

# The Breakaways #3 -

## The West London Synagogue of British Jewry

Rabbi Shalom Morris - [rabbimorris@bevismarks.org.uk](mailto:rabbimorris@bevismarks.org.uk)



### 1) 1828 Report of the Committee for the Promotion of Religious Worship



Shaare Tikva; Parnasim, Hebrew, Announcements, Sermons

**Raphael Medola (1754 - 1828)**

### 2) 1836 'Petition'

[We request] such alterations and modifications as were in the line of changes introduced in the Reform synagogue in Hamburg and other places.

### 3) Daniel Mocata (1774-1865)



### 4) 15 April 1840 'Declaration'

We, the undersigned, regarding public worship as highly conducive to the interests of religion, consider it a matter of deep regret that it is not more frequently attended by members of our religious persuasion. We are perfectly sure that this circumstance is not owing to any want of general conviction of the fundamental truths of our religion, but we ascribe it to the distance of the existing Synagogues from the place of our residence, to the length and imperfections of the order of service, to the inconvenient hours at which it is appointed, and to the absence of religious instruction in our Synagogue. To these evils we think that a remedy may be applied by the establishment of a Synagogue at the western part of the metropolis, where a revised service may be performed at hours more suited to our habits, and in a manner more calculated to inspire feelings of devotion, where religious instruction may be afforded by competent persons, and where to effect these purposes, Jews generally may form a United Congregation under the denomination of British Jews.

5) 1841 Ashkenazi Chief Rabbi 'Caution', Countersigned by Sephardi Beth Din

Information having reached me, from which it appears that certain persons calling themselves British Jews, publicly and in their published book of prayers, reject the Oral Law, I deem it my duty to declare, that according to the laws and statutes held sacred by the whole House of Israel, any person or persons declaring that he or they reject and do not believe in the authority of the Oral Law, cannot be permitted to have any communion with us Israelites in any religious rite or sacred act. I therefore earnestly entreat and exhort all God-fearing Jews, especially parents, to caution and instruct all persons belonging to our faith that they be careful to attend to this declaration, and that they be not induced to depart from our Holy Laws.

S. HIRSHELL, *Chief Rabbi.*



תמונת אדמו"ר החכם הסולל הנאון הגדול מהר"ם שלמה  
בן אדמו"ר הנאון הגדול מהר"ם צבי זצ"ל  
אב"ד דקק אשכנזים בלונדון וחמדינה י"א  
שלשלת היחסי הנאונים מהר"ם העשיל וחכם צבי זצ"ל י"ח  
THE REV. SOLOMON HIRSHELL;  
*Chief Rabbi of the German and Polish Jews in England.*



## 6) Board of Elders 1841 'Resolution'

This meeting at once declares that in the event of the gentleman subscribing that letter, or any other member of our congregation combining to erect a Synagogue westward, and to carry into effect therein the principles they advocate in the said letter, either by admitting as their ritual the book of prayers forwarded to this Room (which has already been proscribed by authority) or introducing or allowing the introduction of changes in our established forms, customs, and usages, save and except under ecclesiastical authority, such acts will be considered as a violation of the Ascama of Kaal (law of congregation), and render such and every member of our congregation so acting, virtually excluded from Yahid and liable to all the penalties of that Ascama.

## 7) Ascama 1

Duly considering how important is our union, to keep us from giving offence to the inhabitants of the City, against which we have been cautioned by His Majesty King Charles the 2nd of Glorious Memory...

## 8) David Aaron De Sola (1796 - 1860) and 1839 Mishna



### PREFACE.

THE circumstances which gave rise to the translation of the following portions of the Mishna, deserve a brief record in the annals of Jewish History, and are as follows:—

During one of the public discussions that took place at the vestry board of the Sphardim Synagogue, on the subject of revising the liturgy used in that Synagogue, and for improving its Public Worship, the opponents to alteration took shelter under the authority of the Mishna, and this led the advocates of improvement to express their long entertained doubts as to the divinity of the Oral Law. These gentlemen, on being taunted with using arguments derived from partial extracts furnished by Christian writers, urged the necessity of being supplied with an English translation from persons of their own faith. In consequence of this application, the meeting passed a resolution authorising the Rev. D. A. De Sola to translate the Mishna. Mr. De Sola having at the same time been empowered to call in a coadjutor, made choice of the Rev. M. J. Raphall, and the following translation (comprising such parts of the work as more immediately relate to Israel in their present dispersion) is the production of their joint labours.<sup>1</sup>