

Bradford Ar

SCALE

FOLLOW BRADFORD'S JEWISH HERITAGE TRAIL

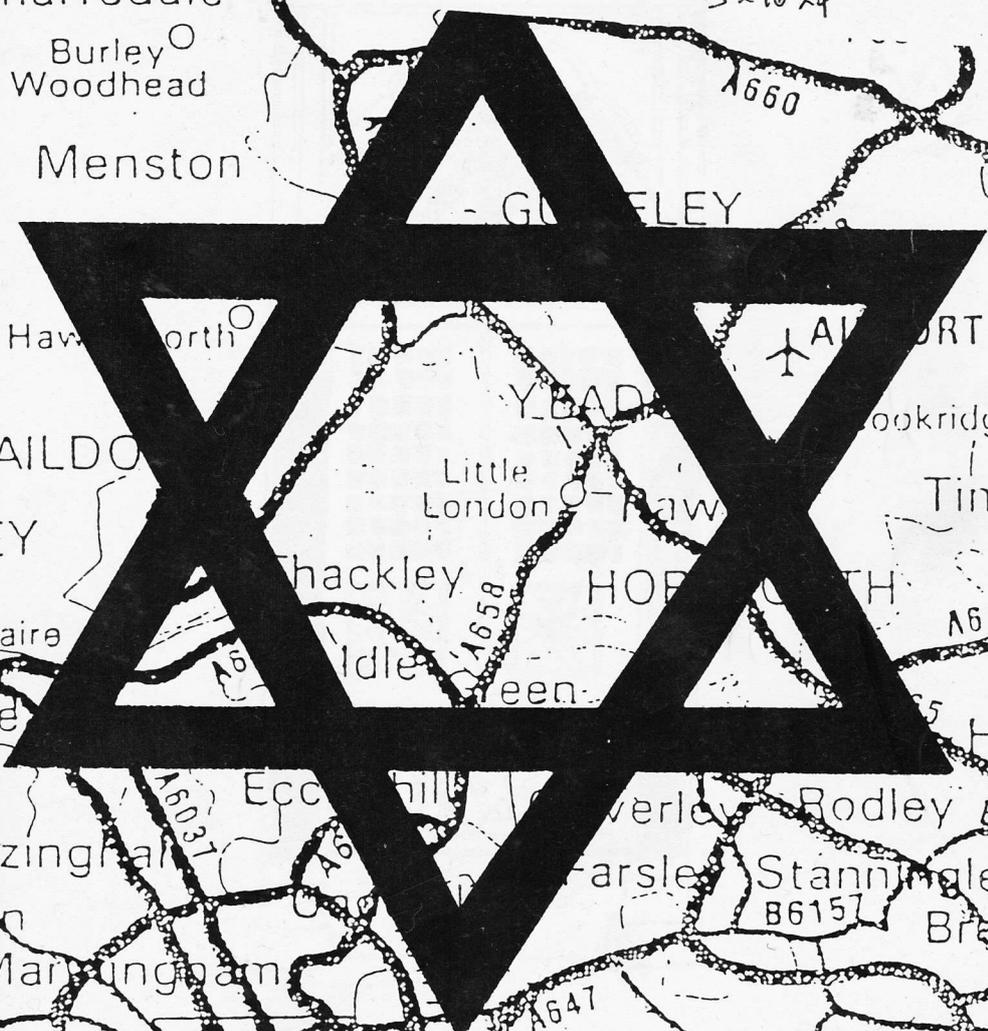
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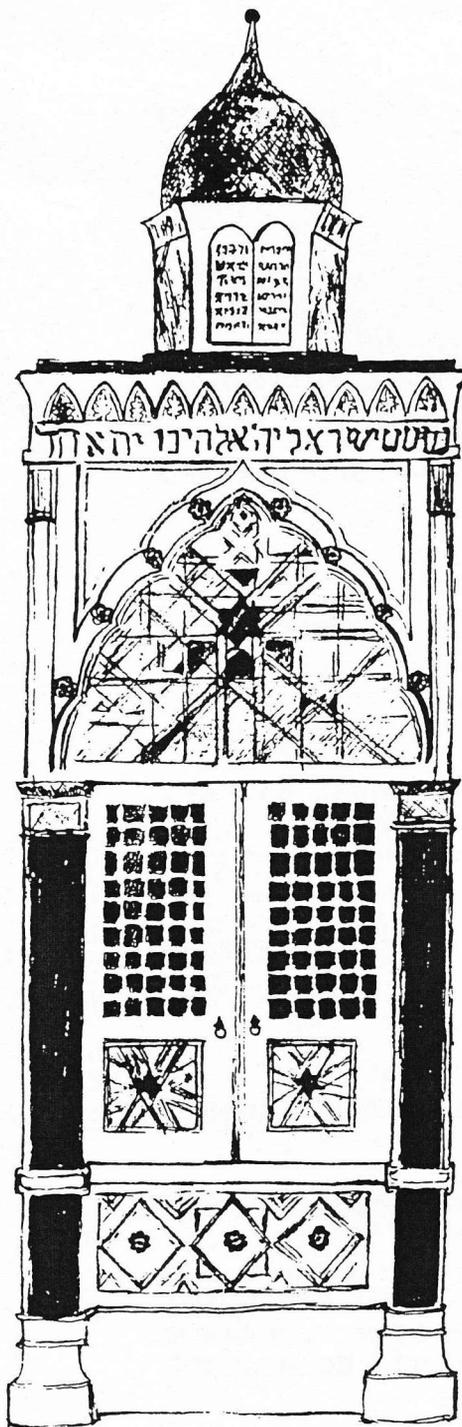
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THE ARK AT THE BOWLAND STREET SYNAGOGUE



"Hear, O Israel, The Lord is our God, the Lord is One."
(Deuteronomy vi.4-9)

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PREFACE

This is the third edition of the Bradford Jewish trail. There is still a considerable amount of research to be done. Unfortunately I am not able to dedicate as much time as I would like to this task. I do hope to further my research but if there is anyone who would like to help in any way, I would be most grateful to meet them.

This trail has been designed to give both Jewish and non-Jewish people an insight into the history of the Jewish community and how it has influenced (and how it continues to influence) the city of Bradford.

NIGEL GRIZZARD (AUTHOR)

FOR SCHOOLS

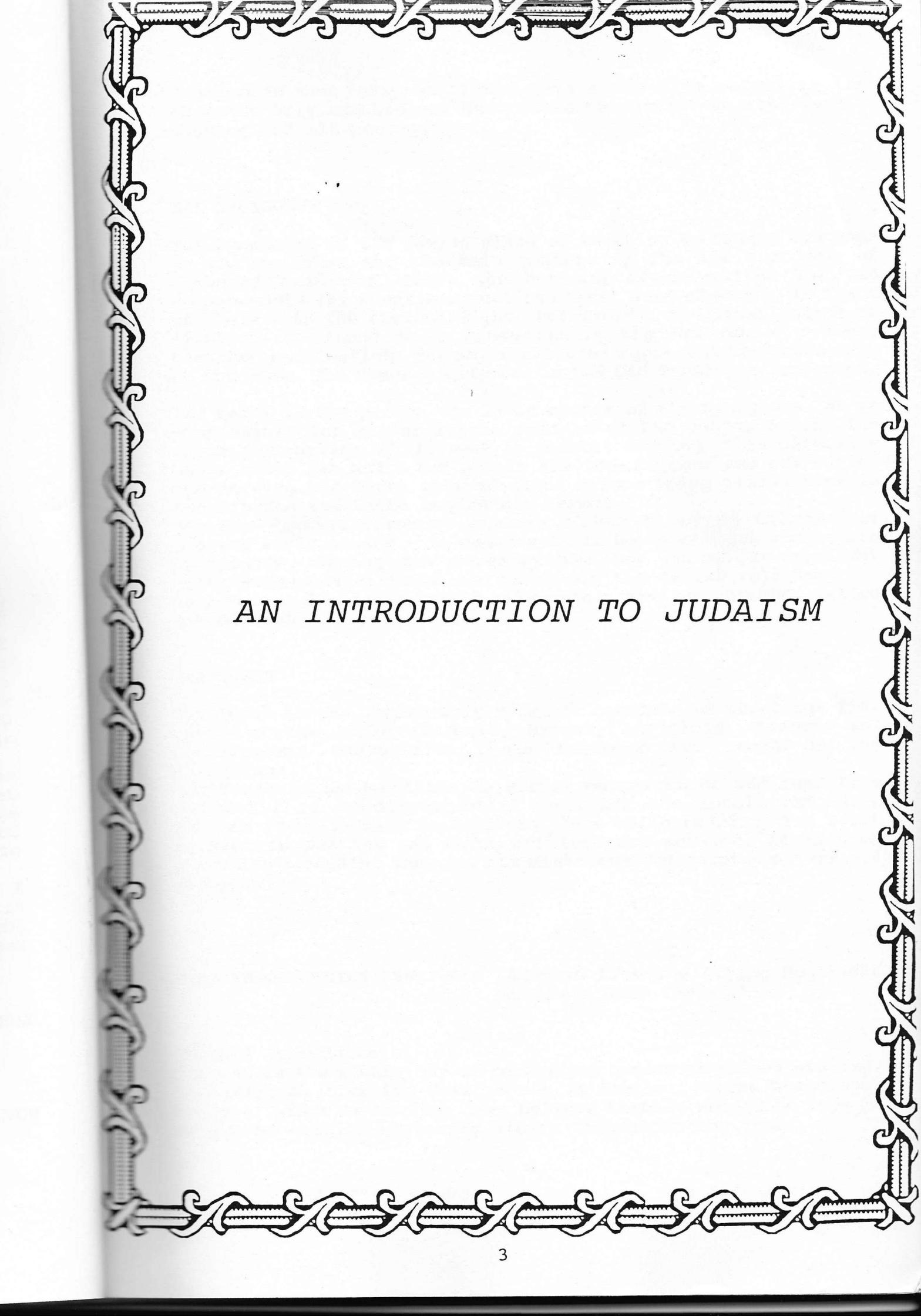
I am aware of the considerable amount of potential that work on this trail could have in schools. It can obviously be adapted for children of all ages and abilities and will undoubtedly be a worthwhile experience for both staff and children alike in their quest for a fuller understanding of Bradford Jews past, present and future.

As there is no specific area of Bradford that is essentially Jewish, it is necessary for staff to be selective in their approach to this trail and to spend time on each individual building etc in a specific area before moving on to another area of interest.

I would like to thank Bernard Campbell, Jacqueline Fitch, Nora Hirschel, Jill Kirkaldy, Rabbi Walter Rothschild and Interfaith Education Centre staff for their help and guidance when researching and editing this book.

LORRAINE OLDFIELD (EDITOR AND EDUCATIONAL ASPECT CO-ORDINATOR)

NOVEMBER 1991



AN INTRODUCTION TO JUDAISM

Judaism is the religion of the Jews whose firm belief is that there is only one God and He created the world. He also is all-knowing and all-seeing.

THE SYNAGOGUE

The Synagogue is the Jewish place of worship. No images are seen in the building and the main feature is **The Ark** - a type of cupboard / alcove. Above the Ark are often written The Ten Commandments (or sometimes just the first word of each). In front of The Ark is the eternal light (Ner Tamid). The other source of light to be found in a Synagogue is **the Menorah** - a seven branched candlestick. The seven branches represent the seven days of the week. The Menorah was used in the Old Temple in Jerusalem.

The Rabbi is the person who is in charge of the Synagogue. He is responsible for the spiritual welfare of the congregation. The principal service of the week is Shabbat morning. This generally lasts about two hours but people are free to come and go. During the service the **Torah** is read aloud before being placed back in the Ark and the Rabbi begins his sermon.

The Bar Mitzvah ceremony - where a Jewish boy of thirteen is granted adult status - is celebrated in both Orthodox and Reform Synagogues. During the ceremony the boy agrees to shoulder certain responsibilities and to uphold the Jewish religion. In a Reform Synagogue, girls celebrate a similar ceremony called **Bat Mitzvah**.

THE TORAH

The Torah is the Jewish Holy Book. It consists of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) These five books together are known as The Pentateuch.

The Torah is hand-written in Hebrew on parchment and read from a scroll. It is disrespectful to touch the scroll and so a pointer (**Yad**) is used to keep the place while reading. The Torah is kept in The Ark and taken out for each service. It is then placed on a reading desk and its elaborately decorated covers are removed.

SOME MAJOR JEWISH FESTIVALS (Adapted from The Living Festivals Series - RMEP 1987)

SHABBAT (the Sabbath)

Shabbat is the weekly day of rest which begins on Friday evening. The official time for Jews to see in Shabbat varies throughout the year. This is because Jews believe Shabbat should be seen in at sunset - which obviously alters throughout the year.

In an Orthodox community, the men and sons of each family go to Synagogue whilst the women and daughters stay behind to prepare a Sabbath meal. Before eating this meal, it is essential to light candles and bless the wine and food in a ceremony called Kiddush. This is done in a special way which Jews believe, ensures a happy and spiritual existence.

ROSH HASHANAH

This festival is the Jewish New Year. It is of great spiritual importance as this starts the main period in the year when Jews are able to repent, become determined to rectify any wrongs and feel they have done their utmost to be close to God. Emphasis is placed on the fact that this is not just the one time in the year when Jews repent - it is simply a means by which attention is drawn to the fact that, at Rosh Hashanah, Jews have the God given opportunity to settle any arguments and make amends for any sins.

YOM KIPPUR (Day of Atonement)

Ten days after Rosh Hashanah comes Yom Kippur. This festival gives Jews the main chance to rectify any wrongs until the following year and atone for any sins.

Yom Kippur is the holiest day of the Jewish year and begins at sunset for twenty-five hours. During this period Jews fast - abstaining from both food and drink.

On the evening of Yom Kippur, Jews assemble in the Synagogue. The men all wear prayer shawls which, for the remainder of the year, are only worn at morning prayers.

SUCCOT

As soon as the festival of Yom Kippur is over, it is time to prepare for Succot. September is the time for harvest celebrations and Succot is the Jewish harvest festival which lasts for eight days.

Traditionally, as part of the celebrations, Jewish families put up a shelter in their garden or home. Its walls are decorated with fruit, flowers and coloured lights. The shelter is a reminder to Jews of God's care for them, when migrating from Sinai. Nowadays, often a Sukkah will be built communally in the Synagogue.

The mood of the festival is happy, joyous and full of elation. It also marks the completion of the public reading of the Pentateuch - the first five books of the Torah and its immediate resumption from the beginning. This is marked by a procession of scrolls around the reading desk in the Synagogue and is called the "Rejoicing of the Law" (Simchat Torah).

CHANUKAH

Chanukah celebrates an occasion in the past when the Temple in Jerusalem was restored and re-dedicated after destruction and desecration. It lasts for eight days and on each night an additional candle is lit and placed in a Menorah. On the eighth night the Menorah will be full and all the candles will be visible from the window in which it is placed. The candles are placed in the Menorah from right to left.

It is customary for children to receive gifts and cards during this festival and they are encouraged to play games, the most popular of which is played with a dreidel or spinning top.

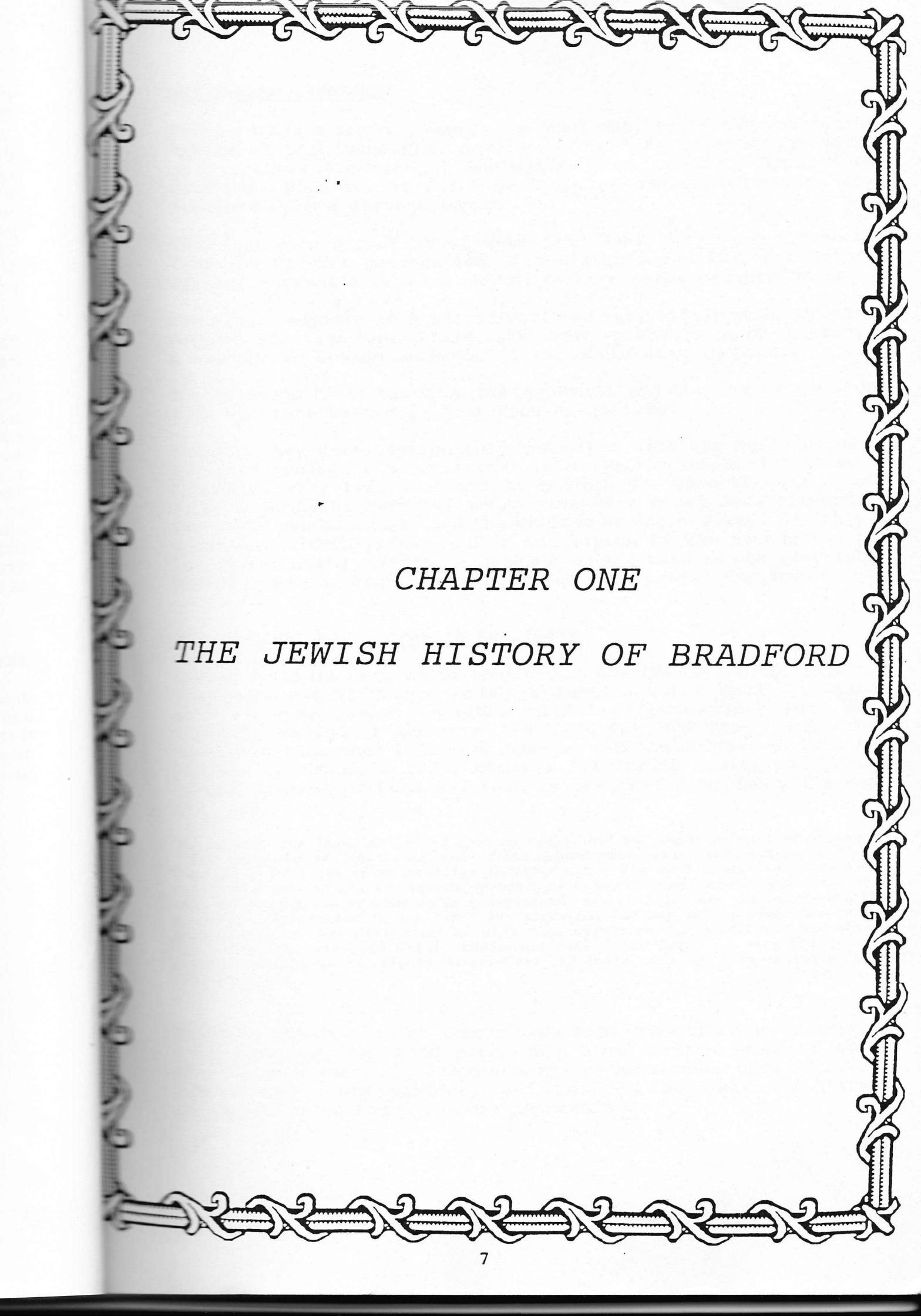
PASSOVER

Passover celebrates the way in which God freed the Jews from slavery in Egypt. It is all about new life and a fresh start. For this reason, it is celebrated at springtime. It lasts eight days, and during this time no leavened bread, or any other products containing yeast, may be eaten. This is to draw attention to the fact that when the Jews were fleeing Egypt, they did not have time to bake bread with yeast.

There are Synagogue services to celebrate this festival, but the special Seder meal is eaten in the home - usually on the first and second evening of Passover. Throughout the meal, many different things occur. There are prayers, special things to eat from the Seder plate and a large meal to eat - accompanied by stories and singing.

JEWISH DIETARY LAWS

Jewish dietary laws are strict. Some foods, for example, pork, all its derivatives and also shellfish, are absolutely forbidden. Meat that is allowed must be prepared in a special way. Orthodox Jews do not mix meat and dairy products and keep the utensils for preparing these two types of food completely separate.



CHAPTER ONE
THE JEWISH HISTORY OF BRADFORD

WHY JEWISH BRADFORD?

Bradford has a proud history. The wool capital of the world, the cradle of the industrial revolution, a city full of Yorkshire grit - these are some of the titles that could be applied to Bradford. However, at first glance, the Jewish connection and Bradford seem a strange topic.

When the mass migration of Jews fled West heading for freedom from the Czarist persecution of the 1880's and 1890's Bradford was not a great reception centre as were Leeds and Manchester.

The casual visitor to Bradford will see very little of Bradford's Jewish heritage yet there are most probably more historic monuments to Jewish endeavour in Bradford than in Leeds.

The Heritage Trail features the monuments and the people who made a great contribution in four spheres of life.

Firstly they were passionately concerned with the building of Bradford, changing a small town into a major commercial city. Secondly, many left Bradford to enhance the general quality of life in Britain. Thirdly, among them were proud Jews concerned for their own community and the welfare of Anglo-Jewry. Fourthly, some were directly involved in the laying of the foundation of the Jewish State - Israel - in what, at the turn of the twentieth century, was a forgotten province of the Turkish Empire.

WHO WERE THE FIRST JEWS IN BRADFORD?

Jewish settlers arrived in Bradford in the 1820's and the 1830's. They were not itinerant peddlers looking for a good operating base as were Jewish settlers in other towns. They were not fiercely religious as were the peddlars and they came from Germany rather than Poland or Russia. In the Journal of Dr John Simpson of Bradford 1825, who was Bradford's equivalent to Dr Samuel Johnson of London, there is the following entry for May 4th, 1825.

"Mr Jacobs, the jeweller called upon me today, but not being in want of anything I did not purchase. He is not one of the common travelling Jews, but is on first name terms with the first families in the county. The Earl of Harewood has been a good customer of his for several years. He comes to Bradford twice a year, but only calls on those to whom he is recommended. His articles are good and you give a good price for them in the first instance, but you may depend upon them being genuine and if they disappoint he will take them back. I bought off him about two years ago, the gold watch, chain and seal I now have. I gave thirty-six guineas for the watch, eleven guineas for the chain, and two guineas and a half for the seal...."

It seems likely that Mr Jacobs came from London; if he had lived in Manchester, he would presumably have visited Bradford more than twice a year. Dr Simpson mentions an earlier visit in 1823 (about two years earlier) and this is possibly the first reference to be found to Jews in Bradford.

THE FORMING OF A JEWISH COMMUNITY

From the 1840's onwards there was a steady trickle of Jewish immigrants into Bradford, mainly attracted by the textile industry. In 1934, the *Yorkshire Observer* wrote concerning some of these immigrants. It claimed that many of these people had the "Spice of Adventure" by which was meant that, despite not possessing a great deal of technical knowledge, they were prepared to work together, ally their powers and take risks - in the hope of achieving success and status.

The perplexing question is: "Why did it take until 1873 before the formation of a Jewish Association in Bradford?"

Why did a town which had a Jewish mayor in Charles Semon (See Page 13) as early as 1864 have no formally constituted community? Williams suggests 'religious life was almost totally corroded, circumcision was rare' and he backs up his view with information from the *Jewish Chronicle* of August 11th 1865 'they do not want to pass for Jews although every child in Bradford knows them to be Jews'.

In 1865 there was a sufficiently large community for the Chief Rabbi to include Bradford in his provincial tour, but only six people attended a meeting convened to talk to him. The *Jewish Chronicle* noted that there were over 100 children in the Jewish community but no facilities for their Jewish education.

The Chief Rabbi again visited Bradford in 1870 and attempted to form a Jewish Association with very little success. At this time the Jewish community numbered between 200-300 people, a sizeable community, yet one without services or a Synagogue. Part of the reason for the lack of any formal religious group was that some residents may have joined Synagogues in Leeds and in Manchester where they attended services on the High Holidays - *Rosh Hashanah* (New Year) and *Yom Kippur* (Day of Atonement). The *Jewish Chronicle* reported in 1871 that services were held in Bradford on the High Holidays and between 30-40 people attended. In 1872 there were moves to establish a "Reform" congregation in the West Riding of Yorkshire. There already was an Orthodox Community in Leeds and a Reform branch of Judaism which had origins that lay in Germany. The Reform ritual included much more English in the services and some of the strict religious code of Judaism is not found in Reform theology.

Three towns - Huddersfield, Leeds and Bradford - were considered as possible venues for the congregation and Bradford was chosen.

On April 1st, 1873 at a meeting in Bradford chaired by Charles Semon, "The Jewish Association of Bradford" was formed. The aims of the Association were "upholding and advancing the cause of Judaism and providing for the religious teaching of the Jewish children."

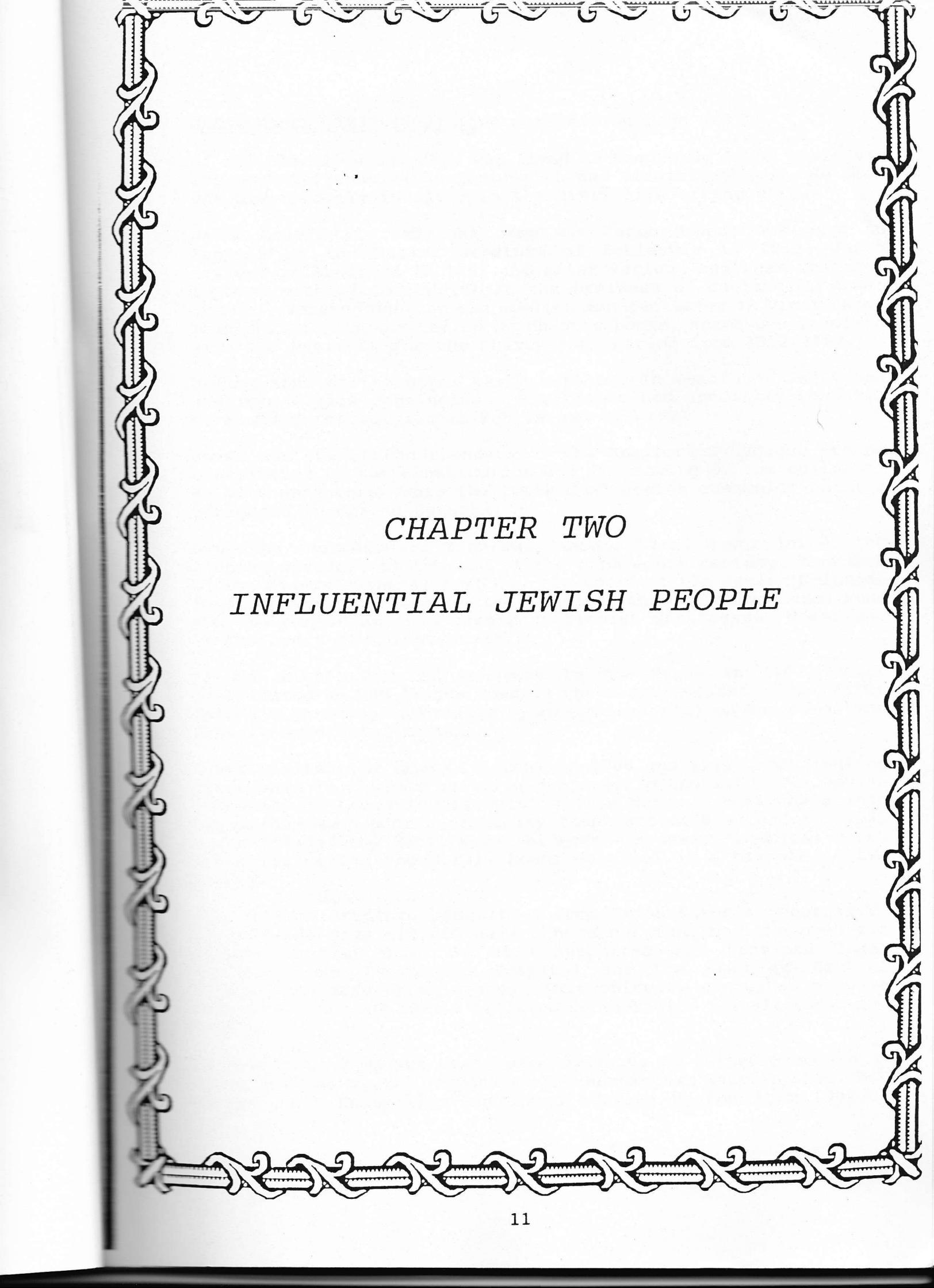
Although not numerous, compared to contemporary populations, the Bradford Jewish community, which grew steadily through Queen Victoria's reign, was comparatively influential.

The Franco-Prussian war of 1870 - 71 interfered with the woollen trade between Germany and France. Many German Jewish merchants then transferred their headquarters to Bradford. The population of Bradford rose to over 200,000 by the 1880's but the middle and upper class ruling elite of mill-owners, industrialists and entrepreneurs would have been comparatively small. The Jewish merchants who comprised over 100 families were able to make a great mark on the city.

The question of who was the first settler is a difficult one. The sources consulted each give a different person. The **Jewish Chronicle Supplement** suggests Martin Hertz was the first resident. **Aronsfeld** gives Leo Schuster who opened premises in 1829 on the present site of the Norfolk Gardens Hotel. Yet **Williams** claims that Schuster was already converted to Unitarianism. Finally **Heilbron** suggests that the first Jew who came to Bradford in modern times was Jacob Behrens (See Chapter Two) in 1838.

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CHAPTER TWO
INFLUENTIAL JEWISH PEOPLE

JACOB MOSER (1839-1922) (See portrait on Page 18)

Of all the Victorian Jews who lived in Bradford, Jacob Moser was the most influential in the Jewish and Zionist spheres. He also was passionately involved in the civil life of the city.

Jacob Moser (his original name was Jacob Moses) was born in Kappeln in the Danish province of Schleswig in 1839. Jacob arrived in Bradford in 1863 and after various business ventures founded with Victor Edelstein the business of Edelstein, Moser and Co., worsted coating and woollen manufacturers in Vicar Lane. This building is now called Merchant's House. Moser was involved with the business for the thirty year period from 1872-1902.

Unlike some of the other early settlers in Bradford, Jacob had a strong Jewish upbringing. His father had specially sent him to Hamburg for tuition in Hebrew and Judaism.

Moser was one of the founders of the Bradford Synagogue and he contributed to the construction and furnishing of the building. He also gave money when the "Orthodox" Jewish community built a Synagogue in Spring Gardens.

With the emergence of Zionism, Theodor Herzl Moser joined the Zionist movement at the end of the nineteenth century. A member of the Zionist General Council, the Board of the Jewish Colonial Trust, the Anglo-Palestine Corporation, the Jewish National Fund and the presidium of a number of Zionist Congresses, Moser was at the heart of the movement.

At the eighth Zionist Congress in The Hague in 1907, Moser contributed 80,000 francs towards the establishment of the first Hebrew High School (Herzliya Gymnasia in Jaffa) on the condition that it bore Herzl's name.

Moser visited the land of Israel in 1908 and 1910, contributing large sums to various building projects in the land. The Jewish community in Leeds received funds from Moser. This was a much larger and much poorer community than that of Bradford. In 1905 Moser founded the Herzl Memorial Home - a Jewish hospital which later was called the Herzl-Moser Hospital in a tribute to his memory.

The city of Bradford benefitted from Jacob Moser's generosity. In 1898, he gave £10,000 as a benevolent fund for the aged and infirm of the city. He also supported the Bradford Royal Infirmary the Children's Hospital and the Bradford Central Library and many other causes. His obituary suggested he gave away some £300,000 in his lifetime to charities for all races and creeds.

As befitting a man of Moser's importance, he joined Bradford Council first as an Independent for Manningham Ward in 1896. His career as a Councillor continued serving Heaton from 1901-4.

From 1904-8 Moser was an Alderman and in 1909 he was elected unopposed as Councillor for Little Horton. The next year he was both Lord Mayor of the City and Chief Magistrate - he had been a Justice of the Peace since 1895.

Moser's wife Florence, originally from Manchester, was very active in charitable work especially for children and she died in 1921 - a year before her husband.

CHARLES JOSEPH SEMON (1814-1877)

Bradford had its first Mayor in 1847 and as early as 1864 Charles Semon, a native of Danzig, was elected as the first foreign-born Jewish Mayor of the City. He was an active member of the Bradford Chamber of Commerce - served for many years on its Council and in 1871 was made its Vice-President. It was on his initiative that the Bradford Chamber of Commerce conducted meetings with Rumania which eventually brought great benefit to the textile trade in Bradford.

Semon was made a Justice of the Peace and Deputy Lieutenant of the West Riding of Yorkshire.

Many local charities benefitted from Semon's generosity. In 1876 Semon presented to the Bradford Corporation a convalescent home in Ilkley together with an endowment for its upkeep. This home is still in use today and is known as Semon House.

He died in 1877 in Switzerland and in his will bequeathed £35,000 for the benefit of educational institutions in Bradford.

BERTHOLD REIF (1862-1937)

Born in Butschowitz, Czechoslovakia - Reif came to Bradford in 1892. The export house he established grew and expanded rapidly. It was said he possessed "The Spice of Adventure" (mentioned in chapter one). He had a commanding personality and was thus able to conduct business confidently.

As a result of the Wall Street Crash many businesses went bankrupt and into receivership. Reif decided to buy many of these businesses - particularly the mills. Eventually, once the economy had recovered, due to this prudent forward thinking, he was to become a very rich man. He generally left the same personnel and management to carry on the normal production which he financed, whilst he directed the marketing and selling of the goods himself.

Before he died, Reif became Chairman or Director of a number of mills and belonged to the Bradford Chamber of Commerce. He left behind a fortune of £115,843 and over forty of his employees received legacies of £100 or more. Amongst the charities

benefitting from Reif's generosity were The Jewish Benevolent Institute and The Leeds Herzl-Moser hospital. He also donated £25,000 to Bradford Grammar School.

REVEREND DR JOSEPH STRAUSS (1845-1922)

Reverend Dr Joseph Strauss qualified as a Rabbi in Spring 1870. At first he was unable to find a suitable position, so decided to study Medieval History and Modern Philosophy. Two years later he gained a Master of Arts Degree and also became a Doctor of Philosophy. Shortly after this, at the age of twenty-eight, he was appointed as the first Rabbi of Bradford. Rabbi Strauss was welcomed by the community at a general meeting on October 31 1873 and on the next day gave his first sermon. Of his experience of England and Bradford - Rabbi Strauss stated:

"After a few days in London - I took one of those quick trains to the North of England. I arrived in Bradford - the worstedopolis of England On the continent Bradford had become known as a big manufacturing emporium.

At the station I was received by Mr Rothenstein, one of the wardens of the Jewish Association A cab brought me to my lodgings, which had been taken for me on the Manningham part of town. On Saturday eve November 2 1873, I was introduced to the members of the Jewish Community at a General Meeting. On the following Sunday I delivered my first sermon my text was the "Call of Abraham"

In 1876, Rabbi Strauss was appointed lecturer in Hebrew and Oriental languages at the Airedale Independent College, Bradford. He later went to Yorkshire College - now Leeds University.

In 1898, he appointed delegates to the Second Zionist Congress in Basle. On returning to England he found great animosity against the Zionist Movement and travelled throughout Northern England, stopping wherever any Jews would listen to him on the subject of "Why I am a Zionist".

Rabbi Strauss first instituted regular services and festivals on Shabbat. These were held in the Masonic Chapel - Salem Street and later in the Unitarian Chapel, Town Hall Square. He then raised through the community the sum of £800 to purchase a separate plot in the Scholemoor Cemetery for a Jewish burial ground. Classes were also given to teach the young children about Judaism and the Hebrew language.

WILLIAM ROTHENSTEIN (1872-1945)

William Rothenstein was a British painter - distinguished amongst English impressionists and an outstanding teacher. He was born in Bradford and studied in London and Paris. It was in Paris that Rothenstein was able to mix with such influential artists as Degas and Whistler.

During the First World War - Rothenstein was official war artist, but attained his greatest prominence after becoming Principal of the Royal College of Art, London (1920 - 1935).

Rothenstein chiefly painted portraits, still-life and landscapes. Among his work is a group of Jewish subjects and Synagogue interiors such as "The Talmud School" (1904) and "Carrying the Law" (1909).

His son, Sir John Rothenstein, was Director of The Tate Gallery, London (1938 - 1964) but had no connection with the Bradford Jewish Community.

JACOB UNNA (1800-1881)

Although not "first-division" compared to the "merchant princes" such as Moser and Semon, Jacob Unna was a leading figure in both Jewish and Bradford life.

A founder of the Chamber of Commerce, a man of great business expertise and integrity, Jacob Unna came to Britain from Hamburg in 1820, moving to Bradford in 1844.

His obituary in the Bradford Observer Saturday January 8th 1881 said:

".... in 1844, two years before any railway was opened to Bradford. Messrs. S.L. Behrens and Co. finally removed their Leeds business to Bradford, since which period up to the year 1870 Mr Unna represented them here as head of the concern.

It was largely due to the energy, the keen insight into foreign requirements, and the general business capacity of German gentleman like Mr. Unna that Bradford owed that development of the worsted trade which resulted in its assuming such a position of importance in the commercial history of the world...

....In private life he was the embodiment of undemonstrative goodness. It is not for us to tell of the good deeds he has done in an unobtrusive manner. Few men of his means have probably given away so much in this way, and with so much discretion.

... He was a member of the Council of the Chamber of Commerce, and attended its meetings until the removal to the present rooms in the Exchange. He was also one of the promoters of the

Bradford District Bank. In the establishment and support of the Bradford Eye and Ear Hospital he took great interest. It was as a Freemason, however that Mr. Unna found scope for his energy and benevolence. He was the founder of the Harmony Lodge in Bradford and was at one time Grand Master.

....Mr. Unna was a widower having lost his wife about three years ago. He leaves a son, Mr. Charles Unna and two daughters both of whom are married. The interment, we understand, will take place on Wednesday next in the Jewish ground at Scholemoor Cemetery, the last rites being attended with Masonic honours."

When Jacob Unna celebrated his eightieth birthday his grandson wrote a letter to his father (i.e. Jacob's son) telling him about the party. The letter is reproduced on Page 19 - the gaps are where the writing in the original is indistinct. The content shows the style of life in nineteenth century Bradford and gives an insight into Victorian society.

On Page 20 is the Hebrew marriage certificate of Violetta Anna Unna and Leopold Lewis, who, after marrying in the Bradford Register Office on March 24 1858, had a religious ceremony at the family home (2 Eldon Place). The officiant was Rabbi Dr Schiller from the Manchester Reform Community.

The descendants of Jacob Unna went far and wide and Dame Peggy Ashcroft (1907 - 1991) was one of his great-granddaughters (See Unna Family Tree on Page 21).

JACOB BEHRENS (1806-1889)

Even if he was not the first settler, Jacob Behrens was very influential in the life of Bradford. Born in Hamburg, Behrens, in his memoirs, says his parents were "emancipated from the ceremonial and narrowness of strict Judaism". His two brothers Louis and Rudolph were involved in Jewish life in Manchester yet Behren's involvement in Jewish life was tangential. On a visit to a Synagogue in later life Jacob found the proceedings "neither impressive nor inspiring. Was it my estrangement or was it the incompetence of the Rabbi? there was, at least not a spark of enthusiasm nor a ring of intelligence in his address...All forms of service conducted on lines strictly laid down and according to dogma find no response in me".

Behrens was the first foreign merchant to export woollen goods from Bradford. When he arrived in the town he lodged at the Sun Inn at the bottom of Ivegate, but left his lodging because he was told "he could not stay as he took nothing to drink."

The business Behrens founded grew into a multi-million pound empire and when he died in 1889 London, Glasgow, Calcutta and Shanghai were among the branches.

Behrens was involved with Jacob Unna in the foundation of the Bradford Chamber of Commerce in 1851. The Chamber sent Behrens as their spokesman to join Richard Cobden who was negotiating a commercial treaty with the French Government. When, in 1877, John Bright came to unveil Cobden's statue in the Wool Exchange, Jacob Behrens took the chair at the dinner.

Behrens was knighted in October 1882 by Queen Victoria for his work in connection with commercial treaties between England and France. He wrote in his memoirs, "who would have thought it possible that now just fifty years after I stepped ashore on English soil at Hull a foreigner and a Jew I should be deemed worthy of the offer of a knighthood by the Queen's Government."

JACOB MOSER

TELEGRAPH AND ARGUS
WEDNESDAY 28 SEPTEMBER 1983



14 February 1880

My Dear Papa,

I am sure that we were all very sorry that you were not here on Grandpapa's birthday and since you were not here I will give you an account of all that happened on that day: we had breakfast at eight o'clock and then we went down to Eldon Place; when we got there we found that the Lewis's had got there before us; we had to wait about a quarter of an hour, and then Grandpapa came down; just as he opened his bedroom door we began to sing a song called _____, when he got downstairs (which of course took sometime), we all wished him many happy returns of the day; then he sat down in his chair, and we showed him all the letters and telegrams that had been sent, then he went round to see his presents, among which were; a big _____, from Auntie Ette, a foot warmer for his bathchair, and from Alice a picture of herself as she was at the fancy dress ball; Auntie Emily a cake with eighty candles round it _____, and a big one in the middle; from Auntie Annie a lot of notepaper and envelopes; from Uncle Leopold a new office chair; from Auntie Fanny a beautiful rug, the inside of which is like mama's new cloak; from Auntie Yeta his armchair newly covered and from Fraulein Jeinsen a new domino box, outside covered with leaves, and inside with leather, and from Nellie and I the words of the song written on an ornamental piece of cardboard;

After he had seen all his presents we went into breakfast; while we were yet at breakfast Mr Hamburg came in and he was the first visitor who came to wish Grandpapa many happy returns of today; soon after breakfast the visitors began to come; after breakfast Uncle Joe gave him his present which was a hamper of port from 1798, among the visitors kept coming all the Lodge came; they came and wished him many happy returns of the day and then Mr. Crabtree first made a speech and after the speech gave him an illuminated address and after that the Silver Salver; then Mr. Wilsman made a speech and after him Doctor Strauss, after dinner the ladies and gentleman came as before; I forgot to say that three gentleman Mr Nathan, Mr Thaliske and Mr Voigt came before dinner to wish Grandpapa many happy returns in the name of Schiller Werein.

Visitors came just after dinner and then at about four o'clock Mama and Nellie went home with Emily and Harry who had come down at about twelve, to dress the party in the evening: in the evening there were grandpapa's old gentlemen friends, all the relations and besides those Mr. Wood and Mr. Cohn; when the first half of the people were in at supper Grandpapa of course among them, a choir from Doctor Jufta came and sang two songs and as soon as they had sung they went away without anybody knowing who they were; we three children also sang the chorus of the song that we sung in the morning, when they proposed grandpapa's health; we went home at about half past nine, and Mama came home at about eleven; we had holiday all the day, although we expected that we should have had to go to school all the day; during the day forty five visitors came and grandpapa got about thirty five letters.

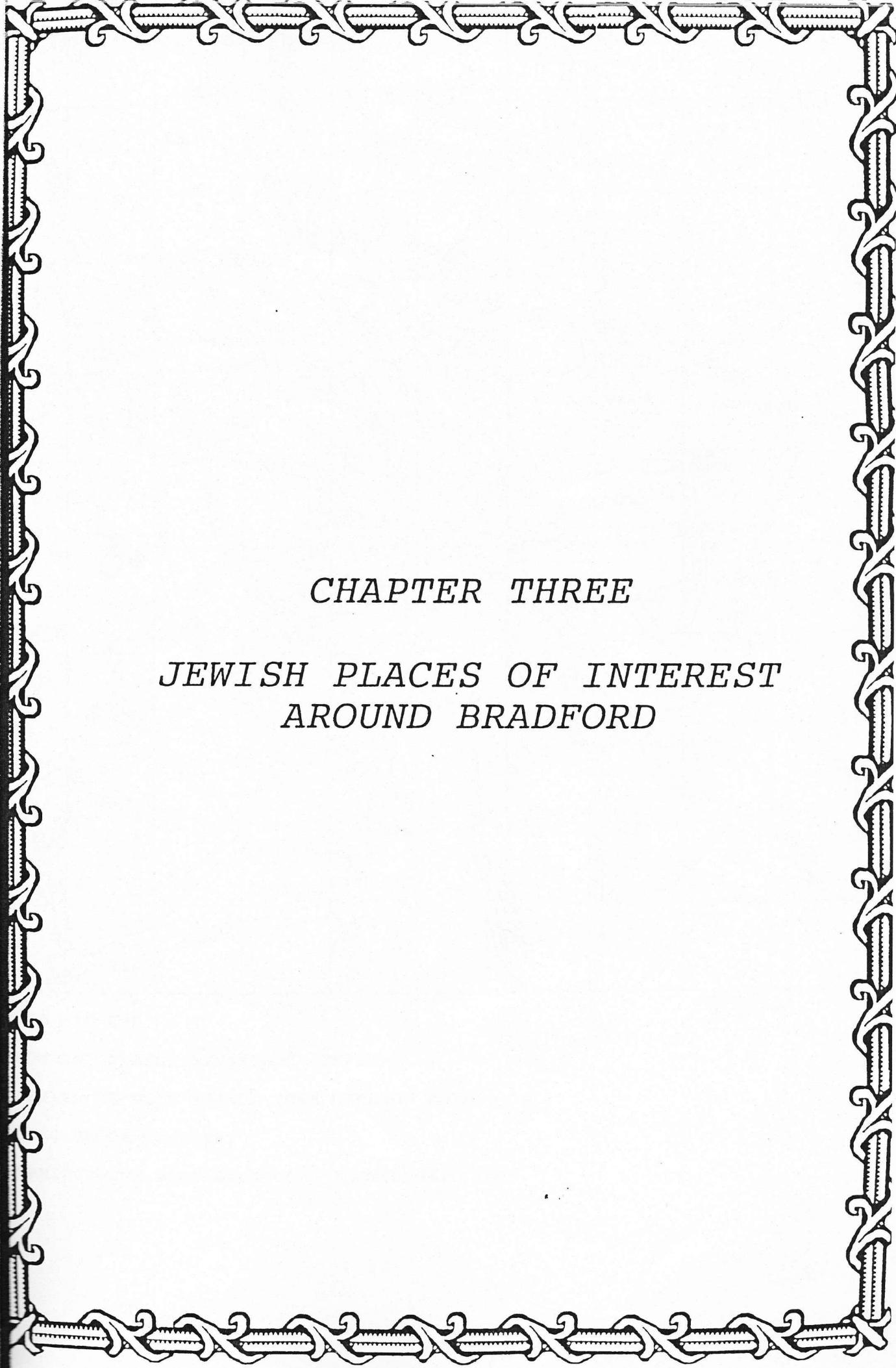
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אמר לה להדה בתולתא חנה בת י"א הוי לי לאנתי כדת משה וישראל ואנא
אפלח ואוקיר ואיזיק ואפרנס יתמי ליכי כהלכות גוברין יהודאין דפלחין ומוקרין וזנין
ומפרנסין לזשיהוין בקושטא ויהיבנא ליכי מהר בתולינכי כסף זוזי מאתן דחזי
ליכי מדאורייתא ומזולתינכי כסותינכי וסיפוקינכי ומיעל לותינכי כאורח כל ארעא
וצביאת מרת חנה בתולתא דא והות ליה לאנתיא ודין צדוציא דהנעלת ליה מבי
נשא בין בכסף בין בגיה בין בתכשיטיין במאצי דלמי שא בשמושי דירה ובשימושי
דערסא הכל קבל עליו יהודה בק י"א חתן דצן במאה זקוקים כסף צרוף והסיף
לה מיין דליה עוד מאה זקוקים כסף צרוף אחרים כנגדן סך הכל מאתיים זקוקים כסף
צרוף וכך אמר יהודה בק י"א חתן דצן אחריות שטר כתבתא דא צדוציא
דין ותוספתא דא קבלית עלי ועל ירתי בתראי להתפרע מכל עפר ארג זכסיך
וקנינך דאית לי תחות כל שמיא דקנאי ודעתיד אצא למקנא זכסיך דאית ליהון
אחריות דלית ליהון אחריות כליון יהון אחראין וערבאין לצרוע מצהון שטר כתבתא
דא צדוציא דין ותוספתא דא ואפילו מן אלימא דעל כתבאי בחיי ובמותי מן יומא דצן
ולעלם ואחרית שטר כתבתא דא צדוציא דין ותוספתא דא קבל עליו יהודה בק י"א
חתן דצן כחומר כל שטר כתבת ותוספתות דצהגין בבנות ישראל העשוין כתיקון
ס"ז ל דלא כאסמכתא ודלא כטופסי דשטרין

וקנינא מן יהודה בק י"א חתן דצן למרת חנה בת י"א בתולתא דא על
כל מה דכתוב ומפורש לעיל במצא דכשר למקנא ביה

כך שריר וקיי

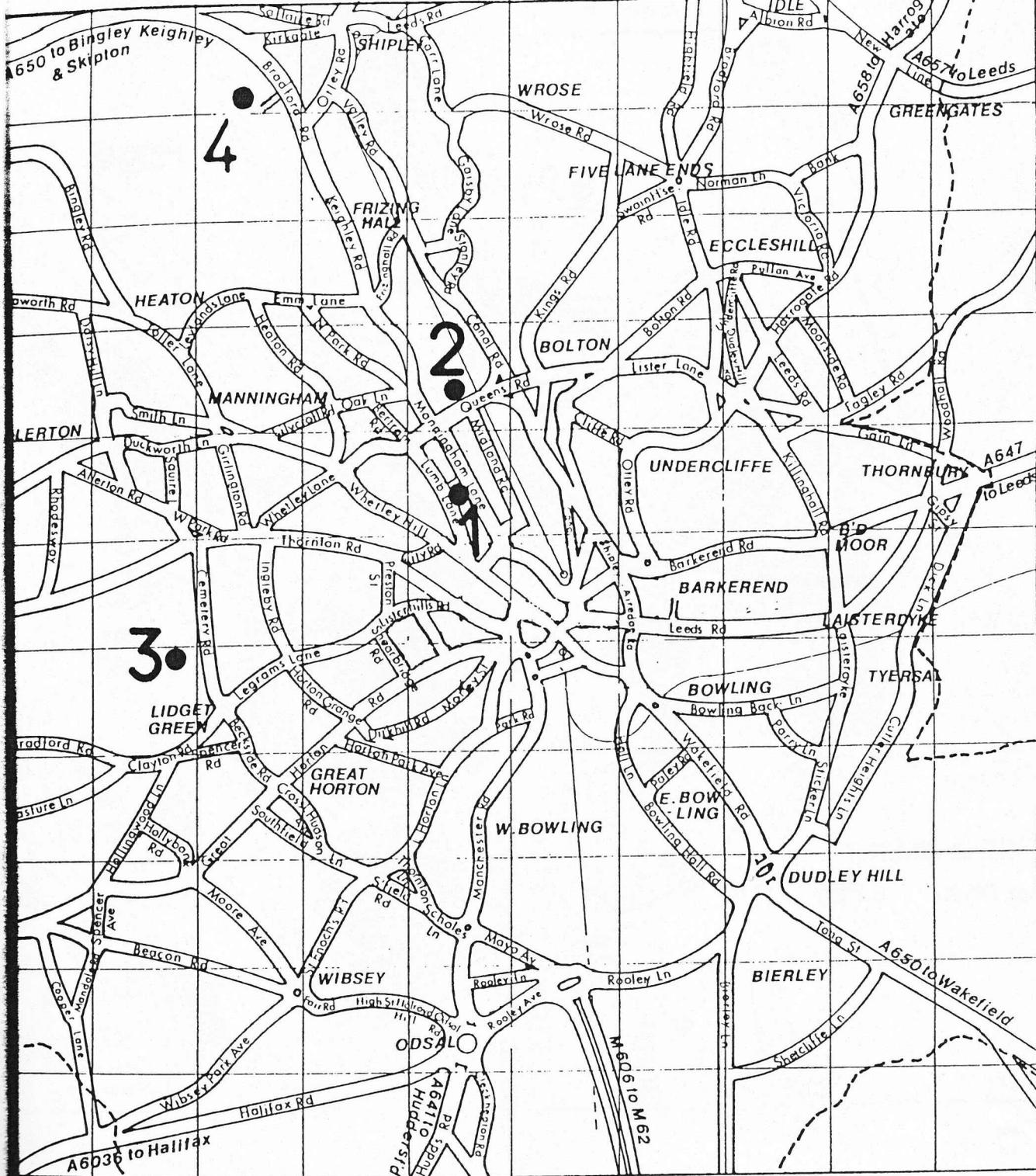
צאם צביק י"א
צאם רחובא י"א
Leopold Lewis

THE MARRIAGE CERTIFICATE OF VIOLETTA ANNA UNNA AND LEOPOLD LEWIS



CHAPTER THREE

*JEWISH PLACES OF INTEREST
AROUND BRADFORD*



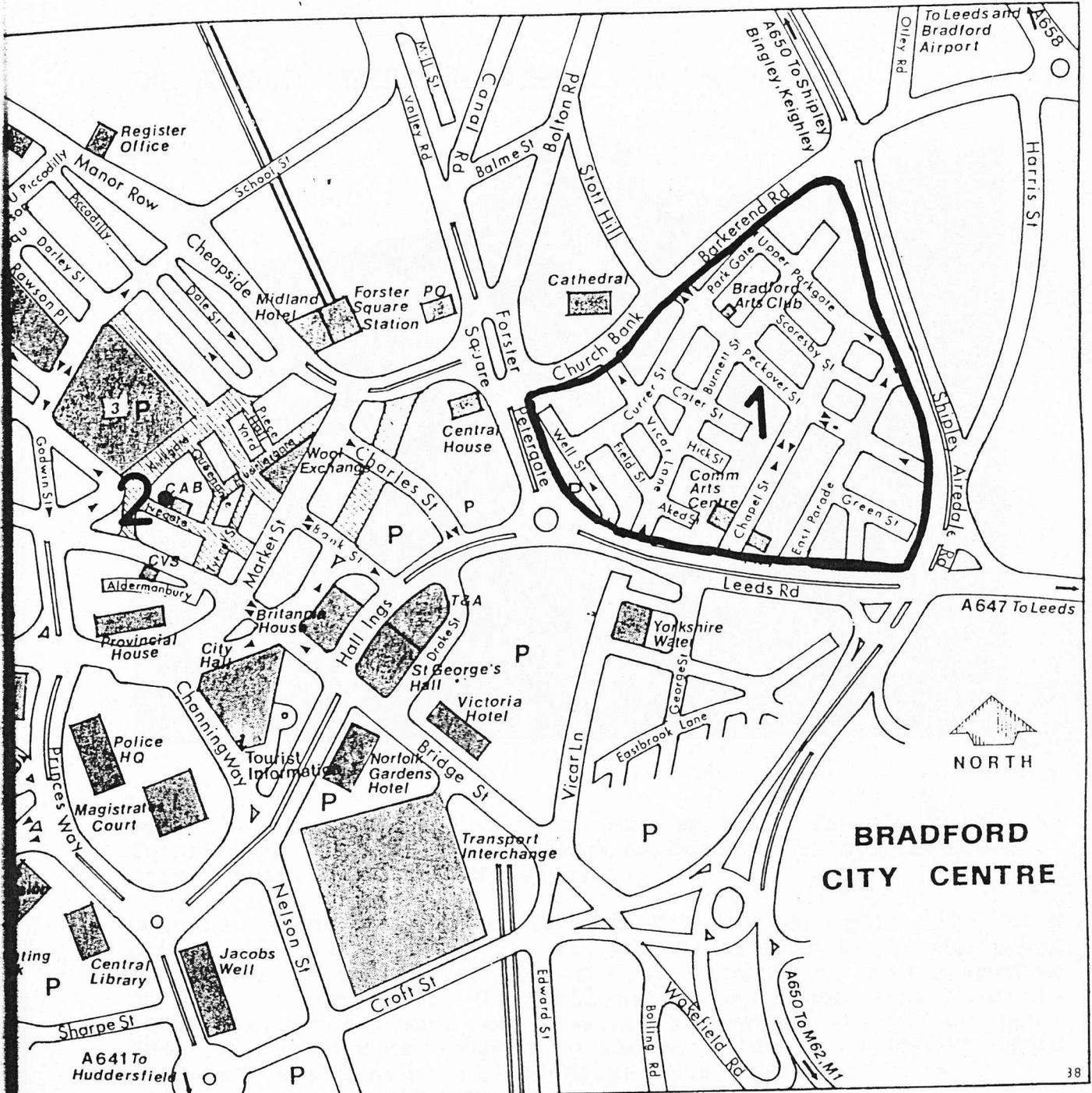
KEY TO MAP ONE

BOWLAND STREET SYNAGOGUE (REFORM)

JEWISH REFUGEE HOSTEL (THE CARLTON HOTEL)

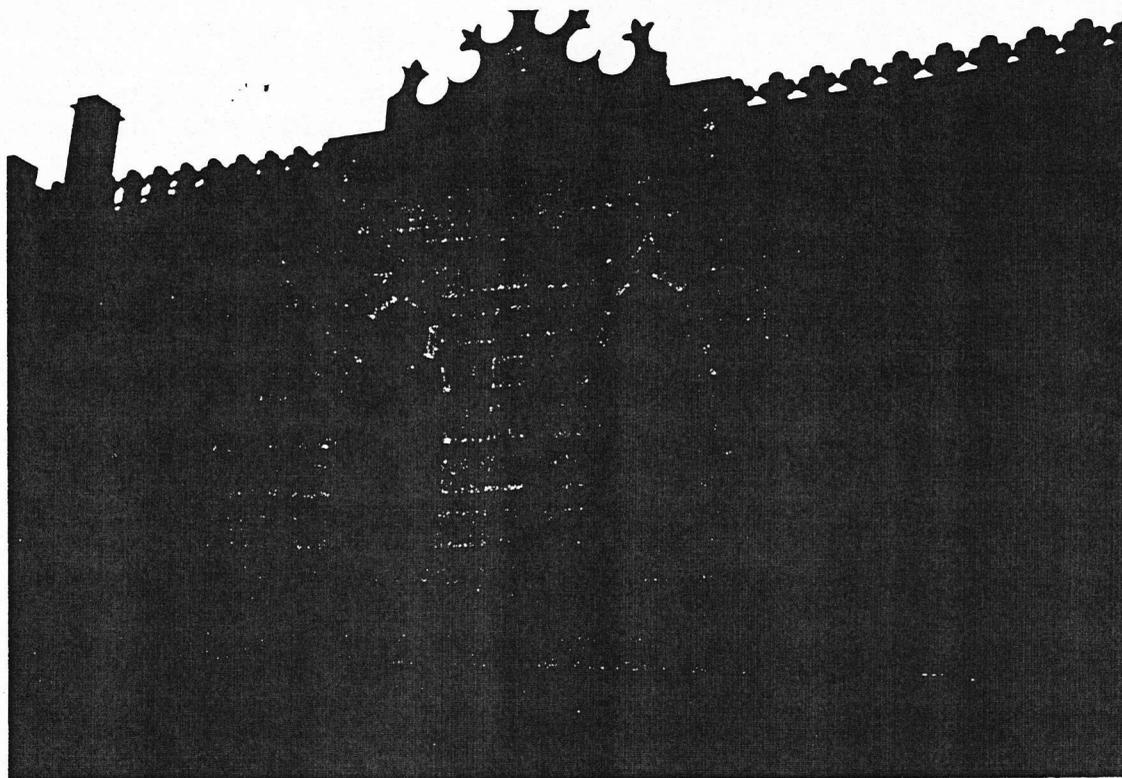
SCHOLEMOOR CEMETERY

SPRINGHURST ROAD SYNAGOGUE (ORTHODOX)



TO MAP TWO
 LITTLE GERMANY
 ARENSBERG'S JEWELLERY SHOP

THE BRADFORD REFORM SYNAGOGUE, BOWLAND STREET



Once he had succeeded in getting the Jewish community functioning, Rabbi Strauss then persuaded the congregation to raise money to build a Synagogue.

Bernard Cohen, the head of Charles Semon & Co., paid £700 for a plot of land in Bowland Street, off Manningham Lane, which was to be used as a site for the Synagogue. Building work commenced on 5th January 1880. On April 6th 1880, Jacob Unna laid the foundation stone, and local Jewish residents, including Jacob Moser, gave very generously to the building fund. The Bradford Synagogue was consecrated on March 29th 1881.

The following description comes from a local press report at the time of the consecration:

"The site of the Synagogue is on the south side of Bowland Street and is the gift of Mr Bernard Cohen. It admits of the correct orientation of the building, and is in many respects as suitable a site as could be desired.

The building consists of one large room, 44ft. by 30ft. and 27ft. in height, entered on the west from a broad lobby containing double doors, to exclude the draught and the noise of traffic and also giving access to the back portion of the building and its premises. At the east is a semi-circular recess of 12ft in width, arched and vaulted, in which stands the Holy Ark,

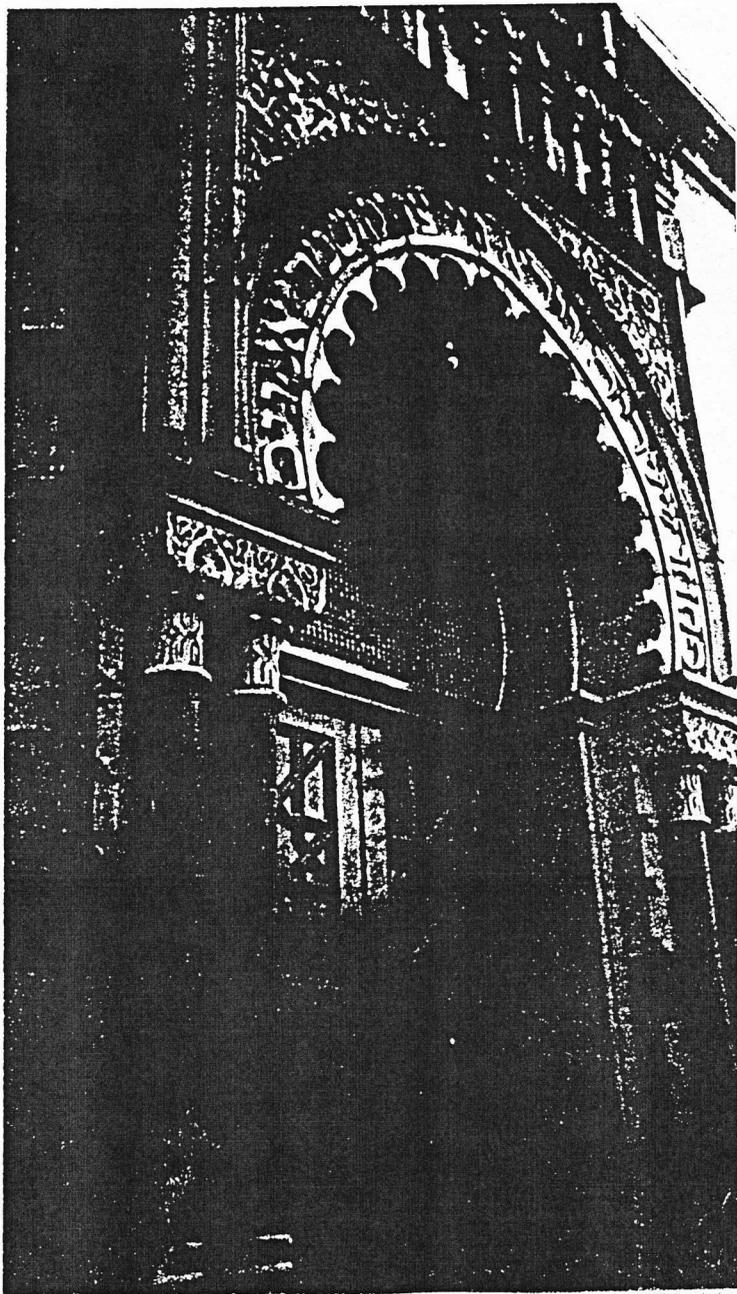
containing the Scrolls of the Law. The floor of this alcove is

raised by several steps above the level of the main floor, and on which are placed two elaborately-worked candlesticks of silver, the gift of Mrs Dux of Hildesheim, presented to the Synagogue by her son-in-law Mr Rothenstein. On the two sides of the Ark stand two seven-branched candlesticks of polished brass, to the north side the Rabbi's seat and desk, to the south a bench for those who are called to assist the reading of the Law, both seats being of pitch-pine.

Suspended from the ceiling, and on a silver chain, is a massive perpetual lamp of elegant design, with a suitable inscription taken from Exodus xxvii, 20. It is the gift of Mr Emil Bielefeld, one of the wardens.

A small vestry is obtained on the north side of the recess, with an outer doorway in Bowland Street, and on the south side is placed a staircase giving access to two school-rooms. each 22ft. by 17ft.

The style of architecture adopted is oriental in character, and to obtain contrast of colour, bands of red stone are used in conjunction with the local ashlar. The Synagogue has four two light windows on the north front and three on the south, the lights being divided by slender columns carrying tracery of



"Open ye the gates, that the righteous nation, which keepeth the truth, may enter in" (Isaiah xxvi.2)

appropriate character, enclosed by ogee-headed arches. principal doorway in Bowland Street has a cusped and pointed arch, carried by four slender shafts of red stone, with carved capitals and well-moulded bases.

The spandrels are filled with carved arabesques, and following inscription in Hebrew:

"Open ye the gates, that the righteous nation, which keepeth the truth, may enter in" (Isaiah xxvi.2)

Above the cornice is carried a light stone balustrade.

A cornice, finished with a deep parapet, pierced and scalloped, is carried along the front of the synagogue, the centre portion being raised to admit a large panel which contains a Hebrew inscription from Genesis xxviii,17:

"How awesome is this place! This is none other but the house of God, and this is the gate of heaven"

Above is a circular medallion, enclosing the device known as the Shield of David (Magen David), an ornament also used in the vestry doorway and elsewhere.

Internally the Synagogue is finished in plaster, with an arched and panelled ceiling arranged with a view to subsequent decoration. Four large chandeliers shed light upon the interior. Opposite the alcove containing the Ark, a small gallery in an alcove over the lobby is obtained, where the organ is placed. The fittings throughout, which are of a substantial and elaborate character, are the gift of Mr Moser. The windows are filled with ornamental glazing, sky tinted.

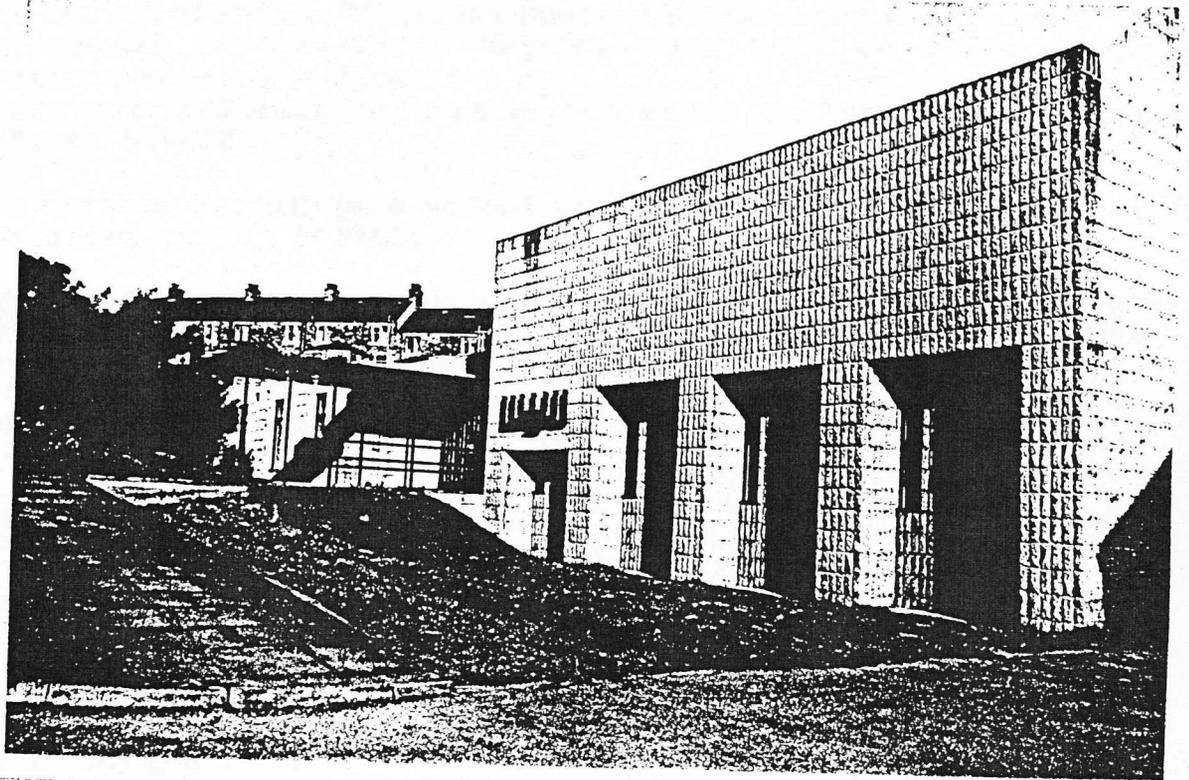
The principal feature internally is the apex containing the Holy Ark. It is spanned by an arch of horse-shoe outline, with elaborate arabesques in plaster in the spandrels, and bounded by a double border. The Ark is of Caen stone, rectangular in plan, it rests on a richly-panelled dado, and the door is surmounted by a cusped Moorish arch springing from pilasters and filled with Devonshire marble. The tympanum of the arch is filled with pierced interlaced work, and the spandrels are enriched with arabesques. On the upper frieze are incised the first words of The Shema in Hebrew:

"Hear, O Israel, the Lord is our God, the Lord is One.
(Deuteronomy vi.4-9)

The whole is surmounted by a carved cornice and dome, the front of which two tablets of white marble are fixed, on which are incised, in Hebrew, the first two words of each of the Ten Commandments".

SPRINGHURST ROAD JEWISH ORTHODOX SYNAGOGUE

The Springhurst Road Orthodox Synagogue was built in 1970 and consecrated by the Chief Rabbi - The Very Dr I Jakobovits on 21 June 1970. This particular Synagogue was built as a replacement for the older Synagogue in Spring Gardens (built in 1906).



Photograph used by kind permission of B Campbell

In common with most Orthodox Synagogues, this one is rectangular with all seats facing inwards towards the Ark. The Ark itself is covered by a beautifully embroidered curtain with the Menorah in gold as its centrepiece. The Hebrew writing on the curtain means

"Blessed be He who in His holiness gave the law to His people, Israel"

At either side of the Ark, there are two curtains which are replicas of prayer shawls.

In this Synagogue there is also a Gallery for women. This ensures the two sexes are completely segregated.

On arrival in the Synagogue, the most noticeable feature is the seven-branched candlestick or Menorah which is mounted on the outer wall to the right of the entrance porch. There is also a memorial plaque to the victims of the Holocaust.

VISITING A SYNAGOGUE

Visitors wanting to see Bradford's Synagogues are welcome to attend services, but it is recommended that they contact the Synagogues beforehand. It is preferable that groups specially arrange visits.

At the Bradford Synagogue in Bowland Street, the oldest surviving Synagogue in Yorkshire, services are held on Friday night, Shabbat morning and festivals.

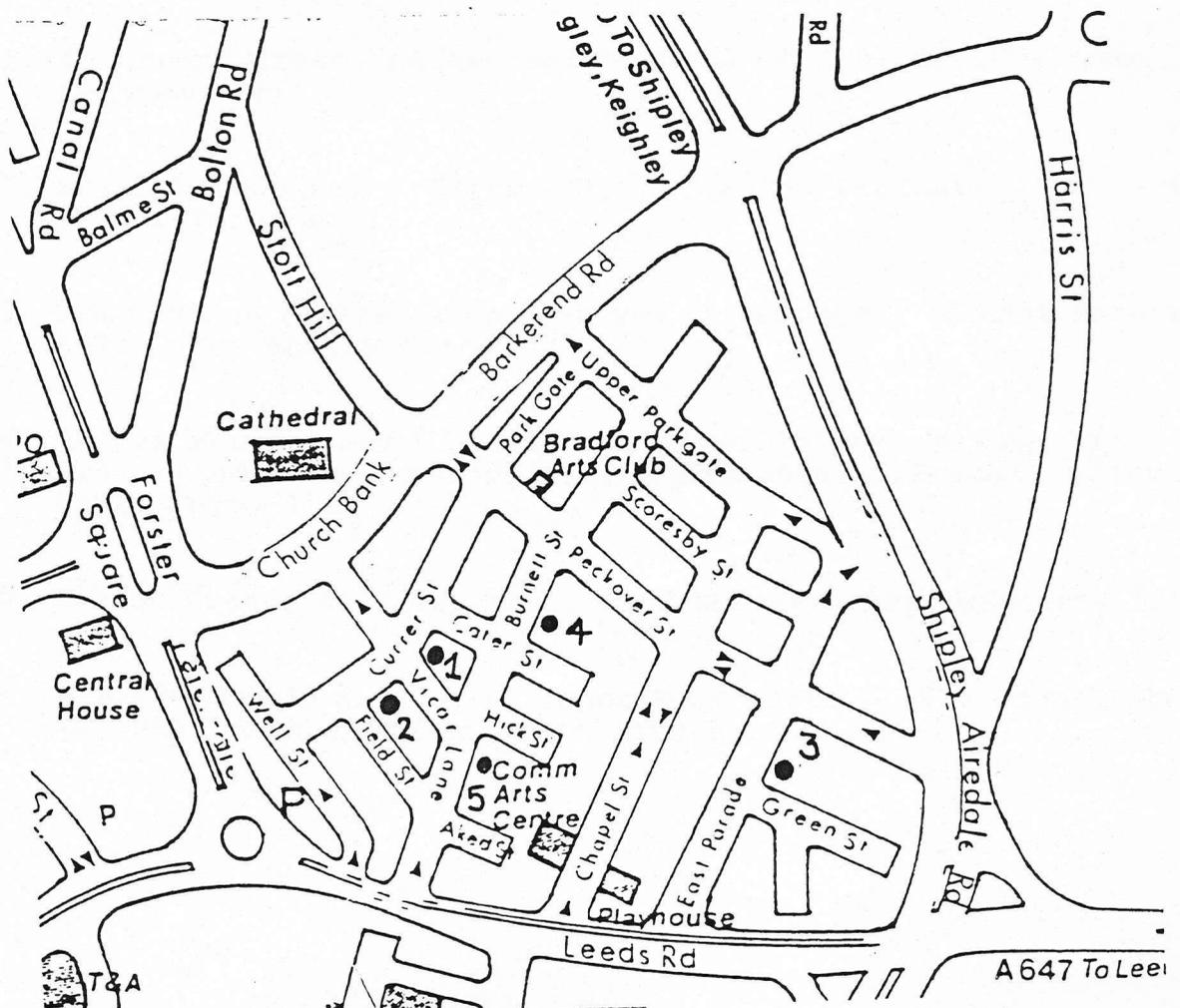
For more information contact Mr Edgar Rothschild - Bradford (0274) 544420.

To arrange a group or a school visit contact Miss Nora Hirschel - Bradford (0274) 541961.

The Bradford Hebrew Congregation in Springhurst Gardens Shipley hold regular services. Contact the President Mr Albert Waxman - Bradford (0274) 581189.

NB CONTACTS ARE CORRECT AT TIME OF PRINT

LITTLE GERMANY



Bradford's historic merchant quarter, Little Germany has undergone a renaissance in the last five years. The turning point was in the autumn of 1986, with the first Little Germany Festival. The Festival was the start of a concerted move to rejuvenate the area which now is a both a business and cultural centre.

Since 1986 a great deal has changed and casual observer will not be aware of the history of these great monuments to Bradford's Victorian past.

In 1977 John Roberts published his City Trail - Little Germany (Now out of print but available from Bradford Central Library) This booklet deals splendidly with the architecture of the buildings, but does not mention the Jewish origins of the merchants.

The aforementioned booklet has recently been followed by a new publication, written and published by S Varo in 1989 and entitled "A Mercantile Meander". This work is available from local Tourist Information Centres.

Using Robert's information it is possible to identify the following warehouses as being of Jewish origin - The map reference numbers in brackets are those given by Varo in "A Mercantile Meander".

1. 4 Currer Street, Nathan Reichenheim of Berlin, 1859 (Map reference 4)
 2. Stuff Warehouse, 6 Currer Street, Reiss Brothers, 1857 - 58 (Map reference 5)
 3. S.L.Behrens (where Jacob Unna was the manager) 26 East Parade, 1873 - Now Rodley Motors.
 4. Atomik House (named by Sidney Silver father of Jonathan Silver) now the Bradford Design Exchange, 4 Burnett Street, David Heyn, 1859
 5. Albion House, 64 Vicar Lane, 1868 Kessler (Map reference 19)
- Schuster Fulda and Co, 62 Leeds Road (1869 - 1873) demolished in 1986 for the new Bradford Ring Road.

The Trade Directories of the period 1870 - 1900 show a much larger number of German - Jewish merchants in this area. However many merchants listed had offices but not Headquarters in Bradford in the same way as chain stores today. A total list of merchants' names does not necessarily mean that all the people were Bradford residents.

The warehouses were used to store textiles especially wool. In Bradford, Roberts gives a figure of 193 wool warehouses built between 1875 and 1914.

Little Germany was one of seven precincts that Roberts identifies - the buildings were principally concerned with the export of stuff and yarn.

ARENSBERG'S JEWELLERY SHOP - IVEGATE

This shop-front is one of the few Victorian shop-fronts still standing in Bradford. The original firm of Jewellers were established in 1860 by Henry Arensberg and his son Louis at the bottom of the old Post Office Steps in Hustlergate.



Henry, at this time, was already a cigar merchant in Market Street and Louis worked with a Sheffield firm. The business flourished opening branches all over the city and in Morley and Rochdale. The headquarters were at 68 - 70 Leeds Road - adjacent to Little Germany.

In 1899 Arensberg's moved to 32 Ivegate and although the shop-front was altered in 1913 and extended in 1934 it still keeps to its original design.

The last Arensberg to own the shop was Merton - Henry's grandson. Merton was a bachelor and in the 1960's he sold the business to a manager and it passed out of Jewish ownership.

HOSTEL

During the atrocities of Kristallnacht on November 10th, 1938, the Nazis burnt Synagogues, attacked, murdered and

THE HOSTEL

After the atrocities of Kristallnacht on November 10th, 1938, when the Nazis burnt Synagogues, attacked, murdered and imprisoned Jews in Germany and Austria, a desperate attempt was made to rescue 10,000 young Jewish children from the Nazis.

Childrens' Transports (Kindertransports) were organised and by the outbreak of war nearly 10,000 children had arrived in Britain. The Bradford Jewish community responded to the emergency by purchasing a large house in Parkfield Road, Manningham and turning it into a hostel.

Originally it was intended to be for girls. However the representatives from Bradford, after going down to Dovercourt in Suffolk where the young people were billeted in Warner's Holiday Camp, brought 25 teenage boys back to Bradford.

The hostel was financed by the Bradford Jewish Community, but two men, Oswald Stroud, the son of Rabbi Strauss, and Joe Morris, were the driving forces behind the project.

In 1989, to celebrate the 50th Anniversary of the Hostel, fifteen of the original boys came back to Bradford and the BBC made a documentary of their lives and experiences.

The Hostel today is the Carlton Hotel. The back entrance to the Hostel (and the front entrance before the recent renovations) still have a mezuzah (Jewish prayer box) on the right hand side of the door frame.

On the following page is an account by one of the children who arrived at the hostel. He was interviewed in 1984 and describes his life in Germany, escape to Great Britain in 1939 and life in the Bradford Hostel.

"Well I was about thirteen, fourteen. So we were starting to get out of Germany and everyone more or less went out the best way they could. Now I came to England with the Children's Refugee Transport - that meant the Jewish community in the United Kingdom arranged to take on children, because their parents etc couldn't get a visa. So I came in fact in February 1939 with the Children's Transport and I was put into a camp which had been rigged up - which was a holiday camp in Harwich from there we were distributed either into hostels or homes or adoption or whatever and the Jewish community of Bradford, they opened a hostel for young boys which happened to be in Parkfield Road which is now a hotel And there were twenty boys which came into the hostel"

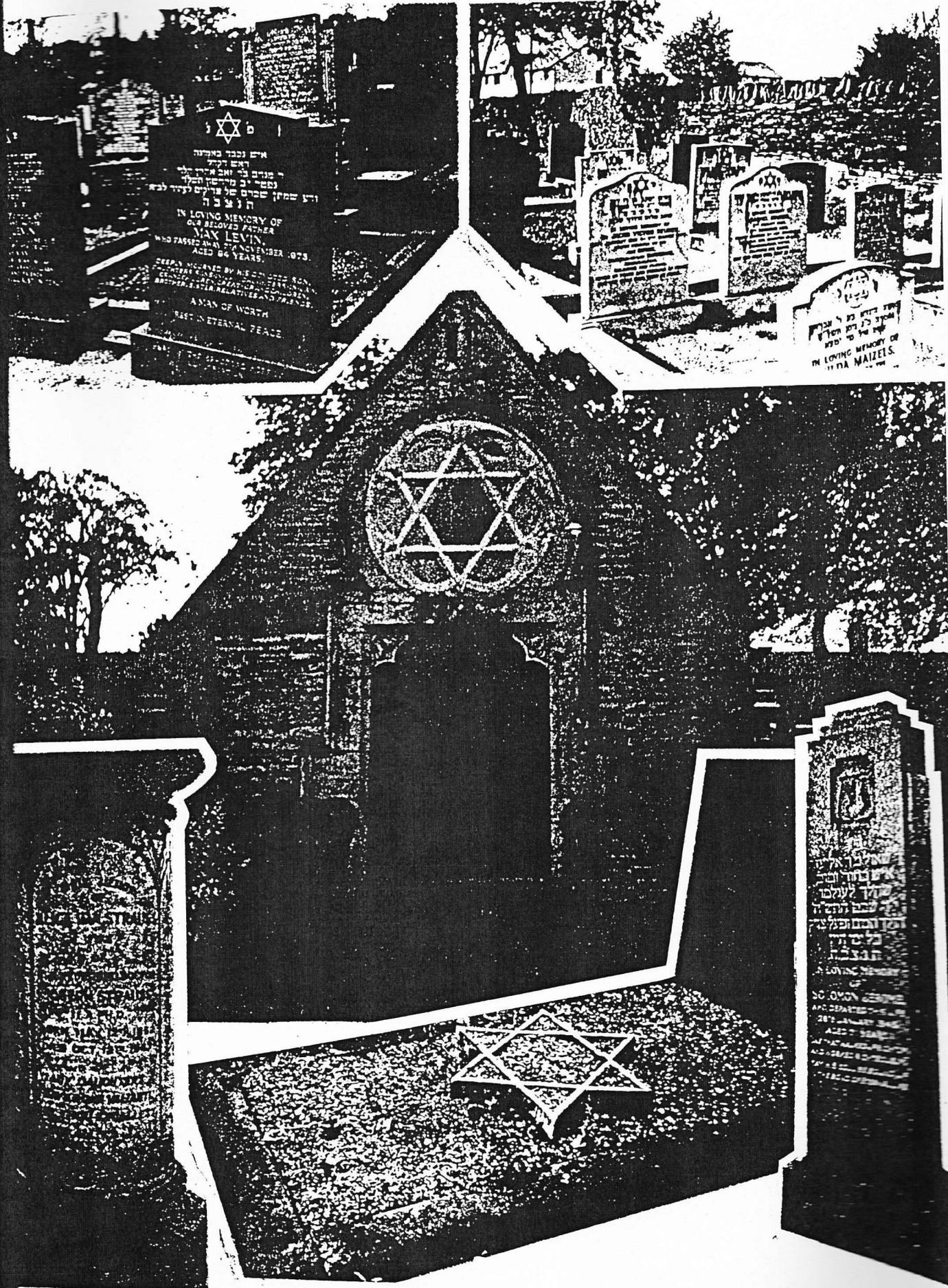
About the hostel he says:

"The hostel itself was very comfortable we had a warden there who was an ex German Jewish solicitor which is why he looked after us - the Governor of the Committee was a certain Mr Stroud who is a well-known personality here in Bradford. It was basically financed by the Jewish community.

THE SCHOLEMOOR CEMETERY (See montage on Page 34)

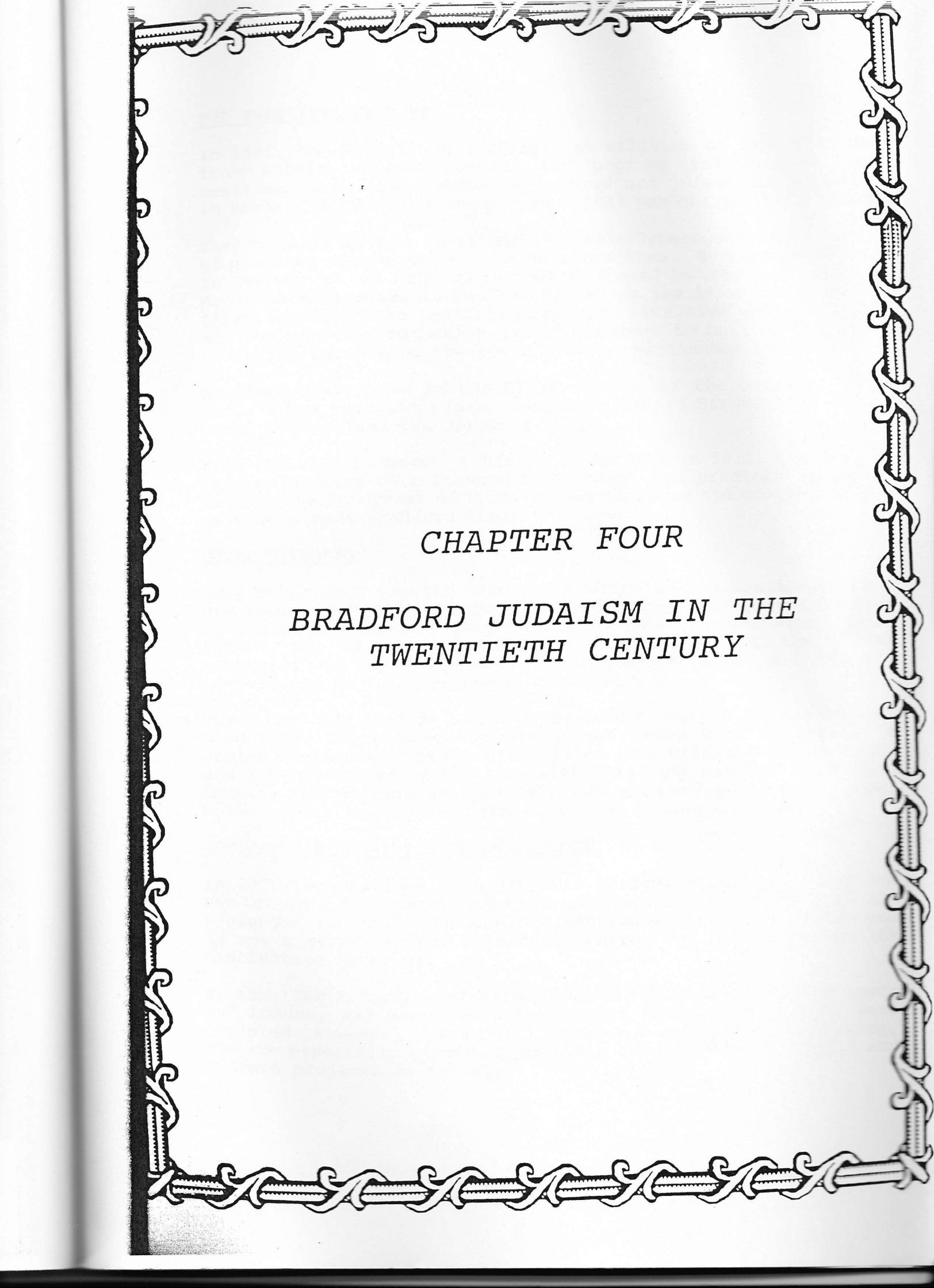
The Jewish burial plot at Scholemoor was opened in 1877. Obviously there were Jewish deaths in Bradford before 1877 - The Bradford Cemetery, colloquially known as "Undercliffe Cemetery", has an unconsecrated section, where there were over 10,000 interments between 1858 and 1874. At most there were some 20 Jews among these 10,000 people. They included members of the Hertz family -Hermann Koppel; an infant of 3 weeks whose father or grandfather was the first person to be buried in the Jewish section at Scholemoor; Willy Leo Bielefeld aged 4 months of Eldon Place whose father was to become a warden of the Synagogue and Isaac Schloestein, aged 41, resident of Eldon Terrace.

The cemetery records show that no Jewish person officiated at the funerals - however the relatives may have said prayers in Hebrew with a Christian minister in attendance



IN LOVING MEMORY OF
OUR BELOVED FATHER
MAX LEVIN
WHO PASSED AWAY NOVEMBER, 1973
AGED 84 YEARS.
DEEPLY MOURNED BY HIS SON
CENTRE AND CREATED BY HIS
BROTHER, SISTERS, RELATIVES AND FRIENDS.
A MAN OF WORTH
REST IN ETERNAL PEACE

IN LOVING MEMORY OF
THE MAIZELS



CHAPTER FOUR

BRADFORD JUDAISM IN THE
TWENTIETH CENTURY

THE TWENTIETH CENTURY

In 1881, the Jewish world changed as millions of Jews fled West from Russia, leaving behind the pogroms and Russian anti-semitism. The first newcomers to Bradford joined the synagogue in Bowland Street, but the Reform ritual was not to their liking.

They quickly formed their own Orthodox Synagogues and a number of premises were used in the Manningham area. Synagogues existed in houses at 22 and 25 Houghton Place on the top side of Manningham Lane and in Snowden Street on the lower side. In the first decade of the twentieth century, rivalries were put aside and the Orthodox community joined together to build a Synagogue in Spring Gardens on the lower side of Manningham Lane.

Bradford Jewry grew in the first decades of the century. There arose a new merchant class, including Oswald Stroud, the son of Rabbi Strauss, and the Jerome family.

With the rise to power of Hitler in Germany in 1933, the eyes of the world Jewry were focused on Germany. The Bradford community were at the forefront of helping Jews to leave the continent, and many Jews made Bradford their new home.

OTHER REFUGEES

Many other Jews fleeing from persecution on the continent found new homes in Bradford from 1933-1945. Some were so traumatised by their experiences, they ceased to have contact with Jewish life. One of the current great challenges for the Jewish community is to help many of these isolated and elderly individuals rejoin the Jewish Community.

When the war ended in 1945 Bradford had a strong Jewish community. There were two Synagogues, both with Ministers, a Jewish Institute in Morningson Villas (now Bradford Bridge Club) and a large number of families with children. Many of Bradford's doctors and dentists were Jewish, some were refugees from Europe, while others had come to the city from London and Leeds.

CONTEMPORARY JEWISH LIFE IN BRADFORD

In 1970 the Bradford Community was confident enough to build a new Orthodox Synagogue in Springhurst Gardens in Shipley. The old Synagogue in Spring Gardens off Manningham Lane was closed and is now a car-radio and telephone centre, but still retains its distinctive exterior.

By the 1980's, many Jewish families had left Bradford for Leeds and London, and both the Orthodox and Reform communities were depleted. However, there still remains a very active community, who are especially prominent in their efforts to help social and welfare projects in Israel.

In 1984, Councillor Olive Messer, who represented Shipley West Ward, became the third Jewish Lord Mayor of Bradford, following on a tradition started by Joseph Semon, who was Mayor, and former Lord Mayors Jacob Moser and Alderman Black.

In 1990, the Reform community started Cheder (Hebrew classes) at Bowland Street, as once again there were Jewish children in the community. Bradford Jewry number perhaps 400 people at most, but within the city there are many, many people with one Jewish parent, or grandparent.

In terms of the contemporary Jewish contribution to Bradford, Salts, the great mill at Saltaire, is being redeveloped by Jonathan Silver, a member of the Bradford Jewish community.

Stanley Kalms of Dixons made his contribution by providing a large proportion of the funding for the Bradford City Technology College.

Jews are still active at many levels of the city's political and business life, but most return home to Leeds in the evening.

Rabbi Walter Rothschild, minister of the Sinai Synagogue in Leeds and one of the most charismatic Jewish figures in Yorkshire, is a product of the Bradford community - as is his sister, Rabbi Sylvia Rothschild - Rabbi of the Bromley Reform Synagogue.

Looking forward to the Jewish future of Bradford is not an easy task. At the time of writing, huge movements of Jews are taking place as tens of thousands of Soviet Jews leave each month for Israel.

Jewish commentators would not be surprised if, in the next five years, Soviet Jews start arriving in Britain. Their presence would provide both a challenge and a numerical boost to many small provincial Jewish communities. Bradford, which is in many ways an international and cosmopolitan city, may well benefit from such an influx. This, however, is only crystal ball gazing. We can but wait and see.

USEFUL NAMES AND ADDRESSES

MR NIGEL GRIZZARD
9 ELMETE AVENUE
LEEDS
LS8 2QN

(0532) 736703

RABBI DOUGLAS CHARING
JEWISH EDUCATIONAL
BUREAU
8 WESTCOMBE AVENUE
LEEDS 8

(0532) 663613

MR ALAN LONGBOTTOM
ANGLO-GERMAN HISTORY
SERVICES
75 CHATSWORTH ROAD
PUDSEY
WEST YORKSHIRE

(0274) 665664

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BRADFORD
WEST YORKSHIRE

(0274) 753600

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WEST YORKSHIRE ARCHIVES
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BRADFORD
WEST YORKSHIRE

(0274) 731931

MANCHESTER JEWISH MUSEUM
190 CHEETHAM HILL ROAD
MANCHESTER
M8 8L

(061) 834 9879

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RELIGION AND EDUCATION
IN THE INNER CITY

SACRED TRINITY CENTRE
CHAPEL STREET
SALFORD
GREATER MANCHESTER
M3 7AJ

(061) 832 3709

BRADFORD INTERFAITH
EDUCATION CENTRE
LISTERHILLS ROAD
BRADFORD
WEST YORKSHIRE
BD7 1HD

(0274) 731674

FURTHER POSSIBLE AREAS OF RESEARCH

- 1 ZIONIST ARCHIVES IN JERUSALEM

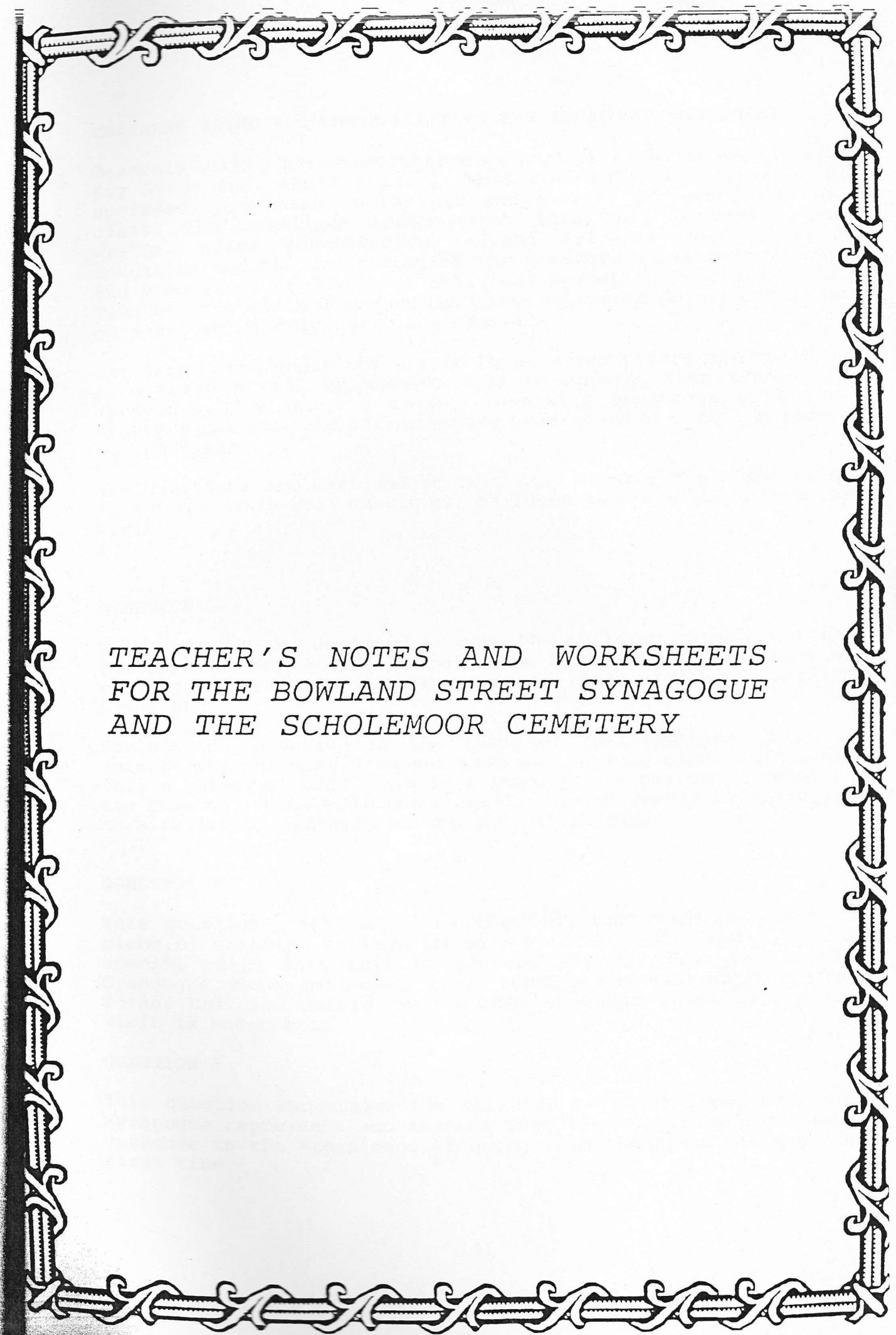
- 2 JEWISH CHRONICLE
25 FURNIVAL STREET
LONDON
EC4A 1JT

- 3 CENSUS RETURNS IN BRADFORD CENTRAL LIBRARY
(1841 - 1891)

- 4 JEWISH TELEGRAPH
4 ROMAN VIEW
LEEDS
LS8 2DL

(0532) 695044

- 5 CHIEF RABBI'S OFFICE
ALDER HOUSE
TAVISTOCK SQUARE
LONDON WC1H OEP



TEACHER'S NOTES AND WORKSHEETS
FOR THE BOWLAND STREET SYNAGOGUE
AND THE SCHOLEMOOR CEMETERY

TEACHERS NOTES FOR THE BOWLAND STREET SYNAGOGUE WORKSHEET

Teachers should note that this worksheet is aimed at children at Key Stage Two, age 7 - 11. It must obviously be simplified or upgraded, depending on the age and ability of each child and class. The questions incorporated into this worksheet were written after the Bradford Agreed Syllabus for Religious Education and the draft copy of the Bradford Attainment Targets and Programmes of Study for Religious Education were consulted. Teachers are advised to consult these documents before embarking on a project involving this worksheet.

The first five questions are to be answered before the children have heard a talk by whoever will be showing them around the Synagogue. The answers to the remaining questions will show teachers how well the children have understood and their response to the visit.

The questions are designed so that they cater for all abilities in a class. This will ensure all children gain something from the visit.

QUESTION 1

This question was designed to make the children think about the features of any building that make it distinctly a place of worship, for example, a cross, a notice board displaying service times etc.

Behind this question is the issue of anti-semitism. This is because the building does not have any obvious signs that would tell a passer-by that this is a Synagogue - therefore reducing the risk of attack and vandalism. This issue should be discussed as a follow-up exercise at the end of the visit.

QUESTION 2

This question simply enforces the fact that when we are in a place of worship, we have to be respectful and mindful of any special rules that must be adhered to, for example, in the Synagogue, males must cover their heads and we must not touch the Torah. Children should be reminded of these rules before the visit is undertaken.

QUESTION 3

This question encourages the children to think about what the Synagogue represents and ensures that they describe a personal response to the experience of going into the Synagogue for the first time.

AFTER THE CHILDREN HAVE HEARD A TALK

QUESTION 4

With questions 4 and 4i the children should be aware that the Jews use Hebrew in their services and that this is different to other services in other religions. They must also realise that it is not just English that can be regarded as a religious language. This can be done by introducing the children to other languages employed in worship, for example, Latin, Arabic etc.

QUESTIONS 5 - 7

Questions 5 - 7 are mainly designed to enhance a child's Jewish vocabulary. It also makes them aware of the significance of these and other objects to the Jewish people.

QUESTION 8

This question is to help a child empathise with a Jewish child who will come to the Synagogue to learn Hebrew and to feel he/she is a part of a living faith.

QUESTION 9

This question is a personal response to the visit. It will show teachers what each child has found important in the Synagogue. It also is designed to make the children use the vocabulary they will have encountered throughout the visit.

QUESTION 10

Like the previous question, this question is designed to make the children take a closer look at the environment in which they find themselves. It is also helpful as a means by which the teacher can assess how much specialised vocabulary the children have learned.

BOWLAND STREET SYNAGOGUE WORKSHEET

1. How can you tell that this is a Synagogue? Are there any clues? If there are no clues - why do you think this is?

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.....

2. Certain rules are important when you are in a Synagogue. What are these rules?

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.....

3. As you walk into the Synagogue - stand still and be completely quiet. Describe your feelings.

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.....
.....

4. The Jews use a different language in the Synagogue. What is this language called?

.....

4i Find an example of this language. Copy it.

,

5. Where can you find a Star of David?

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.....

5i. Why is the Star of David so important to Jewish people?

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6. What is the Menorah?

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6i. Draw the Menorah

6ii. Why does the Menorah have seven branches?

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7. What is the Ark?

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7i. What is kept inside the Ark?

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8. Can you see if there are any activities / classes for children that are held in the Synagogue? List any activities / classes you find.

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9. Draw and label what you think are the most important objects in the Synagogue.

10. Draw and describe some of the clothes and objects that Jews wear when they worship.

TEACHERS NOTES FOR THE SCHOLEMOOR CEMETERY WORKSHEET

Teachers should note that this worksheet is written for children at Key Stage Two, 7 - 11 years of age. It must obviously be simplified or upgraded, depending on the age and ability of each individual class and child. The questions incorporated into this worksheet were written after the Bradford Agreed Syllabus and the draft copy of the Bradford Attainment Targets and Programmes of Study for Religious Education were consulted. Teachers are advised to consult these documents when embarking on a project involving this worksheet.

Teachers are reminded that the whole topic of death is a very sensitive subject and as such, must be dealt with in a tactful and caring manner.

ORTHODOX CEMETERY

QUESTION 1

This question simply enforces the fact that, when we are in a religious place, we have to be respectful, quiet and mindful of special rules that must be adhered to. For example, in the cemetery, we do not walk on the graves. Children must be aware of these rules before embarking on the visit.

QUESTION 2

This question is designed to make the children think about certain features that are essentially Jewish, for example, the Star of David, the Hebrew language etc.

Behind this question is the issue of anti-semitism. This is because the building does not have any prevalent signs that would tell the passer-by that this is a Jewish cemetery - therefore reducing the risk of attack and vandalism. This issue should be discussed as a follow-up exercise at the end of the topic.

QUESTION 3

This question will make the children think about the Jewish attitude to death, that is, because the cemetery is so well maintained, this is indicative of the fact that Jews are respectful of their dead and will not forget them. Knowledge gained from this question will be enhanced by follow-up work on Jewish death and funeral rites.

QUESTION 4

This question is designed to make children aware that it is not just the English language that is employed in religion. As a follow-up exercise, it would be beneficial to look at other religious languages, for example, Arabic, Latin etc.

QUESTION 5

This question is designed to make the children realise that the Star of David is a sign of Judaism. It is essential that the children realise the significance of the Star of David, that is it is associated with all the suffering and torture that Jews have had to endure throughout history, and also with Zionism and the hope for the future embodied now in the State of Israel.

QUESTION 6

This question is designed to record a child's individual response to the visit and enables him/her to summarise his/her feelings before moving on to the Reformed cemetery.

REFORM CEMETERY

QUESTION 1

Questions 1 and 1i are simply designed to make the children look at their environment and to take notice of all the tombstones in the cemetery. Teachers must ensure that children pay close attention to the information that is on each tombstone.

QUESTION 2

Questions 2 and 2i highlight the fact that there were some important local Jewish people. It would be appropriate, either as preparatory or follow-up work, to look closely at the lives of some of these people. It would also be appropriate to give the children the opportunity to take a rubbing of some of the tombstones to record the information.

QUESTION 3

This question encourages the children to notice the Star of David - a prominent feature of the building. From this fact, the children should be able to deduce that the building is a Chapel or Prayer Hall which is used for funeral services.

QUESTION 4

This question is designed to make the children aware of the fact that the Jews have a strong sense of community. They wish to be seen as people who have a certain affiliation to and responsibility for each other.

QUESTION 5

This question is designed to make the children think about the differences between Orthodox and Reform Jews. It would be a useful activity to ask the children to consider which cemetery is Orthodox and which is Reform. If this is undertaken, it would be advisable for the children to have some background knowledge of the differences between these two strands of Judaism. Some differences between the two cemeteries that should be noted are:-

ORTHODOX

Tombstones all very similar

Much Hebrew writing.

REFORM

All tombstones different.

More English than Hebrew.

One similarity between the two cemeteries is that the tombstones all face either east or west.

QUESTION 6

This final question is a personal response to the visit. It is also designed to give children the choice of describing something from any part of the Scholemoor Cemetery - thus they are not restricted in the decisions they make.

SCHOLEMOOR CEMETERY WORKSHEET

ORTHODOX CEMETERY

1. Certain rules are important when you are in a cemetery. List some of these rules.

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2. This is a Jewish cemetery. How do we know? If there are no clues - why do you think this is so?

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3. How do you know that this cemetery is well cared for? What does this tell you about the Jewish people?

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4. What language, other than English, is written on the tombstones?

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5. Where can you find a Star of David?

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6. Describe some things that you think are important in this cemetery.

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REFORM CEMETERY

1. Who was the first person to be buried in this cemetery?

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1i. Who was the last person to be buried in this cemetery?

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2. Find the graves of Charles Semon and Rabbi Strauss. Write down some information that you find on their headstones.

Charles Semon

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Rabbi Strauss

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3. What do you think the building in the middle of the cemetery is used for?

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4. Why do you think it is important to Jewish people that they are buried together?

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5. Write about any differences between the two cemeteries you have visited?

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6. Describe your feelings as you walk around the whole cemetery.

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