. And by him she had five children, his eldest son, Nathaniel, who we are going to meet again because he's going to become a very, very close friend of Edward VII, Prince of Wales, later Edward VII. And he's going to become the first Lord, Rothschild, the first English

Lord. So, you see how it's slow, slow, slow. And Jews could graduate from Oxford and Cambridge in 1871, he was also a great racing man was Rothschild, he kept his stud under the name Mr. Acton and he sold his family the Epsom Derby in 1879 and he gave all the money to charity. He was quite a character. So important to remember, you have all these fascinating characters, very popular in English society who are fighting for Jewish rights. And the other thing that happened is that they bring together, it's the Montefiore is the Rothschilds, the Goldsmids, the McCutters, the cousinhood who are going to take control all the, what we call organs of Anglo Jewry.

I mean, for example, the United Synagogue was created in 1870. It was the union of three London synagogues. 1887, a man called Samuel Montagu is going to create the Federation of Synagogues for those, which weren't really orthodox synagogues for those Jews coming from Eastern Europe who found the United Synagogue much too English. Now also that we're going to see the growth of reform. Judaism a very small intellectual current in Anglo Jewry, very much influenced by the Anglican environment, which laid huge emphasis on Bible alone and they didn't like Talmudic Judaism and ritual. And that was what happened at the same time is that some wealthy patrons of Beavis Marks had a quarrel. And the McCutters and the Goldsmids came together. They were related by marriage and they created the first reformed synagogue. But being British, it wasn't about ideology as it was on the continent. It was about a quarrel. And also, because they wanted a synagogue that was less formal, so it's interesting.

1840, the McCutters and the Goldsmid bring together the new synagogue. And it owed absolutely nothing to the reform community that's sweeping Europe. It's got nothing to do with ideas. Whether the Torah was the word of God as given to Moses on Mount Sinai or was divinely expired. None of those nuances. That was not the English way. I sometimes think, you know, there's a step, those of you who aren't British, there's a fascinating statement in England, only an Englishman could say you're too clever by half. Anti Anglo Jewry becomes a very successful community but it never produced the great scholarship that was produced on the continent. There is going to be a small group, and I'm going to talk about them when I talk about Israel Zangwill and the Kilburn wanderers, but in the main, they're not going to create the Marxes, the Freuds and the Einsteins. So, it's an interesting, it was the environment of England and also to a large extent the seduction of England.

And the other point to make is that they very much ran the community as the English ran their institutions. I've already said to you, the board of deputies was very much like the British Parliament and the office of the Chief Rabbi. Can we go on before that though, I want to have a look at how Jews in parliament were received in the press. Can we see the first, can we see... Yeah, let me just find that so I can read it to you. This is a poem in punch about non-Anglicans being in the House of Commons. I hope you can all see it. "Twelve jolly Quakers or those who were such, are elected MPs, not a Quaker too much. Twelve jolly Quakers and seven jolly Jews were the right sort of birds for electors to choose, for none of the Quakers more ready to fight when he thinks, as he usually does, that he's right. And none more than a Jew is ready to pay when he sees the money will go the right way. And when our war estimates come, will come to the pluck of the Quaker, the sense of the Jew. We look to them both though the colonels may

storm for liberal provision, but searching reform. So hooray for the voters with wisdom to choose our twelve jolly Quakers and seven jolly Jews."

That was Punch. Great loss that we no longer have Punch. Can we see the Jewish Chronicle though. Jewish Chronicle are the most important Jewish newspaper. 1861. "Every movement and every vote of theirs will be identified with the community and the latter morally held responsible for their public acts. What if it should be our misfortune to be represented by men only nominally Jews without Jewish feeling and without Jewish conviction, would it not be better for the Jewish community not to have any of its members in parliament than to be represented by men of this kind?" So interesting comment, I think.

Can we go on please. Next slide. Ah yes. Now the United Synagogue. Very much the bringing together of the major communities. Rabbi Nathan Marcus Adler becomes the chief rabbi of the British Empire from 1845 to his death. His father had been chief rabbi of Hanover when he was born. Now Hanover was very close to the British crown. Why? Because if you remember George I was the King of Hanover, the elector of Hannover I should say. Elector to what? The Holy Roman Empire. And the Viceroy of Hanover was Prince of Adolphus, the Duke of Cambridge, who Adler had a relationship and it seems that he recommended him for the post. He'd studied classics and modern languages at the University of Wurzburg. And he had a PhD. He'd studied Torah and Tanakh with his father. He had received Semikhah from the head of the Yeshiva in Wurzburg.

And in his position as Rabbi, you can see that he looks, you know, he looks like a priest in many ways. They wore canonical, many of them were not rabbis, they were called reverends. He also was very much part of the liberal movement. He was the founder of the National Society for the prevention of cruelty to children. And his post is going to be taken by the one of his sons. So, you have a situation where the Anglo Jewish community, the cousinhood are setting up all these institutions that mirror England. And it's going to be very bewildering for the Eastern European Jews because when they arrive they are going to have problems. And not only are they going to have problems of poverty, but the Board of Guardians, which was the main repository of Jewish charity, is going to send quite a few of them on a 50,000 of them are going to be repatriated because Anglo Jewry didn't want too many because it was worried about their own position here.

And also the issue underlying all of this in the Jewish community, what is a Jew? Is it a religious group or is it a nation? And when all these foreigners inverted for commerce come over. Speaking Yiddish, they bring with them Remember the federation? Because the United Synagogue for many of them wasn't good enough in terms of religiosity. They bring their socialism, their anarchism. And how is the community going to take them and make them into Englishmen? And they're going to set up an incredible amount of charities for those that stay. They're going to set up charities, most of which exist to this day. And ironically, Margaret Thatcher invited Lord Young into government because of the extraordinary work that Jewish care did.

So, on one level, Jewish charity is going, is still admired to this day in Britain it's seen really as the model community. But how can I conclude on this? Earl Debbie, who was a friend of Disraelis, he liked Israeli on the whole issue of what is a Jew though amongst us, they are not with us. They retain their laws. They do not freely associate with their fellow subjects. They have interests wholly apart. What he's pointing to is even if they can play at being Englishmen, they still have a loyalty outside to their fellow co-religionists. How on earth do you unlock this problem? So, by the time the Eastern Europeans arrive, there are 200 families running Anglo Jewry. They mix in the Gentile world, but they run the synagogues, the Board of Deputies and all the educational and philanthropic organisations, including the Anglo Jewish Association, which is founded by wealthy London Jews, "to promote moral, social "and intellectual advancement of the Jews".

And again, I want to give you a notion of some of the characters who became president of the AJA. Can we see the symbol of the AJA. The next slide please. Oh, before we do that, let's have a look at some of the Rothschild homes. 'Cause they are wonderful. You see they're living like the great aristocrats. Yes. Should we go on? Wonderful, wonderful homes. Aston Clinton, Tring. If you come to England, Waddesdon is wonderful and most incredible art collection. There's a kind of, I dunno if I should say this publicly, but Sandra Myers is actually offered to take a group from lockdown down to Waddesdon. But we're going to see if that is actually possible because the collection is so magnificent and Lord Rothschild wants people to see it.

Okay, now let's go on to the AJA. There you see Oxford in Cambridge. Go back to the picture before we, sorry, let's have a look at Oxford and Cambridge. The seduction of Oxford. It was a theological college founded in the 1200s. The first college was Merton. Look, can you imagine when the brains of the ghetto hit Oxford in Cambridge is heady. Isaiah Berlin was the first fellow of Oxford. Can we go on please, let's have a look at Cambridge. Heady, heady Wine. Cambridge was founded because there was a fight between the Dons and the townspeople and a few of the less Brave Dons fled to Cambridge. Okay, let's have a look at the AJA. Okay, it's founded in 1871. The first president was a man called Jacob Whaley. Now he was educated at Highgate and at University College London. He took a first in maths and classics. He went to the bar. He became a professor of political economy at UCL and the Joint Secretary of the Political Economy Club. Huge in the important member of Anglo Jewry.

One of the organisers of the United Synagogue into a corporate body with a man called Lion Louis Cohen. He was also president of the Jews Orphan Asylum and a member of the Council of Jews College. So, you see how it all fits together. He was very interested in the plight of Jews abroad, married into the Montefiore clan and the cousinhood, the second president was Lion Louis Cohen, an English financier, politician, communal worker. Later manager of the London Stock Exchange and head of his father's firm, Louis Cohen and Company. He becomes a Tory MP. The majority of Jews who went into parliament were liberal. Now he was also behind the creation of the United Senegal. Let's come on to another president. Henry de Worms, another British conservative. No picture. Elevated to the period. His father had a plantation in Salon and had been a maid of Barron in the Habsburg Empire. His paternal grandmother was a Rothschild and therefore his great-grandfather was Mayer Amschel. Educated at London University. Also

called to the bar under Secretary of State for the Colonies, Fellow of the Royal Society. Great-grandfather of a man called Prince Rupert Lowenstein, who happened to be the manager of the Rolling Stones.

I love the arc of history. The third president, sir Julian Goldsmid, businessman, liberal MP, treasurer of University College London, Vice Chancellor of the University of London, deputy lieutenant of Kent, also supported the Russian Relief Fund. So, you see they are Englishmen helping Jews, but paternalistic part of the cousinhood. Fourth president and then I'll stop. Claude Montefiore, the intellectual founder of Liberal Judaism, President of the World Union of Progressive Judaism. He was anti-Zionist and he co-founded the anti-Zionist League in 1917. Great nephew of Moses Montefiore, educated Oxford, got a first. Helped prepare the singers play of prayer book. He was an intellectual, but violently anti-Zionist because he said basically, how can you tell us that our home is in the Eastern Mediterranean when we want to be British citizens? And this debate is going to go on and on and on.

Q&A and Comments

So I'm going to stop there and have a look at questions.

It's interesting, isn't it? It's Princess of Wales had Jewish roots. Sheila, I understand the belief regarding us by the Protestants was that the second coming could not happen until we were in every country and there'd be the unflattering in Israel. Look, Sheila is certainly tied up with it and I'm going to talk about that when I talk about proto-Zionism. There was this belief in Christian England that helping the Jews return would lead to this. So Rose Rahar. So Princess Kate comes from the Goldsmid family. Could it be these ones? I'm not sure, I know that Princess Ann's husband is the great grandson of one of these Sephardi Jews.

I must not forget the Jewish community of Wales. I know Michael, I really must, but if I'm right, the majority of them came over from Eastern Europe. Is that correct? Yes.

And Rose is saying Wonderful world-class research comes out of University College. This is from Romaine. Any mention of the Anaja Romaine family, my maternal grandfather immigrated from London, South Africa as a young adult with his wife.

Is there someone from the Genealogical Society who can help Romaine? This is from Vivian and David, is it because of Sir Moses at the sick form centre at JFS is named Montefiore Centre. Those of us who are involved in naming the various areas of the new building in 2002 felt that Montefiore was the type of role model we wanted our sick formers to have. That's lovely. Yeah, that is lovely. Yes. The JFS I'm going to tell you a story of the JFS when I talk about Eastern Europe because Lord Rothschild Nathaniel was the president and he sent a letter to the parents telling them not to send their children to herd but sending them to the sports field.

Hadassa, my great great-grandfather, Rabbi Anschutz was Sir Moses Chaplin in Ramsay. Oh extraordinary. They all lockdown, you're wonderful. His daughter Judith was my great-

grandmother and named after Lady Montefiore. Sir Moses took great interest in my great-grandmother and paid to send her to the boarding school, unique for a Jewish girl. Thereafter, he left her a sizeable amount of money in his will, he thought that Sir Moses wanted to adopt her because he didn't have his own children, but her father, the chaplain wouldn't allow. Yes, it was very sad that he was childless. But actually he did have an illegitimate child.

Abigail Green has written a brilliant biography of Sir Moses. But he really honoured his wife and that's a lovely story. Jonathan, Lionel Rothschild wrote in Hyde Park in the carriage by team of Was it Lionel? I think it's a later Lionel, or I think Jonathan. Check that for me. Yeah, they were flamboyant. It's fascinating how they all intermarried and yet were incredibly bright.

Monty, Jewish emancipation oxymoron. Yes, Monty, I get your point. I was a friend of Nicholas Russell, who unfortunately died very young. He didn't tell many people that he was a lord. I didn't know he was Jewish.

Howard Stein, Jews in England didn't, were not scholastic. Perhaps they didn't have enough centuries to incubate cut short by World War II. It's a complicated story, Howard, because if you think about it, if you look at the writers in England, I mean Howard Jacobson's probably our great, now the Hillary Mantels pass, it's probably Howard Jacobson. There's a lot of brilliant Jewish playwrights like Stoppard or Harold Pinter, et cetera. It's a complicated story Anglo Jewry. A lot of university professors... When we look at how the Russians are going to, Eastern Europeans are going to explode in it's still a bit of a riddle. Is it the story of Disraeli as that punch said it speaks without a riddle.

Mitzi, amazing how long so many of them lived. Yeah, particularly Sir Moses, 101. He was quite a character. He was pretty unyielding. You know though he refused to allow the... It was years before the reform could have seats at the board of deputies. He was president of the board of deputies for over 30 years. He was a very forceful individual.

Jay Freeman, the German Jews of NYC had the same challenge. How can we Americanize all those Ashkenazi Jews from Eastern Europe arriving from 1890 to 1924? So they set up institutions to meet this challenge. Yes. I suppose if you've tried so hard to be part of it and then the next lock come along, it's complicated, isn't it? Ezekiel Hart was elected three times in 1807, couldn't fit in the cubic assembly without the Christian oath. Yeah, Christianity is so strong remember.

Sheila, should be no problem taking a group to open to the public. I went twice before lockdown, one for a birthday afternoon team, one to visit Edmund Dewar's exhibition. Maybe the art collection is open under different criteria. Oh no, you can go. It's just that she might be fun to arrange a lockdown tour, but whether we can confirm it. But certainly if we don't do it, you should go anyway. It's wonderful.

Oh goodness. Um Georgina, let me answer that next week, I'm going to have to check because it was painted by, what's his name? Morris Oppenheim. And I've got to check where that is.

Thank you Maria. Just read a book about the Sassouns who seemed to have a substantial influence in English society. I'm going to talk about the Sassouns when I talk about... In about a couple of weeks, I'm going to talk about Edward VII and his Jewish circle. And the Sassouns we're really part of it. Yes, there's a brilliant biography out. I hope you love biography because it's the best way of getting into history, I think.

Yes. Tom Stoppard's "Leopoldstadt" the Tony. Yes, I saw it three times. It's the story of course, of Vinny's jury. It changed a lot from the first to the third performance that I saw, and I think it was about his own journey. Did any of the wealth of the Jews come from slavery? Very, very complicated point. The wealth of the majority of those involved in trade, some aspects of it did come from slavery. Were the Jews up to their neck in slavery? No, they were not. In fact it was Lionel Rothschild and Moses Montefiore who were really part of the fight for the abolition. And Thomas Val Blackton was close to them.

What about Nathan? We know that Nathan went to meetings but he didn't speak English very well. So he didn't write in English. But Montefiore and Rothschild paid the slave owners the indemnity because that also had to be taken care of. No. I think the majority of Jews were against slavery, but yes, there were some who've benefited. Look, you are looking at a world which today we find in terms of the use of people as chattels, we find it absolutely abhorrent. But I think one or two organisations are putting far more blame on the Jews than on anybody else. And that is problematic.

Michael, as a senior citizen, I've attended summer school in Oxford and Cambridge, including living in residence. I recommend anyone in to try. It was a wonderful experience. Thank you for that Michael. So have I said David, I think the myth of Kate Middleton's Jewish group have been disproved. A BBC correspondent just made that up. I can believe that. Anyway, I wish you all good evening and actually the next session with Jeremy is he's going to be talking about so I really would listen if I were you. Take care all of you. God bless.