



*JEWS & JUDAISM*  
*in*  
*BRADFORD*

*by*  
Rabbi M. R. Heilbron, B.D.S.

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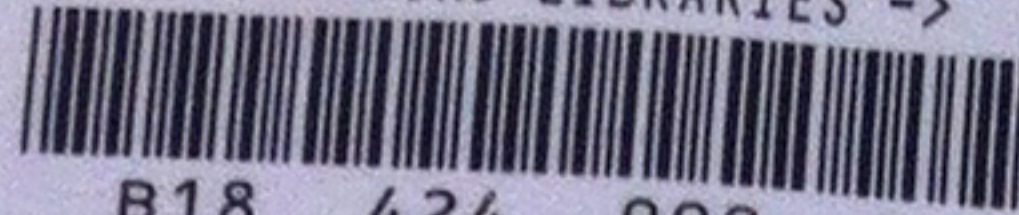
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The first Jews in England probably came over with William the Conqueror in 1066, certainly we have records of Jews in England in the time of his successor, William Rufus. They settled in many of the major centres of population such as London, Oxford, Cambridge and Stamford. There is, however, no record of any Jewish community in Bradford during this period when indeed it was a small market centre. The nearest community at that period appears to have been in York. During this period, lasting till the year 1290, there were frequent outbreaks of anti-Jewish riots, caused in the most part by the fact that the Jewish community acted as bankers and generally provided trading facilities for a society which was otherwise feudal. The easiest way to erase debts was to kill the person to whom you owed money. In York this culminated in 1190 with all the Jews being herded into a castle where many committed suicide and those who survived were slaughtered as soon as the castle gates were opened. On All Saints Day, 1290, the Jews in England, some 16,000 souls were banished.

During the period of the Commonwealth Oliver Cromwell wished to increase the trading power of England, and in order to do so invited the Jews to return to England. Cromwell did not act purely on trade considerations. He was a devoted Christian and motivated by the idea that the millenium would only arrive when - in the words of the ancient prophecy - Israel was scattered to the four corners of the world. From 1656 a Jewish community built up again in England.

The wool trade has been a part of Bradford's 'industrial' life since at least 1311. However, in the late 17th and early 18th century it suffered a major decline. With the introduction of steam power and machinery the worsted trade began to develop - the first steam powered mill was introduced in Bradford in 1798 and great advances were made which led to the flourishing industry of today. To help in this advance numbers of immigrants, for the most part German Jews, came and settled in Bradford and the surrounding districts. The pioneer and principle of these immigrants was Sir Jacob Behrens who came to Yorkshire in 1832 from Hamburg where his family was established in the textile business.

In 1934 the firm of Sir Jacob Behrens and Sons Ltd., celebrated its centenary and in a special supplement the Yorkshire Observer wrote concerning some of these immigrants who came to Bradford in the middle of the 19th century:

"SPICE OF ADVENTURE. There is another and perhaps still more fascinating side to the romance of the foundation of the textile industry. This was the spice of adventure introduced by the men who afterwards became the merchants princes of Bradford. They were men who mostly came from Germany and the states of Central Europe. Their great forte was not a technical one. They knew very little about the manufacturing side of the industry, but they allied their powers as salesmen to the



prowess of their Yorkshire colleagues as craftsmen and between the two of them Bradford captures the markets of the world."

This was a time of great growth in the exports of woollen goods. In her history of Bradford, Margaret Low writes, referring to the period between 1860 and 1872:

"The amount of woollen and worsted goods sent abroad more than doubled in value in those years, and in 1872 reached the high figure of £40,000,000. It was during this period that large fortunes were made in Bradford, and the prosperity also spread downwards and led to rises in wages and more regular employment. A doctor speaks of the improvement in health which has taken place among children since the period of good trade and higher wages has set in. He also says that many parents were sending their children to school instead of to the mill, as they no longer needed their help."

The Jewish merchants who came from central Europe, with its oppression and anti-semitism were pleasantly surprised to find in Bradford both economic and political freedom. They used this freedom to take an active and often leading part in the civic life of the town. Coming, as many of them did from Germany, at that time a centre of culture, they were amongst the sponsors of the Bradford Festival Choral Society and the Bradford Subscription concerts. Sir Jacob Behrens initiated the foundation of the Bradford Chamber of Commerce. His interest in education was expressed by the help he gave in the founding of the Bradford Technical College and the transformation of the Bradford Grammar School into the fine institution it is today. He was in close touch with the great Liberal statesmen and free traders of the Victorian age such as John Bright, Cobden and W.E. Forster and was often consulted by the Board of Trade and the Foreign Office. He was knighted by Queen Victoria in 1882 for the great services he had rendered.

One might mention other great men of this period. Charles Semon was the first foreign born Jewish immigrant to enter the Municipal Council, and after serving for a number of years with distinction was elected Mayor in 1874. Jacob Moser came to Bradford in 1863 and in 1910 was elected Lord Mayor.

These Jews were well educated, coming from a background of a Germany where the Jews were very much part of the educated group and they brought with them this culture to Bradford. They retained their ties with their homeland, often they would return to visit their families. The importance of this will become apparent when we meet later groups of immigrants. Above all they brought with them a progressive form of Judaism, which tried to adapt the tradition to the times in which they lived. They founded a synagogue, and in 1873 were able to appoint as their first minister the Rev. Dr. Strauss, then a young German minister. The congregation was known as the Bradford Congregation of British and Foreign Jews in an attempt to remove the superstition that all Jews were foreigners and Bradford was the only town where a reform congregation was formed before an orthodox one. In 1880 they erected a building in Bowland



Street, where the congregation, now known as 'The Bradford Synagogue', has its home till the present day.

I have mentioned at some length this wave of immigration to Bradford for they provided the foundation on which later groups built. Some of the families are still in evidence till today, for example, the family of Rev. Dr. Strauss changed their name to Stroud, and his son, grandson and great grandson are all involved in the firm of Stroud Riley.

In the year 1881, following the assassination of Czar Alexander II in Russia there was wide scale anti-Jewish riots or pogroms and in the following year the May Laws or 'Temporary Orders Concerning the Jews' attacked Jewish economic life. This led to a large scale migration from Russia to the promised land, i.e. America. However, many could not afford the fare for the full journey, or could not face the Atlantic crossing and so stopped off in England. A number of these came to Bradford. In all one million Jews left Eastern Europe in the period between 1881 and 1905. Most of these settled in London, around the docks area in the East End, in Manchester around Cheetham Hill, and in the Chapeltown district of Leeds. Those who came to Bradford were on the whole poor, with no possibility of support from their hometowns. They were mostly factory workers or ran their own small businesses - tailoring predominated as it needed very little capital to establish oneself.

The third wave of immigration into Bradford came in the period between 1930 and 1950. It was from Central Europe - Germany, Chechoslovakia, Hungary, Rumania, Austria, Turkey and the many other states which came under Nazi influence. Some were lucky enough to escape before the holocaust, others came afterwards to find a haven of peace. A large number of these immigrants were professional, doctors, anaesthetists, dentists, or had technical skills.

+ Today there are about 500 Jews in the Bradford area which includes the whole of the metropolitan district as well as Halifax and Huddersfield. This is a decline from the maximum of about 700 at the turn of the century. There are two synagogues. The Bradford Synagogue continues in existence in its original building. The Hebrew Congregation, originally established in 1886 in Spring Gardens in Bradford, moved into new premises in Springhurst Road, Shipley in 1970. It is a fairly elderly community, many of the young people go away to college or university and do not return to Bradford. Jews in Bradford are for the most part engaged in commerce, though they are also represented in the professions. They are active in civic life, being a number of Justices of the Peace, a councillor in Calderdale, two past presidents of the Bradford Rotary and many other communal appointments. Two of Bradford four Members of Parliament are Jewish.

### Judaism - A Brief Introduction

Judaism is the religion of the Jews. Unlike many other religions it does not have a single person as its 'hero' but



rather a whole people. At the centre of Judaism is the ideal of a whole people following the way of life required from them by God. Whilst there have been many great Jews they are not considered to count more in the eyes of God than any other Jew. Whilst it is impossible to think of Christianity without Jesus, or Buddhism without Buddha, there is no person who holds such a position in Judaism. Such men as Abraham and Moses were great, but it is possible to think of Judaism without them.

There are about 14 million Jews in the world today, of whom about half a million live in England. Whilst each community has its own special characteristics, often derived from the country in which they live, a Jew will feel at home, and find much familiar were he to go to a Jewish community anywhere else in the world.

### History

In the Book of Genesis is the story of Abraham and how he left his father's land and home to journey to a new land which God was to show him. Abraham made a complete break with the idol worshipping tradition in which he had been brought up. Abraham settled in Palestine, as did his son Isaac and grandson Jacob. Jacob, we are told in the Bible, changed his name to Israel, so the people who descended from him were known as "The Children of Israel" or Israelites. The word 'Jew' came later, and is derived from Judah, one of Jacob's sons.

In a time of famine Jacob's family went to Egypt. After a few generations they were made slaves by the Pharaoh and forced to work building structures like the pyramids. Moses, adopted by Pharaoh's daughter, came to see how bad slavery was, and to feel that God had sent him to lead the slaves out of Egypt.

After leaving Egypt, the slaves, according to the book of Exodus, spent 40 years wandering in the desert. During this time they came to Mount Sinai, where Moses went up the mountain and, the tradition tells, God gave him the Ten Commandments and all the teachings of Judaism.

Moses himself never entered Palestine, but a number of leaders arose to succeed him. These included the prophets such as Isaiah, Amos, Hosea and Jeremiah, whose works are now a part of the Bible. The message which they taught, to behave righteously, to help the poor, to worship the one God, has come down through history.

In the year 586 B.C.E. (Before the Common Era) Nebuchadnezzar captured the land and took many of its people captive. After 70 years they returned and rebuilt in Jerusalem the Temple, the building in Jerusalem where Jews gathered for worship. Till today you can still see part of the part of the Western Wall, the only portion remaining after the Temple was destroyed and the land conquered by the Romans nearly 2,000 years ago. Since that time Jews have been scattered all over the world, principally in those areas which are predominantly Christian and Muslim.



Today there are large Jewish communities in the United States of America, the Soviet Union and in the State of Israel. The founding of the State of Israel, for nearly 2,000 years a dream which was kept alive through persecution and the wandering of Jews through the world, took place in 1948. It is hard to assess at such a close distance what its affect will be on the Jewish Community, at present one simply hopes for a time of peace when it will be able to settle down and develop.

### Torah

The word 'Torah' means 'teaching'. It means first the five books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) but it includes as well all Jewish teaching. Judaism believes that one of the most precious gifts which God has given to Man is his brain, so great respect is given to those who use their minds to think and to study. It is a never ending task, God's teaching - Torah, is infinite, there is much to learn and a limited time in which to do it.

Mohammed called the Jews 'The People of the Book'. He was referring especially to the Bible, for of all books the Bible is central to Judaism. When a Jew talks of the Bible he does not, of course, include the 'New Testament' which is Christian. But Jewish Literature does not stop at the completion of the Bible, for many centuries afterwards Jewish teachers, later called Rabbis, continued to discuss earlier teachings and add many of their own. Many of these teachings and ideas were gathered together over fifteen hundred years ago into a gigantic work known as the Talmud. Within the Talmud there are discussions of almost every topic imaginable, such as law, ethics, astronomy, folk-lore, wit and humour, detective stories, medicine and dentistry, mathematics and countless others.

### Festivals

Jews rest from work on the seventh day of the week. The Sabbath is a day of delight, it is a religious duty to eat well of tasty foods and to sing pleasant songs. It begins



on Friday evening when candles are lit. Before the meal the father of the house will pour wine into a goblet and give thanks to God for His goodness, referring to God's Creation of the World. All present then drink a little of the wine as a symbol of joy and happiness. Before starting the meal, as indeed before any meal, a blessing is said to thank God for



food. The services on the Sabbath have in special prayers, hymns and psalms appropriate for the day. In addition, at the morning service, there is a reading from the Torah (the first five books in the Bible) and from one of the Prophets. At the end of the Sabbath, on the Saturday evening, there is another short service in the home.

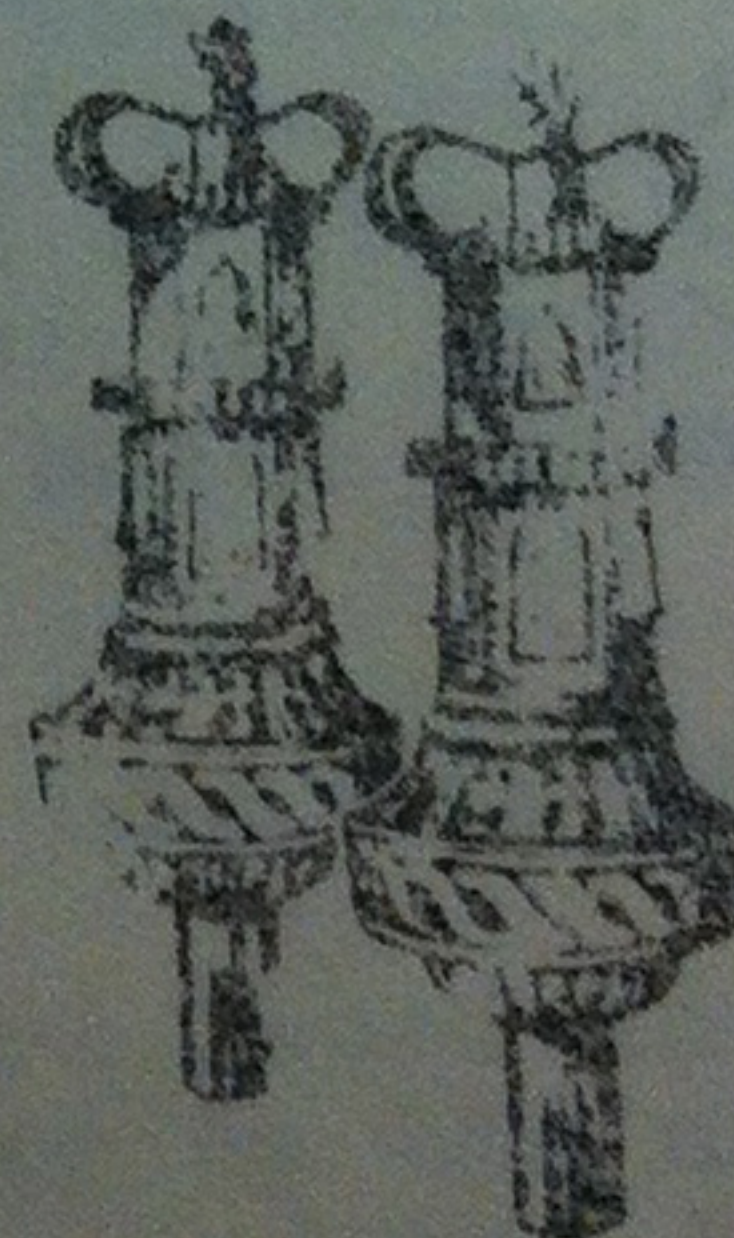
As well as the Sabbath the year is enlivened by a number of festivals. In the Spring comes the festival of PASSOVER when Jews celebrate the deliverance of their people from Egyptian slavery. The festival is also called the feast of freedom. On the first night the story of the exodus from Egypt is retold and throughout the festival flat cakes of unleavened bread in memory of the speed with which the Israelites had to leave are eaten.

Fifty days after the Passover comes the festival of WEEKS, when we remember the revelation which took place whilst the Israelites were wandering in the desert and in the Autumn comes the festival of TABERNACLES when every Jew who can builds a hut or tabernacle to remind themselves of the 40 years wandering. The tabernacle is covered with branches and decorated with fruit and flowers. The festival of Weeks is a reminder of God's revelation to Man, that God is present in the World, and the festival of Tabernacles of how impermanent are our lives. All three festivals were, in ancient times, connected with the harvest and the agricultural year.

The Jewish NEW YEAR begins in September or October. The years are numbered from the 'creation of the World', 1974 being the year 5734 in the Jewish calender, though most Jews today would accept the scientific view that the world is in fact much older. The New Year is more serious than the other festivals; it is a time when a Jew takes stock of his life, and decides to live a better life in the year ahead. Ten days after the New Year falls the DAY OF ATONEMENT. Adults fast for 24 hours, spending their time in prayer. It is a day on which each person confesses his sins to God and God forgives the sins of those who are truly sorry. It is a solemn day but also happy, for it gives man an opportunity to make his peace with God.



POINTER



BELLS



In the middle of Winter comes the festival of Channukah or dedication. The name refers to a time over 2,000 years ago when a certain King Antiochus wanted to force the Jews to give up their religion. The Jews fought back and when they regained control of the Temple wanted to light the candelabra there. They found only enough oil for one day, but the legend tells us that it lasted for eight days which is the time it took for new oil to be obtained. Consequently on this festival candles are placed in the eight branched candle stick which is in every Jewish home, one being lit on the first night, then one more each night till the last night when all eight are lit. It is a very happy time, and presents are often given to children.

### The Lifetime of a Jew

A child is considered to be a blessing and special prayers are recited after the baby is born. A boy is circumcised, usually eight days after he is born, following the old tradition which has been carried on since the days of Abraham. At the age of 13 a child is considered adult enough to be responsible for his own actions, and the occasion is marked by his taking part in the sabbath service. He is the Bar (son) Mitzvah (of the command). Girls become Bat (daughter) Mitzvah at 12, and in some communities this too is marked by a special ceremony. It is regarded as a specially important milestone in the life of the child, and there is usually a party and he or she is given presents.

A Jewish wedding takes place under a canopy which represents their future home. A blessing is said over a cup of wine in which the Rabbi thanks God for the institution of marriage, after which both bride and groom drink from the cup. The bride-groom places a ring on the forefinger of the bride's right hand and says, "Behold you are consecrated unto me with this ring according to the laws of Moses and Israel." At the end of the ceremony the bridegroom stamps on a glass and breaks it. Various reasons have been put forward for this custom. One of them is to remind the couple of how fragile a marriage can be, and how much care is needed to ensure that it is not broken.

A Jew is buried in a simple plain wooden coffin, all men being the same at the moment of death. A special prayer is recited known as the Kaddish or 'holiness', a prayer of praise to God. Praise for the life which has now ended and because we praise God in happiness and in sorrow. This prayer is also recited on the anniversary of the death of a close relative, and a candle is often lit which is kept burning for the whole day.

### What Jews Believe - by Rabbi Dr. Louis Jacobs.

Eight hundred years ago there lived in Egypt a great Jewish doctor, teacher and thinker by the name of Maimonides. He drew up a list of 13 principles of the Jewish faith, 13 things in which a Jew is expected to believe. Not all Jewish thinkers agreed with Maimonides and even those who did sometimes went their own way in interpreting these beliefs. But, on the



whole, the list prepared by Maimonides does give us a good idea of what Jews believe. Here are the 13 principles.

The first principle is that God exists. Without a belief in God there can be no Judaism.

The second principle is that there is only one God and that belief in any other gods is false. This is called monotheism, which means belief in one God. Included in this belief is the further one that God is the Creator of the whole world.

The third principle is that God has no body. If God had a body He would not be God at all. God is a Spirit. Although we frequently think of God as a kind of old man in the sky this principle says that we must never imagine that He is really like that. We have to use pictures when we think of Him but we must not think of the picture as really describing God.

The fourth principle is that God is eternal. This means that God was not born, nor can He die, but He lives for ever and ever and has always lived.

The fifth principle is that one should only pray to God and not offer prayers to any other being. Jews never pray to angels, for example, or to holy men, only to God Himself.

The sixth principle is that the words of the prophets are true, that the teachings of the prophets as found in the Bible are sound teachings which men do well to heed.

The seventh principle is that Moses was the greatest of the prophets. Although, as we have seen, in Judaism the centre of the stage is occupied by the Jewish people, not any particular great man, yet there have been great Jewish individuals, and of these Moses was the greatest. The most important teachings about how men should live are to be found in the Five Books of Moses.

The eighth principle is that the teachings of Moses were given to him by God Himself. This principle means that the Torah was revealed to Moses by God. How God gave the Torah to men is a mystery beyond our understanding. But it is not how which matters but the fact that God did so.

The ninth principle is that the Torah is God's final word and that He has never revealed, nor will He ever again reveal another Torah. This principle means that Judaism does not agree with Christianity and Islam, both of which say that God did once reveal Himself to Israel but later made a new revelation, to Jesus or to Mohammed. Judaism says that God does not change His mind.

The tenth principle is that God knows everything there is to know and this includes all the deeds of men and all their thoughts. A man may plot to do harm to others thinking that no one will ever know. But God knows.

The eleventh principle is that God rewards those who do good and punishes those who do evil. God wants men to lead



good lives. If they do He will see to it that they are made happy. If they do not He will see to it that they are made miserable. But this does not mean that a man should always think in terms of reward. The Rabbis say that the good man will do good simply because it is right so to do and he will leave the rest to God.

The twelfth principle is that the Messiah will come. The Messiah (the word means an anointed king) is a person who will be sent by God to lead all men to live far better lives and to establish a new kind of society. Some Jews believe in the Messiah as an actual person to be sent in the future by God. Other think rather of the age of the Messiah, that is of a more perfect society in the future in which all men will come to know the truth. What is all means is that Judaism is sufficiently optimistic to believe that one day all the things that make life so bitter - hatred and war and poverty and so forth - will be banished from earth and all men will know God.

The thirteenth principle is that the dead will rise again. This means that Judaism does not believe that when a man dies that is the end of him. The soul of man lives for ever.

(From "The Way of the Jews", published by Hulton Educational Publications)

### The Synagogue

In this description, the synagogue in Bowland Street will be described. Every synagogue is different, but they all contain most of the features mentioned here, so this guide should help you wherever you go.

The word synagogue comes from the Greek meaning a 'gathering'. There are no rules as to how a synagogue should be built, some are large with stained glass windows and beautiful decorations; others may be simply a room with a few benches. Any room, even in a private house, can serve as a synagogue if people choose to worship there.

As you enter the synagogue you will see in front of you the ARK. This is a cupboard containing scrolls of parchment on which are handwritten the first five books of the Bible, the Five Books of Moses. It is rather ornate, and reflects an oriental influence but this is not always the case, in many cases it is much simpler. Above the Ark is written in Hebrew the words, from Deuteronomy chapter 6, verse 4, "Hear, O Israel, the Lord our God, the Lord is one" which act as the central declaration of Judaism. Over them are represented two tablets of stone on which are written the first two words of each of the Ten Commandments.

The Scrolls themselves are beautifully written, using special ink, and it generally takes a scribe about a year to write one scroll. On the front is a pointer known as a yad - Hebrew for hand - which is used so that the text is never touched which might dirty or rub off the letters. The scrolls are covered with a mantle and decorated with ornaments. The



Shipley Synagogue (Orthodox).  
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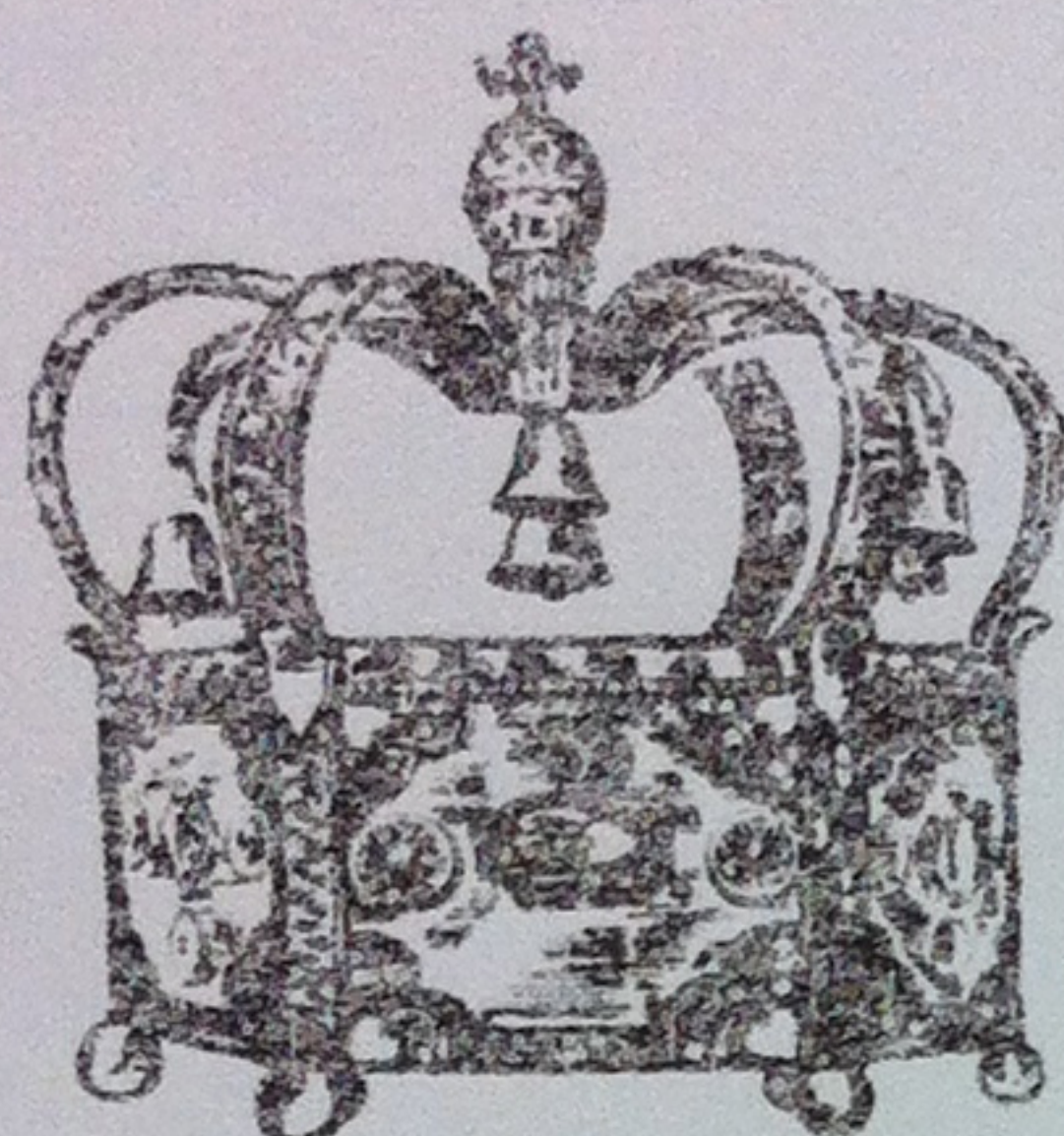
Jews live all over Bradford.

Bradford Synagogue, (Reform).  
Bradford BD1 3BW.

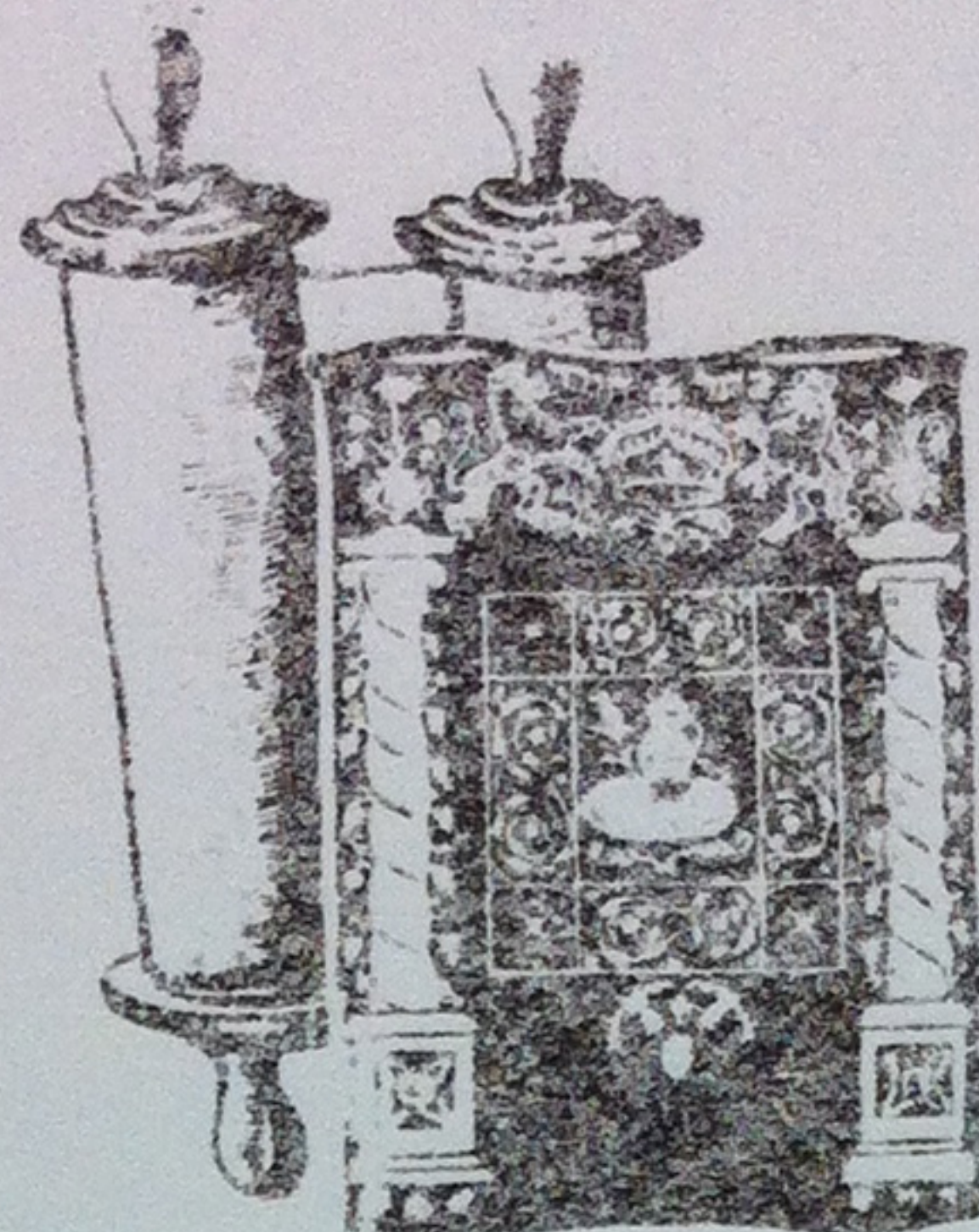
Lister Hills



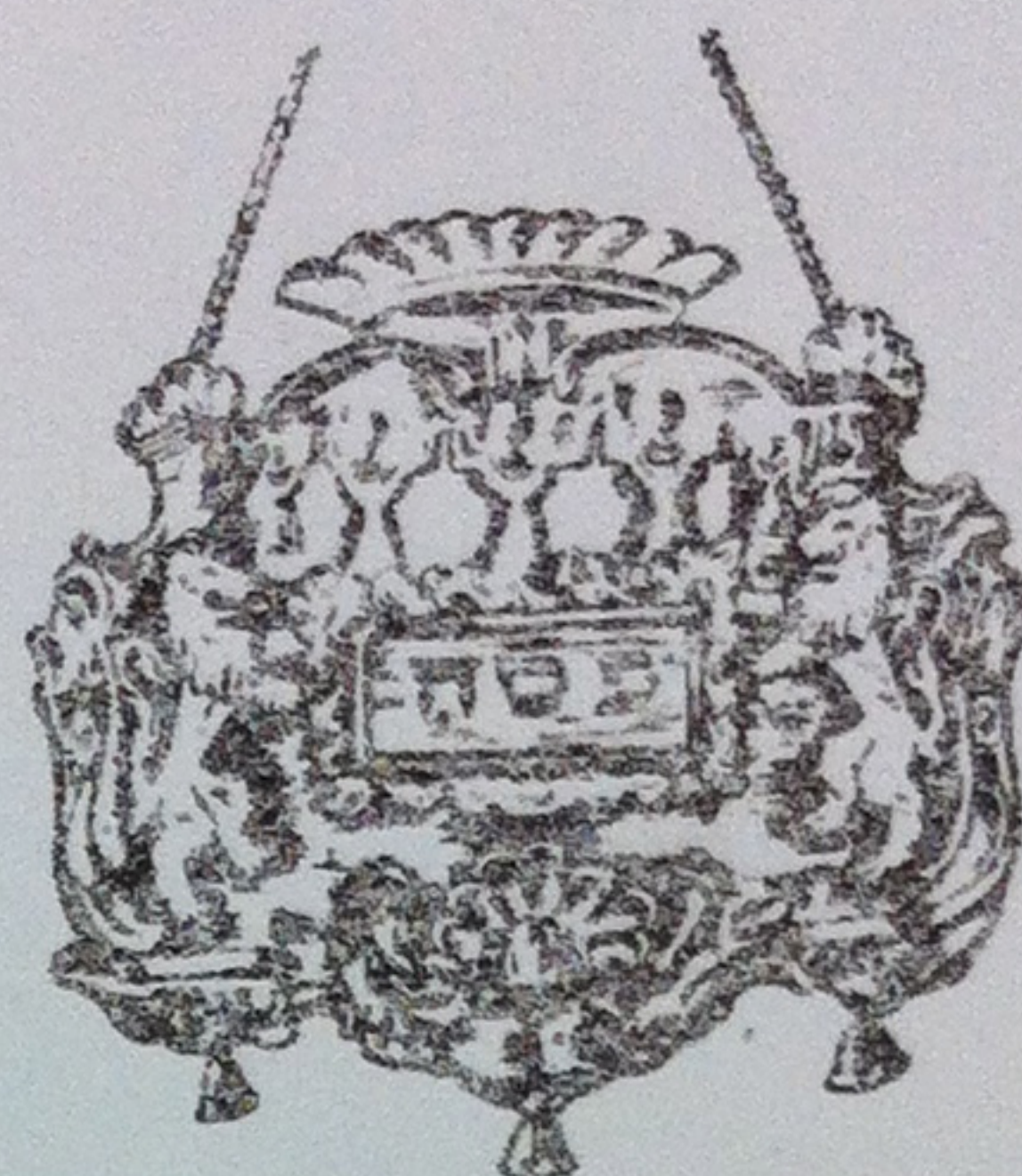
bells give a happy sound when the scrolls are taken out as they are at Sabbath and festival services. There are three scrolls in the Ark. They are all identical, the copying process is very careful so as to ensure that the text remains the same but more than one is needed since it can be rather cumbersome to wind on from one reading to another in the middle of the service.



CROWN



THE SCROLL OF THE LAW



BREASTPLATE

On either side of the Ark is a MENORAH or seven branched candlestick. This is a very old Jewish symbol, used in the Temple over 2,000 years ago. Another Jewish symbol is the 6 pointed Star of David which appears in many places.

The Reading Desk is in front of the Ark. In some synagogues it is in the midst of the congregation. The services are conducted by anyone who is capable since Judaism does not single out any group of people; all people are priests,

PRAYER BOOKS are in both Hebrew and English. Hebrew is written from right to left so the books open the opposite way to that which we might expect. Christians will find many parts, such as the use of psalms, familiar. The service at this synagogue is half in Hebrew and half in English, so if you come you should be able to follow.

Men cover their heads at a service. This is a customary way of showing respect.

At a morning service men will wear a PRAYER SHAWL or TALLIT. (A non-Jewish visitor need not do so.) It is made



TALLIT

of wool or silk and has tassels at the four corners as a reminder never to forget God.



There are various ritual objects connected with different festivals. Ask someone to show them to you.

### Some Questions Asked About Jews and Judaism

Can you summarise for me what Judaism means?

One of the leading Rabbis was asked the same question nearly 2,000 years ago, and to ensure that the answer would be short the questioner asked that the Rabbi reply whilst standing on one leg. He answered, "That which is hateful to you do not do to your neighbour. That is the whole of Torah; all the rest is explanation. Now go and learn about it."

If we go further back into the books of the Prophets we find the answer given is, "Only to be just, love mercy and walk humbly with God."

What is a Rabbi?

The title Rabbi simply means teacher. Originally it was given to a man on the basis of his learning; he would be 'Rabbi' but would also carry out a job such as farmer, doctor, shoemaker or tailor. Today it has become a full-time occupation, the Rabbi also being the leader of the community.

A Rabbi does not have a special religious position, in the way for example a Christian priest does. A service can take place without a Rabbi, indeed here in Bradford there have been long periods when there has been no Rabbi, and yet the religious life of the community has not been effected. The only cases where a Rabbi is needed whenever possible is for marriages and divorces, so as to ensure that the documents are written correctly, a function which he performs because of his learning.

I have heard that Jews eat special foods; is this so?

You will probably have heard that Jews do not eat pork, or birds of prey, or mix milk and meat at one meal. The reasons for these restrictions are unknown, but many suggestions have been made, for example that birds of prey are symbols of cruelty. Today there are some Jews who would like to see laws concerning the human treatment of animals brought within this framework. Not all Jews regard these laws with the same importance, and many either keep them in a modified form or ignore them totally.

You mention 'Orthodox and 'Reform' Judaism. What is the difference?

For a religion to keep its vitality there must be change, so that it can keep pace with the changes in our way of life. But not all change is good, and an element of conservatism is needed to make sure that we do not lose the stability and insight which we gain from the past. This creates a tension, represented by the 2 movements, a tension which is, in the opinion of the writer, important if Judaism is to keep the strength which has kept it alive till today. The majority of Jews, whilst they identify with one movement or the other, in their practice lie between the extremes of the two.



Why do you still use Hebrew in your services?

This question was asked more frequently before the ancient language was revived as a spoken tongue at the beginning of this century. For nearly 2,000 years it had been used only for prayer and study. Today in Israel it is used as the language of the country and it is remarkable to see children of 3 and 4 speaking the language in which the Bible was originally written.

Most of the prayers were written in Hebrew and it remains till today the common language of prayer throughout the world. A Jew can enter any synagogue anywhere in the world and be able to participate in the service. Children learn Hebrew at religion school so that they too can understand the prayers. However since the language of our daily speech is English many feel, especially in the reform movement, that we should also speak to God in English, so some prayers are said in English.

How does Judaism today differ from that which we read in the New Testament?

The times when Jesus lived were marked by religious turmoil, there being many different sects within Judaism. Religion, notably the priests, had become involved in the politics of the Roman rulers. There was a movement away from a centralised Temple, religion turned towards the small local places of worship, the Synagogue. The followers of Jesus of Nazareth were probably one such group; indeed, the teachings of Jesus are basically Jewish.

In the year 70 C.E. (Current Era) the Temple was destroyed and thus changes came to a head. No longer could there be sacrificial services, nor did the priests hold any power. So, almost at a stroke those aspects of Judaism criticised in the New Testament disappeared.

Judaism has continued, and is continuing to change as the answer to the question of orthodoxy indicates.

Could I become Jewish?

Yes, certainly, provided your wish was sincere. Normally one is born Jewish and takes the religion of his parents, but many people do convert. You would have to learn all about Judaism, its history and teachings and learn Hebrew, which would take one or two years. You would then be accepted as a full Jew in every way. Some of the great Jews of past ages were proselytes.

Can I learn more about Judaism?

Certainly. This booklet is only a very brief account, with many areas totally missed out. You could attend a service - anyone is welcome at a synagogue. The Bradford Synagogue



has occasional 'explained services' when explanations are given of what is happening. They are publicised in the local press, and through various organisations. There are two synagogues in Bradford. The Bradford Synagogue is in Bowland Street, Bradford 1 and is reform. The Bradford Hebrew Congregation is orthodox and is in Springhurst Road, Shipley. The Rabbis of either Synagogue will be pleased to answer any questions you may have. You could also read some books about Judaism. You might look at:

'The Way of the Jews' by L. Jacobs, published by Hulton Educational Publications.\* It is very simple aimed primarily at teenagers but worth reading by all.

'Basic Judaism' by M. Steinberg, published by Harvest<sup>+</sup> It deals with beliefs rather than practices.

'Judaism' by I. Epstein, published by Pelican.\* A fairly detailed general survey of Judaism.

'Guide to the Jewish Holy Day' by H. Schauss, published by Schocken.<sup>+</sup> This covers the festivals from many aspects.

'This is My God' by H. Wonk, published by Collins<sup>+</sup>

\*Available from the S.P.C.K. Bookshop, North Parade.

<sup>+</sup>Available from the Bradford Synagogue Judaica Shop, Bowland Street. This is normally open after services, or contact the minister. A wide selection of books about Judaism and Jewish ritual objects is available.



