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EDITOR - REV W WOLFSON

JOURNAL OF LOCAL  
ACTIVITIES

# communal column

GOOD HEALTH, to all who recently had a dose of the 'Flu. We trust that 'all patients' are now fully recovered, and are able to resume their normal activities.

Also: a speedy recovery to Mrs. Winberg: Mrs. Ginsberg, who have had 'hospital treatment', and to Mrs. Wapnah, who had a dose of lumbago. Hope Mr. Dysch is well on the road to full recovery and vitality. He was certainly missed at the recent B'nai B'rith Supper-Dance. It was he who arranged for the Band. Those who danced, certainly enjoyed the friendly spirit generated by the M.C. Dr. S. Curwen. In fact, talking of the B'nai B'rith Social: it was an outstanding 'Social' success: The Hall had nearly 100 people in it: the atmosphere was very congenial and 'jolly', and a grand time was enjoyed by everybody.

The Menu, was planned by Mr. Schlesinger, who did a 'grand job', not leaving out any detail: nor stinting any cost, in preparing such an interesting and palatable meal. He was so ably assisted by Rev. & Mrs. Wolfson: Romeo Vecht, (Someone actually saw them on the School premises on Saturday Night at 1-30 a.m.) Brothers, Harry Amiel: Alf Glick and I. Raphael: E. Wierenberg & S. Silverman, also helped in the serving etc. The Prizes were given by Bro. V. Schlesinger.

The 'Guild' Cutlery and the B'nai B'rith crockery, enhanced the tables, lay-out of the/ which was ably put over by Mrs. Wolfson

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THE GUILD. A very pleasant evening was arranged by the Guild, when Daphne Hubbard, (the woman who writes a column in the Evening Post) who gave us some of her interesting impressions of visits to other countries, and her interviews with V.I.P's. Something new and different, but very delightful to hear. We also had a visit from a Nurse attached to the Nature Cure Institution, who explained how their 'Home' works, and how it can benefit those with various 'illnesses--imaginary and factual. Both Meetings were reasonably well attended.

# Forthcoming Events

## THE GUILD:

A Charity Afternoon and Social get together, will take place on WEDNESDAY next, Oct. 30th/57, at the Communal Hall. The TIME IS 2-45 p.m. The Hostesses are: Mesdames Roydon and H. Cohen. Come along, and support this function. YOU WILL ENJOY YOURSELF, WE ARE CERTAIN.

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DINNER: GRAND SPA HOTEL: ON SUNDAY NOV. 10th/57, in support of Bristol's effort for the J.P.A. Campaign. Mr. W.S. Gold of LONDON will address the gathering, and a talented Soprano from Israel, will give a recital of Modern Songs (Folk Songs, and other well-known Israeli Songs). Tickets for this Dinner, can be obtained from Mr. A. Gee (Green Acres, Sandy Lane Westbury 9) Mr. L.G. Gould, Court Farm House, YATTON: Mesdames B. Yoffey (1, Tyndall Ave, Bristol 2) M.B. Silverman (51, The Dell, Westbury 9)

Please make your reservations early, and make up your 'parties', so that our Seating Plan can be prepared. The time is short; THE FUNCTION IS

NOVEMBER 10th: THE PLACE: GRAND SPA HOTEL: THE CAUSE, MOST DESERVING:

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## ANOTHER GUILD REMINDER:

On November 4th, Mrs. Arthur Bryant (Formerly "Sheriff's Lady", will speak on her experiences, during her husband's year of office.

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Also: On Dec. 2nd Nurse Hewesson will give a talk on 'Health Visiting'

MAKE A NOTE OF THESE DATES: COME ALONG WITH A FRIEND.

## W.I.Z.O.

An evening Meeting, of W.I.Z.O will take place on TUESDAY NEXT (Oct. 29) at the home of Mrs. Lever, 27, Reedley Rd., Westbury 9) The meeting will commence at 7-30 p.m.

# yahrzeits:

YAHREITS FOR THE MONTHS OF CHESHVAN--KISLEV (November to Dec. 22nd.)

| <u>NAME:</u>               | <u>DATE:</u>       | <u>TIME OF SERVICE:</u>                              |
|----------------------------|--------------------|------------------------------------------------------|
| Mrs. Dych                  | 2nd. Cheshvan----  | Sunday Oct. 27th (Candle to be lit the night before) |
| Mr. B. Silverman & B. Kaye | 15th. Cheshvan---- | Nov. 8th: (FRIDAY at 6-30 p.m.)                      |
| Mr. S. Jacobs:             | 19th. Cheshvan---  | Nov. 12th TUESDAY at 7-30 p.m.                       |
| and Mrs. Moss Garcia.      |                    | (Candle to be lit: Nov. 12th)                        |
| Messrs. Lazerus Brothers:  | 23rd. Cheshvan---  | Nov. 16th: SATURDAY at 5 p.m.                        |
| Late Bertha Tannenberg:    |                    | Nov. 19th.                                           |
| J. Malik                   | 26th. Cheshvan---  | Nov. 19th: TUESDAY at 7-30 p.m.                      |
| H. Silverman and           | 1st. Kislev-----   | Nov. 23rd SATURDAY at 5 p.m.                         |
| A. Goldberg:               |                    |                                                      |
| C. J. Tanchan and          | 8th. Kislev-----   | Nov. 30th SATURDAY at 5 p.m.                         |
| J. Ginsberg:               |                    |                                                      |
| J. Ginsberg                | 11th. Kislev-----  | Dec. 3rd TUESDAY at 7-30                             |
| B. W. Dembo and            |                    |                                                      |
| I. Myers                   | 12th. Kislev----   | December 4th: WEDNESDAY at 7-30                      |
| A. Cohen (Fishponds)       | 17th. Kislev-----  | December 9th MONDAY at 7-30                          |
| M. Belcher:                | 21st. Kislev-----  | December 13th: FRIDAY at 6-30                        |
| J. Geller:                 | 24th. Kislev-----  | December 16th: MONDAY at 6-30                        |
| Mrs. Roydon                | 25th. Kislev-----  | Candle to be lit on Dec. 17th                        |
| I. Myers:                  | 22nd. Kislev-----  | December 14th: SATURDAY at 4:30                      |
| I. Raphael:                | 30th. Kislev-----  | December 22nd SUNDAY at 7-30                         |

# polack branch bristol

PRESIDENT: A.I. POLACK Esq. M.A.

CHAIRMAN: S.JACOBS Esq.

VICE-CHAIRMAN: S.DYSCH Esq.

TREASURER: G.GEE Esq.

SECRETARY: S.SILVERMAN Esq:(180, Filton Ave., Horfield,  
BRISTOL 7; Tel: Filton 4094)

Dear Member,

Oct. 25th 1957

At our last General Meeting, it was again decided that we support the Jewish Ex-Servicemen's Parade on SUNDAY NOVEMBER 17th 1957.

The following arrangements have been made:-

1. Meet at Temple Meads Station: Sunday Morning (Nov.17th) at 8-40 a.m
2. Train departs..... 9 a.m.: 3.Return from Paddington at 11-40  
Arrival at Bristol approx. 2-30 a.m.(Monday)
4. Cost to members 16/-: Non members 31/-.

(These charges are inclusive of Rail Fare: Ticket for Empress Hall Concert, and Rally, and some really tasty sandwiches on the return journey-----plus a good little Shpiel and a shuooze:all thrown in

As I am anxious to complete our arrangements as quickly as possible, I would appreciate it, if you will kindly notify me as soon as possible, how many tickets you will require, & send your remittance with the reply.

Sincerely yours,

S. SILVERMAN (Hon. Sec)

P.S.

May I draw your attention to the fact that our Annual General

Meeting, will take place at the Communal Hall on Sunday Nov. 3rd. at 3 p.m. DO be there. Refreshments will be served FREE.

ANNUAL JEWISH REMEMBRANCE SERVICE AND PARADE: SUNDAY NOV. 17th:

PARADE: 2 P.M. At Horse Guards Parade: WHITEHALL: LONDON.

INSPECTING OFFICER: MARSHALL OF THE ROYAL AIR FORCE, Sir John Slessor

SERVICE CONDUCTED BY THE CHIEF RABBI AND REV. DR. I. LEVY (Senior  
JEWISH CHAPLAIN.)

RALLY AT EMPRESS HALL (Doors open at 6 p.m)

# the structure of anglo-jewry

ITS RISE, PATTERN: AND LEADING ORGANISATIONS (By a special contributor)

( An interesting light is cast on Anglo-Jewry, by this article, which briefly pictures the rise of Anglo-Jewry and its representative organisations. )

The structure of the Anglo-Jewish Community, which last year, celebrated all over the country, the Tercentenary of the return of the Jews, to England in Oliver Cromwell's time, is so very much on the broad lines of other English speaking countries, that it would hardly seem to require special attention and detail. But when we recognise however, that the similarity in structure is due to the fact, that most of the English speaking Communities, have based their Communal Organisations, on that of the Anglo-Jewish Community, it becomes useful to go into the question of the development of the Anglo-Jewish Community, perhaps a little more fully.

Very soon after 1656, we see concrete evidence of the resurgence of Jewish Communal life. The date of the first Synagogue established in England, was the Shear Hashomayim, in Creechurch Lane, in the East End of London was in the year 1657. Although the majority of Jews in England in the middle of the 17th. century, had come from Spain and Portugal, either directly, or via the Netherlands, an Ashkenazy Community, coming from Central Europe, soon made itself evident, as a separate entity. The Ashkenazy Synagogue (usually known by the name, Duke's Place--also of the East End was founded in 1707.

Communal organisations then began to take on their traditional form. Synagogues began to spring up, as the Community grew and spread, and as the need for further accommodation for worship became evident. Although in the early days of resettlement, and for nearly 2 centuries afterwards, the Jews were not full citizens, nevertheless there was for the first time, a feeling of freedom and security in the air, which Jews had not known for centuries. Equality became the goal, to which the Jewish Community, soon bent its endeavours, which were crystallised in the establishment of the London Committee of Deputies of British Jews, in 1760. That body, were the nucleus of what has become the oldest representative Jewish body of in the world--the Board of Deputies of British Jews.

The main part of the Anglo-Jewish Community, is to be found now, as formerly in the Metropolis, but in the early days of the resettlement of the Jews, they were to be found scattered in small communities throughout the country in such places as Bristol, Exeter, Falmouth, Ipswich, King's Lynn, Plymouth, Portsmouth and Penzance, where, through the fact, that these places were seaports, or otherwise, offered opportunities, for trading and peddling to Jewish immigrants. Some of these small Communities, disappeared, owing to the attraction that bigger towns offered to the immigrants. There are still Jewish Cemeteries, although now disused, in Exeter, King's Lynn, Penzance, Falmouth and York, as a proof of Jewish life there in bygone days.

## THE STRUCTURE OF ANGLO-JEWRY(Continued)

With this brief but essential historical introduction, it is possible with greater understanding, to survey the present day structure of the Anglo-Jewish Community. The Synagogal structure, especially in the Metropolis is, basically, the same. The oldest Sephardi Synagogue (Now situated in Bevis Marks, and the oldest Ashkenazi Synagogue, are still in existence, though unfortunately the Great Synagogue, was practically destroyed during the War, but a temporary structure, has been erected within the ruins.

We find that the Jewish Board of Guardians, founded in 1859, is still finding a very large field, for its activities, in spite of the availability of public assistance. We find also, that the Jewish Board: Meat and Coal Society, founded in 1779, still functioning.

### SYNAGOGUE GROUPS:

The list of Synagogues in the Metropolis, shows also, that there has in last century, been a tendency to group Synagogues together, either for the purpose of consolidating certain separatist or reform tendencies in religious outlook, or for the purpose of better administration. Thus we have as Orthodox Synagogal grouping the United Synagogue, established by an act of Parliament in 1870, which comprises, in one way or another, over 70 Synagogues, and provides facilities for religious and social amenities, for over 30,000 families. Then we have the Federation of Synagogues, established some 70 years ago; which, in the main functioned in the East End of London: and also possesses some 60 Synagogues. Also, there is the Union of Orthodox Hebrew Congregations (founded in 1926) and having some 3000 members. The other main groups are the West London Synagogue of British Jews (Reform) (organised in 1840: with a membership at present about 2500) and the Liberal Synagogue, with associated Synagogues in some Provincial centres)

### SECULAR ORGANISATIONS:

The most important development, in the Anglo-Jewish Community, is the rise in number, of Jewish Organisations, which are either essentially, secular: or very loosely connected with religious matters. There are The Friendly Societies: Jewish Women's Organisations of National & Local colour: Jewish Trade Union Organisations. Most important of all has been the growth of the Zionist Movement, in all its manifestations, with the corresponding establishment of Federations and Societies: Student's and Youth Movements have also joined in this trend, towards Organisation and concentration.

### PROVINCIAL COUNCILS:

During the last 2-3 decades, there has arisen also, a new form of grouping, which on a local scale, seeks to provide a representative body, of all local Synagogues: Charities and other Institutions. These Provincial Representative Bodies, meet every 6 months or so, in one, or other of the larger Provincial cities, at which they discuss, what are essentially, problems of local communities, rather than the national problems, which are the responsibility of the Board of Deputies. The 'Board' is always invited to send representatives to these Provincial Conferences, so that there is full co-operation and liaison.

In 1871, there was formed the Anglo-Jewish Association, to take over the work of education and relief, in the Near Eastern countries, which the Alliance Israelite Universelle in Paris,

# ADDRESS "BEN-GURION PRIME MINISTER

At the Graduation ceremony of the Hebrew University (April 1957)

While expressing my profound gratitude to the Trustees of the Hebrew University, for the honorary degree which they have awarded me, I should like to convey my sincerest hopes, that the Hebrew University, may succeed in becoming, a centre of scholarship and knowledge, and a model educational institution, not only for Israel but for the whole world. This is perhaps not a modest wish, and I appreciate no less than anyone else, the serious and painful restrictions, that fate has imposed on Israel: in area: in population: in economy and military capacity. Nevertheless, I must confess that in one sphere, I recognise no restrictions: in one sphere, we are not only safe, but duty bound to reach the limit of human achievement, and that is the sphere of the spirit. I believe in the mission of renaissant Israel, to be a light to the nations.

The world outside us is not all of one piece, and we are not in the Talmudic phrase, 'The Yeast in the dough'. Every people, is to a certain extent: at least in its own eyes, a 'Chosen people', and just as we are not to ignore the shadows to be found among the various peoples, so we must not belittle the great light, that radiates from many peoples, in the past, and in the present. Every people, has a share in the heritage of the human race, but there is no contradiction between the equality of all human beings, and our astonished admiration for the greatness of Descartes: Newton: Da Vinci: Rembrandt: and Einstein.

We have never succeeded in solving the riddle of the genius of these men: blessed by G.d., who with their mighty intellects, have shed light on the secrets of nature: or enriched the treasury of humanity, with great works of literature and art. Nor has anyone succeeded in explaining the particular greatness of certain outstanding people, who have left their mark on human history. In ancient days, the Jewish people was privileged, to be of the three nations of antiquity, who bequeathed eternal values to the human race. These three people were Israel: Greece: and India. Of course, it would be a great exaggeration to say, that the achievements of Science in the last three to four hundred years, are entirely due to the heritage of India or Greece: in fact, modern science was born of revolt, against the tradition of Greek Science.

But the achievements of Science, are more and more becoming the heritage of the peoples, in all parts of the world: this is perhaps the greatest universal spiritual achievement of our age. In one respect, Science in our days, is different from what it was in the days of Greece. The ancient thinkers of Greece, laid the main stress, on intellectual contemplation and theory: very few engaged in the practical application of science, to every day life. In our day, the position is quite different and scientific research has become a central, permanent and daily factor, in the life of the nations. Economic activity: health: defence---all of them now are based on the achievements of science. Pure science and everyday practice, are closely interconnected.

The revival of Israel: the rebuilding of our desolate country: the development of an economy that should be able to absorb masses of immigrants: the achievement of economic independence, without which, no political independence is possible: all these depend on the fostering of both pure and applied science in Israel to the greatest possible extent.

ADDRESS BY DAVID BEN GURION: (Continued)

Nor can we be satisfied, with the exploiting of all the latent possibilities in solar and atomic energy---in the hidden treasures of the sea and the land, for the progress of economic independence. I do not mean to say, that we must consider science, as nothing more than an instrument for practical purposes. Pure Science and research, unaccompanied by any immediate practical advantage, are no less important than applied science, which brings benefits to agriculture: industry; building; health: defence and so forth.

Science can enable us to explain the phenomena of nature (and man is only part of nature) but science cannot tell man what path in life to choose: Science can bring benefits to the human race: health & prosperity: spiritual and intellectual advancement, but by the use of science, it is also possible to bring about destruction and disaster--even to destroy civilisation itself. The Tree of Knowledge---of good and evil: does not grow on the soil of science.

But there is no science without scientists, and the scientist, is not a thinking machine, but a person of high moral responsibilities. If a hydrogen bomb, has been created, it is not the fault of science, but the fault of the men who make use of the results of scientific discovery. The scientist, will not be loyally doing his duty: nor will he be deserving of his position, if he does not make constant efforts: to foster the moral values which must be the basis of all relations, between men and people.

The revival of Israel in our day, was more than a political and material revival. Israel cannot survive without strength, but we still must hold fast, to the faith, which accompanied our people for thousands of years, in the supremacy of the spirit. I do not mean 'Spirit' in opposition to matter, and detached from it. We believed, and still believe, in the supremacy of the spirit, that pervades matter, and dominates it. This Faith, is the foundation of the historic mission of the State of Israel. The supremacy of the spirit, means the supremacy of conscience also: whose faithful and practical expression in our lives, is the spirit of the pioneer. We have undertaken to carry out in this country, a task, which has no parallel in human history: to gather together the scattered sons of a people dispersed throughout the world: to rebuild the ruins of a small impoverished country, surrounded by enemies, and to establish a model society: built on foundations of liberty: equality: co-operation and the love of humanity.

This historic task will not be carried out, with<sup>out</sup> the devoted and pioneering efforts of all sections of the people. It is within the power of the Hebrew University however, to play a guiding role in the carrying out of this task: if the University can succeed in being both a supreme institution of science and research of the first quality---which attracts the greatest scholars of the Jewish people, and at the same time, inculcating the spirit of pioneering, and the eternal values of Israel's Prophets. These two missions, are closely interdependent, and my gratitude to the University, for the great honour, bestowed upon me today, will take the shape of assisting it, to the best of my modest ability, in fulfilling these two missions.

(By courtesy of the Australasian Jewish Student' and the Legation of Israel in Australia)