

# MIDDLE STREET SYNAGOGUE

## a part of Brighton's History

### Sir MICHAEL COSTA

Musical composer and conductor; born at Naples of a Sephardic family Feb. 4, 1810; died in Brighton April 29, 1884. He studied under his father, Pasquale Costa, his grandfather, Tritto Costa, and Zingarelli. In 1829 he visited England, assisting at the Birmingham musical festival, and conducting at Her Majesty's Theater in 1831. He was naturalized as a British subject in 1839. Subsequently he conducted at the Philharmonic Society concerts 1846, at the Royal Italian Opera 1847, for the Sacred Harmonic Society 1849, at the Handel festivals 1857, and at Her Majesty's Theater in 1871. Costa was knighted at Windsor April 14, 1868, and invested with the Royal Order of Frederick in 1869. He was also knight of the Turkish Order of the Medjidie, and knight commander of the Crown in Italy. Costa's works include the operas and ballets "Il Delitto Punito," 1826; "Il Sospetto Funesto," 1827; "Il Carcere d'Ildegonda," 1828; "Malvina," 1829; "Malek Adhel," 1837; "Don Carlos," 1844; "Kenilworth," 1831; "Sir Huon," 1833; and "Alma," 1842; and the oratorios and cantatas: "L'Immagine," 1815; "La Passione," 1827; "Eli," 1855; and "Naaman," 1864. He also wrote many songs and miscellaneous compositions.



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### **LIONEL EDWARD PYKE**

English barrister; born at Chatham April 21, 1854; died in Brighton March 26, 1899. He was the second son of Joseph Pyke, warden of the Central Synagogue, London, and was educated at Rochester Cathedral Grammar School and at London University, taking the degrees of LL.B. and B.A. He entered as a student of the Inner Temple Nov. 3, 1874, and was called to the bar June 13, 1877. In 1880 he became a member of the council of the Anglo-Jewish Association, and served on the executive committee from 1882 until his death. He took a great interest in yachting. His most extensive practise was in the Admiralty Court; he became queen's counsel in Feb., 1892, and immediately attained a leading position in the Admiralty Court; he became the leader of that branch of the bar designated as the Probate, Divorce, and Admiralty division on the elevation of Sir W. Phillimore to the bench. In 1895 Pyke unsuccessfully contested the Wilton division, Wiltshire, in the Liberal interest.

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**ARTHUR BENHAM**

Dramatic author; born 1875; died at Brighton, Eng., Sept. 8, 1895. He was a playwright of considerable promise, and was the author of two plays, "The County" and "The Awakening"—the latter produced for a short run at the Garrick, and the former at Terry's Theater—when he was only twenty years old. He died of consumption when scarcely past his twentieth year. His sister was the actress Estelle Burney, who collaborated in his plays, and was his tender nurse during his long illness.

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#### **SAMUEL PHILLIPS**

English journalist; born at London 1815; died at Brighton Oct., 1854. He was the son of an English merchant, and at fifteen years of age made his début as an actor at Covent Garden. Influential friends then placed him at Cambridge, whence he passed to Göttingen University. Phillips then came to London, and in 1841 turned his attention to literature and journalism. His earliest work was a romance entitled "Caleb Stukeley," which appeared in "Blackwood's Magazine" and was reprinted in 1843. Its success led to further contributions to "Blackwood's," including "We Are All Low People There" and other tales. Phillips continued to write for periodicals, and he was subsequently admitted as literary critic to the staff of the "Times." His articles were noted for their vigor of expression and their wealth of ideas. Dickens, Carlyle, Mrs. Stowe, and other popular writers were boldly assailed by the anonymous critic, whose articles became the talk of the town. In 1852 and 1854 two volumes of his literary essays were published anonymously. Phillips was also associated with the "Morning Herald" and "John Bull." When the Society of the Crystal Palace was formed Phillips became secretary and afterward literary director. In connection with the Palace he wrote the "Guide" and the "Portrait Gallery."

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### **BARON SOLOMON BENEDICT DE WORMS**

English financier; born at Frankfort-on-the-Main Feb. 5, 1801; died at Brighton, England, Oct. 20, 1882; son of Benedict de Worms of Frankfort. He was taken to England at an early age, and eventually went to Ceylon, where, by his judgment and perseverance, he contributed greatly to the advancement of the colony. He was a generous benefactor to various Jewish charities, was a life-member of the council of the United Synagogue, and acted as a trustee of several metropolitan synagogues. In 1871 he was created a baron of the Austrian empire in recognition of services rendered that country; and in consideration of the efforts made by him and his brothers in developing the colony of Ceylon, Queen Victoria granted him and his heirs, by royal warrant of 1874, the right of using the title in England.

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## SIR ALBERT ABDALLAH DAVID SASSOON Bart.



Anglo-Indian merchant; head of the house of David Sassoon & Co., "the Rothschilds of the East"; born at Bagdad 1817; died at Brighton, England, Oct. 24, 1896; eldest son of David Sassoon. Sassoon received a European education; and on the death of his father, in 1864, he succeeded to the leadership of the great banking and mercantile firm of David Sassoon & Co. The history of the development of Bombay and its benevolent institutions is inseparably associated with his name. The Sassoon Dock, constructed by his firm, was the first instance of a wet dock built in western India; and it stimulated the Bombay government to promote the construction of the large Prince's Dock. The Sassoon manufactories of silk and cotton goods at Bombay furnished employment for a large amount of native labor; and the Sassoons were also the managers of the Port Canning Company, with estates lying at the mouth of the River Mullah, in Bengal.

Sassoon made many donations to Bombay, his benevolence lying mainly in the promotion of education among every class and creed. He contributed largely toward the Elphinstone High School of Bombay, and founded scholarships at the university and the art school of that city. In his own community he maintained the David Sassoon Benevolent Institution, a school affording instruction to many hundreds of Jewish children. He was a vice-president of the Anglo-Jewish Association, and in Bagdad erected the school of the Alliance Israélite Universelle, presenting it to the community free of all encumbrances.

In 1867 Sassoon was appointed a companion of the *Star of India*, and a year later he became a member of the Bombay legislative council, a position which he continued to hold for some years. It was mainly through his contributions that a colossal statue of Edward, then Prince of Wales, was erected in Bombay. In 1872 he received the honor of knighthood; and in November of the following year the corporation of London conferred upon him the freedom of the city, he being the first Anglo-Indian to receive it. The shah, whom he entertained at the Empire Theatre, London, in 1889, conferred on him the Order of the Lion and the Sun; and in 1890 Queen Victoria

advanced him to the dignity of a baronet.

The Sassoon *Star of India* is carried through into the design of the Sassoon windows at Middle Street Synagogue. See if you can spot them - or ask a guide to show you!

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### SIR EDWARD ALBERT SASSOON

Sir Edward Albert Sassoon, 2nd Baronet (June 20, 1856 – May 24, 1912) was a British businessman and politician. The eldest surviving son of Sir Albert Sassoon (1818-1896) and Hannah Moshi of Bombay, India, Edward Sassoon graduated from London University. He served in the Middlesex Yeomanry (Duke of Cambridge's Hussars). In 1887 Sassoon married Aline Caroline de Rothschild (1865-1909), daughter of Baron Gustave de Rothschild. They had the following children: Philip Albert Gustave David (1888-1939) Sybil Rachel Bettie Cécile, Marchioness of Cholmondeley (1894-1989) Sassoon was elected as the Liberal Unionist Party MP for Hythe in March 1899. Active in Jewish community affairs, he served as a vice-president of Jews' College, London and the Anglo-Jewish Association. After his death his body was placed in a purpose-built mausoleum, with architecture in an Indian style, behind his house at Eastern Terrace, Brighton. The Sassoon Mausoleum was built in 1876 by Sir Albert Sassoon (1818 - 1896) as a family resting place but when there were no more burials after 1933 when it was emptied and sold, becoming first a furniture store, then a decorator's, then a restaurant and was later converted into the ballroom of the *Hanbury Arms* public house. In 2006, this building was again sold and is to be converted to a private members' club.



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#### HAIM WASSERZUG

English *chazzan* and composer; born at Sheritz, Prussian Poland, 1822; died at Brighton, England, Aug. 24, 1882. As a child he was endowed with a remarkably sweet voice, and at eighteen he was elected *chazzan* at Konin. His renown soon spread among the Jewish communities of Poland, and he received a call as *chazzan* to Novy-Dvor, where his introduction of choral singing and singing in harmony, instead of the then prevalent "*chazzanut*," aroused considerable opposition against him on the part of the Hassidim. Thirteen years later he was appointed to a post at Lonisa, near the Lithuanian frontier. Here he remained for five years, when he was elected cantor of the Wilna (*modern-day Vilnius in Lithuania*) congregation. In 1867, on the opening of the North London Synagogue, he was elected its first reader, which office he held until his death in 1882. During his chazzanship at Wilna, Wasserzug wrote some sacred compositions which, under the title "Sefer Shire Mikdash," were published in London, 1878. These compositions received high commendation; and some of the principal cantors of the European continent and of America were numbered among his disciples. His son, David Wasserzug, was educated at Jews' College, London, and officiated as rabbi at Cardiff in Wales, at Johannesburg in South Africa, and, from 1905, at the Dalston Synagogue, London.

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### **MOSES RINTEL**

Australian rabbi; born in Edinburgh 1823; died at Melbourne, Victoria, 1880; son of Myer Rintel, Hebraist and Talmudical scholar. **For some years Moses Rintel acted as reader to the Brighton synagogue;** in 1844 he went to Sydney; and in 1849 he was elected minister of the East Melbourne Congregation. In Sydney he established the Sydney Hebrew Academy, founded in 1856 the United Jewish Friends' Benefit Society, and helped to establish a duly constituted bet din. In 1857 Rintel resigned his office in Melbourne, and another place of worship was established under the title of "Mikveh Israel Melbourne Synagogue." This synagogue was opened in 1860; and Rintel officiated at the new place of worship for some time without remuneration. He acted also, on the nomination of Chief Rabbi N. M. Adler, as chief of the bet din. He was a steadfast upholder of Orthodox Judaism and was widely esteemed in the Australian colonies. He published two sermons, one on Yom Kippur (Melbourne, 1859), which are among the earliest Jewish publications in the Australian colonies.

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#### **BENJAMIN ARTOM**

Chief rabbi of the Spanish and Portuguese congregation of London; born at Asti, Italy, in 1835; died at Brighton, near London, Jan. 6, 1879. He was left fatherless when a child, and his maternal uncle supervised his early training. His theological education he owed to the rabbis Marco Tedeschi, of Trieste, and Terracini. At twenty he taught Hebrew, Italian, French, English, and German. His first appointment was that of minister to the congregation of Saluzzo near Genoa. While rabbi of a congregation in Naples he received a call to London, where he was installed as chief rabbi of the Spanish and Portuguese congregations of the United Kingdom (Dec. 16, 1866). After a year's stay in England, he became so proficient in English that he could preach in that language with eloquence. Deeply interested in Anglo-Jewish institutions, he directed his attention chiefly to organizing and superintending the educational establishments of his own congregation, the Sha'are Tikvah and Villareal schools. Although of Orthodox views, he welcomed moderate reforms, and endeavored to promote any enterprise tending toward the union of discordant factions. He was author of various odes and prayers in Hebrew, and several pieces of Italian poetry. A selection of his sermons delivered in England was published in 1873.

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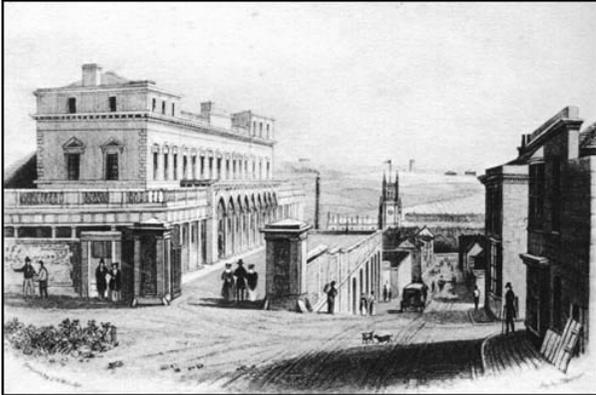
### **NATHAN MARCUS ADLER**

Chief rabbi of the British empire; born in the city of Hanover, Germany, January 15, 1803; died at Brighton, England, on January 21, 1890. He was the third son of Marcus Baer Adler, chief rabbi of Hanover. He came from a Jewish family of Frankfort, which, for several centuries, supplied theologians to the rabbinical chairs of the Continental ghettos. Born when Hanover was an appanage of the English crown under George III., he was a British subject, and was educated on the broadest lines. In addition to Hebrew and theological learning under his father's supervision, he received a liberal education in the classical and modern languages, attending successively the universities of Göttingen, Erlangen, Würzburg, and Heidelberg. After obtaining his degree at Erlangen he was appointed, in 1830, chief rabbi of Oldenburg, and within a year he became chief rabbi of the city of Hanover. In 1842 the chief rabbi of London, Solomon Herschell, died. At this juncture a very critical subject agitated Anglo-Jewish communal life, being nothing less than a schism, which resulted in the formation, in Burton street, of a reform congregation, quite independent of the English rabbinate. Thus the election of a successor to the chief rabbi was naturally fraught with more than ordinary importance. There were fifteen candidates for the position. The final election resulted in the choice of Dr. Adler, who on July 9, 1845, was installed as chief rabbi in Dr. Adler's earliest efforts were directed to the improvement of Jewish education in England, and he foresaw the necessity of planning for the systematic training of future teachers. With this object in view he propounded a scheme for the training of Jewish ministers and teachers, with which a public day-school for the sons of the Jewish middle classes was to be connected. Many obstacles stood in the way of its realization, especially the question of endowments; but through Dr. Adler's perseverance these were overcome, and, on November 11, 1855, Jews' College was inaugurated, he himself being elected its first president. After this, Dr. Adler turned his attention to synagogal administration, and, on solicitation, consented to some slight modifications in the ritual. Nor did he neglect the provincial synagogues; undertaking occasional pastoral visits to them, he succeeded in bringing them more directly under his influence. To unite the various metropolitan synagogues under a central administration was the next object of his endeavors, and it was partly at his initiative that the foundation of the United Synagogue was undertaken. A clause was inserted in the scheme providing that the forms of worship, religious observances, and all other matters connected with the spiritual administration of the United Synagogue should be under the superintendence and control of the chief rabbi. This clause, however, was rejected by the House of Lords. He drew up a code of regulations and prescribed forms of service for special occasions. He received appeals from all over the world, and worked with the Board of Deputies and the Anglo-Jewish Association for the emancipation of the Jews in Rumania and their relief in the Holy Land. In 1866 he gave evidence before the Marriage Law Commission, and prepared an important memorandum on the operation of the marriage laws as affecting Jews in England. Dr. Adler may be considered the virtual founder of the Hospital Sabbath movement among Jews, the object of which was an annual collection for the hospitals, taken up in all British synagogues. In connection with this he compiled a service for the celebration of Hospital Sabbath in the synagogues. The organization of the London and provincial charities was undertaken at his suggestion, and a more discriminating and systematic method for dealing with the poor was adopted. Dr. Adler gave impetus to the system of free religious education, and supervised its progress in the community. In 1880 a conference of delegates of the various synagogues was held to consider the question of a revision of the ritual. Thereupon a report was submitted to Dr. Adler, who conceded many of the more important recommendations of the delegates. In the same year the United Synagogue, finding that the pressure of his official duties was increasing, appointed a deputy delegate chief rabbi; but, notwithstanding this, Dr. Adler continued to take active interest in the affairs of the Jewish community. He was the author of: (1) Hebrew prayers, recited during critical episodes in English history; (2) a volume of "Sermons" in German and English, including his installation address in London, "The Jewish Faith," and "The Bonds of Brotherhood"; (3) several volumes of "Derashot" (Disquisitions), delivered by him semiannually to those interested in the study of the Talmud; (4) "Responsa," several having reference to ritualistic questions in the Anglo-Jewish community (manuscript); (5) "Hiddushim" (Novellæ), consisting of short notes on the Talmud and Posekim, especially the Turim, with some annotations on Hai Gaon's commentary, "Seder Têharot," Berlin, 1856; (6) German translation of Judah ha-Levi's "Cuzari," with copious explanatory notes (manuscript); (7) commentary on the Targum of Onkelos entitled "Netinah la-Ger" (A Gift to the Proselyte), published with an edition of the Pentateuch, Wilna, 1875 (in connection with this commentary he edited the "Sefer Yaer," or "Patshegen," and a Masorah on the Targum); (8) "Ahabat Yonatan" (The Love of Jonathan), a work in the same style as the "Netinah" on the so-called Targum of Jonathan, consisting of three parts.

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### DAVID MOCATTA



English architect; born in London 1806; died May 1, 1882; son of Moses Mocatta, translator of "Faith Strengthened." The original façade of Brighton Station was designed by David Mocatta and was a fine building. Unfortunately it was largely hidden later by ugly additions which did nothing for the listed building. Mocatta's design was in Italianate style and had a long roof over the platforms. It also had a fine clock, recently restored. They all date from 1841. Mocatta also designed the impressive classical pavilions and balustrades on the Ouse Viaduct at Balcombe, designed by John Rastrick. A pupil of Sir John Soane, the designer of the Bank of England, Mocatta is reputed to have had a significant part in that enterprise. As architect to the London and Brighton South Coast Railway little of his work now remains apart from Brighton Station, the Grade II listed facade of the now disused Synagogue in Devonshire Place

and some Italianate Villas in Osborne Villas. Having shown in early youth a leaning to art pursuits, he made the choice of architecture as a profession, and studied for many years in Italy under competent masters, returning to England to practise his profession. He was engaged on many important buildings, and was frequently employed by the directors of the London, Brighton, and South Coast Railway. On the death of his father he succeeded to an ample fortune, which was subsequently increased to a considerable extent by property bequeathed to him by his brother Benjamin Mocatta. When the late Sir John Soane bequeathed his collection to the nation, David Mocatta was appointed a trustee, Sir John having been one of his teachers before he left Italy. Mocatta was one of the original Council of Founders of the West London Reform Synagogue. He had been directing architect of the temporary synagogue in Burton Street, and he likewise superintended the construction of the building in Margaret street. On the death of Sir Francis Goldsmid he became chairman of the council of the congregation. He was a member of the council of the University College Hospital, and of the Cancer Hospital. He married the eldest daughter of Alexander Goldsmid, brother of Sir Isaac Lyon Goldsmid.

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#### **JOSEPH ELIAS MONTEFIORE**

Son of Moses Vita (Haim) Montefiore; born in London 1759; married Rachel Mocatta (1783). He became the father of three sons and five daughters, the eldest son being Sir Moses Montefiore. The second son, Abraham, was twice married, and by his second wife, Henrietta Rothschild, became the father of Joseph Mayer (father of Sir Francis Montefiore), Nathaniel (father of Claude G. Montefiore), Charlotte (d. 1854; author of "A Few Words to the Jews"), and Louisa (afterward Lady Anthony de Rothschild). The third son, Horatio (1798-1867), became a merchant in London, and was one of the principal founders of the London Reform Community (1841). He married a daughter of David Mocatta, by whom he had six sons and six daughters. The youngest of these sons, Emanuel Montefiore (b. 1842), became a lieutenant-colonel in the Royal Artillery, assistant secretary of the London Charity Organization Society, commandant of the Jewish Lads' Brigade, and a member of the council of the West London Reform Synagogue. Of the daughters of Joseph Montefiore the eldest, Sarah, married Solomon Sebag of London; she became the mother of Joseph Sebag, afterward Sir Joseph Sebag-Montefiore (1822-1903), who had three sons—Arthur (father of Robert Sebag-Montefiore), Cecil, and Edmund. Sarah had also five daughters: Jemima (married Haim Guedalla), Esther (died prematurely), Abigail (wife of Benjamin Gompertz, the mathematician), Rebecca (married Joseph Salomons; brother of the late Sir David Salomons), and Justina (married Benjamin Cohen, father of Arthur Cohen and Lionel Benjamin Cohen).

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### **SIR MOSES MONTEFIORE** *Bart*

Jewish Broker. English philanthropist; born in Leghorn, Italy, Oct. 28, 1784; died at Ramsgate, England, July 25, 1885. Moses Hāyym Montefiore and his wife, both of Leghorn, settled in London in the middle of the eighteenth century. One of their seventeen children, Joseph Elias Montefiore, took his young wife, Rachel, daughter of Abraham Lumbroso de Mattos Mocatta, on a business journey to Leghorn, where their eldest child, Moses, the subject of this article, was born. On their return they lived at Kennington, where Moses went to school and was apprenticed to a provision merchant. Later he entered a counting-house in the city of London, and ultimately became one of the twelve Jewish brokers then licensed by the city. His career was not entirely unchecked by adversity. In 1806 he was deceived by a man whom he had trusted in a large transaction in Exchequer bills, and had to ask for time in which to settle certain obligations. This his high character and popularity enabled him to secure. His brother Abraham joined him in business; and they remained in partnership till 1816. Moses married (1812) Judith, daughter of Levi Barent Cohen. Levi Barent Cohen was an Ashkenazi, and it was a sign of indifference, on the part of the Montefiores, to current prejudice that, although they belonged to the London Sephardim, they married German Jewesses. Moses lived in New Court, close to his friend Rothschild; and the brothers Montefiore, as the brokers of that financial genius, became wealthy men. Moses was able to retire from the Stock Exchange in 1821; and in 1824 he assisted in founding the Alliance Assurance Company, of which he was the first president. **Dignities.** He was among the founders of the Imperial Continental Gas Association, which extended gaslighting to the principal European cities; and he was one of the original directors (1825) of the Provincial Bank of Ireland, which gained for him the honorary freedom of Londonderry. For a short time he was also a director of the South Eastern Railway. In 1836 he was made a Fellow of the Royal Society; and in 1837 he was elected sheriff of the city of London, being the second Jew to fill that office (the first was Sir David Salomons). In the same year he was knighted by Queen Victoria on her accession. He had become acquainted with her in 1834, while she was staying at Broadstairs with her mother, the Duchess of Kent, to whom he had been able to show courtesy by placing at her disposal the secluded grounds of his house near that seaside resort. In 1846 he was created a baronet, and in 1847 became high sheriff for Kent. He was a deputy lieutenant and a magistrate in more than one jurisdiction. At an earlier period of his life (1810-1814) he had been captain in the Surrey local militia and practised assiduously the bugle calls and drill. In part he owed his stately bearing to these early days of military training. While Sir Moses was winning wealth and social distinction, he was living the life of a most pious and observant Jew. His diaries record his regular attendance at the synagogue, his scrupulous performance of the functions of a member of the ancient Society of Lavadores, which made it a sacred duty to perform the last rites for members of the synagogue; and they show also that under great difficulties he strictly complied with the dietary laws as well as with those which enjoin rest and forbid travel upon Sabbaths and festivals. In pursuance of inflexible principle, he resisted all attempts at congregational reform. The following is an account in his own language of his life in 1820: "With God's blessing, rise, say prayers at 7 o'clock. Breakfast at 9. Attend the Stock Exchange, if in London, 10. Dinner, 5. Read, write, and learn, if possible, Hebrew and French, 6. Read Bible and say prayers, 10. Then retire. Monday and Thursday mornings attend the Synagogue. Tuesday and Thursday evenings for visiting." "I attended," he says on another occasion, "many meetings at the City of London Tavern, also several charitable meetings at Bevis Marks, in connection with the Spanish and Portuguese Synagogue; sometimes passing the whole day there from ten in the morning till half-past eleven at night (Jan. 25, 1820), excepting two hours for dinner in the committee-room; answered in the evening 350 petitions from poor women, and also made frequent visits to the Villa Real School." He cooperated also with the Rothschilds and the Goldsmids in the movement for parliamentary emancipation of the Jews. In 1814 he became treasurer of the Sephardic Synagogue in London, and in due course passed through all its highest offices, being six times warden-president. From 1838 to 1874 he was president of the Board of Deputies of British Jews; and on his retirement £12,000 was subscribed as a testimonial to him and was used by his wish in aid of building industrial dwellings at Jerusalem. His time in office was vigorously employed in the relief of his suffering brethren. **Visits to Palestine.** Seven times Sir Moses Montefiore visited Palestine, in 1827, 1838, 1849, 1855, 1857, 1866, and 1875; being accompanied by his wife each time before her death in 1862, and making the last journey when he was ninety-one years old. Another regular companion was Dr. L. Loewe, who became his literary executor. In the Holy Land he endowed hospitals and almshouses, set on foot agricultural enterprises, planted gardens, and built synagogues and tombs. He not only gave bounteously of his own means, but administered public and private subventions, among others a fund bequeathed by Judah Touro of New Orleans, who left \$50,000 to be applied, as Sir Moses thought fit, for the benefit of the Jews in the Holy Land. The events of these journeys were carefully narrated in his own diaries and in those of Lady Montefiore, some of which have been published in full, while others have unfortunately been destroyed, though not till extracts from them had been printed. Besides passing references to interesting personages whom the travelers met, the diaries furnish incidentally a history of the gradual development of the means of travel. In their early adventures the courageous couple encountered serious dangers; even in England they were shot at, presumably by highwaymen, on the Dover Road. But they were not deterred by the fears of slavery and imprisonment which then beset travelers in the East, or by breaking ice or by wolves in Russia. On one of his journeys (1840) Sir Moses obtained from the Sultan of Turkey a firman denouncing the inveterate charge of ritual murder brought against the Jews. **Visits Morocco.** He obtained promises of friendliness from two czars (1846 and 1872), crossed the desert of the Atlas and at the age of seventy-nine won for his brethren the favor of the Sultan of Morocco; made an unsuccessful journey to Rome to obtain the return to his parents of the boy Mortara (1858), and went to Rumania (1867), where he presented himself at an open window to a mob at the imminent risk of his life. It was at the age of seventy-six that he went to the office of the London "Times" after midnight, with a letter soliciting relief for the Christians of Syria. His own contribution was £200, and he collected over £20,000. **His Popularity.** The affection which his magnetic personality and his native goodness inspired can not be exaggerated. In Palestine his brethren flocked to kiss the hem of his garment. On his entering into his one hundredth year (Nov. 8, 1883) Queen Victoria, Albert Edward Prince of Wales, and many hundreds of his most distinguished fellow citizens sent telegrams of congratulation. The birthday was a public festival at Ramsgate, where he passed the evening of his days. Sir Moses was buried at Ramsgate, near the synagogue he had founded, side by side with his wife in the mausoleum which he had erected for the purpose, a reproduction of the building known as the Tomb of Rachel on the Bethlehem road. By his will (proved at £370,000) he directed the continuance of many and various charities, and among others added to the endowment of the Montefiore College and Library, Ramsgate, which he had first established in memory of his wife. The college is now devoted to a few learned men who spend their days in the study of the Law. For a time an institution for younger students was also maintained, but the trustees in lieu thereof make an annual subvention to Jews' College, London. Sir Moses Montefiore had no children; but the baronetcy was revived by the crown in favor of Francis Montefiore, grandson of Abraham, Sir Moses' brother and partner; while his seat at Ramsgate became by his will the property of Joseph Sebag (afterward Sir Joseph Sebag-Montefiore), son of Sir Moses' sister.

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### **LORD COHEN OF BRIGHTON**



The charismatic founder of the Alliance Building Society made it possible for thousands of ordinary people in Brighton and elsewhere to own their own homes. He teamed up with builders to put up many houses in the suburbs of Brighton and Hove. Then he offered them the finance to pay for them through mortgages. Cohen, a Socialist, was elected Mayor by Tory Brighton Council and cut a flamboyant figure. Among his ambitious ideas, not realised for Brighton, was a large music and entertainments pavilion on the front in 1949 which would also have included a conference hall, a dance hall, restaurants and a ballroom. Another of his ideas was for a chain of gardens right through the town from Preston Park to the sea which would have involved demolishing much property. Cohen also wanted to have a continental bathing place on the beach near the West Pier. Many of his ideas were ahead of their time and had a lot of common sense as well as being visionary. Cohen also gave backing to the Theatre Royal in New Road during difficult times especially in the years of the Second World War. He was less successful in his bid to become MP for Brighton Kemp Town, losing to the equally colourful Tory MP Howard Johnson. Lord Cohen of Brighton made the Alliance into one of Britain's top ten building societies before his early death in the Sixties.

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## a part of Brighton's History

### BEN SHERMAN

Ben Sherman is a British clothing company, producing shirts, suits, shoes and other items. Ben Sherman clothing designs sometimes feature the roundel and colours of the British Royal Air Force, often called the mod target. More recent Ben Sherman shirts are often identified with unusual and complex designs, and the so-called Carnaby-style of fitted shirts. The company has four ranges of clothing: Womens, Mens, Youth and Kids. **The company was founded in 1963 by Arthur Bernard Sugarman (1925-1987), who was born in Brighton as a son of a Jewish salesman.** He emigrated to the United States in 1946 via Canada and changed his nationality to American. He changed his name to Ben Sherman to hide his Jewish identity, married the daughter of a Californian clothes producer and went back to Brighton later where he bought a concourse shirt factory. The brand became famous for being sported by several well-known musicians and singers. It was the first company to produce the famous Oxford button-down shirt, which became a fashion staple for mods, skinheads and suedeheads. The brand has been the fourth largest men's casual wear brand in the United Kingdom. Ben Sherman is in main competition with Ted Baker, another UK based fashion designer, as well as brands such as Bench, Animal and Timberland.

The logo for Ben Sherman, featuring the brand name in a stylized, cursive script font with a registered trademark symbol.

# MIDDLE STREET SYNAGOGUE

## *a part of Brighton's History*

### **SIR JOHN HOWARD**

For a brief period in the 1890s Brighton had three piers the old Chain Pier crumbling in to the sea, the beautiful West Pier and the new Palace Pier under construction. The man behind the new pier which was eventually to become one of the most popular leisure attractions in the country, was Sir John Howard. Work actually started on the Palace Pier in 1891 but progress was slow and the storm in 1896 that destroyed the Chain Pier brought wreckage into the new construction that damaged it. The Brighton Marine Palace and Pier Company, which had been financing the new pier, almost fell into liquidation but Sir John Howard formed a new company to buy the pier. He completed the pier and opened it in 1899. Initially all it had was an illuminated archway and some kiosks but it proved a great success and new buildings quickly followed. The pier, bought by the Noble Organisation in 1984, now has about four million visitors a year. Sir John also formed the Howard Convalescent Home in Kemp Town and built a wing of the Royal Sussex County Hospital in Eastern Road. Amongst other things he was a distinguished railway and water engineer, proprietor of the South London Mail and Director of the North British Railway. He was an outstanding philanthropist and ran a local charity known as the Howard Charity from special office in Richmond Terrace, Brighton. He was a member of the West London Synagogue but is buried in the Florence Place Cemetery of the Congregation. Sir John was born in Liverpool, the son of a prominent merchant and shipowner.



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#### **PHILIP SALOMON**

Philip Salamon - brother of Sir David Salamon resided at 26, Brunswick Terrace, Hove and took an active part in the public life of the town as J.P., High Sheriff of Sussex and Deputy Lieutenant of the County and joined the congregation in 1849. Philip Salamon had a private synagogue at 26, Brunswick Terrace and the minutes of the Congregation contain acrimonious correspondence on this matter, as private places of worship were contrary to the Laws of the Congregation. However these differences were resolved and Philip took an active part in its affairs, becoming President in 1855. He died in 1867 and on the occasion of the opening of Middle Street Synagogue in 1875, his son, Sir David Lionel Salamon, Bt. carried one of the Sepher Torah's in the traditional procession and presided over the commemorative banquet at the Royal Pavilion.

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### **HENRY SOLOMON**

Appointed the first Chief Constable of Brighton in 1838. Solomon achieved a reputation, like his namesake, for wisdom. In those days all civic offices including the police were in Brighton Town Hall in Bartholomews. In 1844, a man called John Lawrence was arrested for stealing a carpet from a shop in St James's Street. He was taken to the Town Hall where Solomon tried to question him. Because Lawrence was distressed, he was asked to sit near the fire to sit down. Three other officials were in the room at the time but failed to keep a careful watch on him. Suddenly he shot up and smashed Solomon's skull with an iron poker from the fireplace. The Chief Constable he died from his injuries the next day leaving a widow and nine children and Lawrence was charged with murder. A local appeal raised a large sum for their welfare with the Brighton Commissioners giving £500 and Queen Victoria £50. John Lawrence was swiftly tried and publicly hung at Horsham on April 6th, less than a month after the murder. It is interesting to note - in view of the small Sussex Jewish population - that three Jurors were excused service at the trial at Lewes on the grounds of their Jewish faith. The tragedy shocked Brighton who had seen much good in the police chief who was only 50 years old. The office continued in Brighton until 1967 when the local force merged with Sussex Police. His memorial stone is at Florence Place.

