Jews.

XXVII

From Charles Booth,
9, Adelphi Terrace,
Strand, London, W.C.

Name	Office	Address	Page
Dr Adler	Chief Rabbi	Finsbury Square	5
Rev. M. Hyamson	Minister Dalston Syn.	6, Beresford Terrace	31
Mr Heilbrown	Minister. S. Hackney	Devonshire St Mare St	53
Rev. J. A. Gouldstein	N. London Synagogue	38 Mitner Square	61
Mr J. E. Blank	Secy Federated Synagogue	St. Alie St	75
Rev. J. F. Stern	Minister Stepney Causeway.		89

Synagogues	situate	President or Secretary
Old Montague St.	Old Montague St.	S. Goldstein Esq. 41 Checkers and St. Brick Lane E.
St. Mary St.	St. Mary's St. Whitechapel	H. Boam Esq 40 New Rd E.
Old Castle St.	Old Castle St. Whitechapel	J. Kalischer Esq 9 Fieldgate St. Whitechapel
Princes St.	Princes St. Spitalfields	" " " " "
Mansell St.	Mansell St. Aldgate	H. Harris Esq 22 Gt. Prescot St E.
Gt. Garden St.	Gt. Garden St. Whitechapel	M. Hyams Esq. 13 Booth St. Brick Lane E.
Fashion St.	Fashion St. Spitalfields	A. Palache Esq 286 Commercial Rd E.
Greenfield St	Greenfield St. Whitechapel	J. Solomons Esq 35 Oxford St. Whitechapel E.
Shaas.	36 Old Montagu St.	S. Easterman Esq, 19 Bell Lane Spitalfields
Grodno	93 Mile End St.	J. Goldbrid Esq. 208 Jubilee St. E.
West End Talmud Torah	Green's St. Soho W.	J. Perst Esq. 46 Greek St. Soho W.
Gt. Alie St	Gt. Alie St. Leman St.	K. Shea Esq 14 Bredgar Sq Bow Rd.
New Dalston	Birkbeck Rd	J. Blank Esq 119 Farleigh Rd Stoke Newington N
Artillery Lane	Artillery Lane Bishopsgate	J. Goulding Esq 60 Bunhill St. Bishopsgate
New Road	New Rd Whitechapel	S. Hesse Esq. Victoria Pk Rd N.E.
Nine Court.	Nine Ct.	H. Cohen Esq 38a Dalston Lane N.
Denk St.	Denk St. Spitalfields	J. Newman Esq, 239 East India Rd. E.
Goulston St.	Goulston St. Davis Street	W. Littman Esq 64 Middlesex St. E.
Scarboro St.	Scarboro St. Leman St.	W. Van Thal Esq 9 Gt. Alie St. E.
Spital Square	Spital Sq Bishopsgate	H. Balmer 13 Worship St. Finsbury E.C.
Hanbury St.	Hanbury St. Whitechapel	J. W. Woolf 32 Jane St. Commercial Rd. E.
Church St.	Fournier St. Whitechapel	~~Samuel Cohen~~ do. ~~J. W. Wolff 82 Cannon St Road~~ do. E.
Sandy Row	Sandy Row Bisg Gate Spitalfields	Rev S. Bronkhorst Synagogue House
Gunt. Sly St.	Gunt. Sly St. Cannon St. Road	A. Rubin 54 Holywell Lane Shoreditch
		J. Cohen 82 Cannon St Rd.

Character of Jews in different parts of London:

Interview with the Chief Rabbi (Dr. Adler) at Finsbury Square.

Dr. Adler had previously given an open letter of introduction, to be used for purposes of this inquiry, & had worked in the Jewish New Year Book into single & double rows the persons & institutions that he especially desired us to see. He is extremely willing to help in every way.

On the following interview general points were much dealt with on the lines of lectures that I had previously read to him. Time & was then gone quickly through. Dr. Adler can, if necessary, be seen again.

On the general character of the Jewish population in different parts of London Dr. Adler gave the following enumeration:-

(1) In Whitechapel & Commercial Rd (i.e. St. Georges) the working-class: artisans, pedlars, hawkers, & small shopkeepers. Note. There is a movement

of the industrial classes towards Bethnal Green & Hackney.

(2) "Further East & North-East": some shopkeepers & the better class of Cabinet-makers.

(3) Central London (E.C.) Some tailors as in & around Houndsditch. In Goodman's Fields a large number of Jewish tailors.

(4) North (i.e. Highbury, Canonbury, Dalston) Middle class: employers; large shopkeepers; some professional men.

(5) West-Central (i.e. Bloomsbury) Middle class: Merchants; manufacturers; & professional men.

(6) West: (Hyde Park, Kensington Gardens, & Maida Vale) Rich merchants, bankers, stock exchange & professional men. The best residences in Maida Vale.

(7) S.W. (Belgravia) A very few very rich merchants &c. (Sassoons, Rothschilds &c.) No synagogue there, or few.

(8) N.W. (St. John's Wood) Middle class: merchants & professional men.

(9) N.W. (Hampstead). As in St. John's Wood, but that the younger people are moving towards Hampstead.

(10) West (Hammersmith) Artisans, tailors, retired tailors.

Dispersion versus Congestion:

The Foreigners in East-London.

Objections to crowding together.

Action of the Russo-Jewish Committee.

& "merchant family well-to-do".

(iii) S.E. (Borough) Artisans; some employers & shop-keepers.

Asked as to the movement towards securing the dispersion of the Jews, Dr. Adler said that there was a very earnest desire on the part of the leaders of the community to secure this. The only place in which there is congestion is in East-London, the only class congested is the foreigner. They keep together because of a natural gregariousness & because they want to be near the shops for their or in which they work.

Reasons for wishing dispersion are: the avoidance of the overcrowding & higher rents ~~[illegible]~~ & permanency of the remainder that result from congestion. In the country foreign Jews become anglicised much more rapidly than in London, & it is desired to make London approximate to country conditions as much as possible.

The organization that is most active in this connection is the Russo-Jewish Committee. Movement was at present on foot to place synagogues in West-Ham, Poplar, Peckham &c. as aids to migration.

[Dr. Adler discussed, & I believe that one reason why it is desired that the foreign Jews

The movement of the English Jews: Whitechapel to Hyde Park.

Ecclesiastical government.

Duties &c. of the Chief Rabbi.

Re the Beth Din – an ecclesiastical tribunal which decides cases of Jewish law. It is composed of 3 rabbis. (Cf Jewish year book pp 200 and 61)

Obliged to live in East-London.

Rabbis who cannot together, in that they are less interested in religion, mixed up with other people. It is felt to be inexpedient, whenever an agitation is started for a Alien Immigration Bill, that there should be an evidence given with more authority behind. The whole thing cannot, the very strong desire to anglicise are I believe the two great reasons why the Jewish leaders active congestion].

The English Jews disperse naturally, there is a regular movement of industrial families from Middlesex Street, to Dalston, & thence by way of Shirlbury, Maida Vale, Bayswater, to Hyde Park.

In the general organization of the Jewish Church in London the responsibility of local congregations. Dr Adler said that the spiritual government of Jews in London [as also the British Empire] has been vested by a Council in the Chief Rabbi. An elaborate schedule of his powers, duties, responsibilities has been provided & he mentioned the following: visitation of Jewish schools; the enforcement of their responsibility upon foreigners, as regards education, general social observances &c, the settlement of disputes as regards the management, ritual &c, of synagogues &c. &c. An obligation of the office is to have a residence in the East & every alternate

Bevis Marks, the Federation of [East London] Synagogues.

Exceptions to the Chief Rabbi's rule:

Sabbath as well as on certain Feast-days Dr. Adler will finally have an Friday Square. It was with a heavy heart that the Chief Rabbi came to the way-out the morning after we entered certain, but that he would be able to be on next the power part of the community, along with the Sephardi & his sympathies & what we to write the phrase of using them "bright objects & stained-glass". On other hand the matters, including powers of suspension, see the "Laws of the United Synagogue", which Dr. Adler will lend us.

The United Synagogue includes 14 (out the non-important) in London. The Federation of Synagogues includes the East-London Synagogues. Dr. Adler will also send reports these, which will give more information as regards financial position; case just now 44.44.

All the Synagogues of London are under the ecclesiastical jurisdiction of the Chief Rabbi, except the Spanish & Portuguese Synagogue. This is known, he has a chief for — the Rev. Dr. Gaster. In certain matters also, as the authorization of marriage, the "home-rule-reformed" West-London Synagogue, is also free from the jurisdiction of the Chief Rabbi. Throughout, as Dr. Adler emphasizes, the complete harmony prevails.

The customary staff of a Synagogue.

The method of filling vacant ministerships.

Synagogues outside world.

Religious education a first obligation.

Other things, aspect on preacher & congregation.

The customary staff of a Synagogue is a Reader (corresponding to a precentor) and a Preacher. Sometimes, especially in poor Synagogues, the two offices are combined in one.

When a preacher is wanted in a Synagogue the vacancy is advertised. The Chief Rabbi gives certificates of character, & from candidates thus provided, the Board of Management of the Synagogue would select. The selection would precede and the election would take place on a fixed day, the elected being the choice of the congregation. The form is therefore highly democratic, & is, the older think, likely to be maintained.

On the customary connexion between Synagogues & social & charitable agents, much information is given in the Jewish Year Book, & also, I believe, in the Report of the Federation of Synagogues.

Every Synagogue is under a paramount obligation to be a centre of education in regards the Hebrew Religion & Scripture History. For other things, such as the formation of Guilds, outings, clubs &c &c, they will vary according to the character of the minister & of the congregation. Many women work for the Jewish

The Poor Congregations of Corporation

Mixed marriages.

Anticipations of marriage.

Relations before marriage: Effect of bar fees.

Board of Guardians.

As regards the special difficulties arising from poor congregations more information can be obtained from the Reports of the Jewish Congregational [Union makes grants] and from Mr Blank the Sec. [illegible] of the Federation of Congregations.

Now of the congregations in the Federation are those of foreigners to whom often "their synagogue is everything" or those whose religion is to them principle for life & often very striking.

In mixed marriages, Dr. Adler says that they were not frequent although they are recent. What is happened in the case of well-to-do people they generally become "Nothingarians". In the East when the husband is a Jew, he is generally anxious to teach the woman his wife her inherent Judaism. When the wife is a Jew is more often means a going over to the Church of England.

With the exceptions mentioned above (p 13) anticipations of marriage [not of course in the case of mixed marriages] are given by the Chief Rabbi.

Relations before marriage are on the whole good. Before 1891 the fees were higher, & consultation, followed by

The influence of religion.

Apathy.
The apathy of Belfast Observer.

Marriage: the strength question – Public opinion v. Religion.

East-Londoners view of Religion.

West-Londoners & Ethics in their interpretation of religion.

marriage was more common. Now the fee is only 10/6 & there is a great improvement in this respect.

As regards the general question of the influence exerted by religion upon life, Dr Adler said that "we must say" that there is a great deal of apathy. In regard to the observance of the Jewish laws, the great difficulty in the Belfast question as in private work in a Christian country. Letters had been sent to 1500 families asking them to facilitate the keeping of the Sabbath & on the whole the answers had been satisfactory. (See letter on p 21).

Asked as to the influence of religion on the observance of the marriage ceremonial Dr Adler answered, without hesitation, that public opinion was more powerful than religion.

And, generally, on this question he said that a common difficulty in East-London was the forgetfulness of the fact that Religion is not summed up in ritual observances. That they have to be constantly urging its ethical value & meaning. In the West-London the prevalent danger is to consider Religion as simply Ethics, & thus to invent an indifference to prescribed

OFFICE OF THE CHIEF RABBI,

22, FINSBURY SQUARE,

London, July 10 5656

Dear Sir,

The importance of the subject on which we beg leave to address you will, we feel assured, plead as our excuse for troubling you with this communication.

We have been approached by a large body of our Jewish workingmen, who are engaged in the different departments of the Tailoring trade, with the urgent request to aid them in devising means whereby they might be enabled to abstain from labour on the Sabbath.

They have represented to us that the system which at present obtains to a large extent does not merely involve infraction of the seventh-day rest;

but also leads to work being done on Sundays, thus causing a lamentable violation both of Divine and human law.

We learn, after consultation with experts, that this evil might be checked by the following arrangements:-

A. By your instructing your Managers and Foremen to give out the work, when at all possible, at the beginning of the week, and never later than on the afternoon of Thursdays.

B. By your appointing Monday as the pay-day of wages to your Jewish Employés.

We confidently hope that you will experience no insuperable difficulties in carrying out these simple measures, which are fraught with momentous issues for the religious, moral, and physical welfare of the large industrial section of our community.

We shall be glad to hear that you will adopt the suggestions which we have ventured to make, and we remain, with best wishes,

Yours truly

H. J. Wise.

Samuel Montagu

East London: –
Poverty
Drink
Gambling
Housing
Sanitation

Legal Notoriety

Early Marriage

Observance of a "Throwing off of religious identity".

Time was getting short – time very quickly taken. Sanitation E. The answers respecting in every case to East London.

Poverty: "an immense amount".
Drink: "a vast amount".
Gambling: "this is our difficulty".
Housing: "much overcrowding".
Sanitation: Much attention is paid to this. See the work of the Visiting Committee of the Jewish Board of Guardians, the Ching Rabbis Report. (V. notepage. p. 4 of leaflet).
Legal Notoriety: The Report of a Special Committee was given us. No very much information on the particular subject of religion is given, but the report has a good deal of general interest & is referred to p. 2.
Early Marriage: No question has ever been put to us on early. We often tried to discourage people against it, but it remains a terrible evil. The

WATERCLOSETS which are not provided with water, or are not kept properly flushed. Waterclosets and privies which are insufficient for the number of inhabitants, or not kept in repair, or not kept clean.

BAD SMELLS (1) from untrapped, broken, or foul drains, sinks, waterclosets, cesspools, dustbins, manure heaps, or collections of refuse of any kind; (2) from any trade or business; (3) from any other cause.

OVERCROWDING. Too many persons sleeping in one room.

CELLAR DWELLINGS. Underground rooms, used as sleeping-places, which are less than seven feet high, or have not a sufficient open outside area, or have not a fireplace, or have not the use of proper ashpit, watercloset, or privy.

SMOKE in excessive quantity coming from chimneys *not* those of dwelling-houses.

ANIMALS so kept as to be offensive and injurious to health, especially poultry kept in dwelling-houses.

INFECTIOUS DISEASES. Whether precautions are being taken against the spread of infection by the sick person, or by others who come in contact with him, or by articles of clothing, &c.

DEAD BODIES so kept as to be injurious to health.

RULES

FOR THE GUIDANCE OF MINISTERS & OTHERS VISITING

[CONFIDENTIAL.]

CONFIDENTIAL.]

RULES

FOR THE GUIDANCE OF MINISTERS & OTHERS VISITING THE JEWISH POOR.

1.—The visitation is intended to promote the physical, moral, and spiritual welfare of the Jewish poorer classes in the Metropolis.

2.—Eleemosynary relief is not to be regarded as a purpose of the visitation. Cases of destitution should at once be referred to the Jewish Board of Guardians. Information of the relief dispensed by the Visitors is to be communicated to the Board.

3.—In visiting the homes of the poor the greatest stress should be laid upon the necessity of self-help, and upon the importance of children being trained to become skilled artisans. Attention should be drawn to the extreme value of the work undertaken by the Industrial Committee of the Board of Guardians. [*Memoranda and Forms on this subject are sent herewith.*]

4.—Where cases of sickness come under the notice of the Visitors, they should call at least once a week. Where sick-nursing is required, Mrs. Levy, of 68, Hoxton Street, N., the District Visitor of the Ladies' Conjoint Visiting Committee should at once be communicated with, so that the services of a sick nurse may be obtained. The Minister should, at his discretion, read a suitable chapter of the Bible, and offer up a brief prayer in Hebrew, or in the vernacular of the patient.

5.—The Minister should also pay a special visit during the period of שבעה, to give consolation and advice.

6.—When visiting the houses of the poor the Visitor should satisfy himself that the rules of cleanliness and decency* are obeyed. He should examine into the various sanitary matters specified in the subjoined list, and if any unhealthy condition exist give information to the Sanitary Inspector of the Jewish Board of Guardians.

7.—Strict inquiry should be made in respect to the regular and punctual attendance of the children at school, so as to preclude the disgrace of parents being summoned before a magistrate, and of their children being sent as "incorrigible truants" to an Industrial School. If the latter do not attend any of the Jewish schools, the parents should be advised to send them to the Religious Classes established in connection with the Gravel Lane, Castle Street, Settle Street, Chicksand Street, and Olga Road Board Schools, or other Board Schools where due provision may hereafter be made for the religious instruction of Jewish pupils. If they attend other Board Schools, the Visitors should inquire whether and where the children receive religious instruction. The attention of parents should be directed to the Sabbath School, meeting at the Jews' Free School, Bell Lane, every Sabbath, at half-past twelve. And foreigners should be informed of the Evening Classes for Adults, which meet at the Free School every Monday, Tuesday and Thursday evening, from 8 till 10 o'clock.

* This has special reference to the arrangements made for the separation of the sexes in the sleeping accommodation provided for the inmates.

8.—Inquiries should be made whether, and where, parents and children attend public worship.

9.—Cases of over-crowding of workshops, or over-working of children, that may be encountered by the Visitors are, if friendly advice should fail, to be reported to the Sanitary Inspector of the Board of Guardians.

10.—*Chedarim* should be visited while instruction is being given, and endeavours should be made that the physical health of the children be not injured by lack of cleanliness and ventilation, or by over-pressure.

11.—There are also special matters which should come under the notice of the Visitors:—

I.—Every possible effort should be made to prevent disorderly houses from being kept by Jews. No exertion should be spared with the view of reclaiming girls who have strayed from the path of virtue. They should be informed of the existence of a Home for their reception at 5, Nicholas Street, St. Peter's Road, Mile End.

II.—Publicity should be given to the fact that a House has been taken at 82, Globe Road, Mile End, where friendless girls can obtain respectable lodgings at a low rent.

III.—Attention should be given to the cases of lads who sell lucifer matches, etc., in the streets, and their parents should be visited with the view of these lads being apprenticed.

IV.—Endeavours should be made to keep young men from betting and gambling, and to suppress Jewish gaming-houses, if any.

V.—Desecration of the Sabbath should be checked by earnest moral suasion, and by exertions on the part of the Visitors to find such employment for the young as will enable them to keep the Day of Rest.

VI.—The pernicious effects likely to result from attendance at "Mothers' Meetings" and similar gatherings provided by the Missionaries should be pointed out.

VII.—Cases of wife-desertion and parental neglect of children should receive careful attention.

VIII.—Cases in which, unhappily, Jews are discreditably concerned come, from time to time, before the Police Courts and other public tribunals. These should receive the immediate attention of the Visitor of the district in which the parties reside.

IX.—The Visitors should attend to matters in which their aid and co-operation are solicited by the Ladies' Conjoint Visiting Committee. It is anticipated that similar facilities will be granted by the Ladies' Committee.

12.—It is proposed in the first instance to deal with those districts which, for the most part, are inhabited by foreigners and by the poorest portion of the Jewish population. The following is a list of streets, &c., assigned to each Visitor:—

DISTRICT I.—*Between Bishopsgate Street and Commercial Street.*

A. Streets and Courts between Bell Lane and Sandy's Row.

B.
- Dorset Street.
- White's Row.
- Butler Street and Emery's Place.
- Freeman Street.
- Wentworth Street.

C.
- Tenter Street.
- Palmer Street.
- Tilley Street.
- Shepherd Street.

DISTRICT II.—*Between Commercial Street and Brick Lane.*

D. Fashion Street and Courts abutting on the same.

DISTRICT III.—*Mile End New Town.*

E.
- Pelham Street.
- Hanbury Street.
- Booth Street and Buildings.

F.
- Heneage Street.
- Chicksand Street.
- Old Montague Street and adjoining Courts.
- Great Garden Street.

DISTRICT IV.—*Between Whitechapel, Commercial Road and New Road.*

G.
- Church Lane.
- Colchester Street.
- Spectacle Alley.
- Mulberry Street.

H.
- Plumbers' Row.
- Greenfield Street.
- Settle Street.
- Myrdle Street.
- Parfitt Street.

DISTRICT V.—*Between Commercial Road and Cable Street.*

I.
- Rupert Street.
- Lambeth Street.
- Gower's Walk.

K. Back Church Lane.

L.
- Fairclough Street and adjoining Streets.
- Batty's Gardens.
- Berner's Street.
- Batty Street.

M.
- Gloucester Buildings.
- Boyd Street.
- Everard Street.

N.
- Ellen Street.
- Christian Street.
- Umberstone Street.

O.
- Samuel Street.
- Morgan Street.

P.
- Cannon Street Road.
- Kinder Street.
- Dock Street.
- Well Street.
- Cable Street.

DISTRICT VI.—*Poplar.*

Q. Brunswick Road and adjoining Streets.

13.—The Visitors will be provided with a book in which memoranda of each visit are to be entered.

14.—In cases not bearing upon charitable relief, in which, from special circumstances, the Visitor finds himself unable to give advice, he is recommended to consult either the Rev. Dr. H. Adler or Dr. Asher.

15.—Monthly reports of the work done by each Visitor are to be sent in to Dr. ASHER, Secretary of the Visitation Committee of the United Synagogue.

16.—Meetings will be held on the first Monday in January, April, July, and November, for the reception of these reports and for consultation.

LIST OF SANITARY MATTERS THAT REQUIRE ATTENTION.

DILAPIDATED OR DIRTY INTERIORS. Unventilated, dilapidated, or very dirty rooms, passages, staircases, &c. Holes in roof, floor, walls, or ceiling.

DAMP floors, ceilings, walls.

REFUSE allowed to accumulate, or thrown into street or yard.

DUSTBINS without proper coverings, or not cleared out at proper times, or offensive from any cause, or altogether absent.

YARDS and areas not properly paved and drained.

WATER SUPPLY. Bad or insufficient water supply. Uncovered or foul cisterns or butts. Broken or leaking pipes.

DRAINS. Broken, choked, untrapped, or offensive drains.

WATERCLOSETS which are not provided with water, or are not kept properly flushed. Waterclosets and privies which are insufficient for the number of inhabitants, or not kept in repair, or not kept clean.

BAD SMELLS (1) from untrapped, broken, or foul drains, sinks, waterclosets, cesspools, dustbins, manure heaps, or collections of refuse of any kind; (2) from any trade or business; (3) from any other cause.

OVERCROWDING. Too many persons sleeping in one room.

CELLAR DWELLINGS. Underground rooms, used as sleeping-places, which are less than seven feet high, or have not a sufficient open outside area, or have not a fireplace, or have not the use of proper ashpit, watercloset, or privy.

SMOKE in excessive quantity coming from chimneys *not* those of dwelling-houses.

ANIMALS so kept as to be offensive and injurious to health, especially poultry kept in dwelling-houses.

INFECTIOUS DISEASES. Whether precautions are being taken against the spread of infection by the sick person, or by others who come in contact with him, or by articles of clothing, &c.

DEAD BODIES so kept as to be injurious to health.

COMMITTEE ON INFANT MORTALITY.

REPORT.

COMMITTEE ON INFANT MORTALITY.

REPORT.

of the first confinement.

It is remarkable in the foregoing evidence, that certain causes which notoriously conduce to infantile mortality among the general population, are conspicuous by their absence. It would appear that the Jewish poor are singularly free from those vices which are referred to by recent writers as causing infant mortality, such as wilful neglect of children in order to obtain policy money; drunkenness, resulting in overlaying; immorality resulting in illegitimacy; syphilitic diseases, &c. This, however, all tends to show that the actual causes of mortality must have a very much greater effect on the Jewish population than upon the general community.

In conclusion, the Committee regret that in the absence of any means of obtaining a reliable estimate of the Jewish population of London it is impossible to obtain more definite statistics. There exists no record of Jewish Births, and the Census takes no cognizance of Race or Religion.

RECOMMENDATIONS.

The Committee is of opinion that, whilst it can not be absolutely established that there is an excessive infantile mortality among the Jews, there can be no doubt that many deaths arise from causes which are preventible. It is also manifest that, as in the general so in the Jewish community, for every actual death which occurs a certain proportion of children survive in a condition of permanently impaired vitality.

They, therefore, beg to submit the following recommendations to the Committee of Ministers and others visiting among the poor.

1. The staff of nurses working among the Jewish poor should be increased, and every effort should be made to induce their being employed in cases of serious illness. It might be advisable for relief Committees to refuse assistance in cases where the invalid is being nursed at home, and the offer of a trained nurse has been rejected.

2. Visitors among the poor, and those charged with the administration of relief should explain the rules of health with respect to ventilation, cleanliness, etc., and pressure should be exercised in those cases in which such rules are palpably neglected. The use of the Public Baths and Washhouses should be especially advocated.

REPORT

Of the Committee on Infant Mortality.

This Committee was appointed by a Resolution of the "Committee of Ministers and others, Visiting among the Jewish Poor," dated April 2nd, 1894, and the first meeting was held at the Office of the Chief Rabbi, June 26th, 1894.

The Reference to the Committee was as follows:—

Whereas the burial statistics of the United Synagogue show that the deaths of Jewish children under 10 years of age are higher in proportion to the deaths of adults than is the case among the general community, the proportion in the case of Charity Funerals being excessive, it is required to ascertain:—

1. Whether these statistics are reliable.
2. Whether they do convey the result mentioned above.
3. Whether the facts are capable of explanation by reason of any abnormal age-composition of the general population.
4. If it be found that the deaths are excessive, what is the cause of the excess? and
5. Can the high mortality be prevented?

With a view to obtain the desired information the Committee directed its attention to the following matters:—

(A)—CAUSES.

1. What are the causes of infant mortality?
2. What is the condition of parents among the classes affected?
3. What is the proportion of deaths from
   (*a*) Hereditary disease,
   (*b*) Accident and neglect,
   (*c*) Infectious disorders,
   (*d*) Insanitary conditions,
   (*e*) Malnutrition,
   (*f*) Starvation and cold?
4. Do mothers go out to work close upon their confinement?
5. What is the average size of a family among the various classes of Jews?

(B)—STATISTICS.

1. What are the statistics of death at various ages in the general population?
2. What is the age-constitution of Jews in England and in Eastern Europe?
3. In view of the recent immigration, which is believed to consist in a great measure of persons under the age of forty, are persons of advanced age found among the London Jews in the same proportion as among the general population?
4. Is the proportion of infants to adults among the Jews of England greater than that in the general population?
5. Is there any means of ascertaining the Jewish birth-rate?

(C)—BURIAL.

1. Are all Jewish funerals recorded as such?
2. Are any charity funerals of Jews conducted by bodies other than the United Synagogue?
3. What are the amalgamated statistics of funerals for all Jews?
4. Are junior members of Jewish families to any appreciable extent buried in non-Jewish ground, when the seniors would be buried in Jewish cemetaries?
5. Are junior members of poor families frequently buried free, whilst the seniors have second or even first-class funerals?
6. Do burials from public institutions consist of adults and children in the same proportion as ordinary funerals?

After obtaining all the information possible on the above subjects the Committee begs to report in answer to the above reference.

1. Whether these statistics are reliable?

It appears that it has hitherto been the habit of the sexton of the United Synagogue, in regard to the cause of any death to be registered in his books, to rely upon the verbal statement made by the person giving notice of the death, the doctor's certificate having previously been given to the local registrar. Although, therefore, the number of deaths and the ages appear to be correctly recorded, the assigned causes of death are frequently inaccurate, and on carefully investigating individual cases, it was found that a very large number were stated in the Synagogue Records to have died from diseases other than those certified by the medical attendant. It is, therefore, difficult for the Committee to give any opinion as to the actual causes of death, although it has endeavoured by tabulating the statistics, such as they are, to obtain some idea of the diseases most rife among the Jewish population.

By the courteous assistance of Mr. Lewis Emanuel, arrangements have now been made with Dr. Loane, Medical Officer of Health of Whitechapel, by means of which, from and after January, 1895, the statistics in the Burial Society's books will be corrected, and the records made to agree with the medical certificates. In this connection the Committee suggests to the Burial Committee of the United Synagogue, and to the Board of the Federation of Synagogues, the advisability of distinguishing in their registers of burials between those cases in which the recorded cause of death is derived from verbal information and those in which it has been obtained from a medical certificate.

2. Whether they do convey the result mentioned above?

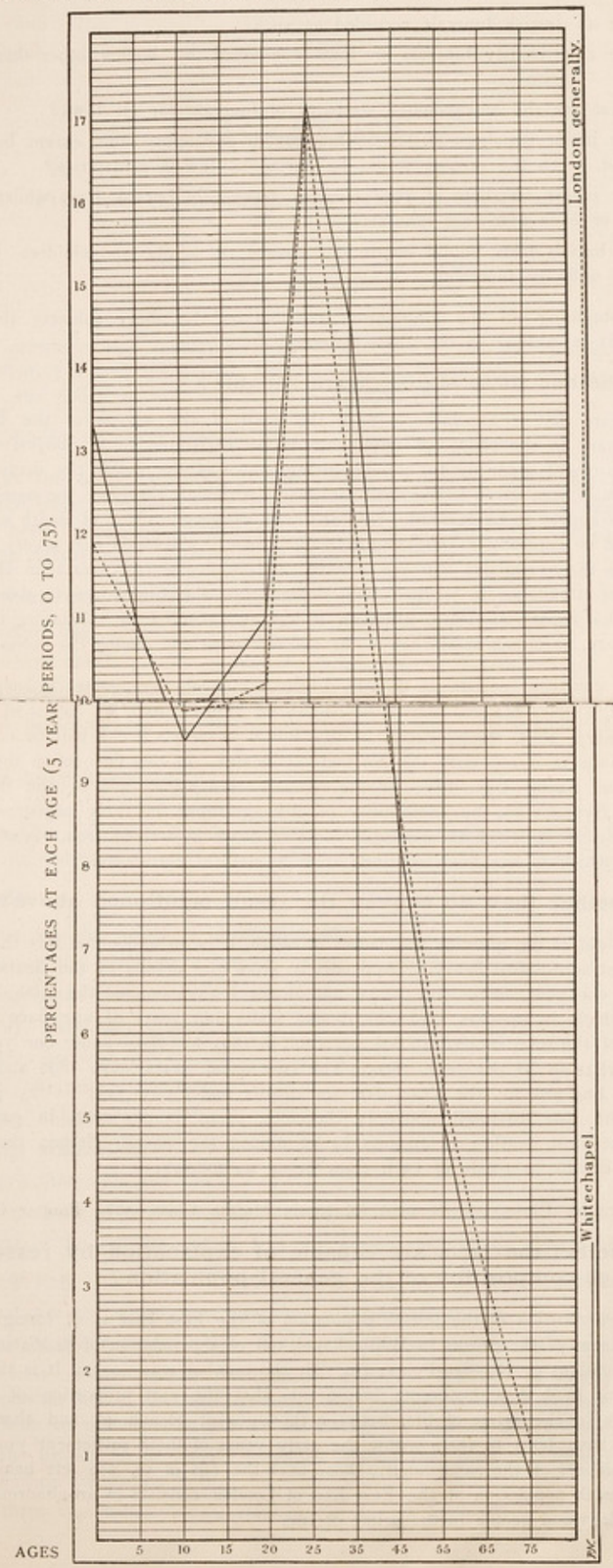
Leaving out of the question the causes of death, it is an undoubted fact that the infant mortality is extraordinarily heavy. Appendix 1 gives the details of the deaths under one month, under one year, under five years, and under ten years, and the total deaths at all ages; from which it appears that the deaths under ten years of age have varied from 54½ per cent. of the total in 1891 to 60¼ per cent. in 1893, and those under one year from 31½ per cent. in 1892 to 38 per cent. 1890. The two worst years were 1890 and 1893. The mean rate in England for the year 1893 for deaths under one year is 25 per cent. of the total. The rate disclosed above is, therefore, about 50 per cent. in excess of the mean. The heaviest death rate appears to be among the pauper classes, the proportions of children's deaths to totals of each class being as follows:—

The Wealthy Class, 20 per cent. of total; Middle Class, 36½; Pauper Class, 81¼.

3. Whether the facts are capable of explanation by reason of any abnormal age composition of the general population?

A large proportion of the Jewish population of the East End is of foreign parentage. Taking the returns of the census in Whitechapel, out of a population of 74,462 in 1891, there were 13,538 Russians or Russian Poles; (in 1881 the number was 5,293). It is the experience of those having to deal with foreign immigrants that the vast proportion of them arrive in this country in the prime of life, between the ages of 20 and 40, and that they bring with them or have born to them within the early years of their settlement young families. The elder members of the same family, those over the age of 50, are left behind. Hence, the foreign Jewish population of the East End of London consists of an abnormal proportion of young children and people in the prime of life.

Appendix II. shows the age-constitution of Whitechapel in 1891, which is graphically illustrated by the following diagram supplied by Mr. Walford.



Considering that less than 20 per cent. of the population were Poles or Russians, it is evident that the number of persons among them of the ages of 35 and under is vastly in excess of the normal proportion. As the death-rate between the ages of 10 and 50 is, as a rule, comparatively light, and as the heaviest proportion of deaths occurs under 5 or over 50, it is evident that, where there is an undue excess of individuals under 50, even a normal proportion of deaths among children will appear to be vastly in excess of the general rate. Further, the birth-rate in Whitechapel is 40.9 per thousand, whilst for general London it is 31. The ten years' average for Whitechapel is 35.1; it may, therefore, be fairly inferred that the increase in the birth-rate has been caused by an increase in the number of persons of child-bearing age; or, in other words, that the foreign immigrants are proportionately more prolific than natives.

4. If it be found that the deaths amongst children are excessive, what is the cause of the excess?

This branch of the enquiry has engaged the very close attention of the Committee, and the evidence of its Medical members has been most valuable. Although it is evident from the above statements that the proportionate death-rate as disclosed by the burial statistics cannot be regarded as so grave as appears on the surface, yet at the same time it was found on enquiry, and by analysing the detailed causes of death in individual cases, that a very large number of children annually die from causes which are doubtless preventible.

The Committee took much evidence as to the circumstances which exist among the poor Jews, and which appear to affect the mortality.

Dwelling rooms are frequently converted into workshops. Rooms in which children are placed to sleep at night, are frequently used in the day-time, and till late in the evening, for trades such as tailoring or bootmaking, which require heating stoves, gas light, &c. Coke is generally used for fires even for purely domestic purposes. Over-crowding takes place, the atmosphere becomes vitiated, and the children are deprived of healthful rest at the proper time.'

In Appendix III. Dr. Michael gives details of causes of death among children whom he has attended. The houses are deficient in hygienic and sanitary requisites, and there is an absence of light and ventilation, and sanitary accommodation. There is considerable over-crowding. Very great ignorance exists as to the rules of diet for children, and there is often great prejudice against the ventilation of sick rooms. The list contains 317 cases of deaths of children under 5 years of age; the following being the causes:—

Convulsions, 8; Dentition, 3; Meningitis, 15; Debility at birth, 58; Zymotics, 40; Diseases of the Respiratory System, 63; Diseases of the Digestive System, 120. Total, 317. The diseases of the Respiratory System may be referred principally to bad ventilation, and other bad surroundings, while the diseases of the Digestive System, the bulk of which proved fatal in the case of children under one year, are mostly referable to crass ignorance as regards dietary rules. The causes of death from debility at birth were insufficient and improper food of the mother during pregnancy, inability to secure rest, and lack of fresh air. It appears that many mothers who are most careful of their children, neglect their own health during the periods of pregnancy, and of recovery from confinement. Many deaths are also caused by what may be described as the over anxiety of the parents who frequently call in two or three doctors to attend to the same case. The simultaneous adoption of different systems of treatment and the multiplication of remedies constitute a not infrequent cause of death.

The statement of Dr. Sequeira contained in Appendix IV. confirms what Dr. Michael has said, and lays special stress upon, the unwillingness to wash or change the linen of a sick child, the habit of overburdening it with excessive clothing and the frequent changes of doctors. He also finds that a large proportion of the illness among poor children is due to over, or improper, and not to under feeding.

Appendix V. gives the experience of Mrs. Lazarus, who acts as sick nurse, among the poor, with details of 38 cases nursed by her. She also complains of improper and indigestible food being given to young children, the use of damp clothing and the bad ventilation and general insanitary state of sick rooms.

In Appendix VI. details as to the hygienic arrangements of houses occupied by the Jewish poor are given by Mr. Quaintral, Sanitary Inspector to the Jewish Board of Guardians.

Appendix VII. gives the names and addresses of all children who have died during a period of six months in the year 1894, classified according to causes, age, and as to locality.

Appendix VIII. is a paper by Dr. Anghel Gaster, treating of the effect of Consumption on the Jewish population of London. He shows that the proportion of sufferers from all forms of this disease among the Jews of London is slightly less than half of that among the general population. That, notwithstanding the increase of the population by immigration and natural growth, this proportion remains the same. That the low mortality from this cause is disclosed equally at all age periods, and that it is hardly a factor worthy of consideration in the problem of infant mortality. Few children under 10 years of age are attacked, and where the disease does manifest itself it can nearly always be referred to improper food, such as unboiled milk, &c. Jewish women are very slightly affected, the proportion of their cases as compared with those affecting males is as one to two. Jewish immigrants do not appear to have brought Consumption with them, the main causes of diseases among adult males, whom it most affects, being infection by working in dirty and squalid houses, and by reason of neglect of moral laws and dietary observances. Dr. Gaster urges the cleaning and whitewashing of houses inhabited by our poor before entry, and the prevention of overcrowding. He considers light and air as the best agents for counteracting the risks of infection.

Appendix IX. by the Rev. J. F. Stern supplies statistics concerning the Jewish marriages of the poorer classes at reduced rates, from which it appears that the average age of marriage is about 24 for males, and 21¾ for females. The poverty in many such cases is such that they have to apply for maternity letters and assistance on the occasion of the first confinement.

It is remarkable in the foregoing evidence, that certain causes which notoriously conduce to infantile mortality among the general population, are conspicuous by their absence. It would appear that the Jewish poor are singularly free from those vices which are referred to by recent writers as causing infant mortality, such as wilful neglect of children in order to obtain policy money; drunkenness, resulting in overlaying; immorality resulting in illegitimacy; syphilitic diseases, &c. This, however, all tends to show that the actual causes of mortality must have a very much greater effect on the Jewish population than upon the general community.

In conclusion, the Committee regret that in the absence of any means of obtaining a reliable estimate of the Jewish population of London it is impossible to obtain more definite statistics. There exists no record of Jewish Births, and the Census takes no cognizance of Race or Religion.

RECOMMENDATIONS.

The Committee is of opinion that, whilst it can not be absolutely established that there is an excessive infantile mortality among the Jews, there can be no doubt that many deaths arise from causes which are preventible. It is also manifest that, as in the general so in the Jewish community, for every actual death which occurs a certain proportion of children survive in a condition of permanently impaired vitality.

They, therefore, beg to submit the following recommendations to the Committee of Ministers and others visiting among the poor.

1. The staff of nurses working among the Jewish poor should be increased, and every effort should be made to induce their being employed in cases of serious illness. It might be advisable for relief Committees to refuse assistance in cases where the invalid is being nursed at home, and the offer of a trained nurse has been rejected.

2. Visitors among the poor, and those charged with the administration of relief should explain the rules of health with respect to ventilation, cleanliness, etc., and pressure should be exercised in those cases in which such rules are palpably neglected. The use of the Public Baths and Washhouses should be especially advocated.

3. Efforts should be made to prevent rooms used in the day-time, as workshops, from being used as sleeping rooms for young children, and, if possible, the assistance of the factory inspectors and sanitary officials should be invoked to carry out this policy.

4. Simple rules as to the conduct of a wife during pregnancy and the treatment of very young children should be drawn up in English and Yiddish and distributed through the clergy and lady visitors to married women. An attempt should be made from time to time to have addresses by women to women on such subjects, and children should be instructed in the simple rules of hygiene.

5. Every effort should be made to discourage early and improvident marriages.

Signed on behalf of the Committee,

ARTHUR E. FRANKLIN,

Chairman.

LONDON, *June 4th*, 1895.

Education.

Prostitution.

The importance of Jewish friendly societies.

Hope of improvement - lies in education.

As regards the influence of education, it is working gradually. The children of foreigners are becoming anglicised, & being keepers become loyal & useful citizens.

Prostitution was formerly unknown among the Jews, but now alas! it is not so. The foreigners are the culprits. "English Jews, with very little doubt, are as a rule good."

Dr. Adler drew special attention to the importance of the Jewish friendly societies. Information on them can be got from Mr Blank or from Dr. Adler's brother [J.N. (?) Adler, Actuary to the Sun Insurance Co.]

Dr. Adler is a man of about 50 of great energy & fervour. He treats nothing lightly & becomes impressive in his intensity. His accent is slightly foreign the has a strange fire attention. ~~[illegible]~~ He is a learned liberal minded Jew, taking a profound interest in all social questions.

Present.

CD

Interview with the Rev. M. Hyamson

Minister & Secretary of the Dalston Synagogue, Poet's Road.

at 6 Bensford Terrace, Petherton Road. Nov. 1. 97.

Mr Hyamson gave me a very warm welcome, & , describing himself as a very busy man, pressed me to stay & see him at once although he had just come in to dinner, & I had very little to make an ~~appointment~~. He was so urgent that it seemed best to do so. I had previously explained my case to Mrs Hyamson, & she having assured her husband that the meal would wait upon them, we sat down to the basinfull. I had just had a mutton-chop but by way of the salt of friendship I took some herring-soup & a glass of wine. The menage was simple & a little untidy. Old servant & stewed fruit completed their menu. Mr H. ate & talked hard the whole time, his wife correcting & supplementing his information from time to time. She was a matronly, quiet & practical body of perhaps 32, & he a vigorous, keen, somewhat excitable man of perhaps 35, with religious & social enthusiasm & self-regarding instincts strongly blended. He possessed winning vitality, & his words tumbled over each other in their haste to find expression. He was

The Local Community.

Craft.

Outside work.

Religious teaching.

an interesting & even attractive man, although one was conscious of the fear. He had no humility.

The Jews of Park Road Synagogue are middle-class, mixed with incomes varying from £100 a year to large sums. Some professional men, but mostly business people.

The local tendency (of somewhat recent years) is to move to Hampstead. But some come than go, & the increase, as he said with satisfaction, is "sufficient".

The staff consists of:-

The Minister & Secretary of the Synagogue (M.H.) £350 a year

Reader £250.--

The voluntary workers consist of a Committee + 3 officers of the Synagogue, & the Sub-Committee on Religious Education.

As a congregation & as a district they do not seem local workers. But much is done from the Congregation for Eastbourne & for Girls & other institutions.

There used to be a Sunday School with voluntary teachers, but this has been given up in favour of classes for religious

Buildings.

Services & Attendance.

~~The~~ The Congregations.

instruction with paid teachers. These meet 3 times (= 7 hours) & the higher classes 5 times a week. A small charge is made & the instruction appreciated throughout. The school is much better than the voluntary system, instruction less free & explanatory, & teachers less dependable. The children are from 7-15 years of age, & the average attendance is 123.

Buildings: The Synagogue - holds about ~~[illegible]~~ 570 ...
House - with offices &c. & home for the Reader.
Social Rooms (cost £700).

Services: Friday - five of the Sabbath Lay-Minyan - About 50 - chiefly males.

Saturday 9-10 } Theoretically one service, but practically
10-12 } with a break at 10. About 250 males & 150 females.
2-2.30. A short service.
Night-fall —"—

Daily Morning 7 or 7.30 (Summer or Winter) lasts from ½ hr. to ¾. About 30 average
Evening At Minyan - 15 —"—

The Congregations here, and at Bayswater, are exceptionally

Sea-lubes

Social agencies.

Visiting.

good. Mds, I gathered, were almost everywhere in a majority, home duties being understood to have a prior claim on the women. If in any case there was a conflict between the two claims, any Rabbi would say to the woman that her first business was to look after her home, & children. This would be an instruction to the poor, where there is more often likely to be a real difficulty in, e.g. looking after a baby & going to synagogue, & the feeling lots expressed, with the result that the synagogue is felt to have a less claim on the woman than on the man.

There are 350 male seat-holders, & some spinsters who sit in their own right.

Social agencies: a new Literary & Social Union. 60 members.
Lads' Brigade (and poor boys). "to make them volunteers".
No education, save that religious, attempted.

Visiting the congregation is clearly a question that has given rise to some feeling, due probably to the fact that he calls generally of an done owing to the pressure

Nursing.

Charitable institutions for the Jewish Board.

The C.O.S. & the J.B.G.

Poor Law

of social work. He tries to visit as much as possible & in case of "joy or sorrow" in one the heads of his congregation. He considers his visiting as that of a brother. He does not believe in putting himself on any pedestal. In case of mourning his visit would be of a pastoral kind; in case of marriage the pastoral & the social work be combined.

There is practically no local need of arrangements for nursing the sick, nor for unmistakable relief, except a few bedsmen. [Legacy in this case & work from members]

Conjointly with the Synagogue Mr. John Vs. Dawsburg, they form a Local Canvassing Committee for the Jewish Board of Guardians. They collect from everybody but the bulk of the subscriptions come from members of the two congregations.

Not in complete agreement with the C.O.S. but they give together a little help at times. He compared their administration favourably with that work in working Stepney, unfavourably with those of the Jewish Board, & denied that the latter carried sympathy, courtesy, hospitality the more successfully of the two.

Though the administration of the Poor Law might be more

Drinking.

Prostitution & morality.

Corporation with the J.B.G.
The Group Method.

Immoral.

No cocaine drinking among his own people. When I asked about gambling he said that the low type was not prevalent, but that there was a good of the speculative temperament. But as he said, this might or might not be of the nature of gambling.

The local community free from prostitution & marriage relationships satisfactory.

Mr. H. came to London from Bristol 3 years ago. While there he was active on social lines, starting a Mutual Loan Society which he described & which seemed to be somewhat on the lines of the People's Banks.
Since he came to London he has started the group method in connection with the visiting of the poor, undertaken by the Jewish Board of Guardians. By this method synagogues like his own are responsible for the visiting & allotted works of the Board. The committee of his synagogue takes the square bounded by Leman St. Castle Street Cannon Street Road & Commercial Road.

There are 12 members; working closely in connection with the J.B.G.; & by whom all cases within the district needing visitation are dealt with. Mr Harrison who distributes them among the members of his committee. They visit 20 or 30 cases weekly.

It is this outside philanthropic & social work of his own people that he emphasized, saying that in this respect his own & the Hampstead Synagogue were rather exceptional. "Yes, we are workers" he said, & this same point is further alluded upon in the latter part of the following letter.

קק כנסת ישראל
UNITED SYNAGOGUE

As regards my minister or I then expressed my thanks for the friendly Solicitation Samuelson showed. My thoughts then etc. I the ~~for~~ a Head Friend, called Theodore the Jewish Shadchan Friend,

There are 12 members; working closely in connexion with the J.B.G.; & by whom all cases within the district needing visitation are sent to Mr Harrison who distributes them among the members of his committee. They visit 20 or 30 cases weekly.

It is this outside philanthropic & social work of his own people that he emphasized, bringing that in this respect his own & the Hampstead Synagogue were rather exceptional. "Yes, we are workers" he said, the same point is further enlarged upon in the latter part of the following letter.

קק כנסת ישראל
UNITED SYNAGOGUE

Dalston Synagogue Chambers.
Poet's Road, Canonbury, N.

Nov. 1 5658. 1897

Dear Sir

Enclosed please find report issued last April. The number of Ladies Seats is 272

The number of Gentlemen's seats is 349 (But there are 50 extra seats not scheduled) The enclosed furnishes you with statement of number let last year, Dec 31st. But there has been a large accession since

I forgot to add that I am a

There are
12 members; working closely in connexion with the J.B.G.; & by whom all cases within the report needing visitation are sent to Mr Hyamson who distributes them among the members of his committee. They visit 20 or 30 cases weekly.

It is this outside philanthropic & social work of his own people that he emphasized, bringing that in this respect his own & the Hampstead Synagogue were rather exceptional. "Yes, we are workers" he said, the same point is further alluded upon in the latter part of the following letter.

which distributes 2,000 Pairs of Boots to necessitous poor children attending Board & other Elementary Schools. Among a Committee for Nurses and Metropolitan Members of my Synagogue are Mr W. Isaac. Mr Max Michaelis has started a Club for Workers among the poor at Chancery Lane. Of course, we have several other useful though not prominent philanthropic social workers in this Synagogue. But they need not be specified individually. If I can put my hand on a Copy of the Report of the Boot Fund I will send it you.

Yours truly
M Hyamson

Mr W. Isaac — the Treasurer; Mr Boas — and the Hon. Sec. Mr B. S. Ellis of the Jewish Soup Kitchen; the Chairman of the Loan Committee of the Jewish Board of Guardians; one of the Vice Presidents of the conjoint Jewish Home for the Aged, widows' Home and J. Simons

There are
12 members; working closely in connection with the J.B.G.; &
20 [illegible] within the district needing visitation
[illegible] who distribute them among the members
[illegible] visits 20 or 30 cases weekly.
[illegible] philanthropic & social work of his own
[illegible] organised, keeping [illegible] in this
[illegible] Hampstead Synagogue were rather
[illegible] evil workers' he said, than
[illegible] engaged upon in the latter part of

2

Manager under the London
School Board, of a Jewish
Schools in the district visit
Mr: Berner Schoolmaster Chairman of
the Baltic Schools. Hitherto
as organising Inspector
this Examiner for the Jewish
Religion Education Board.
But Patterson is now Rev. of
the Jews a Board Teacher, called
Teachers, the Jewish Schools Board,

Regm —.

UNITED SYNAGOGUE— ק״ק כנסת ישראל

DALSTON SYNAGOGUE.

Eighth Annual Report, 1896.

To the Seatholders of the Dalston Synagogue.

The Honorary Officers of this Synagogue have much pleasure in issuing their Eighth Annual Report and Balance Sheet for the Year 1896. **The Annual Report.**

The total number of seats let in our Synagogue on December 31st last was :— **Seats.**

Gentlemen's 333 as against 328 last year.
Ladies' 236 „ 241 „

There still remain sixteen gentlemen's, and thirty-six Ladies' seats unlet.

The attendance on Sabbaths and Festivals has been as usual a matter for congratulation. **Attendance.**

The Morning Service on Sabbaths and Festivals begins at 9 o'clock, the Reading of the Law being reached about 10 o'clock.

Besides the regular Addresses delivered by the Minister, the Pulpit has, during the year, also been occupied by the Rev. the Chief Rabbi, Mr. A. Feldman, B.A., and Mr. I. Friedman, B.A. **The Pulpit**

Children's Services, efficiently conducted by Messrs. G. Lipkind and I. Jacobs, were held in the Vestry on the New Year and Day of Atonement. They were much appreciated by the youthful congregants, and helped to relieve the congested condition of the Synagogue. **Children's Services.**

A Special Afternoon Service was also held on the first day of Hanuca, when the Minister delivered an Appropriate Address to the Children.

The Classes in Hebrew and Religion, instituted by the Dalston Synagogue, number over ninety Scholars, and meet three times a week (on Sabbaths between 12 noon and 2 p.m., on Sundays between 10 a.m. and 12.30 p.m., and on Wednesday evenings between 5 and 7 p.m.) Class Rooms have been since erected which will be opened on the 11th of April, when Prizes will be distributed by Mr. F. D. Mocatta, Esq. All the Members of the Congregation are cordially invited to the Consecration and Prize Distribution. **Hebrew and Religion Class.**

During the year, thirteen marriages (as against fifteen in 1895) were solemnised in connection with the Dalston Synagogue. **Marriages.**

A branch of the Chevra Kadisha, established in connection with the Synagogue, numbers at present twenty members. Ladies and gentlemen desirous of joining are invited to send in their names to Mr. Alfred Posener, 21, Pyland Road, N. **Chevra Kadisha.**

The offices of Chasan Torah and Chasan Bereshith were filled respectively by Mr. J. Kahn and Mr. A. Kahn, M.A., to whom the Executive tender their best thanks. **Chasan Torah and Chasan Bereshith.**

The final Surplus, £190 15s. 1d., together with £1 7s. 2d. of the Surplus Account, was nearly all utilised in reducing the liabilities for the erection of the Building and of School Rooms, the outstanding amounts of which are now £2250 and £575 respectively, as against £2312 10s. and £650 last year. **Building and School Rooms Liabilities.**

THE HON. OFFICERS OF THE DALSTON SYNAGOGUE.

April 1897.

The Chevra Kadisha is an association of ladies and gentlemen whose duty it is to attend in rotation at the performance of the last solemn rites to the dead—viz. washing & robing the corpse, & to see that these duties are tenderly and solemnly performed

[P.T.O.

DALSTON SYNAGOGUE.

THE TREASURERS OF THE UNITED SYNAGOGUE IN ACCOUNT WITH THE DALSTON SYNAGOGUE.

From 1st January 5657—1896 *to* 31*st December*, 5657—1896.

Dr.

	£	s.	d.
To Contributions (Seat Rental)	1,188	17	0
„ Seats in Synagogue during Holydays ...	30	12	6
„ Marriage Charges (16 Marriages)	33	12	0
„ Offerings	308	2	4
„ Other items :—			
„ 40 % on Seat Rentals { Taxes for General Purposes, 30%	356	13	0
Building Rate, 5%	59	8	10
Education Rate 5%	59	8	10
Burial Rate	118	18	11

Cr.

	£	s.	d.
BY EXPENDITURE :—			
I.—PRIMARY CHARGES.			
SALARIES—			
a. Minister and Secretary	350	0	0
b. Reader	275	0	0
c. Beadle	60	0	0
	685	0	0
Rates and Taxes	32	12	0
Fire Insurance	5	17	6
II.—LOCAL REQUIREMENTS.			
Doorkeeper and Assistants to Beadle ...	41	15	6
Choir	156	16	0
Men for מנין	63	17	6
Candles and Gas	51	15	4
Coals and Coke	15	12	0
Repairs...	32	17	0
Hats, Cloaks and Clothing	4	9	9
Palms, Willows and Flowers...	14	8	0
Printing, Stationery, Postage & Advertisements	69	11	9
Cleaning	26	16	10
Miscellaneous and Petty Expenditure	35	13	8
Collector's Commission	52	11	1
	1,289	13	11
III.—FURTHER PRIMARY AND OBLIGATORY CHARGES, (*for which no cheque passes.*)			
A. Rates: Building as per Contra	59	8	10
Educational „	59	8	10
Burial „	118	18	11
B. Assessments: under Clause III.	387	0	0
„ „ V.	7	9	3
„ „ VI.	33	3	7
C. Interest @ 3% on £650, 6 months	9	15	0
	1964	18	4
Final Surplus	190	15	1
	£2,155	13	5

SURPLUS ACCOUNT.

Balance, 1895				£32	0	10
Surplus, 1895				322	6	4
				354	7	2
Recoupment of Stock sold towards erection of Building	£62	10	0			
Freehold Ground	270	0	0			
Drawn (local)	20	10	0			
				353	0	0
Balance				£1	7	2
				£2,155	13	5

Audited and found correct, *December 29th*, 1896.

B. S. ELLIS, A. L. SIONS, } *Auditors.*

*** *In addition to the above Expenditure, the sum of £29 8s. 6d. was drawn from the Building Fund, and expended for Repairs.*

7 The Jewish versus religious Movement

Effects of Russian Immigration

Asked as to whether any class was tending to drop away, he said that he thought the Jewish lads had the same kind of difficulties to contend against as other classes. Young people, he said, were not so pietistic (I use this word advisedly, & do not mean not so religious) as their grandfathers, & attach less importance to ceremonial. What I find is that where the grandfather was very religious, the grandson goes in for social work. It seems almost a psychological development. At least this is my experience, & this may not have been wide enough to generalize upon. But I throw it out as a suggestion for Mr Booth. The altruism of the poor, he thought, ran to piety. The Jew-Jew is now against the formalism of religion, & the present generation runs to social work. Asked as to the causes of this change he mentioned the writings of Darwin, Huxley &c.

But in spite of such influences, the number of worshippers is not diminishing because of the foreign Jews. Russia of to-day is like the Spain of the 16th century. It is religious & intolerant of all but the Greek, ritual & the Catholic Church. But the Russian Jew is just as religious as the Russian, & as he comes West his influence is to maintain the Conservatism of English Judaism, & to increase

Anti-Semitic Note.

f. p. 49.

Proselytising.

war of America. Mr. H. welcomes this influence. "I am what you would call a High Churchman", by which he seemed to mean not a reformer.

He mentioned with regret the anti-Jewish note that had found recent expression in English newspapers, & the following letter of Lord Rosebery on this & the Jewish Race Question.

Asked as to Protestant proselytising work, he said that a good deal was attempted in the Congo, but hardly not much. They are attempting a little, Dr McCormick for instance does it, but not so much as his predecessor in Gordon Cathedral. Dr McCormick is the Vicar of the parish in which the Synagogue is hidden, & Mr H. knows him & likes him. The propaganda did not amount to very much, however keen intention & desire may be. "No, they don't worry us" said Mr Kyamson.

/

קק כנסת ישראל
UNITED SYNAGOGUE

Dalston Synagogue Chambers.
Poet's Road, Canonbury, N.

Dear Sir N. N. / 5658. 1897

Since closing the letter, I find that I have omitted to state that I visit the Women's Hospital Eastcheap, the Royal Free Hospital Grays Inn Road the Throat & Ear " " . . . & the Kings College Hospital on behalf of the Visitation Committee of the Underlyne of me - Also occasionally St Lukes Asylum ~~& the City Rd~~ & the Jewish Home & Hospital for Incurables.

I should like to state that in my opinion the Jewish Community has no Submerged Tenth.

The old people who have been driven here by the terrible & disgraceful religious Persecution in Russia are Kept by the Jewish Community

has abnormally increased among them. The complaint was rare among the English Jews before 1880. Since the Enforced Exile from Russia it carries off a fair number among the foreign immigrants here. One of the objects of the Dispensary demanded which my friends & I are starting is to endeavour to ~~cheque~~ check this dire disease at its beginning.

The remedy for the evil lies in Russia. If the Czar's government could be induced to remove the barriers of the

Pale in which my coreligionists are packed like herring in a barrel, & give them liberty to travel all over that mighty country, Russia would be the richest & most prosperous country in the world. The Jews would develop its resources. The prophet Isaiah compares Jacob to a worm. Well, as Darwin told us in his monograph, the Earth Worm also has its useful function. It breaks up the hard clod & transmutes decaying leaves into rich mould.

their children, born in this country or reared here, develop into sturdy citizens, self supporting, independent in character and intensely loyal to the country of their birth or adoption. The only discouraging feature is that young men who come here from Russia between the ages of 20 and 35 suffer so much misery & privation before they arrive, ~~that~~ and work so hard at the industries — Clothing Bootmaking, Mantle Making, Furniture Cabinet Making — which they have either created or introduced into this country, that consumption

fate will overtake her as has overtaken Spain which also on religious grounds, expelled the Jews. She will become a decrepit second or third-rate power.

I have written so far and so freely because I recognise in Mr Ch. Booth a thinker with a brain and a heart and I believe he has influence in spite of her unwieldy bulk. My heart bleeds for my people in Russia. ~~And if~~ Their trouble involves trouble for their coreligionists all over the world, directly and indirectly. The attacks on

קק בנסת ישראל
UNITED SYNAGOGUE.

Dalston Synagogue Chambers,
Poet's Road, Canonbury, N.

Nov 1 565 & 1897

~~The~~ Jewish enterprise ~~which~~ has in the person of Poliakoff, built the Russian Railways. Jewish enterprise has opened up the Petroleum Industry in South Russia. The Brodys of Odessa have Sugar Factories which give employment to thousands. Given facilities of education & locomotion, there would be hundreds of Jews who would arrive in a short period, these princes of industry to their benefit & to the benefit of the great country in which they live. As things are,

Russia is losing some of its best blood. The Jewish community of London is helping to maintain Russo Jewish students in the Swiss Universities. No Jew in ~~that country~~ Russia can obtain preferment unless he abjures his faith. Dr Haffkine who was decorated recently by the English Government for his services in Calcutta during the Plague is a Russian Jew who refused to be converted & rather left the country of his birth. Russia's loss is the gain of other countries. And if her policy is persisted in, the same

fate will overtake her as has overtaken Spain which also on religious ground, expelled the Jews. She will become a decrepit second or third-rate power. I have written so far and so freely because I recognise in Mr Ch. Booth a thinker with a brain and a heart and I believe he has influence. My heart bleeds for my people in Russia. ~~And if~~ Their trouble involves trouble for their coreligionists all over the world, directly and indirectly. The attacks on

קק כנסת ישראל
UNITED SYNAGOGUE

Dalston Synagogue Chambers,
Poet's Road, Canonbury, N.

565

or hostility but with pity for their misfortunes and sympathy and respect for their religious constancy. Their faults of the Russian immigrants are trivial and superficial. Their virtues are solid & valuable. The permanent solution of the Question how is to be reached in Russia. And influence should be brought to bear on the Russian Government to accord them the liberty which is the right of every human being. Yours truly
M Hyamson

REPORT

OF THE

„North London Visitors among the Jewish Poor,"

for the year ending October 31st, 1896.

THE Committee of the above have very much pleasure in presenting their third Annual Report. The District in which they visit is a quadrangle of extensive area, bounded by Leman Street, Commercial Road, Cannon Street Road and Cable Street.

The cases of those in this District, as well as of those in the North and North-East, applying for assistance to the Relief, Loan, Emigration and Russo-Jewish Departments of the Jewish Board of Guardians, are distributed for investigation among the visitors belonging to this group

It is satisfactory to be able to note that the system has worked, during the past year, as in the previous years, smoothly and well.

We regret that Mr. A. A. Isaacs has given up his connection with the group. Our body has, however, been considerably strengthened by the addition of Mr. Joseph Salomon and Rev. C. Davis. The associated local Dorcas has met every fortnight and made 800 garments which have been distributed to necessitous cases. We regret to have to state that these have not sufficed to supply the needs which have come under the notice of the visitors. Gifts of Clothing will therefore be most welcome. Our sincere thanks are rendered to the Board of Management of the Dalston Synagogue for kindly placing their Committee-room at the disposal of the ladies for their bi-monthly sewing meetings, as well as to the North London Grocery Fund for placing at the disposal of the visitors every week a large number of Grocery Tickets.

A portion of the Fund has been expended in providing extra nourishment for the sick, in supplement of the Grants made by the Board of Guardians.

The following is a Statement of Income and Expenditure for the past twelvemonth:—

Dr.	£	s.	d.	Cr.	£	s.	d.
Balance from 1895	16	8	5	To Relief	32	9	0
Subscriptions, 1896	43	17	4	„ Material	20	5	3
				„ Carriage of Parcels	1	3	10
				„ Postage	0	9	9
				„ Printing	0	16	6
				„ Balance in hand	5	1	5
	60	5	9		60	5	9

While thanking the Ladies and Gentlemen who have devoted, and are devoting, so much time, energy and zeal, to the praiseworthy work of visitation among the Poor, the hope is earnestly expressed that their efforts will be seconded by an increase of subscriptions and their number strengthened by an accession of fresh workers in this valuable field of philanthropy.

M. HYAMSON.

December, 1896.

Personal.

The Synagogue.

The Congregation.

Staff.

Interview with the Rev. - Heilbronn, Minister of the South Hackney Synagogue in Devonshire Street (Mile End.) Nov. 30. 97

Mr Heilbronn is married & lives at Queens Road, Dalston Lane, but is also an assistant-teacher at the Jews Free School, where I saw him. He is private tutor in South Hackney as well as in Park Lane. He is the schoolmaster rather than the minister. Only ~~many~~ adults of a very religious type could go to him for religious teaching.

He has been at South Hackney for 14 years, but until this autumn the work has been carried on in temporary & unsuitable premises. Now they have a Synagogue, but, apart from the religious classes, everything seems to be on a very small scale. The Synagogue is now affiliated to the United Synagogue.

The people are middle-class tradesmen & most are connected with the boot-making industry. The community is a growing one & there are no migrating.

The staff consists of the Minister & a Reader. There are

Religious classes.

Nos. of Scholars.

Buildings.

Services & attendances.

Jews in S. Hackney. Our attitude.

Social Agencies.

This parish teachers in what we called the Hackney Religious Classes, & 3 voluntary teachers. The classes meet on the Sabbath, Sunday & Wednesday. Mr Hailbron is the head of them. There are 200 Scholars.

The Synagogue holds 258 men & 214 women. In addition there are class-rooms underneath, where a large room is available.

The services are held on the five first Sabbaths from the Sabbath from 9 to 11.30; from 12.30 - 1 & on night-fall. At the 9 to 11.30 service there are about 30 of even less present, & towards the month's end, those attending are on the other times are "much fewer".

There is also a daily morning & evening service.

He estimates, & gives his order as his own unauthorized estimate, that there are about 400 families or 2000 Jewish persons in S. Hackney.

There are practically no Social Agencies. A Ladies Society which was formed to make restitutions is going to amalgamate with a Benevolent Society, & a Social & Literary Club is just

Cooperation with the J. B. G.

Visiting

Prostitution.

Personal.

going to be formed.

They will have a Crediting Committee for the Jewish Board of Guardians, in point of which Mr Heilbronn spoke.

He visits in the Home for Incurables (Jewish), Victoria Park Road, two the Jewish Home for Aged Men, 69 (3) Well Street.

Camp Street Jewish prostitution is certainly beginning. Has never entered in with the last 3 or 4 years, but there is no doubt about it now. The women are both English & foreign born, but they will get drunk & get difficulties with the police. They ply their trade strictly as a matter of business.

Asked to the Cause he said that he thought it might be traced to the presence of some of the Russian immigrants.

Mr Heilbronn is a man of nearly 50, of average height; solid build; & rather unpleasant face. There is nothing attractive & little that is interesting about him. He tends either to be

unctuous or rude. He seemed a little rough in dealing with his boys & I doubt whether an effeminate superintendent suits Hookey school. Rude as a religious leader & spiritual guide!!

(15) (2) 61

Interview with the Rev. J. A. Goldstein
Minister of the North London Synagogue, John Street.
Residence - 38 Widmer Square.
Dec. 13.97

The North London Synagogue is the oldest in North London, & is badly placed for the convenience of the community. Few Jews live in the immediate neighbourhood of the building, & the people come mainly from Highbury, Canonbury, & Islington. The Synagogue is therefore supported by the Poet's Road Synagogue, & when this was established the North London congregation petitioned, saying that the proposed site was too west.

There is, he is pretty clear, a certain amount of rivalry between the two places. The John Street Synagogue, however, after having gone through a period of decline has been picking up again during the last six months, & Mr Goldstein delighted with some hard-action, that one reason was that old members were finding their way back again. It seems that a considerable proportion of the congregation attends not because John St. is non-conformist but because of old associations, & of the attachment to the place that has grown up.

The people are practically all middle-class. They appear

from the wonered to Hampstead etc. Such fashion is now taking the Jews. In earlier years North London was more habitually the first place for Jews to move to from East London, & have moving on N.W. or W. afterwards, the North was called "the filter", because of the impurities left behind. This seems however to be a too severe simile as Mr Goldstein says that the North London Jew is generally respectable, as well as comparatively well-to-do. At the present time when Jews come from the East they very often skip the North & go straight to Hampstead or wherever ~~they~~ the City are known for. It is an a question of fashion, & whereas Bayswater used to be the fashion, the Jews now go to Hampstead, Kilburn, Cricklewood etc. But they always go too where Gentile fashion leads, & the Jew is found as yet etc. etc. in the neighbourhood, e.g. of Piccadilly.

Besides Mr Goldstein there is a Reader. There are 3 voluntary teachers in the religious classes, & a few additional voluntary helpers locally. But here, as at Poet Road, most of the practical work done by

Draft.

Building.

Service &c.

* The daily nos. as well of the people here as for synagogue generally seems to have ceased the synagogue.

the congregation is done outside entirely in connection with Jewish institutions or in East London charitable work.

This is true especially of Mr Goldstein himself, & so he said the district visitor takes little time. He has a part of the Cong. Card (Barnes St. etc) allotted to him & the synagogue for purpose of visitation. He works in connection with schools. He visits on Hospitals, Prisons, & Workhouses, certain places (& an inconsiderable number) being attended as in case to his office as minister in John Street.

There are no buildings except the synagogue & offices to be attached. Seat for 280 (ground floor) 280; in gallery (for women) 231. The synagogue is rather a handsome building; well-built & well furnished; with a marble pulpit, two desks & a reader.

The usual meetings for religious service are held, including the daily morning service, & often in the evening*.

The non-important service is held on the Sabbath morning from 10-30 to 12. The numbers vary considerably from 110 to 300. Average (say) 200.

There are 119 male seat-holders & 116 female. The

Form of Service.

Religious Observance, or the habit of

total membership is 200 male & 160 female.

The service is somewhat freer than in most of the synagogues, the Bible ~~[illegible]~~ being read ~~[illegible]~~ in English. A children (girls) choir with singing &c. & organ accompaniment is allowed in the body of the building. In the structure too a cross is introduced in the mantle & decoration, which Mr Goldstein said, would not have been done if the building were in East London.

He said that a great many people were getting to be less observant of religious duties, but this was contradicted by those who found their way to the synagogue for the Sabbath, who were more strict. But these very people, the attendants, generally talked in the services. In North London silence is enforced. The habit of using the synagogue as a place for intercourse is traced to times of persecution, when the religious assembly was ~~[illegible]~~ the only opportunity for common assembly & talk.

The Borough synagogue is called the Salvation wing, they are so demonstrative in the services, clapping &c. But they are very democratic, there have no appointed ministers.

Social agencies.

Nursing.

Charity.

Other clergy.

The North London is one of the United Synagogue.

The local social agencies are, as already stated, unimportant: Boys Brigade, North London Literary & Social Union &c. &c.

A few lads from a visiting Committee for sick cases, & if necessary a nurse is employed.

The Congregation gives liberally in charity, but the local need of help is very occasional.

Mr Goldstein has always fostered free action, & really does what he can that his people do. He fears that centralization might damp enthusiasm. He was anxious to impress me with the fact that we only be his guest, but many of his people were active in all sorts of ways but politely reprimanded.

He is friendly with neighbouring local clergy &c. There is no sign of hostility. The interesting thing is that he is much the confidant of some of their inland difficulties! He did not know Mr Haigh, whom he thought had the reputation for being rather Hard-Official.

Jewish crime

He can't get on with the C.O.S. Praises local Poor Law Administration.

Police helpful.

Drink no difficulty. Suspect increase of betting.

Prostitution fairly known in district. Families are respectable.

Married life also happy & complete. In fact "too much billing & cooing. So much endearment". [Mr Goldstein is a bachelor!]

Jews very thrifty. Many of his wealthy local supporters began with nothing only many years ago. The Tuck family are interested.

Health good:

Housing good.

Mr Goldstein visits on Pentonville Rd. Generally has 20 or 25 cases on Pentonville. Service on Talbot.

Non-payment charges are for "frequenting" (that is, arrest on suspicion of evil intent: Mr G. thinks a disproportionate & unfair proportion) Pick-pocketing; Maintenance; & occasionally assault. Has only had one case for drunkenness, & that was last week. The man had married an Irish woman (non-Jewish) & laid the blame on her.

There are fewer convictions for buying stolen goods than formerly.

NORTH LONDON SYNAGOGUE.

Mr. Goldstein has been at the North London Synagogue for 19 years. He is a man of 40 or 45. Capable, like Mr. Hyamson, anxious to impress, but a more quieter & more level-headed man than the Minister of Poet's Road. He is somewhat critical of him. Says he is always in a flutter: his wife is the worker. The Synagogue is prosperous because it is in the middle of the Community & it.

Mr. G. talked very freely: took me over the Synagogue, & showed me everything.

NORTH LONDON SYNAGOGUE.

REPORT, 1896.

Report

It is with pleasure that the Board of Management issues to the Members an account of the past year's work, and is in a position to state that the condition of the Congregation is in advance of the previous year. The Board confidently looks to the further co-operation of the Members to place the Synagogue on a prosperous and permanent footing.

Finance

The Income is better by over £100. In 1895 it was £1,272 2s. 1d.; this year it is £1,374 3s. 8d. The deficit is now reduced to only £9 16s. 7d., and it is encouraging to note that the decrease of the deficit has been regular and continuous, thus auguring well for its total extinction in the near future. Rates and assessments handed over to the United Synagogue amounted to £352 14s. 10d.

A noteworthy item in the accounts is the high level reached by voluntary offerings, viz., £201 16s., for which the Board of Management feels grateful to the Members. Holyday Seats realized £48 9s. 6d., and Marriage Charges £32 3s.; Dividends on Legacy Fund, £1 19s. 8d.

The outlay on the year's working was almost stationary, primary and local expenses being £1,031 5s. 5d., as against £1,025 13s. in the preceding year.

Every care has been exercised to economize without impairing the efficiency of the Service.

There are still a good number of Seats vacant, Gentlemen 119, and Ladies 116. The Board appreciates the loyal action of several young men recently taking Seats and joining the Congregation, and Members could advance further the progress of the Synagogue if they induced their grown-up sons and daughters to attach themselves to the Congregation by becoming Seatholders. The Board respectfully invites the Members' earnest attention to this point.

Service

A Special Children's Service, with suitable address on Hanucha, was introduced, with edifying results.

The following Ladies and Gentleman in the Congregation, The Misses Fanny Goldhill, Nellie Bernstein, Betsy Harris, Lily Jacobs, B. Ellis, and Mr. L. Van Duren, volunteered to co-operate with the Choir, and thus helped to render the Service most impressive and effective.

Pulpit

Sermons have been delivered in the Synagogue by the Very Rev. The Chief Rabbi and Mr. A. Feldman, B.A. (of Jews College), besides the regular pulpit addresses by the Minister (Rev. Julius A. Gouldstein), who also preached in the Great, Bayswater, and East London Synagogues. Readings from the Scriptures, followed by an English Prayer, were, as usual, given on Sabbaths and Festivals.

In addition to his duties at the Synagogue, Mr. Gouldstein holds a Service and delivers an Address every Sabbath and Festival at Pentonville Prison.

The Board of Management, recognising the able services rendered by the Minister, the Rev. J. A. Gouldstein, recommended an increase of £50 per annum to his Salary, which was unanimously voted him by the Council of the United Synagogues.

Religious Instruction

Classes continue to be held in the Synagogue and Committee Room on Sunday mornings, from 11 till 1, for Instruction in Hebrew and Religion under the direction of the Rev. Julius A. Gouldstein, and, although he is glad to acknowledge the willing help rendered by some valued assistants, yet, with additional teachers, extra Classes could be formed.

Chevra Kadisha

The Reader (Rev. S. Munz) continues to act as Administrator of the Local Branch of the Chevra Kadisha, and will readily supply any information regarding the Society.

Choir

The Choir remains under the superintendence of the Rev. S. Munz, who watches over the training of the Choristers.

Gifts

On the occasion of the Barmitzvah of his eldest son, the Warden, Mr. Adolph Tuck, presented to the Congregation a Sepher Torah, with the full appurtenances of Embroidered Velvet Mantle, Silver Crown and Pointer. The Misses Josephs (Mountford Terrace) made a successful collection among the Ladies of the Congregation, and furnished much-admired Floral Decorations for Shevuous. The Succah requirements were also kindly given without encroaching upon the Synagogue Funds.

Charity

Mr. Henry Hart again ably presided over a Conjoint Committee from the North London and Dalston Synagogues in aid of the Funds of the Board of Guardians for the Relief of the Jewish Poor, and collected about £200. The North London Synagogue also handed over £25 15s. to the Hospital Saturday Fund, and £53 0s. 6d. to the Indian Famine Fund. The Pupils of the Religion Classes have once more joined their seniors in the field of philanthropy, and have made worthy contributions to the Children's Country Holiday Fund. The North London Synagogue Branch of the Children's Orphan Aid Society—connected with the Norwood Orphan Asylum—has grown to satisfactory proportions, and again heads the list with this year's contributions of £73 16s., its Members now holding 15 Life Governorships. The Misses Lavey (Treasurers, 19, Arundel Square, N.), and Miss Hester Benedictus (Hon. Sec., 190, Albion Road, Stoke Newington, N.), will gladly give all particulars.

Among the many charitable objects that engage the attention of individual Members of this Congregation who take part with zeal and energy in all movements of the Community, the North London Grocery Relief Fund—under the personal management of Mrs. Herman Tuck—has become an established Institution, and is recognised as a power for good.

Officers

Mr. ADOLPH TUCK, „ J. GOLDHILL,	*Wardens.*
„ J. M. LISSACK *(Finance)*, „ S. ALEXANDER, „ MAXIMILIAN SPIEGEL,	*Representatives at Council of United Synagogues.*
„ S. ALEXANDER, „ B. DALTROFF, „ ISAAC DAVIS, „ G. A. KINO, „ J. MAGNUS, „ MAXIMILIAN SPIEGEL, „ LEWIS SPIERS, „ HERMAN TUCK,	*Committee.*
„ LEWIS THEMANS, „ JOHN RAPHAEL,	*Auditors.*
„ ADOLPH TUCK, *Representative on the Bequests and Trusts Committee* „ ISAAC DAVIS, *Representative on the Building Committee* „ B. DALTROFF, *Representative on the Burial Society* „ S. ALEXANDER, *Representative on the Choir Committee*	*of the United Synagogues.*
„ B. BIRNBAUM, „ GUSTAVE TUCK,	*Representatives on the Board of Deputies.*

Interview with Mr J. E. Black
on the Great Alie St. Cmty, Great Alie St. Jan 28

Career on Mr Black, the Secretary, is given advice as to the best way of obtaining particulars of the Federated Synagogues. He has seen a list of the best people to see with reference to each of the 25 constituent synagogues, & gave some general information as to the Federation thus.

The Federation was formed in 1887 with the general object of improving the general position as regards methods of working & places of worship, of the poorer Jewish congregations. Subsidiary object were (1) to establish a Burial Society of the Federation. It is an ordinary Burial Soc, the constituent synagogues paying the subscriptions received from their own members (the Balance Sheet). The fees is 2d per week, & members of synagogues who have paid for 13 wks, shall be entitled to a funeral, & a widower of the dead, for himself, wife, unmarried children or step-children, (step-sons above 21) also to receive 20/. for keeping the customary week of mourning for wife or children, & for parents entitled to a free burial in the Federation cemetery. [Stan-from Lane?]. There are now 1400 [i.e. the Shiva] members.

(2) To secure representation of the Federated Synagogues on

Jewish Board. ~~The~~ Shechita [Kosher meat], Guardians, Jewish Religious Education Board, &c.

(3) To give the East-end Jews a voice. Hitherto they had no organization by which they could make themselves heard. They are now affiliated, since all kinds of questions, both secular & religious, can be, & have been brought before the Board of the Federation.

At the time of its formation an attempt was made to obtain a complete register of every celebration of Jewish worship, but none of the smaller "room synagogues" that still seem to be wanted. The policy of the Federation is to make every synagogue a considerable centre & none is federated that has not at least 50 members. They constantly urge the amalgamation of small bodies of worshippers & such amalgamation has often been brought about, sometimes leading to the building or equipment of a model synagogue*. Of such there are 8 or 9 now extant.

The motive for the formation of the small detached "room" synagogue springs from the tendency for foreigners from the same district or town to wish to worship together.

* e.g. Great Garden St. & New Road Synagogue.

[The objections to this are numerous, the most important being that they remain aloof, exclusive, suspicious, & thus take longer to come under the general influence of the Anglo-Jewish Community & the freer atmosphere of England].

Mr Blank will give all further information that he can, & even offer to show us in confidence the private minute book of the Federation, that we might understand the scope & method of its work. [Sir Samuel Montagu is its acting President & has most to do with its policy & support. Lord Rothschild is the Hon. President, but on most matters, from politics down to the building or not building of a Chassed Synagogue, these two are opposed & are virtual leaders of the Community.].

We ought to see
Mr Hornstein, the Sec. of the United Synagogue.
Mr I. J. Cohen. Synagogue Chambers, Heneage Lane, Bevis Marks. [Mr Cohen can give full information on the Board of Shechita.
Mr Sec. of the Portuguese Congregation &c. &c.]

On the work of the Russo-Jewish Committee, of which Mr Blank

is also here. It will be necessary to communicate first with Mr. I. Joseph, the President. Mr. Joseph is on pleasure away, & it will be best to write in a month, when a new Report will be ready. The Committee works very quietly, avoiding all publicity, because of the danger of attracting aliens from abroad.

The only East-End Synagogue that is a member of the United Synagogue is the Stepney one. The only non-East-End Synagogues that are members of the Federation are the West London Synagogue, the Synagogue in Soho. The members of the latter are identical in status with those of East-London, & most have moved there from East London.

חברת בני ישראל

Federation of Synagogues.

LAWS AND BYE-LAWS.

LONDON:
N. P. VALLENTINE, PRINTER, 23, HOUNDSDITCH, E.
1895.

חברת בני ישראל

Federation of Synagogues.

LAWS AND BYE-LAWS.

LONDON:
N. P. VALLENTINE, PRINTER, 23, HOUNDSDITCH, E.

1895.

חברת בני ישראל

FEDERATION OF SYNAGOGUES.

Hon. President:
Right Hon. Lord Rothschild.

President:
Sir Samuel Montagu, Bart., M.P.

Vice President:
H. Landau, Esq.

Treasurers:
M. Moses, Esq.
I. Weber, Esq.

Auditors:
M. Harris, Esq.
J. Houtman, Esq.

Elders:

S. Alexander, Esq.,
I. M. Boekbinder, Esq.,
J. M. Lissack, Esq.,
J. Levy, Esq.,
E. Oppenheim, Esq.,
S. S. Oppenheim, Esq.,
S. Strelitski, Esq.

Synagogues represented (1895):

Sandys Row,
Old Castle Street,
Shaas, Old Montagu Street,
Spital Square,
New Road,
Vine Court,
Princes Street,
Greenfield Street,
New Dalston,
West End Talmud Torah,
Great Alie Street,
Eye of Jacob,
Dunk Street,
Hope Street,
Mikrah,
Fashion Street,
Spital Street,
Hanbury Street (Suwalki)
St. Mary's Street,
Newcastle Street,
Kehal Chassidin, Old Montague Street,
Mansell Street,
Church Street,
Scarbro' Street,
Hanbury Street (Konin).

Secretary:
Joseph E. Blank.

LAWS.

Name.—The name of the Federation shall be "The Federation of Synagogues," or חברת בני ישראל and shall consist of the following Synagogues:—"Bikkur Cholim," Spital Square; "Bikkur Cholim sons of Lodz," Newcastle Street; "Crawcour," Fieldgate Street; "Holy Calling Benefit Society," New Street, Fashion Street; "House of David United Brethren," Fieldgate Street; "Jerusalem" Union Street; "Kindness and Truth," Sandy's Row; "Kovna," Catherine Wheel Alley; "Love and Kindness," Prescot Street; "Mile End New Town," Dunk Street; "Mikrah" Fashion Street; "New Dalston," Birkbeck Road; "Peace and Tranquility," Mansell Street; "Peace and Truth," Old Castle Street, Princes Street; "Polish," Cutler Street; "Righteous Path No. 2," Windsor Street; Scarborough Street; "Sons of Covenant Friendly Society," Hope Street; "United Brethren of Konin," Hanbury Street; "United Kalisher," St. Mark's Street; "Voice of Jacob," Pelham Street; and such others as may from time to time be admitted.

Objects.—I. To provide or render available to the members of the Federation the services of a Minister or Dayan certified, as holding orthodox opinions, by the Ecclesiastical Authorities.

II. To endeavour to lessen the number of Charity Funerals by negotiating with the United Synagogue, or with others, for Burials at moderate cost.

III. To obtain and to maintain direct representation at the Board of Shechita. [turn over]

IV. To obtain and to maintain direct representation at the Board of Deputies.

V. To obtain and to maintain direct representation at the Board of Guardians.

VI. To promote by other means the interests of the Federated Synagogues.

Constitution.—The Federation shall be managed by a Board. The Board shall consist of the following: The President and one elected Member of each of the Federated Synagogues, and in addition also one elected Representative for every complete number of 50 contributing adult male members of each of such Synagogues. The members of the Board shall be elected at a meeting of the respective members of the Synagogues in the Federation to be held at each of such Synagogues in each alternate year. The Board shall also include a number of Elders, not exceeding seven, who need not necessarily be members of Synagogues in the Federation.

Officers.—The Board shall elect such Officers, honorary or salaried, as it may deem necessary.

Bye-Laws.—The Board when constituted shall frame such Bye-Laws as it may deem necessary.

Admission into Federation.—Synagogues not at present included in the Federation, shall be admitted only by a special resolution of the Board. Notice of application shall appear in the summons convening the meeting at which such application is to be considered.

Withdrawal from Federation.—Any of the Federated Synagogues desiring to withdraw from the Federation, shall only do so with the consent of two-thirds of the members of each of such Synagogues at a meeting specially called for the purpose. If at such meeting the necessary majority of votes for withdrawal be obtained, such withdrawal shall take place after six months' notice, such notice to expire at the next General Election.

Alteration of Laws.—The above Laws shall not be altered, rescinded, or increased in number except with the consent of two-thirds of the members of the Board, at a meeting specially convened for that purpose, of which notice shall be given at least seven clear days, and the proposed alteration of law or laws shall appear upon the notice convening such meeting.

BYE-LAWS.

1. Election of Representatives.—The Board of Federated Synagogues shall consist of the following:—

(*a*) The President for the time being of each of the Synagogues in the Federation.

(*b*) Male persons of the age of twenty-one years and upwards who shall during the whole of one year immediately preceding the date of election have been full members at any of the Synagogues in the Federation, and who shall have been elected in accordance with the provisions of these Bye-Laws.

(*c*) The Elders shall be elected at a General Meeting of the Board, and shall hold office for two years, or until such period as the next election of members of the Board shall be held.

There shall, in the year 5649, and in every alternate year thereafter (at a date to be fixed by the Board) be held a meeting at each of the Synagogues for the time being in the Federation, and at such meeting there shall be elected the President of the Synagogue and one member, and in addition one person (being at the time of election a member of such Synagogue) for every complete number of fifty members.

The persons entitled to vote at the meeting, shall be all persons of the age of eighteen years and upwards, who shall, during the whole of the six months immediately preceding the date thereof, have been members.

The elections shall be held at such hour as shall be determined by the President or Board of Management of each Synagogue, and shall be conducted by the Presiding Officer of such Synagogue. The poll shall be kept open for a period of at least one hour, and the election shall be by ballot.

2.—Election of Officers.—The Board shall at the first meeting succeeding such general election, elect a President, Honorary President, Vice-President, two Treasurers, two Auditors, Secretary, and such other Officers as may be deemed needful, the elections to be by ballot.

3. Election of Executive Committee.—The Board shall at its first monthly meeting elect an Executive Committee, consisting of the Presidents of all the Synagogues in the Federation, with the President, Vice-President and Treasurers of the Federation and any others not exceeding seven, selected by the Board, whose duty shall be to transact all the ordinary business of the Federation. Seven members of the Executive Committee shall form a quorum The Committee shall, after each general election of the Board, continue in office until their successors shall have been appointed.

It shall be the duty of the Executive Committee at each meeting of the Board to report the business transacted by them since the previous meeting of the Board.

4. Ex-Officio Members —The President, the Vice-President, and the Treasurers of the Board shall be *ex-officio* members of all committees.

5. Trustees.—The Board shall be empowered to appoint and remove Trustees of any property belonging to the Federation.

6. Committees.—The Board may appoint any Committee which it may consider desirable for the purpose of facilitating the operations of the Federation, and every Committee so appointed shall keep a Minute Book in which shall be entered a faithful record of the proceedings, which shall be reported to the Board from time to time.

7. Meetings of Board.—The Board shall meet once in every month from October to July (inclusive). At such meetings ten shall form a quorum, and if that number be not present, the meeting must stand adjourned. An agendum of what business is proposed to be discussed shall be forwarded to each representative prior to every meeting. The ordinary meetings of the Board shall be held on the third Tuesday in the month, and shall commence not later than 7.30 o'clock, when the chair shall be taken; or if it be deemed expedient on the second or third Sunday in the month, and shall commence not later than 4 o'clock.

The Annual Meeting shall be held in or about the month of November.

The Board shall be convened whenever occasion shall require, by order of the President, or in his absence, by the Vice-President.

8. Special Meetings.—Special Meetings of the Board shall be convened by order of the President, or upon a written requisition addressed to the Executive Committee and sent to the Secretary, and signed by at least twenty members of the Board, stating the object and business to be considered. Within fourteen days from the receipt of such a requisition, a meeting of the Board shall be summoned by circular; and no other business shall be transacted at such meeting, except that for which the same shall have been convened.

9. Annual Meetings.—A collective General Meeting of the Members of the Synagogues in the Federation may be held at the discretion of the Board, annually in the month of Kislev, for the purpose of receiving a Report of the proceedings of the Federation, such meeting to be convened by advertisement, and by circular to each Synagogue.

10. Order of Proceedings.—The order of proceedings at the meetings of the Board shall be as follows:—

(*a*) The Minutes of the last Meeting shall be read and confirmed and then signed by the Chairman.

(*b*) Any Report of the Executive Committee shall next be taken into consideration.

(*c*) The Balance Sheet showing the financial position of the Federation, shall then be considered.

(*d*) Notices of Motion shall then be taken.

(*e*) Adjourned debates shall be continued, but those on the acts of Committees and Reports shall take precedence; nevertheless it shall be in the power of the Board to take any particular business in such order as it may determine.

(*f*) At every special meeting or general meeting, the notice convening such meeting shall be read prior to any other business being taken.

11. Motions.—Every motion, whether original or by way of amendment, when moved and seconded, shall be in writing and handed to the Secretary, and no person other than the mover of the resolution shall have a right to speak a second time upon the same motion except for the purpose of explanation.

12. Amendment.—Not more than one amendment shall be entertained at the same time with the original motion. In the event of such amendment being adopted, the original motion shall not be put as a substantive motion. But in the event of such amendment being negatived, the original motion shall then be put, and if a further amendment be proposed, a like order shall be observed until the motion and amendments be finally disposed of. No amendment shall be to the same purport as an amendment which has been already negatived.

13. Notice of Motion.—In case of the absence of a member who has given notice of a motion, the same may be moved, at his request, by any other member. If such motion be not brought forward at the Meeting (after it has been inserted on the agenda), such motion shall be considered to have dropped, unless postponed by permission of the Board. A motion or amendment once submitted, may not be withdrawn, except by permission of the Meeting.

14. Fresh Business.—The consideration of any fresh business although it may appear on the agenda, shall not be entered into two hours after the commencement of the meeting, unless a majority of the members present determine otherwise. Any adjourned business shall take precedence of other business at the next Meeting.

15. Suspension of Bye-Laws.—Any Bye-Law of the Federation may be suspended, rescinded or amended by the vote of a majority of the members of the Board present at the meeting, prior notice having been given in the circular convening such meeting. The Board may also make additional Bye-Laws by the vote of a like majority.

16. Action in Cases of Emergency.—The President, or in his absence the Vice-President, shall have power to take action in cases of emergency when it may be impossible to convene the Board or the Executive Committee; such action shall in all cases be reported with the least possible delay to the Executive Committee.

17. Donations.—Donations shall be received either for general purposes or, with the consent of the Board, for any special object.

18. Disposal of Funds.—The Board shall have power to dispose of the funds of the Federation (the object of which shall not have been specifically prescribed by the donors), for the purpose of carrying out the objects for which it has been established.

19. Money Votes.—All proposals for money votes exceeding £10 shall be notified in the summons convening the meeting at which the votes or vote are to be discussed.

20. Legacies.—Legacies bequeathed to the Federation shall be invested in the names of the Trustees for the time being, unless otherwise directed by the testator, and such invested funds shall not be sold out or transferred except under the authority of a special resolution of the Board.

21. Banker.—A banker to the Federation shall be appointed by the Treasurers and Trustees.

22. Functions of President.—The President shall take the Chair at all meetings.

He shall be entitled to a second or casting vote upon all occasions where the votes are equal in number.

He shall be empowered to convene meetings of the Board as often as occasion may require. He shall be empowered to convene special meetings of the Board, but it shall be obligatory for him to do so upon receiving a requisition demanding such a procedure, when signed by at least twenty members of the Board.

23. Vice-President.—In the absence of the President, the Vice-President shall take the Chair, and if the Vice-President should not be present, one of the Treasurers shall occupy the chair, and in the absence of any of the above-named Honorary Officers, the meeting shall appoint a Chairman.

24. Treasurers.—All moneys received on account of the Federation shall forthwith be paid into the hands of the Treasurers who shall sign a receipt for the same.

All payments on account of the Federation (exceeding £1) shall be made by cheque, drawn and signed by the Secretary, and countersigned by one of the Treasurers.

The Treasurers shall invest in the names of the Trustees all such legacies, donations, or sums as the Board shall direct.

The Treasurers shall submit to each meeting of the Board, a financial statement, and they shall lay before the Annual Meeting of the Board a proper balance sheet duly audited with a statement of account and balance.

25. Secretary.—The duties of the Secretary shall be to issue notices of all meetings. With every notice there shall be issued an agendum, setting forth all the business to be considered, except in the case of the ordinary meetings of the Executive Committee.

It shall be his duty to attend all ordinary and Extraordinary meetings of the Board and Executive. He shall take minutes of the proceedings, and shall record the same in proper books prior to the succeeding meeting.

He shall enter in a book copies of all letters issued by the Federation, and he shall preserve all letters that may be received.

He shall conduct the correspondence of the Federation and its general work, under the direction of the Executive Committee and the Board.

He shall take charge of all books and papers belonging to the Federation, and keep the books and accounts.

26. Auditors.—The Auditors shall examine all accounts of receipts and disbursements, and the state of any property and finances of the Federation.

27. Exclusion of Members.—It shall be within the power of the Board to exclude any member who shall be deemed objectionable, such exclusion to take effect only by a resolution carried by a two-thirds majority at a meeting specially called to consider such exclusion, and on the resolution being subsequently confirmed.

28. Election of Minister.—Should the Board in order to carry out the objects of the Federation, at any period resolve to engage a Dayan or Minister, his duties shall be defined by the Board. Advertisements inviting applications for the post shall be inserted in the Jewish Press, and the Executive Committee shall make a selection from the candidates from whom the final election shall be made by the Board. All candidates shall be certified as to religious fitness and qualifications by the Ecclesiastical Authorities.

29. Action in case of unforeseen circumstances.—Should any circumstance arise which is not provided for in the foregoing Bye-Laws the Board shall deal with the same to the best of its judgment.

As the Federation has no right to interfere in any way with the internal management of the Federated Synagogues, it is earnestly hoped that the representatives at the Board will use their influence to ensure that the spirit of the foregoing Rules and Bye-Laws be maintained in their respective Synagagues.

BALANCE SHEET.

MESSRS. M. MOSES & I. WEBER, IN ACCOUNT WITH THE FEDERATION OF SYNAGOGUES.

November 1st, 5656-1895, to October 30th, 5657-1896.

	£	s.	d.	£	s.	d.
To Balance at Bank—						
Towards cost of Memorial to the late Dr. Grunwald ז״צ״ל	19	15	7			
For Board Funds ...	121	5	11			
				141	1	6
,, Contributions received from Sir Samuel Montagu, Bart, M.P.—						
Profits Shechita Board	120	0	0			
,, Spital Sq. Rent	50	0	0			
,, Board of Deputies moiety ...	6	1	7			

	£	s.	d.
By Rev. Ch. Z. Maccoby	159	0	0
,, Board of Guardians— 2 years Subscription	4	4	0
,, Jewish Religious Education Board	38	0	0
,, Chief Rabbi's Fund	10	0	0
,, Board of Deputies	8	19	9
,, Printing	14	16	0
,, Secretary	60	0	0
,, Gratuities	25	0	0
,, Postage, Stationery, Sundries ...	13	4	6

Federation Report & Balance Sheet.

BALANCE SHEET.

MESSRS. M. MOSES & I. WEBER, IN ACCOUNT WITH THE FEDERATION OF SYNAGOGUES.

November 1st, 5656-1895, to October 30th, 5657-1896.

	£ s. d.	£ s. d.
To Balance at Bank—		
Towards cost of Memorial to the late Dr. Grunwald ז״צ״ל	19 15 7	
For Board Funds ...	121 5 11	
		141 1 6
,, Contributions received from Sir Samuel Montagu, Bart, M.P.—		
Profits Shechita Board	120 0 0	
,, Spital Sq. Rent	50 0 0	
,, Board of Deputies moiety ...	6 1 7	
		176 1 7
,, Repayments—New Rd. Synagogue		
Principal ..	11 9 6	
Interest ...	17 5 0	
	28 14 6	
Dunk St. Synagogue	33 16 0	
Vine Court...	12 10 0	
Princes Street ...	10 0 0	
St. Mary Street ...	6 0 0	
		91 0 6
Donations—Education Board Grants		
Old Castle St. Synagogue	2 2 0	
New Road... ...	1 1 0	
Dunk St.	1 10 0	
Mansell St. ...	1 1 0	
W. E. Talmud Torah	1 1 0	
		6 15 0
Donations—Board Funds		
New Road Synagogue	7 0 0	
Fashion St. ,,	1 1 0	
Mansell St. ,,	1 0 0	
H. Manglesdorf, Esq.	0 10 6	
		9 11 6
Collected for Board of Guardians (contra)		25 4 6
		£449 14 7

	£ s. d.
By Rev. Ch. Z. Maccoby	159 0 0
,, Board of Guardians— 2 years Subscription	4 4 0
,, Jewish Religious Education Board	38 0 0
,, Chief Rabbi's Fund	10 0 0
,, Board of Deputies	8 19 9
,, Printing	14 16 0
,, Secretary	60 0 0
,, Gratuities	25 0 0
,, Postage, Stationery, Sundries ...	13 4 6
,, Memorial to the late Dr. M. Grunwald ז״צ״ל	45 5 0
	378 9 3
,, Balance in hand	
Board of Guardians	25 4 6
For Board Funds	46 0 10
	71 5 4
	£449 14 7

ASSETS.

	£ s. d.
New Road Synagogue ...	565 8 5
Spital Square ,, ...	100 0 0
Dunk St. ,, ...	35 17 0
Vine Court ,, ...	87 10 0
Princes St. ,, ...	70 0 0
St. Mary St. ,, ...	17 0 0
	£875 15 5

Federation of Synagogues -

REPORT.

Considered at the Board Meeting November 22, 1896

Since the issue of the last Report in December, 1894, marked progress has been made by the Federation of Synagogues from every point of view—indeed during no previous period in its history have such rapid and important strides been made in the general improvement of the Federated Synagogues. Notwithstanding amalgamations among several of the smaller Synagogues represented at the Board, the number sending delegates has steadily increased and is now at the highest point, as the number of members of this Board is the greatest, since the establishment of the Federation. That the advantages to be derived from representation at the Federation are becoming more and more appreciated is self-evident; the fresh applications which are from time to time made for admission into the Federation are another proof of appreciation. It must not for a moment be supposed that such applications are readily acceded to, on the contrary, in any instance where the Synagogue applying is deemed unsuitable, friendly pressure is brought to bear for the purpose of inducing the members to amalgamate with a Synagogue already represented at the Federation.

A notable example of the successful issue of such efforts is seen in the establishment of the Great Garden Street Synagogue. Two Chevras applied for admission into the Federation; neither application was acceded to, but both Chevras were urged to improve their position by uniting with an existing Federated Synagogue. This course was adopted with the result that the Great Garden Street Synagogue, one of the prettiest model Synagogues in the East End, was erected without a public appeal and opened comparatively free from debt.

During the foregoing two years several new Synagogues have been opened under the auspices of the Federation; the Kalischer Synagogue in Great Alie Street, the Eye of Jacob in Artillery Street, Bishopsgate, the Lodz Synagogue removed from rooms in Newcastle Street to a specially constructed place of worship in Goulston Street, and the Warsaw Synagogue, Gun Street admitted conditionally upon its being located in a suitable building. The Federation of Synagogues may with pardonable pride point to the long list of suitable Synagogues which have been erected or reconstructed either by its direct assistance or as a result of the high standard which it has consistently set before its members for a House of Worship. These include the New Road, Old Castle Street, Shaas, Old Montague Sttree, Spital Square, Dunk Street, Princes Street, Lodz, Davis' Mansions, Greenfield Street, Great Garden Street, Vine Court, Great Alie Street, and Gun St., a notable achievement in the comparatively brief period of nine years.

The West End Talmud Torah Synagogue for the fourth time renewed an application for admission to the Federation. Having failed to obtain facilities for burial rights locally, and the Board having been satisfied that their members were practically all of the artizan class, did not persevere in its former opposition, but admitted the Synagogue, which since has so largely increased its membership, as to render the existing accommodation totally inadequate and to encourage the members to seek a new locale.

The Burial Society in connection with the Federation has considerably augmented its membership; it is not only self-supporting but has now created a Reserve Fund to assure the Shiva allowance.

The Committee of the Burial Society profiting by the experience gained since its establishment is engaged upon the important work of the revision of the laws by which the Society is governed and at no distant date, the Board will be asked to sanction and confirm a new series of Laws and Regulations.

With a view of consolidating the position of the Society, Sir Samuel Montague, Bart, M.P., has kindly transferred three acres of land to the Federation Burial Society adjoining the existing Cemetery, and has contributed a considerable portion of the cost of an alteration carried out by the local authorities, which will considerably improve and indeed perfect the drainage of the Cemetery and the adjoining land.

The Chevra Kadisha of the Federation is likewise a marked success, the active members regularly attend their sacred and responsible duties within the scope of the Society, and have likewise offered to co-operate with the sister Chevra Kadisha.

The Board of the Federation of Synagogues again places on record its high sense of the personal loss sustained by the death of the late Sir Julian Goldsmid, Bart, M.P., who munificently contributed to several of the Building Funds, and of their heartfelt sympathy with the family of the lamented Dr. Grunwald, the Chief Rabbi of Bulgaria, who died whilst on a visit to London, to preach in some of the Federated Synagogues.

The Federation of Synagogues is adequately represented at the Jewish Education Board where the views of its delegates receive careful and sympathetic consideration.

The attention of the Federation having been called to the large number of Jewish children attending Christian instruction at Board Schools, a circular letter in English and Jeudisch was printed and very extensively circulated, principally in the outlying districts, especially reminding parents of the right afforded them under the Education Act of withdrawing their children from non-Jewish religious instruction in Board Schools. The Rev. Mr. Maccoby (who now preaches in English) in his discourses made reference to this subject from time to time.

The Federation of Synagogues has been in correspondence with the United Synagogue on the subject of the registration of death statistics and has readily acceded to the suggestions of the latter body. The Federation has also gladly assisted the Evening Classes Committee of the Russo-Jewish Committee in extending a knowledge of the existence of the Evening Classes which are of considerable value in enabling our foreign brethren to acquire a knowledge of English.

The Jewish Working Men's Club is arranging special facilities for non-English speaking members who would not only themselves benefit by joining the Institution, but would be a source of strength to the Club.

The history of the proposed Colossal Synagogue, which the United Synagogue proposed establishing in Commercial Road, has been a complete justification of the attitude of the Federation of Synagogues and of the strenuous opposition which the acting President consistently offered to the project. From the outset the community at large was not favourable to the establishment of a colossal Synagogue, as it would have increased the existing congestion and caused serious injury to the many newly-erected model Synagogues, and it must be a source of gratification to the members of the Federation that the Council of the United Synagogue has at length practically adopted a similar view and that the idea of a colossal Synagogue may now safely be considered to have been generally condemned.

Of the ultimate fate of the East End Scheme proper, it is difficult to venture a forecast. The details of the proposition have been discussed and rediscussed, modelled and remodelled, for five years without apparently being any nearer a satisfactory solution. The potentialities of the project for the improvement of the condition of Jewish life in the East End are enormous and cannot possibly be over rated. It is therefore to be hoped such a scheme will eventually be accepted and be a real force in raising the level, physical and social, of Jewish life in East London.

In conclusion the Board beg to remind the members of the Federated Synagogues, that great as is the work which has already been achieved, more remains to be done. When the Federation of Synagogues was called into existence, the model Synagogue was then the exception but is now general. Until every Federated Synagogue is in every respect irreproachable the members should not rest satisfied. To the smaller and weaker Chevras the history of the Federation should serve as a lesson and an encouragement, prompting their members to put forward their utmost efforts to reconstruct their Synagogues.

The Federation of Synagogues will continue to carefully watch over the interests of its members, who on their part must unstintedly support those efforts. Given these conditions, and the future success and welfare of the Federation are assured.

BALANCE SHEET

MESSRS. M. MOSES & I. WEBER, IN ACCOUNT WITH THE FEDERATION OF SYNAGOGUES.

November 1st, 5657-1896 to October 31st, 5658-1897.

	£ s. d.	£ s. d.		£ s. d.

FEDERATION BURIAL SOCIETY.

MESSRS M. MOSES & I. WEBER, Treasurers in account, April 1st, 1896 to March 31st, 1897.

BALANCE SHEET

MESSRS. M. MOSES & I. WEBER, IN ACCOUNT WITH THE FEDERATION OF SYNAGOGUES.

November 1st, 5657-1896 to October 31st, 5658-1897.

	£	s.	d.	£	s.	d.
To Balance at Bank—						
Board of Guardians (1896 Collection)	25	4	6			
Board Funds	46	0	10			
				71	5	4
,, Contributions from Sir Samuel Montagu, Bart., M.P.—						
Profits Shechita Board (three half years)	310	0	0			
,, Spital Sq. Rent	50	0	0			
,, Moiety Board of Deputies quota	6	4	11			
,, Donation	100	0	0			
				466	4	11
,, Repayments—New Rd. Synagogue						
Principal	60	15	0			
Interest	16	19	0			
	77	14	0			
Dunk Street Synagogue	35	17	0			
Vine Court	12	10	0			
Princes Street	10	0	0			
Gun Street	10	0	0			
St. Mary Street	6	0	0			
Eye of Jacob	6	0	0			
Wilkes Street	6	0	0			
				164	1	0
,, Board of Guardians Collection 1896	7	2	0			
Ditto, 1897	35	16	0			
				42	18	0
,, Donations—						
Stuart M. Samuel, Esq., J P.	10	0	0			
New Road Synagogue	7	10	0			
Great Garden St. Synagogue	4	0	0			
Great Alie Street ,,	3	3	0			
Sandys Row ,,	3	3	0			
Shaas, Old Montague St. ,,	3	0	0			
West End Talmud Torah ,,	2	2	0			
Artillery Street ,,	2	0	0			
Wilkes Street ,,	2	0	0			
Church Street ,,	1	1	0			
Dunk Street ,,	1	1	0			
Fashion Street ,,	1	1	0			
Mikrah ,,	1	1	0			
Vine Court ,,	1	1	0			
Gun Street ,,	1	0	0			
Scarboro' Street ,,	1	0	0			
				44	3	0
,, Rev Mr. Maccoby Augmentation Fund				26	0	0
				£814	12	3

				£	s.	d.
By Rev. Ch. Z. Maccoby Salary	156	0	0			
,, Ditto, Augmentation Fund	26	0	0			
				182	0	0
,, Jewish Religious Education Board				38	0	0
,, Chief Rabbi's Fund				10	0	0
,, Board of Deputies				8	9	8
,, Advance to Artillery St. Synagogue				100	0	0
,, ,, Gun Street ,,				100	0	0
,, ,, Greenfield St. ,,				50	0	0
,, ,, Wilkes Street ,,				50	0	0
,, Printing				13	17	3
,, Secretary				60	0	0
,, Gratuities				30	0	0
,, Postage, Stationery and Sundries				16	16	2
,, Advertisements				2	3	0
,, Jewish Working Men's Club (Meetings)				4	14	6
,, Warehousing Furniture				21	10	0
,, Board of Guardians						
1896 Collection	32	6	6			
1897 ,,	35	16	0			
				68	2	6
				755	13	1
Balance forward				58	19	2
				£814	12	3

ASSETS.

		£	s.	d.
New Road Synagogue	...	504	13	5
Spital Square	...	50	0	0
Vine Court	...	75	0	0
Princes Street	...	60	0	0
St. Mary Street	..	11	0	0
Gun Street	...	190	0	0
Artillery Street	...	94	0	0
Greenfield Street	...	50	0	0
Wilkes Street	...	44	0	0
		£1078	13	5

Audited and found correct

ALFRED HENRY, F.C.A. } Auditors.
J. HOUTMAN, }

November 10*th*, 5658—1897.

FEDERATION BURIAL SOCIETY.

MESSRS M. MOSES & I. WEBER, Treasurers in account, April 1st, 1896 to March 31st, 1897.

Cr.	1896-7. £	s.	d.	£	s.	d.	1895-6. £	s.	d.	£	s.	d.
Brought forward												
Burial Society	62	10	8									
Chevra Kadisha	5	8	6									
				67	19	2				43	17	11
SUBSCRIPTIONS.												
W. E. Talmud Torah Synagogue	51	15	2				25	12	6½			
Sandys Row ,,	43	14	2				47	6	1			
Old Castle St. ,,	42	12	6				28	17	1½			
New Road ,,	40	2	5½				35	10	7			
Vine Court ,,	24	18	6½				19	13	10			
Gun Street ,,	20	5	10				6	0	6			
Greenfield Street ,,	19	7	8				20	9	5½			
Spital Street ,,	19	1	5				15	9	6			
St. Mary Street ,,	19	1	4				19	0	0			
Hope Street ,,	15	2	10½				14	5	7			
Mansell Street ,,	14	15	11½				11	6	0			
Artillery Street ,,	14	9	3½				8	18	3½			
Old Montague St. ,,	14	0	4				8	11	7			
Dunk Street ,,	13	9	2				12	3	4			
Church Street ,,	11	4	7				6	12	7			
Mikrah ,,	10	7	7				6	7	4			
Kehol Chassidim ,,	9	1	7				6	11	6			
Lodz, Davis Mans. ,,	8	5	4½				8	11	8			
Konin, Hanbury St.	4	7	6				4	16	10½			
Scarboro' Street ,,	3	1	6½				0	13	10½			
Princes Street ,,	2	9	7½				2	18	6½			
Fashion Street ,,	2	11	4				2	12	3½			
				404	5	10				312	9	1
Paid Funerals				111	12	0				102	3	0
Tombstone Fees				23	0	0				9	0	0
Chevra Kadisha (per Contra)				1	10	6				5	8	6
Repaid by Sexton (advance)				1	0	0						
				£609	7	6				£472	18	6

Dr.	1896-7. £	s.	d.	1895-6. £	s.	d.
Undertakers	126	0	9	123	1	6
Taharas, Bearing, Watchers, Gravedigging, &c. ...	77	17	10	80	9	4
Sexton's Salary	64	10	0	50	16	0
Secretary's ,, ...	32	10	0	35	0	0
Bearers' ,, ...	4	5	0	3	0	0
Commission on Collections	39	15	3	31	2	7½
Shiva Benefits	33	0	0	31	0	0
Shrouds	8	7	2	11	11	1
Funeral Sundries	11	11	11	10	9	9½
Printing	9	17	6	5	14	0
Western Synagogue ..	9	7	6	9	0	0
Rates and Taxes	3	10	0	3	10	0
Furniture	1	18	6			
Gardener	1	5	0	4	5	0
Postage, Coal 10/6, &c. ..	1	0	0	1	0	0
Cheque Book	0	10	0			
Advance to Sexton ..				5	0	0
C. Kadisha (per Contra) ..	6	19	0			
Deposit Moorfield's Bank ..	50	0	0			
	£482	5	5	£404	19	4
Balance carried forward	127	2	1	67	19	2
	£609	7	6	£472	18	6

May 24th, 1897.

Audited and found correct

MORRIS HARRIS, J. HOUTMAN, } *Auditors.*

ASSETS (in addition to Cash balance.)

	£	s.	d.
Due from Sexton	4	0	0
,, ,, West End Talmud Torah Synagogue ..	11	0	0
,, ,, Artillery Street Synagogue	2	10	0
At Moorfields Savings Bank :	50	0	0
	£67	0	0

The following are the statistics of Interments during 1896 (*Jan.* 1 *to Dec.* 31.)

	Males.	Females.
Less than 1 year	16	6
From 1 to 10 years	16	18
11 to 20 ,, ...	1	1
21 to 30 ,, ...	1	1
31 to 40 ,, ...	2	1
41 to 50 ,, ...	2	1
51 to 60 ,, ...	2	1
61 to 70 ,, .. .	—	3
71 to 80 ,, . .	—	2
81 to 90 ,, . ..	1	—
	41	34
	75	
Stillbirths (16) and children under 1 month (9)	25	
	100	

Reprt of interview w ith the Rev. J.F. Stern, Minister of the Jewish Synagogue, Stepney Causeway. (E.A.) May 23.9

Mr. Stern is one of the younger and more progreesive of the London Jewish ministers, and the report will show his attitude towards the party of reform. It will also show what reform means.

The Stepney Synagogue is the only one in the Tower Ham lats belonging to the United Synagogue. The people attendin it are slightly better off than those going to the Chevras, they can afford to pay a fair sum annually to the support of their place of worship, but they are mainly working-clas Mr. Stern estimates the proportion of those who are foreign born at 30 %.

At the beginning of the interview I heard a great deal about the character of the services, which are somewhat mo free than the ordinary run of East End synagogues, and although it began to get rather dull and to lead me to think that the reforming mind was as much wedded to new detail as the reactionary mind is to old, but it helped to bring out the objects of the reforms introduced or desired, and the position of the Chief Rabbi and the leaders of the community in face of the strict Judaism of the foreign element. At the death of the late Chief Rabbi there was a great clamour for reform, and things were settled by diplomacy an compromise. There is a constant danger if things go too far

of a secession from the authority of the Chief Rabbi of the foreign element, and it appears that this would be regretted by all. In him rests the greatest and most salutary power; he focuses Judaism, and is the lever by which most things internal turn. His own mind is not approachable on the vexed questio of procedure, "and perhaps this is as well", but it is clear that his position is a difficult one and that he has to exercise all his powers of cautinn and diplomacy to avoid a rupture. The actual questions at issue do not appear to have any intrinsic importance. Mixed choirs is one of them that has exercised the Jewish mind at Stepney a good deal, and this synagogue, having followed the examples of Hampstead and Hammersmith and introduced this pretice of the mixed choir, a secession has followed, and a new "Orhodox Stepney Synagogue" has been opened at the other end of Stepney Green.

The most important questions seem however to be connected with the introduction of more English and less Hebrew in the services, and other classes of question s turn up as to the manner and literality with which the Rabbinical Law has to be observed. For instance, there is the one forbidding the carrying of burdens on the Sabbath. This id interpreted by the strict foreign Jew with theutmost severity, and the fear of them would make it impossible for the Chief to visit East London on a dripping Sabbath to carry an umbrella. Now Mr. Stern would defy the foreign prejudice,

and carry an umbrella if he needed one, but he would draw the line at a walking-stick, for he feels that the critic would be able to say and to say truly that he is a young man with no need of support, and thus no utilitarian reason could be found for breaking the law. Another instance, illustrating the strictness of the foreign mind, the triviality of the points on which difficulties may arise, and the position of the "Chief" arose out of a notice issued by Mr. Stern for a special Sabbath service of the children who had been sent away by the C.C.H.F. The Chief was to preach, and the children, books being short, were asked to bring with them both their cards of admission to the synagogue and a prayer-book. Promptly the foreigners were indignant and some of them went to the Chief to complain of the request. He resorted to diplomacy, told them that he had not seen the card itself, and it was arranged that the service in suceeding years should be held on a Sunday. But it perhaps significant that Dr. Adler made no direct communication to Mr' Stern on the matter. He probably girds inwardly at the excessive formalism of his co-religionists, who are however, too numerous, too ignorant, too prejudiced and too important to be reasonably or easily dealt with.

A kind of new patriotism grows apace among ~~xx~~ the Jews who find themselves in this country, and Mr. Stern mentione having seen in the room of a foreigner quite recently the

strange association of the portraits of the Queen, Mr. Gladstone, and a well-known Russian Rabbi on the walls. But the more liberal spirit takes long to permeate the synagogues and Mr. Stern mentioned as illustrating the greater tolerance of his own congregation that on the preceding Sabbath he had preached on Mr. Gladstone's death -- speaking as an Englishman to Englishmen. They had accepted it as a natural thing for him to have done. But the feeling in a Chevra would not have been the same. There they would have said: who is this William Ewart Gladstone? he is not one of us; why should he be preached upon and praised in our synagogue? why should we go to him for lessons in life?

In some ways Mr. Stern would go much farther than he dare, or than by his public position and ministerial obligations he feels himself at liberty to move. He breaks th liter l observance of the Din (The Law) ever y day of his life but he too ha to beware of offending the foreigner. Some of the points he mentione were full of interest, and he like the Chief Rabbi himself has to put up with much that he would like to clear out of the road. Thus, if he could he would not wade through the whole of the first five books of the Bible every year in 52 long doses; he would use English more not only in reading but also in the prayers, for he doubts whether many of those who come have sufficient knowledge of Hebrew to follow intelligently the old Hebrew diction. And in matter of

In matters of opinion too he has his difficulties, and although some he can "spiritualize away", there are others that remain as more obstinate stumbling-blocks. Among these he referred to the movement called Zionism, and to the prayers which he has to read for the restitution of sacrifices in the holy places. He apparently has no desire to return to Jerusalem, and he thinks that the re-institution of the sacrifices of the Mosaic Law would be barbarous. But he is helpless in such a matter as this. (At the Reformed Synagog the prayers for the restitution are omitted).

Apart from such changes as would free him from the incubus of uttering discredited opinions, the main object of all the changes that he would like to introduce is to keep up the interest of the young English bred Jews in their religion and in their synagogues. He feels that it is impossible to hold them to the old procedure after they have been brought up in the freer atmosphere of England and of English schools. To insist upon too rigid an orthodoxy in these days would be to alienate the rising generation. Nearly all his proposals are he said made on aesthetic grounds, but he clearly used this word in a more than usually comprehensive sense. Asked what he feared if such steps as he advocated were not taken, he said it was indifferentism, not Christianity. Asked what he would do if he had a free hand, he said that no step which he advocated

would have the least effect of weakening its hold upon the class who are perhaps his special care of their ancestral faith. He would on the other hand do everything to maintain the religious integrity of their people. He advocated nothing that was calculated to break down these barriers or to do away with the feeling of separateness. "Did he want to Anglicise the community as far as possible?" Emphatically, yes; they all did -- all the leaders, that is. "Did he want to merge the Jewish in the English community?" Not a bit of it; the Jews are and must remain the chosen people: this was accepted, welcomed; it was a necessary part of their historic Faith. On this all Jews, reformed and orthodox, are at one. No difference on such a point can be traced in the opinions of a reforming Jew like the late Sir Julian Goldsmid, or a more conservative Jew like Mocatta. They are all Jews first, and there is a tendency at the present time for the whole community to stand solid, and for the different sections to draw together in spite of differences in ways of thinking and in ritual. In this movement for concentration the Chief Rabbi is the "lever".

I asked if the young were being held to the synagogues, and he said that they were in his own case. He endeavours in many ways to make the Synagogue a social centre -- has a "communal League", a society for both sexes with lectures etc. of which I had previously heard a good deal and known

to be successful; social evenings etc.

He has a Reader to help; is well off for buildings(the synagogue holds 340 men and 200 women); and they have many social agencies as stated. There are 330 seat-holders.

A good deal of proselytizing goes on, undertaken by the L.C.M. and by some churches, but with, he thinks, little result.

Drink is not a great difficulty, and social character is on the whole good. The immoral element is extremely small. But many of them , especially the foreigners, have a low conception of things from a sanitary point of view. "The Jewish nose is supposed to be particularly well-developed, but it appears to be blunted in a way". The crowding is often excessive. If you compare an English and a Jewish poor family, it would be thought found that the latter would be found in the worst condition sanitarily. But this had nothing to do with their religion, which in fact had many sanitary rules as to the washing of hands etc. that tended to ensure decent conditions. The great explanation of the lower standard of the Jew, was the evil associations of a continental upbringing, coupled with the exigencies of a difficult economic position.

The Stepney Synagogue is the only United Synagogue at which people can be married for 10/6, and therefore, since marriage in one of these places may secure certain advantage

in theway of making people eligible for some Jewish charities, etc. most of the East End ~~xxx~~ marriages are celebrated in Stepney Green. There are between 5 and 600 a year, and the average age is for males, 24, and for females, 21¾. In cases of mixed marriages, he generally finds that the non-Jew becomes a Jew, man or woman, and he has often had cases when a marriage has originally taken place in a registry office, of the man having afterwards gone through the necessary instruction and observed the Abrahamic Covenant—been circumcised. Except in such cases there is no attempt to win over a non-Jew. The past must leave the race apart: its position is fixed by its historic destiny. But although it is and must remain the chosen people, they do hope for a greater approximation of belief between Jew and Christian.

Mr. Stern is a man of about 35, rather dapper, keen in manner, pale-faced, with a dark complexion and foreign look. He was probably born in this country, however, and the only accent discernible is that of a race and not of a country. He is married, ~~and~~ although thought a little bit too much of an innovator by some, he is ~~thought highly of~~ much respected, and his energy and devotion are very great. On the whole he is a good specimen of the ~~Enxxxx~~ Jew, full of his religion and filled with loyal English sympathies.

Note. Mr. Stern spoke of the great increase of the Jews in Stepney, many of the new blocks in his neighbourhood being largely tenanted by them. His schools are full. Many of the people in the district have moved from Whitechapel, where "their places have been taken by others". But as to where these others have come from he did not express an opinion.