

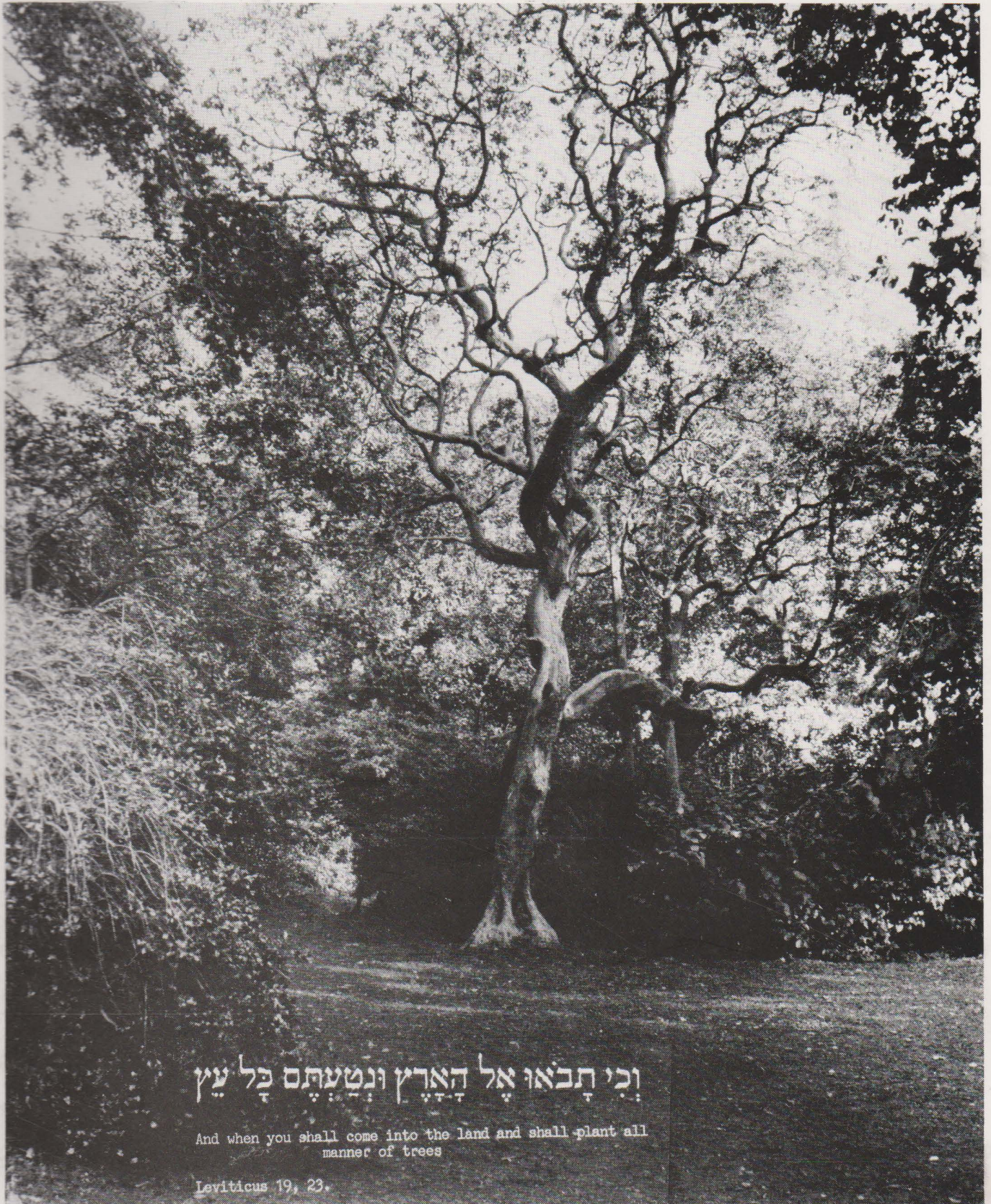
The Edinburgh Star

Journal of the Edinburgh Jewish Community

January 1993

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Tevet 5753



וְכִי תָבֹאוּ אֶל הָאָרֶץ וְנִשְׁעַתֶּם כָּל עֵץ

And when you shall come into the land and shall plant all
manner of trees

Leviticus 19, 23.

The Edinburgh Star

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Editorial

Be it Russian or Pole, Lithuanian or Jew
I care not but take it for granted,
That the island of Britain can readily do
With the notice: 'No Alien Wanted'.

The above verse appeared in print in 1909. Even earlier, in 1871, a newspaper article observed with 'obvious relief' 'the very pleasing fact that there is a very material decrease in the number of poor foreign Jewish immigrants, and a very material increase in the poor Jews who have left this country to seek subsistence elsewhere'. The newspaper was the *Jewish Chronicle*.

Whilst in some areas attitudes and policies have greatly improved, the views taken towards refugees seem to have changed very little over the years. The Jewish community in the UK in general and Scotland in particular is composed in very large measure of second and third generation refugees and some of us are even first generation! In light of this, support for the Asylum and Immigration Appeals Bill currently going through Parliament, seems particularly reprehensible. The Bill proposes to introduce a fast track procedure for the determination of asylum cases which will give some asylum seekers, who often speak no English, a mere 48 hours to appeal against a negative decision. It will apply rigid criteria for the determination of applications and will furthermore impose the finger-printing of all asylum seekers and their children, thereby criminalising them. Airlines are to be subject to massive fines for carrying passengers without correct travel documents (imagine trying to obtain a passport when your house has just been burnt down) and large numbers of asylum seekers are to be sent back to the country in which they first arrive, with no guarantees that they will not be returned to their country of origin. Access to housing is to be restricted and there is to be an increased use of detention. Almost worst of all the European Community has been discussing the formulation of future policy towards refugees *in secret*.

Israel has set a shining example in how to afford a welcome to some of the world's most destitute and dispossessed. Whilst it is clear that countries cannot open their doors to unlimited numbers of refugees - even Israel's policies only extend to Jews - the fact is the vast majority of asylum seekers have no wish to leave their homes, but do so as a measure of last resort. The fact is also that if countries agreed to co-operate to absorb the refugees, rather than to work out policies for excluding them, we could actually solve the problem rather than exacerbate it for the numbers involved in Europe run only into thousands and not into millions.

The Star will in future appear every four months - at Rosh Hashanah, in January (rather than at Chanukah) and in May (rather than at Pesach). It seemed sensible to spread issues out more evenly than before. In the circumstances the Editor and Editorial Board would once again like to wish all readers A Good New Year!

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Dear Editor

I greatly enjoy reading the *Star* and I thought that your readers might be interested to know that I had the opportunity to visit many Jewish places of interest in Czechoslovakia this summer as part of a group from Northwood and Pinner Liberal Synagogue and South London Liberal Synagogue, together with two Americans from Chicago, Rabbi Fox and family from the Sydney Progressive Congregation, Australia, all four congregations having Kolin Torahs. The main purpose of our visit was the 50th anniversary of the destruction of the Jewish community of Kolin on 14 June 1942. All the Jews in the town and the surrounding areas numbering 2,200 were deported and only 137 survived. The rediscovery of the remains of the Kolin Jewish community was due to a chance conversation between Rabbi Andrew Goldstein of Northwood Liberal Synagogue and one of the congregants, Michael Heppner, fourteen years ago at a Yom Kippur service.

On 14 June 1992, a special memorial plaque was unveiled by the Israeli ambassador to Czechoslovakia, in the presence of the mayor of the town, about 120 Jews who had come from all corners of the globe and around 700 townspeople. The weather was absolutely glorious and a very moving speech was made by Hana Greenfield who survived the concentration camps and now lives in Israel. Prizes were awarded to schoolchildren who had done

research on the Jewish community of the town and then a few hundred people crowded into the synagogue built in 1696 for a beautiful, creative service. The synagogue has been repaired in the last few years and will now be used as a concert hall preserving the name Kolin synagogue. For many people in the town, it was their first glimpse of a synagogue which many of them thought never existed.

Today Kolin is an industrial town of about 40,000 people with a large chemicals work and terrible pollution problems. The old streets round the synagogue are now being renovated. The Jewish community here dates back from the early 1300s and there is a Jewish ghetto area which can be seen, dating back to the sixteenth century, which is far older than the ghetto created in Prague in the 1870s. A Jewish museum has been built in Kolin within the last few years and it was wonderful to have such a welcome from the local bishop who is a founder of the Council of Jews and Christians in Prague.

In the afternoon we toured round the old cemetery founded in 1418, which was overgrown. It was a beautiful, peaceful place and made a change from going round the Jewish cemetery in Prague, which has unfortunately become a tourist trap with hordes of people milling around which was more reminiscent of Disneyland, Sauciehall Street in Glasgow on a Saturday night or crowds for the tattoo at the

Edinburgh Festival, rather than a place of spiritual significance. The Israeli ambassador stayed with us the whole of the day and our party was actually given a police escort from one cemetery to another.

This is a place of enormous significance for Jewish and Czech history and is a constant reminder for all of us of the ease with which barbarism can take over the human race. However, tourists will now have the opportunity to visit Kolin and the memory and history of this part of Czechoslovakia will live on into the future.

I also had the opportunity to visit the town of Plzen with its wonderful old grand synagogue built in the last century. I went around all the major sights of Prague which are now featured in many tourist brochures and visited Terezin which was used by the Nazis as a deportation camp. About 130,000 people were held in Terezin of whom over half died there. Many were transported eastwards to Auschwitz. The Jewish cemeteries of Bohemia are also well worth a visit, so my advice for any visitor to this part of the world is enjoy Prague because it is such a beautiful city, but go out into the countryside. If you have the opportunity to visit this part of the world, grasp it with both hands, you will not easily forget it. I shall happily supply further information.

Yours sincerely,

Michael Crabbe

Dear Editor

SCOTTISH CAMPAIGN FOR SOVIET JEWRY

On behalf of the Scottish Campaign for Soviet Jewry, I would like to thank the Edinburgh Jewish Community for your most generous contribution to our appeal for "Food for Life". The magnificent total of £392.00 was ingathered from Edinburgh. All the money was collected by Irene Hyams to whom

we are particularly grateful and any further contributions should be sent to her. Our newest project is to support Dimitri Gorenstein, a nine year old Russian boy who arrived in Israel in August 1991 with his mother, Anna. As a result of the Chernobyl disaster, Dimitri has leukaemia. At present he is receiving chemotherapy treatment, but is very ill. As Anna and Dimitri have no family or friends in Israel to help them, we are appealing for

donations to help them with medicine, travelling expenses and clothing. We are appealing, this time, particularly to the youth in the community. All donations will be gratefully accepted and cheque should be made payable to Jewish Aid Committee (Charity Reg. No. 801096).

Once again, many thanks for your continued support.

Yours sincerely,

Linda Davidson

MAZAL TOV!

Congratulations are once again due to several members of the community:

First and foremost, to Hazel Aronson on becoming Scotland's first woman temporary Judge and on persuading the legal profession to address her as 'My Lady' and not 'My Lord' in Court - two remarkable achievements in one.

Gerald Gordon, a former Secretary of the Shul, President of the Lit. and Professor in the Law Faculty at Edinburgh University and now Sheriff in Glasgow, has also been made a temporary Judge. It would be churlish not to extend similar congratulations to him just because he moved to the West Coast and happens to be a man!

Mazal Tov too to: Judith Fransman, Jacqueline Bowman and Nicola Rolland who celebrated their Bat Mitzvah in August and to Adam Bard who became Bar Mitzvah on 12 September.

Last, but not least, we congratulate Flora Gordon who recently celebrated her ninetieth birthday and wish her many more years in health and happiness. (see page 6)

RMA



Judith Fransman, Jacqueline Bowman and Nicola Rolland with Rabbi Shapira



Barmitzvah Boy - Adam Bard

ISRAELI DANCING

by Judy Gilbert

If you have always fancied tripping the Israeli light fandango but have been too afraid to show your inexperience, then now is your big chance. Merav will put you at your ease and have you hot-footing it in the informal atmosphere of her dancing circle in no time at all. From the beginning there was great interest and the class has been meeting on a monthly basis with about twenty regular participants of all ages. The dances range from the simple horah to more intricate step patterns and each new dance brings with it the surprise explanation of certain sequences of movements. Have you tried to emulate a camel before? Each evening begins with a demonstration of basic steps which are copied from behind our patient teacher. We then progress to the usual circle formation and practise a few times until we are ready to put step to music. There is no doubt that everyone has a most enjoyable and invigorating evening which will be repeated on a Monday mutually agreed on by the majority of the class.

COMING EVENTS

| | | | |
|----------|-------------|--|-----------|
| January | 10 Sunday | Friendship Club | 3.00 p.m. |
| | | Literary Society : Elaine Feinstein | 8.00 p.m. |
| | 14 Thursday | Council of Christians and Jews : Prof Alexander Broadie and The Very Rev Prof T Torrance | 7.30 p.m. |
| | 17 Sunday | Friendship Club | 3.00 p.m. |
| February | 18 Monday | Lodge Solomon | 7.00 p.m. |
| | 31 Sunday | Friendship Club | 3.00 p.m. |
| | | Literary Society : Professor Sprigge | 8.00 p.m. |
| | 7 Sunday | Literary Society : Debate with the Student Society | 8.00 p.m. |
| | 14 Sunday | Friendship Club | 3.00 p.m. |
| | 15 Monday | Lodge Solomon | 7.00 p.m. |
| | 18 Thursday | Council of Christians and Jews Archbishop K P O'Brien | 7.30 p.m. |
| March | 21 Sunday | Literary Society : Erica Newbury | 8.00 p.m. |
| | 28 Sunday | Friendship Club | 3.00 p.m. |
| | 7 Sunday | Purim | |
| | 14 Sunday | Friendship Club | 3.00 p.m. |
| | | Literary Society : AGM | 8.00 p.m. |
| | 15 Monday | Lodge Solomon | 7.00 p.m. |
| | 18 Thursday | Council of Christians and Jews Mr Stephen Gellaitry | 7.30 p.m. |
| April | | WIZO Supper - date to be announced | |
| | 6 Tuesday | First Day Pesach | |
| | 7 Wednesday | Second Day Pesach | |
| | 18 Sunday | Friendship Club | 3.00 p.m. |
| | 19 Monday | Lodge Solomon | 7.00 p.m. |
| | 22 Thursday | Council of Christians and Jews Dr Sneader | 7.30 p.m. |

Maccabi meets every alternate Sunday from 1 - 3 p.m. For further information contact Jonathan Mason (445 3437).

Senior Maccabi meets on Sunday evenings in members' homes.

The Jewish Philosophical Society meets every alternate Saturday afternoon in the Succah.

The Luncheon Club meets on Tuesdays and Thursdays at 12 noon.

The above events, unless otherwise stated, take place in the Community Centre, Salisbury Road. Above dates subject to alteration.

INTERVIEW with BILL and SUSIE SINCLAIR

by Michael Adler

MA *How long have you both lived in Edinburgh?*

BS I was born in Edinburgh in 1926.

SS I was too - but much later on (in 1930)!

MA *Have you always lived in the South Side?*

BS No, I was born in Leith but my father was transferred to Glasgow and we lived there for a few years. Later he was promoted and we moved to Dundee. We were quite a long time in Dundee and then, in 1944, we came back to Edinburgh.

SS I lived in Edinburgh until the time when war broke out when I was evacuated. I liked living in the country and decided that I preferred that to going back home although some of my family couldn't settle and came back. I stayed until just before I was 21. Then I came back to Edinburgh. I had a job and then, in 1952 or 1953, I met my husband to be.

MA *When did you first encounter anyone from the Jewish community in Edinburgh?*

BS My first encounter was as a little boy in Leith. It was through the people in the tenement below us. One of their daughters married a Jew. His name was Bromberg. That was in 1930 or 1931.

MA *That sounds rather like a 'one-off' encounter. When was the next one?*

BS That first encounter awakened something in me. I used to go to the library and I took out books about Judaism. Then, after the war, the band I played in got engaged by Maccabi and we used to play regularly for them at Wednesday nights.

MA *Did you get to know any of the members of Maccabi?*

BS Yes, I got pally with a lot of Maccabi folk - and I am still pally with some of the folk I got to know in those days.

SS I had the same interests as my husband had although, of course, I didn't have the same connections as he had.

MA *Have you always been religious people?*

BS No, not particularly. My parents were pretty lax Presbyterians.

MA *Were you never drawn to the Church of Scotland?*

BS No, never. My grandmother tried to get me interested - she came from up north and was a staunch Presbyterian. She used to haul me to the kirk but it didn't really make an impression on me. As I got older I really eschewed Christianity.

SS I was not really religious either. During the war, when I was evacuated, I had no choice - I had to go to the kirk - but I didn't feel drawn to it. I have always had a stonger interest in Judaism.

MA *You have explained how, initially through Maccabi, you met a number of people in the Jewish community. But what was it, more recently, that drew you to Judaism so strongly that you actually wanted to become members of the Jewish community yourselves?*



BS I always had an urge to investigate it more. As we investigated it, and learned more about it, we came to realise that what Judaism stood for was what we wanted.

SS Because of my husband's job, he couldn't really do anything about becoming Jewish any earlier. He wasn't able to keep Shabbat - he never knew when he would have to be away and he could be asked to go anywhere.

MA *What job did you have?*

BS I worked for the Seamen's Union. Latterly I was put in charge of the East of Scotland. My territory stretched from Dundee to Eyemouth. Sometimes there were trips to the continent and that sort of thing.

MA *So at what point did you decide that you wanted to become Jews?*

BS There was no single point. Well, perhaps there was. I am a freemason you see. And when Lodge Solomon celebrated its 70th anniversary, there was a service in the Shul to which other Lodges were invited. I was part of the delegation from St David's and, quite by chance, I found myself sitting next to Arthur Kleinberg. I had known him since way back in the 1940s and we started talking. I asked him if it would be alright if I came to an ordinary service and he told me that I would be welcome to come back the following Saturday morning. And I have been coming ever since.

MA (to SS)

What did you make of this? Didn't you think it was rather strange when someone who didn't regard himself as a religious person started going to a religious service every week?

SS I accepted it because I knew my husband wanted this and felt that it was the right thing for us. I couldn't always be there because I worked at the weekend. Later on, I changed my hours so that I could be free on Shabbat. Actually, you know, we both enjoyed it from the very beginning.

- MA *Apart from Arthur Kleinberg, did anyone else play an instrumental role?*
- BS Yes, Abe Rabstaff. I told him on that first Saturday morning that I would like to come back. He replied that, if I was going to come back, I would need a Yamulka and he put his hand in his pocket and gave me one.
- MA *So Abe gave you your basic equipment? Was there anyone else?*
- BS Well, there was also Bill and Valerie Simpson.
- MA *Were you old friends?*
- BS I knew Bill before we met in Shul - through musical connections - but I didn't really know him well. On that very first morning in Shul, I knew I recognised his face from somewhere. Then it occurred to me - music, saxophone.
- MA *When Bill and Valerie converted, was that an example to you? Did you think 'If they can do it, we can too'?*
- BS No, I always wanted to do it - even before I started going to Shul. I don't think someone who is born a Jew can ever understand the reason for it. It is hard to put it into words.
- SS When my husband took early retirement, that gave us more of an opportunity to do what we had always wanted to do.
- MA *Judaism is not a proselytising religion and does not set out to convert people. In fact, orthodox Judaism makes it rather difficult for people to convert. Now you have been through the process, do you think this is necessary or appropriate? Do you think orthodox Judaism makes it too hard to convert?*
- BS No, it should be hard. Anything worthwhile is difficult.
- MA *But the Beth Din tried to put you off?*
- BS Yes, twice.
- SS Well, not really. They asked us why we wanted to make life hard for ourselves. Rabbi Rosin in Glasgow had already pointed out that we could make it much easier for ourselves if we stayed the way we were.
- BS He told us to go away and think about it for a few weeks. If we still felt the same way, we were to contact him again. After that, we got in touch with him again and he arranged for us to go down to the Beth Din in London. They asked us more questions and when they realised that we were serious, they arranged for us to go to the Kolel in Glasgow.
- MA *So they didn't really try to put you off?*
- BS No, not really.
- SS A lot of the community probably thought that we were following in Bill and Valerie's footsteps and that this would be automatic. But when we went down for our second trip to London, the Beth Din thought we needed to do a bit more - there had been a gap in our learning when Rabbi Stein moved to Gateshead with his family.
- MA *How did you find the studying you were expected to do?*
- SS We enjoyed it. We enjoyed learning about Judaism and the Jewish way of life. We enjoyed it very much really.
- MA *Was all your instruction from the Kolel?*
- BS Yes. We were very fortunate in having Rabbi Stein as our instructor. We have become very, very firm friends with him and his wife. When he moved to Gateshead, we continued studying with Rabbi Pruim.
- MA *Many Edinburgh Jews would probably regard the Glasgow Kolel as a rather strange and alien place. How did you react to it?*
- SS We never had any discouragement and were never made to feel we were wasting our time. We were just accepted as we were.
- MA *Did you ever feel uncomfortable while you were learning because those you were learning from knew so much?*
- BS Not at all.
- SS If I had ever felt uncomfortable or just not at ease, I would have told my husband but we were never made to feel uncomfortable.
- BS They were supportive and encouraging and we felt we had them behind us. They regarded us like grandparents.
- SS We still go there. The Beth Din said they would like us to continue going to the Kolel after our conversion so we do that.
- BS We just go for the day now. A few weeks ago we were through there for Shabbat.
- MA *What happened on your third trip to the Beth Din in London?*
- BS We were supposed to see Dayan Ehrentrau but he was called away and was unable to be there. This meant that Dayan Bienstock interviewed us. He was a very nice man actually - he asked us a number of questions and was then meant to report his findings to Dayan Ehrentrau. We asked him what he thought the outcome would be. He said he couldn't tell us that.
- SS But he did say he was impressed.
- BS Yes he did. He said he would make his report to Dayan Ehrentrau and come back to us in about a fortnight's time. That was on the Wednesday. Well, on the Thursday night (the night the Chief Rabbi came to Edinburgh) I got a phone call from London. It was Dayan Bienstock and he told us we had been accepted.
- SS One of the things that may have influenced the Beth Din was that we had bought a house to be near the Shul before we knew we had been successful.
- MA *How did you feel?*
- BS Elated.
- SS I wasn't in at the time of the phone call so I didn't hear till later.
- BS I phoned the Steins and a number of other people we had got to know. Dayan Bienstock said they would try to get everything done before Rosh Hashanah. So I had my Brit Milah.
- SS They gave us two dates for the tevilah (immersion). We took the second one because Dayan Bienstock would then be back from his holidays.
- BS Rabbi Stein came down from Gateshead to support us.

- SS Dayan Caplan was also there - he referred to 'this young couple who have come all the way from Scotland!'
- BS He was very friendly.
- MA *How long was this after your first visit to the Shul and the first time you went to see Rabbi Rosen?*
- BS It must be about eight years since I started going to Shul, three years since I first went to see Rabbi Rosin.
- MA *How supportive was the Edinburgh community during this period?*
- BS We couldn't have had better support.
- MA *How did you feel after the decision?*
- BS Our lives have changed completely.
- SS We find that we have such a hectic social life. We are both retired and we never seem to have a minute to ourselves.
- MA *What do your family make of all this?*
- SS They think it is terrific.
- BS They think it is marvellous.
- MA *How many children do you have?*
- SS We have two - they are both in their thirties. Our son is engaged to be married but our daughter is still single.
- MA *Weren't they rather puzzled?*
- BS No - they knew our views of course. In my own family I was always called the 'Jewboy' - they weren't surprised at all. To show you how they reacted, I'll tell you a story. When we went down to the Mikvah, we booked into a hotel. Our daughter, who works for the Caledonian Hotel (in

Princes Street) arranged it for us. And when we went to our room, we found this marvellous bouquet of flowers, a box of chocolates and a bucket containing a bottle of champagne.

- SS I said 'I didn't order that. That can't be for us' but they told us that our daughter had asked them to do it.
- BS And our son is the same.
- MA *And now, I suppose, you will be having another wedding?*
- BS We get married on 13 December.
- MA *And what does that feel like?*
- BS It's a wee bit exciting.
- MA *Tell me about your plans.*
- BS Everything is already in hand. Betty Franklyn has taken charge of everything - she offered to do the catering for us. Rabbi Stein will be coming from Gateshead with his family and Rabbi Pruim from Glasgow. And Rabbi Rosin hopes to come. Our family will all be there. And Norman Dorfman will be best man and Vicky Lowrie will be our bridesmaid.
- MA *What are your plans after the wedding?*
- BS We think we will go to Israel in March. I have been there once before but Susie hasn't.
- SS No I haven't been to Israel. I haven't been in a plane either so it will be two new experiences for me. We are both looking forward to it tremendously.

Footnote: We wish Susie and Bill a hearty Mazal Tov!

THE EDINBURGH FRIENDS OF ISRAEL

The first meeting after the summer break took place on Wednesday, 2 September 1992, at the Synagogue Hall. We were very pleased to welcome John Levy whom John Eivan introduced as an 'old' friend known to many of us and wished him well on his recent marriage. We much enjoyed the slides of Israel's flora and fauna and of the more exotic parts of the scenery showing the amazing beauty and variety of the natural life of the country. John emphasised the special interest of the subjects for naturalists, botanists and others. Members of the audience asked several questions and the speaker chatted with many of us over tea and biscuits.

Thirty people turned out on a cold November evening for the meeting addressed by Mr Avner Barnea who is the Regional Director of the Israel Appeal North West.

Mr Barnea started by telling us about his own paternal Russian relatives from whom his family had not heard for years but who were now (some 20 of them) making a new life in Israel. No one seems to know how many Russian Jews there are, there may be as many as 6 million, but over 1 million now have immigration papers and 400,000 Russian immigrants are already in Israel. Of these 20-40% are not Jewish owing to mixed marriages and most know nothing about Judaism or Israel. 20 billion dollars is needed to absorb them.

There was a delay before the showing of the videos because the TV set was not working. However, Christine Burns saved the day by producing another set. Mr Barnea had brought two videos. The first was about Jewish children from Yugoslavia who were sent to Israel via Budapest. So far the Jewish Agency has brought out 200 children and 480 Yugoslav immigrants.

The second video was about

Ethiopian immigrants. Over the past few years 40,000 Ethiopian Jews have arrived in Israel. In July/August 1992 what were thought to be the last of the Jewish people were brought out of Ethiopia. These people walked 200 miles before boarding lorries for Addis Ababa from where they were flown to Israel. It has now been discovered that several thousand more Jews still remain in Ethiopia.

John Eivan gave the vote of thanks. Several people took advantage of the refreshment break to ask Mr Barnea questions.



Rabbi Shapria, John Eivan, Avner Barnea

FLORA GORDON AT NINETY

by Alexander Gordon

'Age cannot wither her, nor custom stale her infinite variety'

It is just possible that if William Shakespeare had been writing in the Twentieth Century he would have applied the above quotation to Flora Gordon instead of to Cleopatra. Anyone who was present at the recent celebration for her ninetieth birthday cannot have failed to realise that despite her advanced years, Flora Gordon is very far from being withered. The beaming smile and wide eyes were as much in evidence as ever and the small speech that she made on the occasion was enough to convince those present that Flora Gordon, aged ninety, is still a force to be reckoned with.

It should be remembered that she has lived through the period in which the car became a standard mode of transport, in which the aeroplane allowed people to travel between countries in short periods of time. She has seen a man land on the moon, witnessed the birth and death of Communism and seen the creation of the state of Israel. She has survived two world wars, five monarchs, countless prime ministers and four chief rabbis.

Born in Dundee on 24 July 1902, the second of nine children, she left for Glasgow along with her mother and father and older sister Miriam at the tender age of three months. Her father, K J Aronson, was a warden at the Central Synagogue. He died in 1918 at the age of 47, a victim of the Spanish Flu epidemic, leaving Flora and her eight brothers and sisters to be brought up by their mother, Amelia. She remembers the time vividly: 'My mother took on the job of supplier to some of the shopkeepers in the area and she finally opened a small grocery in the Gorbals where she sold bread, cakes and biscuits which she baked herself; life was quite difficult for her'.

Flora remembers growing up in the Aronson household with affection: 'We were always a jolly family, despite the difficulties, my mother was a happy woman, she never complained and we children were good to her'.

After leaving school, Flora worked in her uncle, B C Mandelstam's general store. Throughout her teenage years and before she got

married, Flora maintained an interest in music and in particular in opera: 'When people invited me to their houses they would ask me to sing. I used to sing the aria One Fine Day from Madame Butterfly as well as others', she said. As a result of this talent, Flora joined Reverend Hirshow's choir at the Garnethill Synagogue in Glasgow: 'He told me I was a mezzo soprano', she recalls.

Flora met her husband, Alec Gordon, at a wedding in Glasgow in 1928: 'I was crossing over the hall and he saw me. Then when we went to the buffet he caught me there. After that we started writing and that carried on until we got married'. She and Alec were married at the Grosvenor Restaurant, Gordon Street, Glasgow in June 1929. Flora was 27 years old.

The couple moved to Edinburgh where Alec had a furniture shop in Leith Walk. Their first child, Joseph, was born in 1931 and shortly afterwards the family moved to Portobello. During the summer, Flora let the rooms out and ran a kosher boarding house for a few families to stay during the holiday season. 'It was hard work, but I enjoyed it. It was really quite nice living so close to the sea', she remembers. Several other Jewish families also lived in Portobello: the Mendick's, the Lucas's, the Caplan's and a small Jewish enclave was formed. Two further children were added to the Gordon family during this period: Sylvia in 1933 and Lewis in 1936.

The family moved back to Edinburgh in 1941, staying first in Livingstone Place and then moving to Melville Terrace where Flora has lived ever since. Gradually Flora's children married and moved away: Sylvia married Michael Levine in 1955 and moved to Birmingham, Lewis married Frances Hallside in 1958 and moved to London and Joe married Lilian Cramer in 1967 and also moved to London.

Then in 1964, after some years of illness, Alec died. Flora intermittently spent time with Joe, travelling around the country, visiting the antique dealers of Britain. She also stayed with Lewis and



Flora Gordon with her son Joe and son-in-law Michael Levine.

Sylvia for short periods. The idea that their mother should not be on her own was uppermost in Flora's children's minds. Flora though always returned to Edinburgh: 'I was glad to get back home, I wanted to be where my friends were', she said.

This has been Flora's philosophy for the past 30 years. Her children having moved away from Edinburgh, the idea was mooted on several occasions that she should follow them to either Birmingham or London. Flora has continually dismissed the idea as preposterous and unnecessary: 'I like it here in Edinburgh, the house and the district. I have got very good friends here and the shops are nearby, I am very happy here and I am never lonely or scared to stay on my own'.

Despite the sadness of losing her son Lewis, who died in 1971 aged 35, Flora is very thankful: 'I have wonderful children, six beautiful grandchildren and the joy of three great-grandchildren and I speak to them all regularly', she said.

So at the age of ninety, Flora Gordon is thriving: 'It's a miracle living to this age', she said. 'According to my age I feel pretty good, despite some of the inevitable aches I am very contented with my life as it is'.

A popular member of the Friendship and Lunch Clubs at the Synagogue, it is Flora's unending sense of goodwill and her constant smile which continually endear her to the Jewish community in Edinburgh and to all who meet her. As her son, Joseph, remarked: 'She really is an amazing person, she never has a bad word to say about anybody and I cannot recall her ever having lost her temper or raising her voice'. She is perhaps a lesson to us all: maintain a happy and contented disposition and be rewarded with a long and fulfilled life.

Alexander Gordon is Flora's grandson

Delving into the Shul Records

by Ian Shein

These minutes are taken from the records of the Edinburgh Hebrew Congregation for the year 1942. A time one would imagine when all thoughts were occupied with the cataclysmic events taking place in the various theatres of war, and with fears for the safety of loved ones engaged in the fighting which was now worldwide, as well as dangers encountered daily on the home front. Yet the day to day routine of Synagogue administration seems to have continued then almost as it does now some fifty years later ...

JANUARY

The Council agreed to take part in a meeting with the Glasgow, Aberdeen, Dundee, Ayr and Dunfermline Jewish communities to discuss war damage to Synagogues. Eighty members of the Edinburgh Congregation have offered their services for fire watching at the Synagogue.

A wedding gift will be presented to Miss Sylvia Daiches on the occasion of her forthcoming marriage. A gift will also be presented to the son of Rev Ordman on his recent wedding.

Sepher Torahs and Silver adornments will be distributed to certain members of the Congregation for safe custody during the war.

MARCH

It was agreed that the fire insurance of the Synagogue be increased to £30,000.

A Notice of Motion will be placed before the forthcoming AGM of the Congregation to the effect that a member shall not occupy the office of President for more than three consecutive years and that two members of Council retire by rotation each year.

A suggestion that the name of Rev B Zucker be placed above that of Rev M B Ordman on the Balance Sheet, as Rev Zucker was 'Chazan Rishon', was agreed to.

Mr S N Dorfman made an impassioned appeal on the question of the education of our Jewish children. A special meeting will enquire into this.

APRIL (AGM)

The Hon Treasurer, Mr L J Cohen, reported that the Balance Sheet showed a deficit of £289 for the year, £155 less than the previous year. Several new members joined the Congregation and helped make up for the loss of income through members joining H M Forces.

An amended Notice of Motion that 'two members of Council shall retire by rotation each year and shall not be eligible for re-election until the expiry of a period of one year, this rule not to apply to the President and Treasurer', was presented to the meeting. This was moved by Mr I Marcus and seconded by Mr S Levvey. After discussion, the Motion received 28 votes for and 16 against. Due to the requisite majority of 15 not being obtained, the Motion failed. Mr Marcus challenged the accuracy of the voting and demanded a recount. This produced the same result.

It was noted that some members omitted to pay the Education Levy of one penny per week and it was hoped they would do so when paying seat rent.

The meeting was informed that Hebrew Classes for children took place on Sunday mornings in the Beth Hamedrash and on weekdays from 5p.m. to 7p.m. in Sciennes Road School. Average attendance was 48.

Rabbi Dr Daiches continues his appointment as Chaplain to Jewish troops in Scotland and to Jewish naval personnel at Rosyth and other ports.

Eighteen members were nominated for twelve seats on the Council, and four were nominated for the two Wardens' offices. Mr Reuben Cohen was re-elected President and Mr L J Cohen re-elected Hon Treasurer. Mr E H Furst was earlier proposed as President but declined to stand. Mr C Rifkind and Mr B Bullon were elected Wardens.

MAY

Mr Abel Phillips was re-appointed Hon Secretary at the first meeting of the new Council.

Twenty four members have requested a special general meeting to discuss 'Dukan'. Rabbi Dr

Daiches' advice was that if there were a number of Cohanim able, willing and fit to perform the ritual in traditional manner, they should be allowed to do so. The Cohanim must have familiarity with the procedure. Although the Council recommended 'no change', at a subsequent special meeting the decision was made by a majority that the ritual of 'Dukan' proceed.

JULY

A contribution of three guineas (£3.15) was sent to the Chief Rabbi Anniversary Celebration Committee to commemorate the 70th birthday of Chief Rabbi Dr Hertz. Congratulations were extended to him on his becoming a Companion of Honour in the King's recent Honours list.

Congratulations were also extended to the President, Mr Reuben Cohen, on his appointment as a Justice of the Peace for the City of Edinburgh. The Council agreed to mark the occasion by presenting him with a Silver Kiddush Cup.

Messrs L J Cohen, R Cohen, E H Furst, S Levvey and J Baker were appointed as a special committee to look into the question of subscribing to the cost of a mobile canteen to be run by the YMCA War Fund Committee. Cost would be £500.

The Council considered a proposal that steps be taken immediately to raise money for the purpose of building a Communal Hall as soon as the war ended. Due to the lateness of the hour, this subject was postponed.

Mr E H Furst proposed that the question of obtaining amplifying equipment for use on the pulpit during the High Festivals be looked into. It was ascertained that the cost would be about £7. It was agreed that this be a temporary installation for the Festivals.

AUGUST

Mr S Levey was appointed convener of hospitality for serving men and women who may be in Edinburgh during the forthcoming Festivals.

Mr B Oppenheim has been appointed to represent the Congregation on a Committee that has been formed for the purpose of forming an Edinburgh branch of the 'United Jewish Committee to Aid Soviet Russia', which Committee in London has been re-organised as a part of Mrs Churchill's 'Aid to Russia Fund'.

NOVEMBER

Congratulations were extended to Rabbi Dr Daiches and Rev Levinson on their being chosen respectively Chosan Torah and Chosan Bereishit.

It was decided that the question of a microphone in the Synagogue be left over to be dealt with by the Council next year.

The Treasurer reported that an anonymous donor had provided a new gown for the use of Rabbi Dr Daiches. Appreciation for this was expressed.

POSY LEVY : AN APPRECIATION

It is with sadness that we mourn the passing of Posy Levy, widow of the late Morris Levy. Posy was an active member of the Edinburgh Community and of course in the musical world of the city. She was born in Dublin where she studied the violin. She became a member of the Radio Eireann Orchestra in its early days of broadcasting. During the war she moved to Manchester and became a member of the Hallé Orchestra under Barbirolli. Her love of chamber music gave her great pleasure and she enjoyed playing quartets and trios to the full. After marriage to Morris she eventually played with the Scottish National Orchestra. She left Edinburgh in 1991 to be closer to her relatives in London. Her death is a sad loss to all her relatives and friends - she will be remembered for her generosity and happy disposition.

WIZO REPORT

Over the past year we seem to have lost support from some of our well wishers but nonetheless our dinner on 31 October was a most enjoyable evening. A most splendid meal was served and our guest speaker, Dr Dick Wolfson, had us all in tears of laughter, his straightforward Glasgow humour was most

refreshing.

We raised over £600 with some most generous donations. Future meetings are planned in March when it is hoped to hold a Ladies Buffet Supper with a guest speaker. Next there is to be a Car Treasure Hunt on the 9 May and the annual WIZO lunch on 6 June.



The winning team being presented with prizes by Joyce Cram at the Shul Quiz Night on 7th November - standing in second place most of the evening they leapt into the lead in the last round amidst much laughter and applause.

GREEN SUNDAY IS COMING—31 JANUARY 1993

On that day our band of volunteers will be phoning you to ask for help to make Israel Greener. Now there is fantastic news!

All volunteer telephonists will be eligible for a Prize Draw which has been sponsored by a Green Sunday Supporter.

The prize is "ONE WEEK'S HOLIDAY FOR TWO IN ISRAEL". While in Israel they will receive red carpet treatment at JNF Headquarters and they will have an opportunity to see with their own eyes what is being done with the proceeds of GREEN SUNDAY.

DO HELP MAKE ISRAEL GREENER

TO BE A VOLUNTEER FOR GREEN SUNDAY PLEASE CONTACT:

Mr E. Wittenberg Telephone: 031-667 5627 Mr M. Wittenberg Telephone: 031 668 3331

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DR STEFAN REIF on THE CAMBRIDGE GENIZAH COLLECTION

On Sunday, 1 November, Dr Stefan Reif returned to his native town after some 30 years absence to address the opening meeting of the 105th session of the Edinburgh Jewish Literary Society. Stefan Reif is Director of the Taylor-Schechter Genizah Research Unit at the University of Cambridge and the audience sat enthralled as he gave an illustrated talk on the Discovery and Importance of the Cambridge Genizah. One seasoned Lit. goer, a former President no less, pronounced it "the best Lit. talk ever", another said she could happily have listened for another three hours. Stefan Reif gave a virtuoso performance moving effortlessly from Yiddish to Hebrew to Arabic and of course Scots. He explained that the Genizah collection was one of the biggest sources ever found of "counter history" - the history of everyday people and everyday life rather than that of the "heroes" and "villains" of their times. He stated that there was no area of Jewish scholarship which remained unaffected by the Genizah collection.

The account given below is a large part of the text of a leaflet by Stefan Reif and Raphael Levy*, reproduced by permission of the author. Since most of the talk was given in the dark, note-taking was something of a problem and the speaker kindly agreed to donate the leaflet to the Star.

The Taylor-Schechter Genizah Collection

The Taylor-Schechter Genizah Collection is a priceless accumulation of centuries-old Hebrew manuscript material and Judaica, recovered from the Cairo Genizah in 1896-97. It has occupied a place of honour among

the literary treasures of the University of Cambridge for almost a century and is housed at Cambridge University Library.

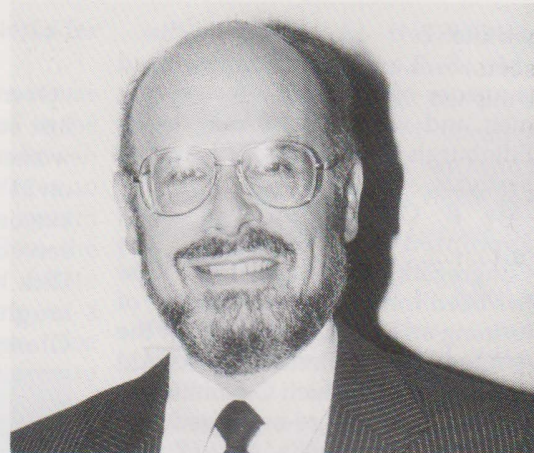
The Collection was the gift in 1898 of the noted scholar Dr Solomon Schechter - who later became President of the Jewish Theological Seminary of America - and his friend and patron, Dr Charles Taylor, Master of St John's College, Cambridge.

Schechter, then Reader in Talmudic literature at Cambridge, had conceived the idea of bringing to the University the precious manuscript material he suspected could be found in the *Genizah* (depository for worn-out copies of sacred Jewish writings) of the thousand-year-old Ben Ezra Synagogue of Fostat (Old Cairo). Taylor, an enthusiastic student of Hebrew, joined him in his effort to add to the knowledge of Jews and Judaism, and made it financially possible out of his own means.

In a now famous expedition, Schechter journeyed to Cairo and secured the approval of the Synagogue authorities to 'empty' the Genizah. He chose what seemed to be its most promising material and sent it on to England for scholarly study. Although some fragments had already found their way elsewhere his haul was destined to become by far the most important.

A New Era of Jewish Learning

The 14,000 fragments of documents and texts now at Cambridge are mainly in manuscript, many of them on vellum. They include a wide variety of secular as well as religious material and are written in several languages. Although they were gathered in less than two months it



has taken ninety-five years to preserve, classify and house the greater part of them in a way that makes them easily available for study - and much still remains to be done.

Yet in these ninety-five years the Taylor-Schechter Collection has already served to usher in a whole new era of Jewish learning. There is hardly an area of Hebrew and Jewish studies that has not been revolutionized by findings that originated in the Genizah Collection.

The Sacred, the Heretical and the Mundane

Taken together, the Collection's fragments make up a literature of the sacred, the heretical and the mundane which reaches back to Biblical times and extends forward to the 19th century.

The sacred is represented in splendid quantity and variety by thousands of fragments of Bible, Talmud, Midrash, Law and Liturgy, reflecting many periods of Jewish thought and custom.

Among the many lost Hebrew books recovered from among the fragments is the original version of the *Wisdom of Ben Sira*, a work dating from the second century BCE. Jewish doubt about just how sacred this book was had led to its exclusion from the Hebrew Bible and eventually to the loss of its Hebrew text. But the Genizah ensured that it was not lost for ever by preserving a 10th century copy.

The First Dead Sea Scroll

The heretical is present in the

* A Priceless Collection The Taylor-Schechter Genizah Fragments at the University of Cambridge (Fifth edition 1992, Cambridge University Press)

writings of various dissident Jewish sects, compositions probably banished to the Genizah whenever they appeared in Old Cairo. Nearly forty years before the momentous discovery of the Dead Sea Scrolls in 1947, Schechter called attention to just such a group, the unknown religious brotherhood we now know produced the Scrolls, when he published their story in his 'Fragments of a Zadokite Work', the first volume of his *Documents of Jewish Sectaries*. His research was based on the analysis of certain unique pieces he had found in the Collection, and created a sensation in its own time. The 'Zadokite' fragments have since been referred to as 'The First Dead Sea Scroll'.

The Ordinary Literature of Life

But the Collection's considerable quantity of the ordinary literature of life - mundane legal papers, business correspondence, medical prescriptions, musical notations, illuminated pages, marriage contracts, children's school books and everyday letters - has also proved to be of remarkable value for research purposes. Individual pieces of a secular nature have given us eye-witness accounts of the Crusader conquest of the Holy Land, have confirmed the 8th century conversion of the Khazars to Judaism and have presented us with some of the oldest known texts of Yiddish.

Overall Contribution to Scholarship

Overall, the results of work on the Genizah Collection can be summed up as follows:

- it has provided us with detailed accounts of the social, economic and religious activity of the vibrant Near Eastern Jewish communities of the 11th-13th centuries.
- it has shown us how Jewish law developed during the Geonic period (7th-11th centuries) when the heads of the Babylonian academies were called upon to make rulings for Jews throughout the Islamic Empire.
- it has deepened our knowledge of famous scholars, including Saadia



Dr Solomon Schechter, Reader in Talmudic Literature at the University of Cambridge, sorting and studying Genizah fragments at Cambridge University Library, about 1898.

- (882-942), Maimonides (1135-1204) and Yehuda Halevi (1075-1141), sometimes bringing to light texts in the handwriting of such great men.
- it has made possible the restoration and collation of important early texts of the Midrash and the Talmud, especially the Jerusalem Talmud, otherwise known only in later corrupt versions.
- it has given us new insights into the way that Hebrew was pronounced and its grammar understood by the leading Jewish linguists of Eretz Yisrael and Babylonia more than a thousand years ago.
- it has led to the recovery of Greek and Syriac texts - one of them a 6th century version of the translation of the Bible into Greek by Aquila, contemporary of Rabbi Akiva. This has been achieved through a close examination of 'palimpsests' - manuscripts on vellum in which the original writing was scraped away and inscribed with a fresh text, often Hebrew.
- it has made possible the reconstruction of synagogue customs and rites in ancient Palestine and Babylonia.
- it has led to the rediscovery of a large proportion of the important Hebrew poetry of medieval Spain and Provence.
- it has ushered in a new era of language studies through the publication of its important Judaeo-Arabic material (Arabic written in Hebrew characters and once the *lingua franca* of Jews under Islamic rule).
- it has produced rare examples of Jewish artistic, musical and scientific efforts in the 11th and 12th centuries.

The Taylor-Schechter Collection Today

The discovery of the Dead Sea Scrolls and related scholarly developments in Israel and the Bible lands have helped to bring about a renewed interest in Jewish studies and study resources. The *Taylor-Schechter Genizah Research Unit*, established in 1974, is helping to serve this interest through a new,

comprehensive programme designed to meet all the Collection's various needs.

Priorities

As one of its first priorities, the Unit set out to rehabilitate the physical condition of the Collection and improve scholarly access to it.

It has recently completed the conservation and classification of those 68,000 Collection fragments which were still unprocessed as late as 1974. All of the fragments are now housed in special, newly developed binders which permit easy inspection at Cambridge. At the same time the Unit has made their study possible in other Jewish research centres, including the Hebrew University, Tel Aviv University, the Jewish Theological Seminary, and Yeshiva University, by making microfilms of all the manuscripts widely available and by helping the Library's photography department to meet the precise requirements of Genizah scholars all over the world.

As a second, but equally important priority, the Unit has a programme to provide a number of sorely needed catalogues for the Collection. These important pieces of research are all being included in the Library's 'Genizah Series' which is being published by Cambridge University Press. Seven volumes are currently available.

A four-volume catalogue listing and describing each of the 25,000 Hebrew Bible fragments in the Collection, is now complete and two volumes have been published. A *Miscellany of Literary Pieces* and monographs describing pointed texts of the Talmud, Karaite Bible manuscripts, and Targum fragments have also recently appeared.

At the same time the Unit has produced a bibliography that attempts to list all published references to individual fragments in it. These have appeared over a period of over nine decades in dozens of publications in numerous countries and languages. The University's extensive computer facilities were used to store, edit and retrieve this data which occupied

over 40,000 lines. Publication of the first volume, covering 1896-1980, took place in 1988 and a supplement is almost ready for the press.

Other Activities

In addition, the Unit is vigorously encouraging new investigations into the Collection's holdings, both by its staff specialists and by Visiting Research Associates invited from other centres of Jewish studies.

The Director is himself now at work on a general description of the Collection and a summary of its history from its gradual accumulation in Cairo to the fascinating tale of its transfer to Cambridge. Two members of the research team are gathering details about all the medical fragments in the Collection. One Associate is now finalising a catalogue of all the post-Talmudic Rabbinica in one part of the Collection, another is describing all the fragments relating to magic while a third has listed all Palestinian vocalised fragments of liturgical poetry. A full-time Research Assistant is occupied with the Arabic and Islamic documents.

The Unit has also placed fresh emphasis on establishing co-operative programmes with other leading institutions designed to facilitate scholarly investigation. A particularly close relationship is enjoyed with Jerusalem through the Hebrew University, the Israel

National Academy of Sciences and Humanities and the Jewish National and University Library.

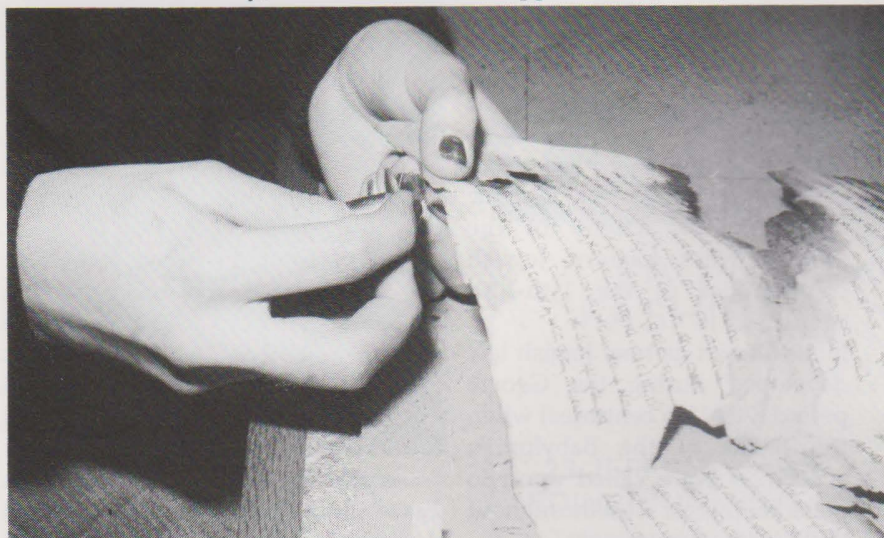
An attempt is also made to bring the results of Genizah research to the layman. Members of the Unit often give public lectures on aspects of the Collection, and special arrangements are made for parties to visit the Library to see some of the Genizah treasures. There are also plans for the creation of an Exhibition Centre at the Library for viewing such items. A bi-annual newsletter, *Genizah Fragments*, is widely distributed.

A Testament to the Story of Jewish Survival

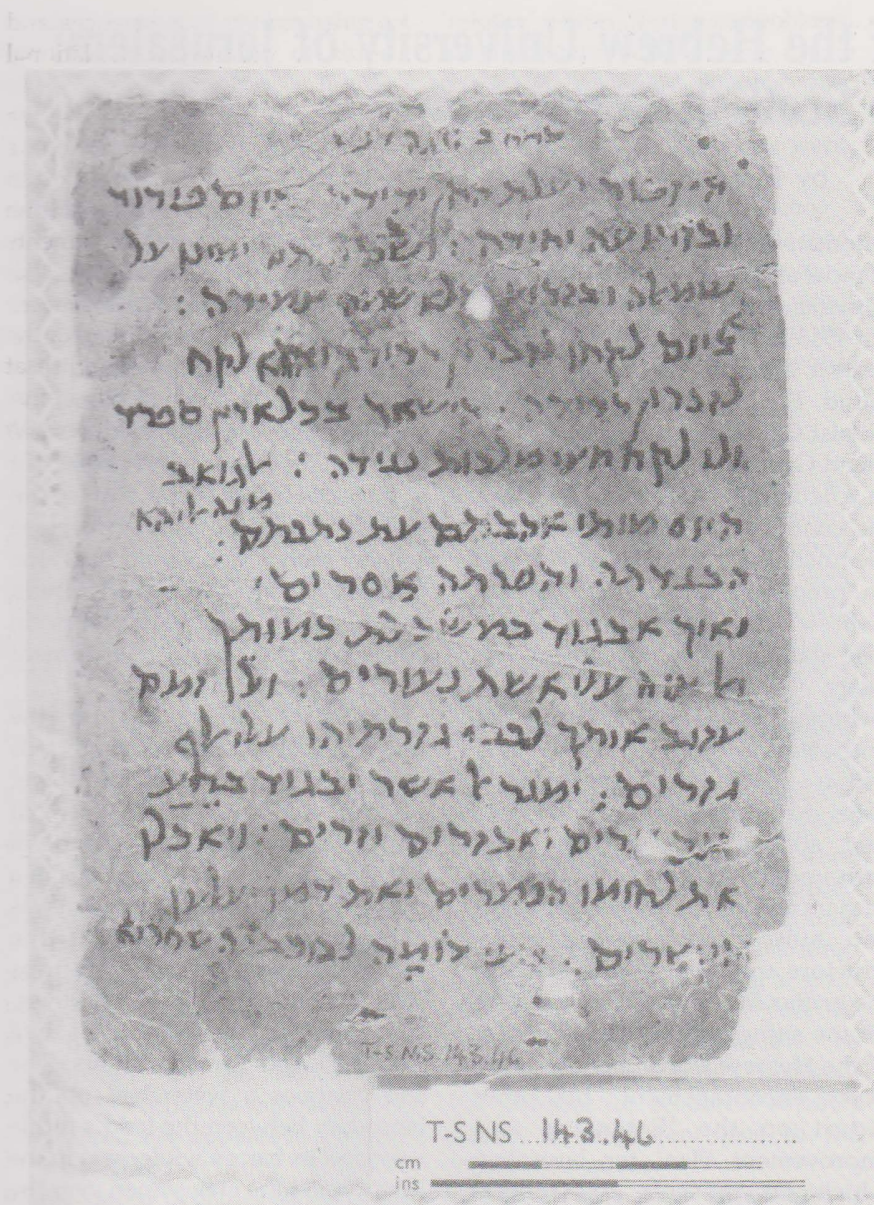
The future of the Taylor-Schechter Genizah Collection is important not only to scholars and academicians but to men of affairs as well, especially those committed to meeting current Jewish problems.

The Collection is something more than just an accumulation of ancient manuscript fragments. In the last analysis, it is a unique and precious commentary, stretching over two thousand years, on the chief instrument of Jewish survival, past and present. That instrument - and universal message to the world - is the Hebrew Bible.

Other ancient peoples contemporary with the Jews produced great civilizations and important literatures, and disappeared. But only the Hebrews



The fragments shown here being conserved at Cambridge University Library (T-S Ar.50.221) is from the *Sefer Ha-Shetarot* written by the tenth-century Babylonian scholar Saadya Gaon as a guide to Jewish legal documents.



T-S NS 143.46 from Cambridge University Library, containing poems by the tenth-century Sefardi Hebraist, Dunash Ibn Labrat (lines 8-17) and his wife (lines 1-7).

produced an inspired Scripture, carried, cherished and transmitted wherever Jews wandered.

In a thousand ways, from the exalted to the humble, the Genizah Collection is a stirring record of how a people carried their Scripture with them, were guided, sustained and preserved by it, and how they passed it on, interpreted and re-interpreted, to succeeding generations.

Some four generations of Genizah scholars have now reconstructed many inspiring entries from that record, which had been lost in the course of time.

In the liturgical poets of the Holy

Land in the 6th and 7th centuries they have found the heirs of the Psalmists. In the codification of Jewish law they have identified the continuation of that legal tradition which goes back to the Ten Commandments. In the development of Hebrew language traditions they have traced that attachment to the 'holy tongue' which looks back to the Bible and forward to the twentieth century revival of spoken Hebrew.

In the letters and records of Jews who suffered the terrors of Muslim and Christian persecution and survived to build anew, they have found the forerunners of the

incredible men and women who survived the Holocaust and built new lives. And in the Hebrew poets of Provence and Spain, they have marked the voices of those who somehow found courage to sing the Lord's song by the rivers of new Babylons.

To this generation - struggling to meet great threats to Jewish survival - from without and from within - the Genizah Collection has a special meaning:

It is a vital testament to the Jewish will to live. Though physically dry and brittle these fragments are spiritually saturated with Jewish history and pulsating with Jewish life. From their worn pages and faded texts the scholars of today and tomorrow have much information and inspiration yet to extract.

Among the slides shown to the Lit. meeting were a fragment of Hebrew poetry by the wife of Rabbi Dunash in what appeared to be a correspondence between them. There was an extract from a Haggadah which included a fifth question for the youngest present to ask. We were shown an application for financial assistance from a man who claimed to be subsisting on "onions and bread". There was a marriage contract in which the woman agreed to let her husband have more than one wife - it transpired she had been the victim of rape and could only aspire to matrimony by making this drastic concession. There was a letter from two women seeking to convert to Judaism. We were also shown a Muslim edict forbidding Shechita and banning Jews from using the wells.

The evening gave an extraordinary insight into the richness of the collection, the painstaking nature of scholarly research and the brilliance of the speaker. Let us hope he does not wait another 30 years to come back to Edinburgh again. RMA

The Development of the Hebrew University of Jerusalem: The Scottish Connection

by Bertold Hornung

The centenary this year of the Outlook Tower below Edinburgh's Castle Esplanade - originally Patrick Geddes's unique 'civic laboratory' - coincides with the recent spate of curiosity about the life, work and teachings of its founder.

The career of Sir Patrick Geddes (Ballater 1854, Montpellier 1932), whom P Abercromby describes as 'a most unsettling person', embraces many branches of science, art and public activity. For the qualified botanist engages gradually, often simultaneously, in biology, sociology, economy and ecology; acts as social reformer, world peace campaigner, adviser on urban regeneration, teacher of 'civics' and author of some 200 publications and reports. From 1904, on winning the Carnegie Trustees' commission for a survey of Dunfermline, he devotes his energies almost entirely to town planning and the built environment. It is in this field that, sixty years after his death, the innovative thinker still continues to attract interest world-wide including, for good reasons, that of scholars from Israel.

Geddes's work for the Yishuv in the early years of the British mandate in Palestine was inspired by enthusiasm for the phenomenal rebirth of Jewish nationhood. He strongly believed in the principle of self-reliance of a persecuted people, a faith which had already moved him to action in another, much earlier context, in 1895. This was the year he had set out with his wife to help the Armenian refugees to survive the

Ottoman Empire's systematic policy of racial and religious discrimination, deportation and mass extermination*

In 1918 Dr M David Eder (psychoanalyst and early follower of Sigmund Freud), a member of the Zionist Commission, introduces his friend Geddes to Chaim Weizmann. In August 1918 Geddes is awarded the contract to undertake work on the town planning of Jerusalem and on preparing the designs for the Hebrew University, Weizmann's long-standing visionary dream. His salary was to be £300 a month, including expenses (!). He arrives in Jerusalem in mid-September and within a space of two weeks, in spite of his sixty-six years of age, covers on foot all parts of the city and surrounding villages, walks through bazaars and sukhs, climbs up ridges and hills to survey the urban structure and fabric and to discover the *genius loci*. But whilst the ideas for the siting and principal concept of the Hebrew University are given every encouragement, his other report on the 'Extension and Improvement Plan' for Jerusalem which he presents to General Watson, the Chief Administrator, and to General Storr, the Military Governor, meets with total lack of understanding on the part of the British authorities.

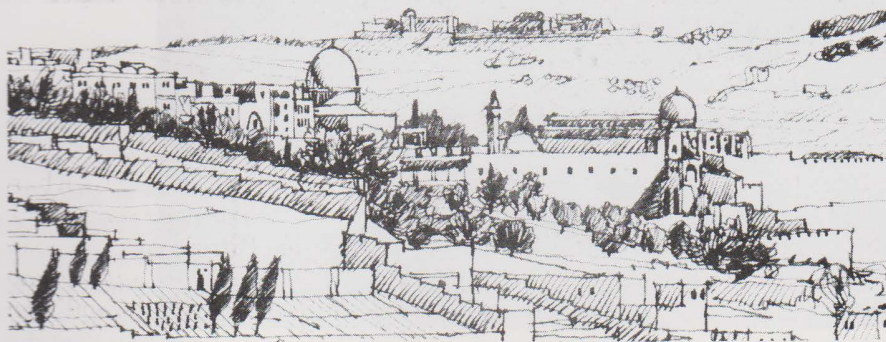
Undeterred by rejections, Geddes reports on Tel-Aviv, criticising the already apparent chaotic development sprawl; he surveys Haifa, then still an insignificant

coastal village, and proposes the thrust of its major urban development (to be later directed by his pupil Sir Patrick Abercrombie, the same who produced the unsurpassed Civic Survey and Plan for Edinburgh in 1949) to follow the Carmel ridge. He also discovers the potential of Tiberias and of the hot springs of Hamat Tveria. But for the following eight years (in close collaboration with his son-in-law, the Edinburgh architect (Sir) Frank Mears), his main endeavours in Palestine focus on the development of the Hebrew University.

The choice of the site for the university on Mount Scopus** tells of Geddes's great belief in the power of the symbolic. The city of Jerusalem, in spite of its altitude of some 800m above sea level, lies in a bowl, and the university location was chosen on the highest of the horizon's surrounding hilltops which include the Mount of Olives, Abu-Dis hill, the Mount of Evil Counsel, Abu-Tor and others. The site occupies a watershed on the boundary between the land's fertile west and its barren wilderness in the east. From here views open over the dramatic panorama of the walled city with the Kippat ha-Sela (Dome of the Rock) and El Aqsa Mosque on the vast Temple platform of Har ha-Moriyya (Temple Mount), and into the landscapes further afield, up to the bluish purple mountain range east of the Jordan fault and deep into the green coastal plain west of the Judean Hills.

* Not surprisingly, we find Jewish authors championing the same cause years later. In the 1930s Prague's Jewish-German poet and writer Franz Werfel publishes the novel *Die vierzig Tage Musa Dagh*, describing an episode set in 1915, of what had been the first genocide in this century, perpetrated against the Armenians under the Young-Turks' regime of Djemal Pasha, Talaat Bey and Enver Pasha - a foreboding of the holocaust. Again, in 1986, a survivor of the Shoa identifies with the Armenian tragedy: the German-Jewish journalist, writer and TV documentarist Ralph Giordano, sifting through German archives discovers, apart from the horrific evidence of the 1915 massacres, Hitler's remarks made in a speech to SS commanders on the final solution: 'Do you nowadays hear anybody talk about the destruction of the Armenians?'

** Later, following the annexation of the West Bank by Jordan, the site, then accessible via a UN controlled corridor, became known as the Old Hebrew University.



Jerusalem. The city with the Dome of the Rock and Hebrew University Library on Mount Scopus seen from Abu-Tor.

(Source: Arthur Kutcher, *The New Jerusalem*, Thames and Hudson, London 1973)

Other symbols underly the design, elaborated by Frank Mears, of the University complex itself. The ground plan's central feature - the entrance 'cum' assembly hall - was based on the shape of the Magen David.** From there the individual university departments and research institutes were intended to branch out in an arrangement which accorded with the picture of Comte's evolution of sciences which had had such a profound influence on Geddes's formative years and later on his 'thinking machines'. The hall was to be the world's largest free span structure, made possible by the then relatively new technology of reinforced concrete.

A large wooden model of the final proposal was adopted in 1926. It was worked out jointly with Mears and the gifted Jerusalem architect Benjamin Chaikin but both the model (or models, for variations had also been presented) and the original drawings were destroyed by fire during the 1929 unrests. Sir Frank Mears died shortly after the war; however, the Edinburgh office of Sir Frank Mears Associates still exists. It is now led by Mr H W J Crawford, who recently made available a collection of original tracings, notes and sketches, some on mere scraps of paper torn out from a pocket book. These were made by Mears and possibly Geddes himself and would,

if properly catalogued and chronologically ordered, illustrate the complex design process with all its blind alleys, emerging or discarded ideas and vivid debates about the gradually emerging concept and its details.

The collection also contains photographs taken in the nineteen-twenties of the wooden models with its variations, which had not yet been published. Finally, there are photographs of the almost finished only building erected in accordance with the original plan - the University Library. Although a very large building, it represents no more than a fragment - in fact part of a single wing - of the overall concept. This is, however, enough to figure significantly in the views from Abu Tor towards the Old City and east Jerusalem and to indicate what a decisive impact the University would have made on the wider region had it been completed in its entirety.

The design of the Library combines features derived from the study of indigenous building types. These include not only the built form but also the use of material - the characteristic honey coloured Jerusalem stone - and interior arrangements. It belongs to the best buildings of the period of the British Mandate, and continues to exert due influence on contemporary architecture in Jerusalem.

*Geddes and Mears certainly knew that the Magen David, according to Vitruvius and others, determined the geometry of the Greek and Roman theatres; more recent researches show it to have also been the basis for the layout and vertical proportions of those of the Elizabethan period.

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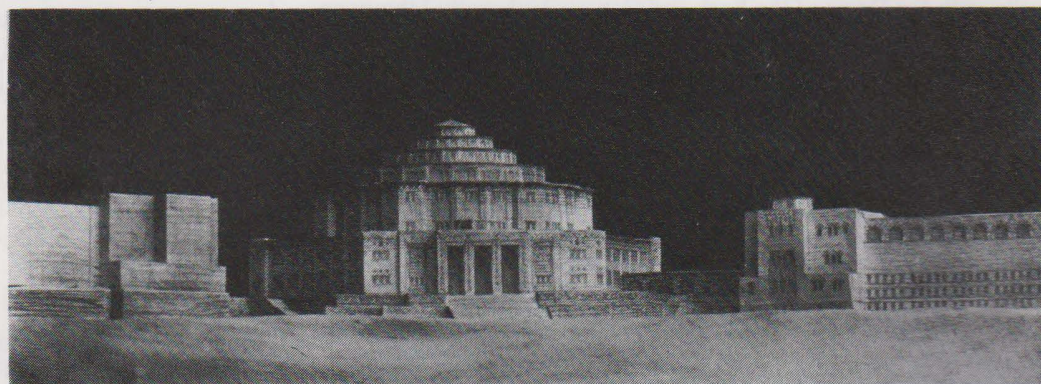
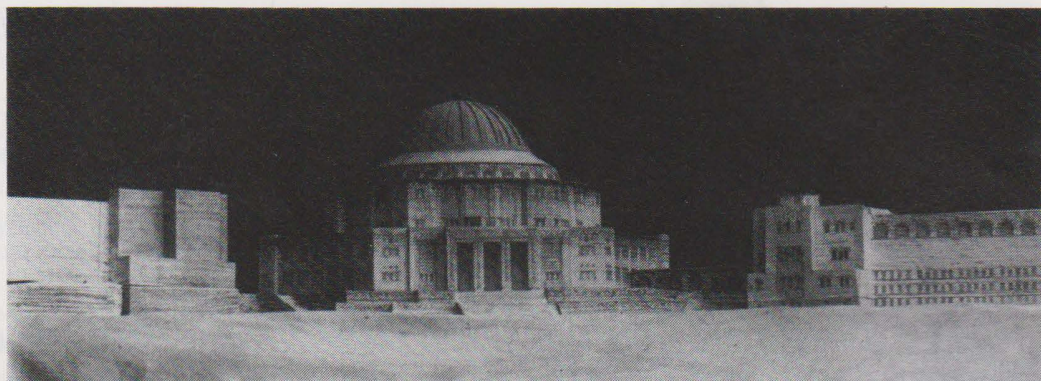
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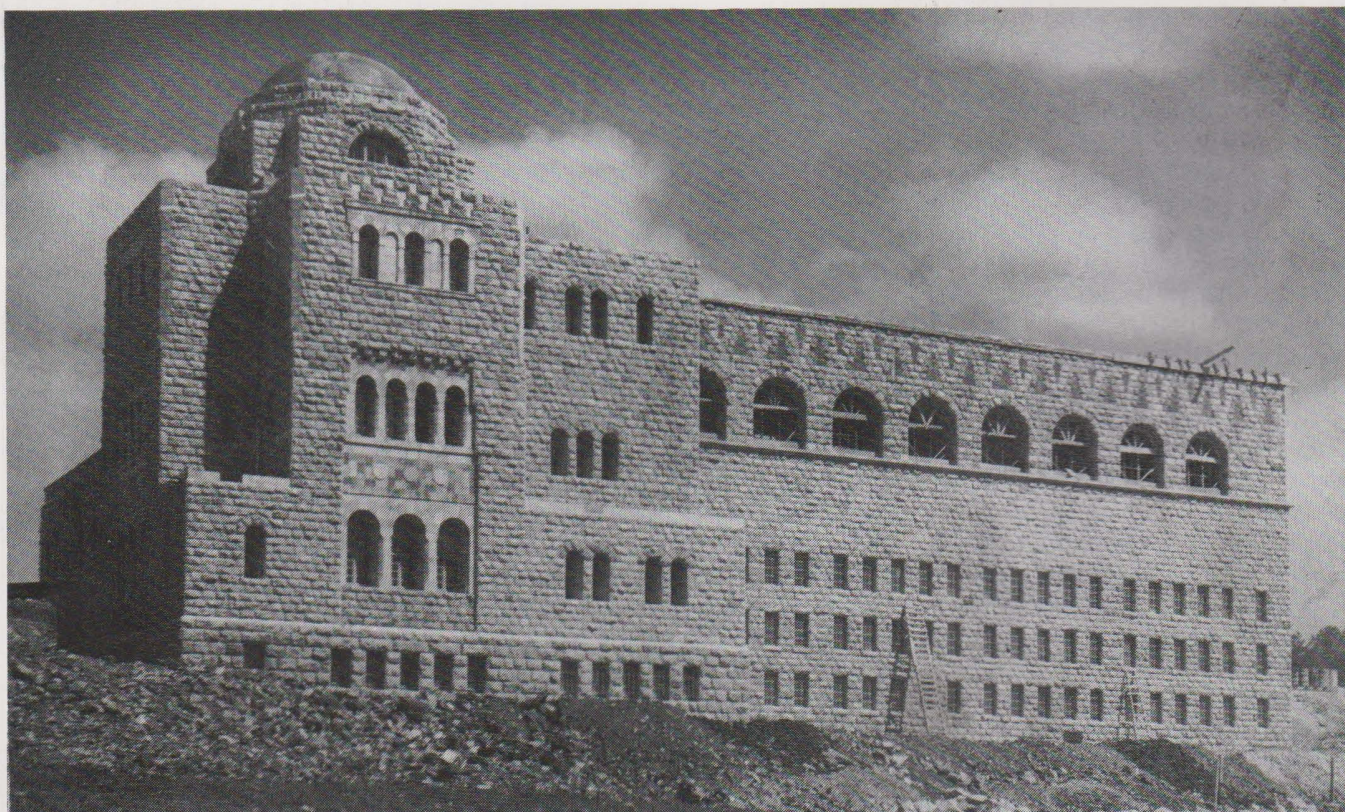
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Hebrew University.
Photographs of the wooden models destroyed in 1929, showing design variations. The Library is on the right.
(Sir Frank Mears Associates, Edinburgh)



Hebrew University.
Photograph (1928?) of the Library shortly before completion.
(Sir Frank Mears Associates, Edinburgh)

APSLEY PLACE : A STREET IN THE GORBALS, GLASGOW

by Jack Joseph

Introduction

Perhaps some of William Roddie's enthusiasm has rubbed off on to me. Mr Roddie is the Head Teacher of Abbotsford Primary School and on 13 December 1989 he celebrated the 110th anniversary of the foundation of the school by holding an Anniversary Evening for which he compiled what I am sure is an incomplete Roll of Honour. Without disputing the qualifications required for being included in the Roll, I noticed that of 19 names, five of them lived at some time or another in Apsley Place, which no longer exists in name or buildings. Before it is too late and although some of the features have been recorded by Evelyn Cowan in her book *Spring Remembered*, a description of the street itself, the activities of the children who lived there and the achievements of some of the past residents may be worthy of record.

The Street and Buildings

The area of the Gorbals called Laurieston was built in the first half of the last century and was intended to provide residences for professional people (e.g. doctors and lawyers) but my recollection of many of the streets would exclude that intention for the whole of this part of the Gorbals. Apsley Place and most of the neighbouring streets were named after English Dukes and Earls. To the north Apsley Place was continuous with Warwick Street and to the south with Salisbury Street. It was bounded in the north by Bedford Street and to the south by Cumberland Street and Surrey Street and South Portland Street were nearby. There is however something ironic about the association of the tenements of these streets with the ancestral homes of Dukes and Earls.

Apsley Place itself was named after Baron Apsley who became the second Earl of Bathurst and built Apsley House between 1771-8 next to Hyde Park Corner in London. Apsley House was bought by the

Duke of Wellington in 1820 from his brother Marquis Wellesby. Each year the Duke celebrated his victory at Waterloo with an anniversary dinner in Apsley House, the address of which was No. 1 London, so great was the fame of the Duke. In 1947 the house was given to the nation and is now the Wellington Museum. As a place name, Apsley is one of several derived from the aspen tree. It would appear that place names were often derived from trees which grew in the vicinity.

Like most of the streets in the Gorbals, Apsley Place consisted of tenements which were so begrimed they all looked more or less black. There were two types of tenement. Those near the Bedford Street end consisted of a close (entrance) which led to a staircase for the three upper stories each with two flats and also to the backyard. There were two ground floor flats each with an entrance from the street on either side of the close, so that one tenement would consist of, for example, numbers 14 (the close) and 12 and 16 (the ground floor flats). Nearer the Cumberland Street end the tenements were different. Each had a close which provided an entrance to a ground floor flat on each side and three flats on each floor. I estimate that there were about 150-200 residences in the street. Unusually for the Gorbals there were small railed gardens belonging to the ground floor flats but as far as I can remember these gardens had only some poor grass. There were no trees or flowers.

The backyard was covered with earth and the patch outside each ground floor 'belonged' to its residents. I recall their attempts to grow grass. These were somewhat nullified by the children who played in the backyard although sometimes there was sufficient grass for the tenants of number 16 to lay out their washing for drying and airing. The backyard was separated from Abbotsford Lane by a wash-house on

the left and a row of eight sheds each with a door and lock for storing coal. The wash-house had a boiler heated by a coal fire and two sinks with a supply of cold water. The wash-house and coal cellars were the sort of amenities rarely found in the Gorbals. In the backyard there were clothes poles for clothes lines for hanging out the washing and also at one end, dustbins for rubbish (the midden).

The special features of the flats were their size, the bathroom and a supply of hot water. Each flat had three bedrooms, a dining room, parlour and kitchen and the hall had two large presses (cupboards) in one of which resided a hand-operated mangle. The kitchen had a jawbox (sink) and a range with a coal fire, oven and gas hob with two burners. The fire was used for heating the kitchen, cooking and most important obtaining hot water from a boiler on the kitchen wall. There was also a 'hole-in-the-wall' bed and a bunker for coal. As soon as we moved in, the planks in the hole-in-the-wall bed were removed and an ordinary bed was installed. Attached to the ceiling was the 'pulley', a clothes line raised and lowered by ropes and pulleys. Unfortunately the drying clothes became impregnated with the smells of the cooking.

All the rooms had a fireplace although I do not recall the bedrooms being heated in this way. The windows had internal folding shutters which were rarely if ever used. Each room had a bell handle connected by a wire to one of a row of bells in the kitchen so that the maid who slept in the hole in the wall bed could be summoned. The row of bells must be the only resemblance between Apsley Place residences and the ancestral homes whose names adorned the streets in the area.

In 1921 when we moved to one of the first floor flats in Apsley Place, that part of the street was regarded

as possibly the best in the Gorbals. Parts of Abbotsford Place, the next street to Apsley Place had comparable flats. Their size, the bathroom and the supply of hot water made the flats highly desirable residences, and this was emphasised by the housing shortage after the first world war. My father paid a considerable sum for the furniture, most of which was thrown out soon after we moved in. I think 'key money' was illegal in those days but buying the furniture was an accepted substitute. The street, stairs and flats were gaslit and my father installed electricity when we moved in.

In 1921 the street had some of the signs of its original social standing. There were large stones, 3 feet long, 1 foot high and 1 foot wide, at the edge of the pavement opposite the entrance to the close, for mounting one's horse. There was a metal boot scraper to the right of the entrance. The latched door which shut off the close from the street had disappeared but the handles for the bells informing the tenant of the flat of a visitor's arrival were still present. After the bell was rung, the tenant released the latch on the entrance door by pulling upwards a handle on the landing outside his front door. These handles and their frames were made of brass and although they had no function they were kept brightly polished throughout the 14 years we lived there. This arrangement of handles, wires and bells and the releasing of the latch on the entrance door were the precursors of the modern entryphone.

In the late twenties somebody in the Town Hall in their wisdom decided that Apsley Place should become an extension of Warwick Street, the name was abandoned and number 14 Apsley Place became 64 Warwick Street. I recall one of my teachers in Hutchesons Boys Grammar School in Crown Street remarking to me that he thought the change was a comedown. By the time we left in 1935 the street had certainly deteriorated. There were many empty flats with broken windows and most of our neighbours had already moved away. In 1953 when I was in Glasgow to receive my MD

I visited Apsley Place and I must admit that I was depressed when I saw what had happened to a fine street. I went to number 14 and saw the tenant of my former home leaning out of the window. My request to look at the flat was granted and as I walked up the stairs I noticed the excellent quality of the wood of the bannister, down which I used to slide, and of the well wrought railings many of which were missing. The windows on the landings were broken and when I looked out at the backyard I was horrified to see that the wash-house and coal cellars had disappeared, so that there was nothing between the yard and Abbotsford Lane, and that the whole backyard was truly a 'midden'.

That was nothing compared with my reaction when I saw the state of the flat. The kitchen was shut off and unusable because the ceiling had fallen in. The bathroom, because it had running water, was used as a kitchen as well as a toilet and the general state of the rooms could only be described as that of a slum. I thanked the lady of the house and went away with very mixed feelings. By the late sixties and early seventies the tenements in the whole of the Laurieston area were demolished.

Games

Many families had four, five or six children and growing up in Apsley Place meant playing games in the street or backyard because the nearest open-air facilities (Queen's Park and its recreation ground and Glasgow Green) were too far away for four to ten year olds. Most of the games required very little equipment and space. We played football in the street using a small soft ball or even a ball consisting of newspapers tied up with string (this usually disintegrated in the course of the game). The goals were diagonally opposite each other and consisted of a line between a lamp-post and the railings. We also played football in the backyards but the occupants of the flats objected to the noise and the danger to their windows. Now and again the police were informed but we escaped by climbing over the wall

into the next backyard and getting out through the close. We knew the easiest place for climbing over the wall because we also made up obstacle races which consisted almost entirely of climbing over several walls and back again.

We played a form of rounders using two lamp-posts at the edge of the pavement and two stanks (manholes) in the middle of the street as four dults (bases). 'Cat and bat' was played by two teams. Only a small rectangular piece of wood, sharpened at both ends, (the cat) 4 inches long, and half an inch square, a home-made wooden bat and a manhole were required. The cat had 1, 2, 3, 4 cut out on its four sides. Each team batted in turn. The cat was thrown towards the bat laid on the edge of the manhole. If the bat was hit that individual was out. If not, the batter was entitled to hit the cat as often as was indicated by the number on its upper surface. This was done by hitting the pointed end of the cat which was projected upwards and then hit as far as possible away from the base. If the cat was caught in the air the batter was out. The score was the number of bat lengths from the base and each bat length was for some unknown reason measured in fives, so that 20 bat lengths equalled 100. The batter also had to estimate his/ score and he was out if his estimate was grossly in error.

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We played a sort of cricket using a single wicket consisting of three chalked garden railings, a home-made bat and a soft ball. The bowler's end was a mark in the street.

When spring came the pavement was marked out and numbered as 'beds' for the game of 'pever' (hop scotch) and also for bouncing a ball in a certain order, in which case the squares were called 'ba'beds'. Girls played at pever and also with skipping ropes. Boys spun 'peeries' (tops) and kept them spinning with home-made whips. Girls played at 'chuckies' (five stones).

Many of the boys had bicycles and raced them in the street or round the block. Attempts at athletic contests in the backyard were limited to the high jump (strong between two clothes poles), broad (long) jump, hop, step and jump, and a standing long jump. The yards were not long enough for races.

We played a game called 'hunch cuddy hunch' in which one team formed a line of joined up bent backs (cuddy = horse) on to which the other team jumped. The aim was for the cuddy to throw off the riders without breaking the line. This is a very old game and can be seen in Pieter Breughel's (1526-1569) 'De Kinderspelen'. In the 1950s saw hunch cuddy hunch being played in Venice and it also appears in a scene in Rossellini's film 'Paisa'.

A large variety of games was played indoors and outdoors using 'jorries' (marbles), cigarette cards, buttons and 'wallies'. 'Wallies' were broken pieces of cheap ceramic. I find it intriguing that 'wally' has become a popular slang term for somebody who is stupid. That 'wally' means 'cheap ceramic' was confirmed by my seeing 'The Wally Dug (Dog)' a public house in Hanover Street in Edinburgh with its sign, a ceramic Brighton dog. Marbles were used for a game called 'moshie' in which were used three circular depressions about 6 inches in diameter laid out as an equilateral triangle each side about 3 yards long. This game can be played only where soft earth is available.

We played well known games such as hide-and-seek, tig (tag) and

'release' a form of cops and robbers. In addition to 'eenie meenie mynie mo' other nonsense rhymes were used to decide who was last out and as far as I can remember, one went:

A ra chookera, ronie pony

Atty catty west end auntie's choo

Chootebye chootebye Chinaman's choo.

Some years ago there was a correspondence in *The Times* about a similar nonsense rhyme and it was suggested that several of the words are Indian in origin.

'Roll of Honour'

Almost all the people referred to are Jewish and there are several reasons for this. In the twenties the majority of the families in Apsley Place were Jewish and I hardly knew those who were not. How Jewish the street was may be assessed from the fact that in a summer of the late twenties by the time one walked the length of Apsley Place one could hear from the open windows, the whole of 'A Yiddishe Momma' sung by Sophie Tucker.

One of the main reasons why some of the children entered the 'learned professions' was the traditional Jewish deep-seated love of learning. Many of the children, often at great sacrifice on the part of the parents, studied medicine and law. In addition ambition (often parental) and a desire for economic security played an important part in the choice of a career.

Before listing the 'achievers' I apologise for any omissions (I write from memory) and, because of a lack of knowledge, for omitting reference to those who made a success in other walks of life.

Nine doctors lived part of their lives in Apsley Place (Drs E Glekin, B Binnie, J Lipsey, E Daly, B and J Joseph, A Mellick, D Kissin, J Shaffer, I Stoll). Of these, one became a consultant ophthalmologist, one a consultant physician, one an expert on the relation between personality and organic illness (e.g. tuberculosis) and one a professor of anatomy. The ophthalmologist had a brother who was a lawyer and two sisters who were graduate teachers. The older brother of the expert referred to above had a most distinguished career. M Kissin

graduated MA, LIB at the age of 21, became a Lord of Appeal in Edinburgh and received an honorary LID from Glasgow University. My brother's friend who lived on the other side of the road qualified as an architect.

There were other achievers. Our upstairs neighbour Walter Jackson became a famous Glasgow comedian and after he died, had a play written about him. My sister's friend (Ms I Schuster) is a well-known actress. The brother of the author of *Spring Remembered* (Ms E Cowan) became a councillor in Newcastle-upon-Tyne.

Frequently when reading items of news in *The Times* I am reminded of Apsley Place. David Parry who lived in number 12 was one of those who read the psalms at the memorial service for his brother-in-law Benno Schotz, the sculptor. The grandfather of the General Director of the Royal Opera House ran a Hebrew School in Apsley Place for several years. Rev D Jacobs lived in Abbotsford Place and two of his children became doctors, one became a teacher and one a minister. I frequently see Sir Monty Finiston's name and I recall that his wife lived for a time in number 32.

I do not think there was something unique about Apsley Place. A similar story could be told about South Portland Street and Abbotsford Place, a continuous road from the river Clyde to Turrieff (Elgin) Street. I may add that these streets together were four or five times as long as Apsley Place and consequently not strictly comparable. Perhaps Apsley Place is only a microcosm of a phenomenon which happened in many parts of the world. When writing in *The Times* (6.1.90) about Irwin Shaw, an American novelist, Peter Brimelow, senior editor of *Forbes* magazine said 'He (Irwin Shaw) was a Brooklyn Jew, a child of the great wave of Jewish immigration from Eastern Europe in the 1890s and part of the consequent great wave of Jews into the professions in the 1930s.

Jack Joseph left Glasgow in 1936 and has lived in London for most of his life since then. He is Professor Emeritus of Anatomy at Guy's Hospital Medical School.

IRELAND AND THE JEWS

by Joshua Jacobson

What do the Emerald Isle and Jerusalem have in common? They both can awaken a sense of Jewish identity. "How so?" you may ask. "When examining Jewish heritage there is no comparison between the ancient centre of Israel and an island most famous for Guinness, Joyce, and leprechauns". Let me explain. As a visiting student at Edinburgh University I had the good fortune to enrol in an Irish history course. The class began immediately after my return from my first trip to Israel. The class and the trip, which might seem unrelated, in fact had a very direct bearing on one another. The trip changed my life to a large degree. The studying I did at a yeshiva in Jerusalem influenced me to leave my secular state of mind and begin learning about my Jewish heritage and observing traditional Judaism. Upon returning to Scotland the Irish history course did not seem well suited to this new direction. I thought it would distract me from my endeavours to investigate Judaism. I was surprised when I learned we could choose any topic for our final paper. It dawned on me that I could fulfil the class requirements and my own. I decided to document the history of Irish Jews. It was in the process of researching this paper that I learned so much about the Jewish heritage. Exploring the history of Jews in Ireland stimulated in me a whole new set of ideas and emotions about what it means to be Jewish. It is for this reason that this project means so much to me. The abridged edition of my research is here for you to read.

Ancient Irish-Jewish Mythology

Traditional folklore indicates that the Irish people have made substantial efforts to connect themselves with a Hebrew ancestry. *The Book of the Taking of Ireland* compiled in the 10th century, attempts to link the genealogies of the book of Genesis with Irish records. This folklore states that the son of Noah, Japhet, became the patriarchal ancestor of Gael when the

nations of the world were dispersed. A separate myth describes how Mosaic law was brought by Ermon and Eber sons of Mil. The brothers were the 22nd generation descendants of Cae Cain Breathach who learned and received from Moses the Laws of God. The folklore not only connects genealogy but also accounts for artifacts as well. A common legend says the "Stone of Destiny" or "Lia Fail", the stone Jacob lay his head on in Bethel, was brought to Irish soil in 580 BCE when Heremon king of Ireland married Tara, daughter of Zedekiah the last king of Judah. Tara brought the stone with her and all coronations of Irish kings took place on it until Fergus O'Moore took it to Scotland in 437 CE.

First Documented Irish-Jewish Interaction

The first concrete historical account of Jews in Ireland is in the *Annals of Inisfallen*. In the year 1079 CE, "Five Jews came over sea with gifts to Tairdelbach and they were sent back again over sea". It is probable that these five Jews left from England or Normandy to try to gain rights of entry for their community. Tairdelbach is the Irish name for Turlough O'Brien (1009-1086) the king of Munster. In this time period some Jews did come to live but they left no clues as to their population or distribution. Evidence of a notable presence is supported by the fact that a 'Custodian of the king's Judaism in Ireland' was appointed by Henry III on 28 July 1232. Deportation to Ireland was the penalty for any Jew resisting payment of royal exactions by Henry III for his Welsh war in 1241. It is believed the Irish Jews of the Middle Ages lived in or near Dublin, the largest and most multi-cultural port city.

Expulsion from Ireland

Jews in Ireland and England were officially expelled by a Royal Decree on 18 July 1290. It is probable that some remained illegally but

examples are elusive. For two centuries Jews left no trace on the islands. In 1492 Jews were expelled from Spain and Portugal. Some of the refugees fled to Ireland for a short time, no communities were established.

Readmission

In 1660 Ireland and England readmitted Jews after three and a half centuries. At this time, three or four families of Spanish or Portuguese descent and two or three of Polish or German origin settled in Dublin. It is possible that as early as 1670 religious services were held in a room on Crane Lane in Dublin. The first Irish Jew to hold office under the English crown was David Sollom of Dublin. Outwardly a Christian, but known as a Jew, he held the position of High Sheriff of Meath in 1675.

Core of Community Formed

Upheaval and war on continental Europe at the end of the 17th century caused many European Jews to move to London. Jews from Poland and Germany came to England. The London Sephardim could not absorb the huge influx of poor Ashkenazi immigrants. Instead, they provided five days stay and money for passage to other communities such as Dublin which was the only one nearby maintaining a synagogue. In 1718 this Irish congregation with its growing numbers purchased the first Irish-Jewish cemetery, Ballybough cemetery.

First Half of the 18th Century

Approximately twenty Jewish families lived in Dublin by the end of the 17th century. By 1700 there were enough families in Dublin to attract a Rabbi named Aaron ben Moses. Aaron also served as the scribe, and marriage broker. Sephardi and Ashkenazi custom blended in the services at Crane Lane Synagogue. A record exists from the early 18th century describing how Dublin Jews kept the Sabbath: no swords were worn, no fires were kindled, no tobacco was used. For

entertainment there was dancing, singing, and drafts and chess were played. It also recounts that the marriages arranged by brokers were lavishly celebrated.

The Struggle for Naturalisation Rights

Without the passage of any legislation by the English, who controlled Irish law, religious conversion was the only option available to a Jew who wanted to naturalise. The call for naturalisation rights came from Jews and also non-Jewish supporters. The issue was seriously considered around the middle of the 18th century. Legislation was put before the English parliament on several occasions between 1743-46. On all occasions the proposals failed. This political debate went on for most of the latter half of the 18th century.

Irish Jews Outside Dublin

The Cork community was an offshoot of Dublin Jewry. The Cork congregation began with the arrival of Dublin silversmith Lyon Jacob in 1742. By the middle of the century a substantial organised community existed. The community employed its own shochet, Abraham Solomons. Beside the two established communities in Dublin and Cork evidence of a County Limerick Jew exists in the records of a marriage between Jacob Schwetzer

and a county Cork Jewess Fanney Levy. Galway became the landing site of 30 Jewish refugee families from Gibraltar. The Group fled Gibraltar following French and Spanish attacks that began in 1779. They were met warmly by the local Catholic residents when they were shipwrecked off the west coast, and initially intended to stay in Galway. However, they decided to return home to Gibraltar in 1783 once peace had been re-established. Northern Ireland in the 1750s attracted several families. Individual Jews lived in Waterford in the 1700s, some as late as 1805. Ballitore in County Kildare became home to Emanuel Jacob in 1775, the first Jew the residents had ever seen.

Withering in the Early 1800s

At the end of the 18th century many factors influenced the collapse of the once thriving Dublin congregation. Many Jews were baptised to naturalise or assimilated. Others emigrated to England, the United States, or continental Europe. The only synagogue, located at Marlborough Green, closed in 1790.

Reconstruction Starting in 1816

In 1816 the English Parliament repealed the Irish Naturalisation Act of 1783 which excluded Jews. Jews could now legally naturalise. This action caused an influx of German and Polish Jews to Dublin around

1822. So that by 1827 the community included about ten families. In 1836 the Dublin congregation moved services to a building previously used by the Kirk of Scotland. The building could seat 90 and was bought for £300 on 5 January 1836.

19th Century Achievements

The Famine of 1845-47 devastated Ireland. Some of the extreme hardships of this time were alleviated by outside aid. Much of the financial assistance was organised by British and American Jews. The Dublin community, 25 families, also arranged to provide for their compatriots during the Famine.

Pogroms and World Wars

From the early 1880s onward Dublin and smaller towns received Jews fleeing pogroms in Russia, Poland, and Lithuania. Census figures indicate the population rose to 3,800 by 1901 compared with 500 only twenty years earlier. The Irish Jews faced little anti-semitism during the 20th century. One exception was the Limerick pogrom of 1904 led by a fanatical priest. It caused no deaths but the Limerick congregation almost entirely moved elsewhere. The Republic of Ireland in the south was emancipated from English rule in 1922 by the Anglo-Irish treaty. The Jews of Northern Ireland remained under the authority of the British Chief Rabbi. The Republic of Ireland



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formed a new rabbinical authority. The first Chief Rabbi of Ireland was Isaac Herzog who was to go on to become the first Chief Rabbi of Israel. Jewish refugees continued to stream into Ireland. To meet the needs of this expanding group more than eight synagogues were in use by 1920 all over Ireland. The ban on Jewish refugees between 1939-46 allowed virtually no Jews (only 35) to enter Ireland when fleeing from the atrocities of the Second World War. Despite this the peak of cultural and religious life was in the 1940s when nearly 6,000 Jews were in Ireland.

Modern Developments

Following World War II immigration and assimilation gradually diminished the once flourishing Irish communities. The Irish Jews made efforts to assist in the formation of the State of Israel. Robert Briscoe became the first Jewish Lord Mayor of Dublin in 1958 and served again in 1961. His son, Ben Briscoe, took the same office in 1988. Recently, Irish Jewry have significantly helped Russian Jewry with immigration efforts. On 20 June 1985 the Irish-Jewish Museum, which gathers and displays historical information on Jews in Ireland, was opened by Israeli President Chaim Herzog. Today less than 2,300 Jews live in Northern Ireland and the Republic of Ireland combined. As in the past, Dublin and Belfast are the homes to the largest congregations.

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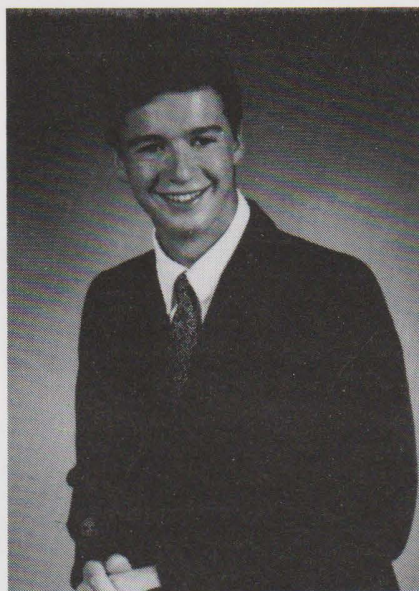
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Joshua Jacobson is from Washington DC. He attended Edinburgh University during 1991-2. Joshua is now studying English Literature at Georgetown University.

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Eight young people from Edinburgh went to Israel this summer with a number of different organisations. Four of them have written for the Star about their different experiences.

SUMMER STUDENT ULPAN 1992

by Benji Adler

Summer Student Ulpan is a scheme organised by Kibbutz Representatives. It is open to anyone between the ages of 18 and 25 (whether they are students or not). However, given that the dates fall comfortably inside the summer vacation it is particularly suitable and popular with college and university students.

The scheme lasts for two months and aims to provide the participants with an insight into kibbutz life as well as teaching them basic Hebrew. There were 35 of us in my Ulpan group - 28 from Britain and the rest from America, Australia, Holland and South Africa.

We lived on Kibbutz Malkiya, a picturesque kibbutz situated in the beautiful Galil on the Lebanese border. We worked on the kibbutz and learned Hebrew on alternate days and usually had the afternoons and evenings free.

The work on the kibbutz was enormously varied. People were placed in the kitchen, the garden, the toy factory, the orchards, with builders and electricians, in the food stores and the laundry to name but a few. If you found a job that you liked then you were usually allowed to continue doing it, if not then you moved on. Work started any time between 5.00 a.m. and 7.30 a.m. which sounds awful but when you're part of a group it does not

seem so bad. Some work was hard, some easy, but the kibbutzniks were usually pleased to have some help.

The Hebrew teaching was unfortunately not very good. However, it would be extremely unfair to blame the lack of learning entirely on the enthusiastic if slightly inexperienced teachers. Given that everyone was starting at different levels and that there were only two classes, even the most competent teachers would not really have been able to cater for everyone's needs. The class atmosphere was jovial if at times rather undisciplined, nevertheless everyone left knowing more than they had when they arrived!

Two trips were organised for the group by the kibbutz. One to Jerusalem and the south and one to the north. In Jerusalem we took part in a two-day seminar with excellent, if rather brief, talks on Israeli politics, education and society. Among the many sights we took in on the two tours were Masada, Ber Sheba market, Ako, Sefat, the Kineret and the old city of Jerusalem. As well as providing a break from the routine of the kibbutz, the trips served to bring the group closer together.

The Ulpan organisers were efficient, friendly and accommodating. When the group expressed an interest in going to a nearby overnight music festival, they provided us with

tickets, food and transport.

The members of the group got on well with each other and with the younger kibbutzniks. It was suggested we put on a show to provide a night's entertainment. One of the girls in the group came up with the idea of a transvestite fashion show. The evening was a fantastic success and extremely funny.

Leaving the kibbutz after two months was rather hard. Most of us felt that the time had been slightly too short. We had really only just adjusted to kibbutz life and were only beginning to understand the ins and outs of kibbutz politics. The kibbutzniks also seemed genuinely sorry to see us go.

Summer Student Ulpan gives young people a chance to live as kibbutzniks for two months with the security of being in a group. It provides a good introduction to Hebrew for the conscientious student. Applicants should be prepared to do some hard work - cutting onions for eight hours under the watchful eye of a rather fierce, Moroccan lady was definitely one of the low points of the holiday, but one is also guaranteed the chance of meeting many new friends and having a fantastic time.

Benjamin Adler is in his second year at Glasgow University, reading medicine.

A TRIP INTO ISRAELI POLITICS

by David Mason

I can definitely say that the month I spent in Israel this summer was both enjoyable and enlightening. The trip was organised by a student Zionist organisation called Tagar which encourages Jewish students to consider Aliyah and the importance of Israel to the Jewish world. Tagar corresponds to the youth group Brit Yosef Trumpelder (Betar) which derives its ideology from Vladimir "Ze'ev" Jabotinsky the father of

Revisionist Zionist thought and aligns itself with the Likud party. Jabotinsky's ideals in the 1920s revolutionised the Zionist thought of Herzl into a plea to the Diaspora to realise that in Israel lay the true future of the Jewish people: "liquidate the diaspora before it liquidates you". These words were uttered by him before the Holocaust and served as a reminder that in the Diaspora the Jew cannot escape anti-

semitism and fascism.

All the students who were on the tour set out to Israel with a firm base of Zionism and knowledge of the political system and life of Israel. What I certainly lacked was exposure to the people of Israel and to what they felt about Israel's complex problems. Opportunities arose in abundance. Our first major event was the World Likud Conference, which took place for a day in Ariel,

and then at Bet Jabotinsky in central Tel Aviv. This conference was where the new face of Likud emerged - a party battered by a devastating loss at the polls and financial problems. Roni Milo, Dan Meridor, "Bibi" Netanyahu and Beni Begin the 'young princes' of the Likud were paraded to create the image of a party that knows what it did wrong - and of course will put it right next time! We were able to talk to Meridor, Netanyahu and others. Over the month, we were generally able to talk with high ranking politicians - shaking the Prime Minister's hand was quite an experience! Another important function of this conference was to prepare the Likud party and its members for ensuing battle and the main event of the tour, the 32nd Zionist Congress in Jerusalem.

The group was briefed on how to cope with the ins and outs of the World Zionist Organisation (WZO) and Jewish Agency and the political controversy that would occur at the conference. However we did not expect the battle lines to be drawn so clearly between right and left; religious and secular. The Congress lasted for five days and included various ceremonies, plenary sessions, receptions and elections for the Zionist executive. At the latter, Simcha Dinitz was returned as the Chairman of the Jewish Agency and Likud gained five positions on the executive, including the Youth and Hechalutz and Settlement departments. The ceremonies were superbly organised, especially the opening ceremony and one organised to show the work of WIZO. At the former, a live link was created between Yitzhak Rabin, the Prime Minister and a new group of Russian Olim. This was continued to include some new Ethiopian immigrants - a group who are finding it regrettably hard to absorb into Israeli society. A moving incident occurred when a Serbian Jewish girl of five who had left her parents to come to Israel was linked up by telephone to talk to her father - definitely a tearful moment. At the latter ceremony, WIZO brought together Olim into the WIZO Olim Symphony Orchestra, adding in

ballet and spectacular fireworks for good measure.

At the plenary sessions, two issues dominated as "crowd pullers" to the debating hall - allowing non-Jewish children from mixed marriages to enter the Jewish education system and the centrality of Israel to the Jewish people. The former debate was won by the right-wing in a coalition with the religious bloc opposing allowing such children to enter the system. The latter issue was unfortunately never really resolved and struck me as the main problem in the WZO, namely the battles between Israeli and Diaspora Jews as to the proper interpretations of Zionism. There are "baddies" on both sides - some Americans think that New York is the centre of the Jewish world, but on the other hand some Israelis would do Jabotinsky's job and "liquidate" the Diaspora for him if they could. I believe strongly that Israel is where the Jewish future lies. Only there can we maintain our religious roots and our culture. The Holocaust should have been lesson enough that the Diaspora is never a Jew's safe home, whereas today Jews from many countries throughout the world are being welcomed with open arms by the Jewish State. However it is important not to discriminate against Jews who do not wish to or cannot live in Israel, even though we must encourage them to do so.

My visit also included touring the Galil, the Golan, Judea and Samaria, after which I spent a Shabbat with our ex Minister, Danny Sinclair, who is now Rabbi Danny Sinclair, and who, with his wife Debby, made me very welcome. Visiting the Golan Heights and Judea and Samaria reinforced my views on territorial compromise - the issue on every Israeli's mind at the moment. It seems that in general Israelis would give up land if they had rock-solid guarantees of peace, if only because they are weary of worrying about their children dying at war, or at the hands of terrorists. They desire peace now. This has to be accepted by all - right and left. Democracy would seem to indicate a state of Palestine should exist in Jordan. However, the lack of Arab democracy - and some bad British mistakes - have led to

other views. At the moment, autonomy is seen as the solution. Everyone believes it to be the answer. A question I constantly asked was - "Will autonomy improve the democratic rights of the Palestinian people?" Labour have not answered, nor have Likud: it would be interesting to hear any comments on this issue. My trip to Israel was thus one of political intensity, involving encounters with the religious and the secular; experiencing warmth and intolerance; unity and disunity - contradictions, all coming together to create a strong, proud land of Israel.

David Mason is in his second year at the London School of Economics

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AJ6 TRIP

by Aaron Raffel

I went to Israel with AJ6, an organisation for Jewish Sixthformers run from Hillel House in London. I have to admit that, after my GCSE exams, I was looking to my summer in Israel for a little rest and recuperation. I can safely say that I received neither. Yet in other ways, I got much more out of the trip than I could ever have imagined.

Although it was my fourth time in Israel, it was my first time without my parents, and the difference was surprising. When I had been previously, I had felt that a trip to Israel was much like other family holidays - although I do remember walking through the Old City the day the Intifada started. But going on a youth trip gave me the opportunity to get a real feel for the country.

It wasn't until the first Friday night at the Western Wall, the Kotel that

I began to feel quite deeply about where I was. We had left our quarters in South Jerusalem to reach the Wall before Shabbat came in, and we entered through the Dung Gate because groups were not being allowed through the Arab section of the Old City. As we approached the Kotel and went right up to it, I could sense everyone's mood changing. There was a magical feel to the Kotel as Shabbat came in, and it was obvious that my whole group was experiencing this at the same time as me. As we walked back to our youth hostel, I think we had become more Jewish, and from then on it seemed to me that the group was much more closely bonded.

It was not only where I was but with whom I was which made the tour so special. Because it was a Leadership tour, the group was very

small - only 16 of us. I knew no one before the tour but had made some really strong friends by the end. We generally kept out of trouble, except for our leader who had an irresistible desire to decorate a stalactite cave with balloon animals. On the last night, we all gathered into a room and switched off the lights. We passed around a candle and the person holding the candle spoke of how they felt about the tour and their return home. We all shared the view that the only way to deal with our feelings was to go again together next year.

Meanwhile, I want to thank the trustees of the 2nd Henry Levitt Memorial Prize for making my trip to Israel possible.

Aaron Raffel is studying for his 'A' Levels at the Academy.

ISRAEL WITH JYSG

by Debbie Sischy

I went on a three and a half week tour of Israel with some 30 JYSG (Jewish Youth Study Group) members. I learnt a great deal about Israel and its history, had lots of fun, made wonderful new friends and returned to Scotland a committed Zionist. We first visited Jerusalem where we toured the Old City and went to Mea Shearim and the Knesset, but the high point was a Friday night service at the Kotel, the

Western Wall. It was here that I realised just how much being Jewish meant to me. Jerusalem night life was exciting too, the clubs, the cafés, the company ...

After Jerusalem came a week of army training in the Negev I have rarely been so frightened and the heat was unbearable. Girls and boys were split up. Our commander was called Rinat and she was very strict. We were woken up at 5.00a.m. and had ten minutes to get dressed and fill our water bottles. Next came tent inspection and duties until breakfast - anything from kitchen fatigues to cleaning out the loos. Breakfast was quite disgusting - stale bread and chocolate sauce and then it was off to work. We had lessons in weaponry, how to load and shoot a rifle and on the last day had a chance to shoot ten real bullets on the army firing range - the noise was deafening but, apart from that, I actually enjoyed it. Lessons in weaponry were followed by lessons in discipline and camouflage. The latter involved covering ourselves in mud. In the evening there were self-defence classes which I liked best of all. I am proud to relate that I won

the award for the best soldier in my group.

After Gadna (army training) we went North and stayed in a beautiful Kibbutz, Bet Rimon. From here we took a boat on the Kinneret. There was a disco aboard! We also rode donkeys into the hills and at one point even visited an alligator farm. On our free weekend, I and three girls from London went to Tel Aviv. We visited the museum of the Diaspora and studied Tel Aviv night life! Unfortunately I also got severely sunburnt.

The next stop was the South where we spent a night in a Bedouin tent with many camels nearby. We were even treated to a camel ride. The last four days of the trip were in and around Eilat. We saw the underwater observatory, went scuba diving and climbed Masada. From there we returned to Jerusalem for the last stage of Israel 92 and many tearful goodbyes. It was without question the best summer I have ever had.

Debbie Sischy is in her first year at Jordanhill, training to be a primary school teacher.

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ALIYA AT 75 PLUS : FIVE YEARS LATER

by Eva Erdelyi

I have been told, since the days of my childhood, that the first steps are the hardest, but they never were for me. Elated by the euphoria of a new beginning my first steps always seemed easy - perhaps too easy. So it was with my Aliya. Of course, I immigrated under the most favourable circumstances. I knew the country from frequent visits to relatives, I had spent nine months in Jerusalem in 1956-57, my Hebrew was then good enough to place me in the third grade of the "Ulpanit", the evening class I attended. The climate and vegetation of Israel were similar to those of S. California, where I had lived with my husband for many years, and, perhaps most important, I came as a pensioner, did not have to look for a job and was able to buy a flat in a convenient part of Tel Aviv, twenty minutes walk from the banks of the Yarkon, and ten minutes by bus from the seaside.

At the time of my arrival, however, this flat was not yet ready and my furniture, books and other belongings were still on the way to Israel. So I stayed for two months in a very expensive furnished flat, situated near my future home. There I struggled with the minor problems and crises of domestic life, such as sudden failures of electricity, of tap water, or gas, which does not come out of a pipe but out of a canister called a "balloon". When my gas cooker ran dry (it happened of course the evening I had invited the family for dinner) we searched in vain for the spare canister, in the dark, in pouring rain. Every householder has his or her own balloons and we had no idea which ones were ours. They are fixed outside and come in pairs, so when one dries up, you have to open the other, and order a new one the next day. It was a memorable evening and

our dinner was cooked on the stove of a helpful neighbour. Five years on, I know what to do when the burners do not light on my stove.

The neighbours are usually very helpful and resourceful and so was the owner of a small hardware store who came on his bicycle to "break into" my flat when I had locked myself out. But if you leave the key in the lock inside, the problem is serious and cannot be solved except by the most mechanically-minded and persistent individual. When I made that mistake, on a Friday night as I left the flat to visit relatives of mine, we had dinner first and after a few telephone calls and a long period of waiting in the dark in front of my house, an emergency locksmith arrived on his motor bike. It took him only five minutes to open my door and 15 minutes later I was in my bed, promising myself never to make that mistake again.

These excitements often happened at the most awkward times, for instance when I had a house guest. The day after she had arrived, late at night, my Scottish friend Rhona had to help me carry buckets of water from the basement up to the fourth floor. The lift fortunately happened to be working, so it was not too strenuous an exercise, and by the end of the day some brownish water started to come out of my taps again and soon it was running clear. What a relief! Another of these minor disasters was the sudden failure of hot water, which is supplied for all the flats in the house by a central boiler. All my neighbours seemed to get steaming hot water from their taps, while I only got a meagre supply of luke-warm water. Eventually someone had the brilliant idea that the mysterious third tap in my shower had been left open, causing the cold water inside the pipe to empty into the hot water pipe.

While I stayed in furnished lodgings my lawyer-friend Uzi masterminded some necessary improvements in my new home, such as installing air-conditioning, new fittings and tiling in the

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bathroom. Eventually we had the floors treated and the whole place repainted and fumigated. When all was more or less ready, my furniture arrived from Edinburgh and my son and daughter-in-law from Bristol. They helped me to move in, unpack and arrange my belongings. I could not have managed without their able assistance, nor without that of Uzi, whose name, most appropriately, means "my strength". Five years later, he is still at my side in any emergency, with never-failing practical help and moral support.

Established as a householder, my euphoria was still growing. I loved my new home with its high ceilings and huge picture windows, hoping that I would get used to the day and night disturbance of street traffic. I am still not used to it, but it makes me more appreciative of the peace and quiet of Shabbat and High Holidays, when most Israelis as well as cars, trucks and buses, take a rest. I loved, and still love, Tel Aviv, its crazy architecture, shady avenues and parks, its noisy and easy-going population; the freshness of cloudless mornings, the powerful heat of midday and the glorious sky at sunset. At night there is the magic of city lights, the brightly dressed people in Dizengoff street, the crowded side-walk cafés, reminiscent of France or Italy. I discovered the theatres and concerts were on a level with those of the Edinburgh Festival and I became a

member of the Tel Aviv Museum, a pleasant, modern building within easy walking distance from my flat.

I soon accumulated half a dozen membership cards, including those of the British Council Library, the Goethe Institute, the Society for the Protection of Nature, and, most important, the Health Insurance of the Trade Union "Histadruth", which provides an adequate network of clinics, dispensaries and hospitals throughout the country. No other Health Insurance Company would accept new members of my age. I also joined a synagogue in my neighbourhood, but did not find the service, or the congregation to my liking. After a while, I discovered that in the basement, actually a lofty crypt on massive pillars, a so-called "Young Group" was holding a very different kind of service. This group, originally started by young couples, now includes members of all ages. I was made welcome and joined and it suited me very well. It still suits me and makes me look forward to every Shabbat and religious Festival.

Five years later, the acute euphoria of the first year in Israel has become a mild but chronic condition. The only real disappointment has been the fact that after three years of assiduous study in the Ulpan, three mornings a week, I realised, that I was not learning to speak Hebrew at all. My teachers were not to blame. I had just been foolish to expect that my brain at 75 plus would be as

receptive and retentive as it used to be. I had at least learned to read and write fairly well and I still love the language and understand it sufficiently to get by - with the help of English, German and French. And otherwise? Did I not find any "flies in the ointment"? Well, a few flies certainly, and occasionally a big, black beetle in my kitchen or bathroom. They are well-known household pets and completely harmless. As they seem to be solitary creatures who have strayed far from their habitat, wherever that may be, I treat them gently and with respect, doing unto them as I wish to be and usually am, done by in Israel.

I had known before making Aliya that life in this country is no picnic. It is not easy for young people to do their three or two years of Army Service; not easy for women, when their husbands, sons, brothers or friends have to go regularly on reserve duty, and, if necessary, go to war in defence of their fellow citizens; nor is life easy for new immigrants, especially for those who came only because no other country would let them in, or for old-timers who grieve for the ideals of their pioneering days. And what about the growing mass of pensioners, struggling with their handicaps, and unable to escape the worst heat of the summer by flying to Europe, as I have been lucky enough to do every year? Yes, there is a great deal of real hardship, but there is also a great deal of zest, of challenge and purpose in the life of an Israeli, and five years after my Aliya, I still feel highly privileged to be a citizen and spend my remaining years in this embattled country.



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REFLECTIONS ON THE KINDERTRANSPORTS *

by Barbara Schneider

My mother, Miriam Schneider, is a holocaust survivor. I never thought of her as a survivor, in fact she never thought of herself as one, until we came across two books which tell the stories of those who were rescued from Nazi Germany, as she was, by the Kindertransports. Both books grew out of an urge to document a little-known footnote to the holocaust.

The Kindertransports were trains which took approximately 10,000 Jewish children (without their parents), ranging in age from three months to seventeen years, to Britain in the ten months between Kirstallnacht on 9 November 1938 and the outbreak of the Second World War on 1 September 1939.

... *And the Policeman Smiled*, by Barry Turner, tells the story of those who organised the transports, the children who were on the trains and the families who took them in. Based on unpublished records and extensive interviews, it is a lively historical account generously interspersed with extensive quotes from former 'Kinder' themselves. This book provides a well researched and organised chronicle of the times and the experiences of the Kindertransportees.

I Came Alone, edited by Bertha Leverton and Shmuel Lowensohn, grew out of an international reunion of 'Kinder' organised by Leverton in 1989. It is a compilation of stories written by people who attended the reunion. Arranged in alphabetical order, some stories are only three sentences long, others several pages long.

In some ways this is a very unsatisfying book. The stories are repetitive, unfinished and often too brief, leaving the reader longing for both more context and more detail. But it does provide a tantalising and moving peephole into lives which were changed forever by the Kindertransports.

One or two years ago, I heard of a North American Kindertransport reunion in New York. I thought we could go together, my mother and I, but she wouldn't or perhaps couldn't go. 'I have nothing in common with these people,' she said. And in some sense she was right. She had travelled with a group of children to England but was then sent immediately to St Trinneans, a boarding school in Edinburgh which had offered to take a refugee girl. Others were sent to camps and hostels where they had a chance to form close friendships before being placed with families or in schools.

Yet as I read these two books, I saw that she has much in common with other 'Kinder'. All experienced the trauma of being wrenched from home and family, stuffed into a train and sent off with strangers in a strange land.

My mother was thirteen when she arrived in Scotland with all her possessions in a rucksack and a violin under her arm. She was reasonably well looked after, but because she arrived wearing a dirndl (a traditional German dress with an apron), her schoolmates thought she must be a maid. She quickly discarded the apron. Other 'Kinder' were disliked, overworked and abused. Some were even interned in prison camps as enemy aliens. Many had treasures which they somehow managed to hang on to and are now passing on to their children: photos, letters or small pieces of jewellery. My mother too had a treasure. She brought a violin, given to her by her parents who were both violinists. The violin, however, was not the real treasure; the real treasure was the music she played, music which sustained her through this and other difficult periods in her life, gave her a way to make a living, and provided a link with both the past and the future throughout her life. When I became a professional violinist, she

gave me that violin and I have played it throughout my career.

There was, of course, no going back after the war. Most of the 'Kinder' had no homes or parents to go to. My mother's parents and brother did survive, but, like so many of the 'Kinder', she was establishing a new life for herself, becoming a violinist, marrying and starting a family. Her life was now in Edinburgh and later in the United States.

Although my mother has been to Germany many times, she has never been to her birthplace of Königsberg (now Kaliningrad) because it has, until recently, been closed to visitors. In September she will finally visit her home and perhaps then she will be ready to see what she has in common with others who were on the Kindertransports.

My own children are now reaching the age at which my mother was sent to Scotland. I find it harder and harder to imagine what it would be like to find myself in circumstances in which I would feel it necessary to send my children away, possibly forever. Significantly, most of the writers in *I Came Alone* mention their children and grandchildren, children who would not have existed but for the Kindertransports. My children and I are some of those: the new generation in the new land.

Barbara Schneider is freelance writer and violinist and lives in Calgary, Alberta. Her grandparents, Hugo and Bella Schneider, lived in Edinburgh from 1939 until their deaths in the 1970s. Miriam Schneider is a violinist and lives in Madison, Wisconsin. She lived in Edinburgh from 1939 until 1952.

... *And the Policeman Smiled*, by Barry Turner, 1990. Bloomsbury Publishing Ltd., 2 Soho Square, London W1V 5DE

I Came Alone, edited by Bertha Leverton and Shmuel Lowensohn, 1990. The Book Guild Ltd., 25 High Street, Lewes, Sussex.

*The original version of this article appeared in the *Jewish Free Press* by Calgary, Alberta

INDIAN JEWISH COOKING

by Annette Hope

There are few Jews in Iraq and Syria today, but until relatively recently both countries contained quite large communities living in a peaceful and stable relationship with their hosts, and thus able to develop their own strong cultural, social, and commercial traditions. Among the latter was that of trade with the Indian sub-continent, exchanging precious stones and elaborate jewellery for spices and indigo. So important was this trade that a further tradition came into existence: that of Jews taking their families to India and settling there in order to control that end of the market.

The three prominent centres of settlement were Bombay, Cochin, and Calcutta. In Bombay and Cochin the history of Jewish settlement stretches back into the early Middle Ages, Iraqi Jews being merely the latest to arrive and impose their culture. In Calcutta, Iraqi influence dates only from the 18th century, and is well documented. In all three cities the predominance of Iraqi over other forms of Jewish traditions and customs seems to have been quickly established. Nowhere is this more clearly seen than in cooking, and it is this culinary tradition which Mavis Hyman explores and records in her book 'Indian Jewish Cooking' (Hyman Publishers, London 1992; £7.95).

The story is a fascinating one, of importance not only to Jews but to all interested in the way the affairs of the kitchen reflect social, economic and political change. To take one example: Cochin Jews made many converts, especially from their slaves. These black Jews, while their cooking obviously was strongly influenced by the traditions of their masters, kept a predilection for chilli-hot food and coconut oil. When in the 19th century they rebelled against white authority, many moved to Bombay and Calcutta and became domestic servants, trained by women who themselves were new or newish

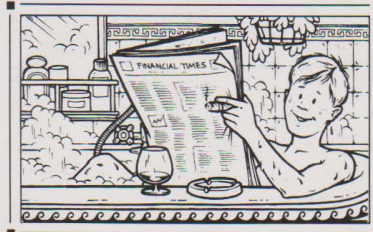
arrivals from Baghdad: and thus their cooking came to combine Jewish, Cochin and Iraqi Jewish tradition. Latterly, a number of these black Jews have settled in Israel. In this way traditional Jewish cookery, modified by the influence of southern India, has returned to the Middle East.

All ethnic culinary traditions are in great danger today. Recipes and ideas have never moved so speedily from one country to another; similar ingredients, even if exotic or out of season, can be bought in Tyndrum and Timbuktu; and the home freezer and the microwave are objects of desire in most of the world's kitchens. It was an awareness of this which originally prompted Mavis Hyman to set down for her daughters recipes for dishes which were on the point of being absorbed into the homogenous body of food whose origins are long-forgotten and whose very identity is obscure. We may be grateful that, realising that her collection might have a wider appeal, she decided to publish it.

In doing so she offers a chance to add dishes of considerable character to the cook's repertoire. This type of food is both delicate and delicious; the dishes are mostly simple to prepare and many will appeal particularly to vegetarians. A glossary of ingredients would have been helpful (what are curry leaves, and where in Britain can they be bought?) and I wish the index were easier to use. But the drawings by the author are charming and the book should find a place in every adventurous cook's kitchen.

Annette Hope works as librarian in the Fine Art Department of the University of Edinburgh. She is author of two books on food: A Caledonian Feast (Mainstream 1987), and Londoners' Larder (Mainstream 1990). She also wrote for The Scotsman for some ten years.

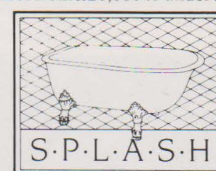
BATHTIME TALES NO 1



Nigel stags a bull

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A REVIEW : WE WANT TO LIVE

by Judy Gilbert

Eternia Dance Theatre is a dance company comprising artists from all over the world. In September of last year they performed in a moving production called *We Want to Live*, symbolising the persecution of the Jews through the ages culminating in a disturbing scene depicting the Holocaust. The message which is forcefully conveyed was articulated by Nobel Prize-winner Eli Wiesel 'No-one can ever convince me that it is possible to kill a million Jewish children and get away with it ... the only punishment to fit the crime would be the end of the world ... we remember because we do not want the world to be punished'. Benjamin lives in the modern Jewish world and experiences a conflict of emotions.

He has not lived through the horrors his father so vividly remembers, and cannot believe in the possibility of further injustices to his people despite disturbing reports of Neo-Nazism throughout Europe. Dances and mimes gradually lead to an understanding of his people's history from Babylonian persecution to the pogroms of Russia, from the horrors of the Second World War to the recent terrors of scud missiles in Israel and the possibility of Neo-Nazism of the future.

The company performed with great enthusiasm and sincerity. The music loudly proclaimed the pain and suffering of a people who have refused to be condemned throughout the history of mankind.

Hope shone through in the final scene with the lighting of Shabbat candles and joyful Israeli dancing.



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BBC WORLD SERVICE :

WORDS OF FAITH - THE BURNING BUSH *

by John Cosgrove

There is no doubt that in Jewish tradition, the greatest leader was Moses and it is interesting to recall the way in which he was chosen for his historic mission. This is how the American translation of the Bible tells the story in the Book of Exodus Chapter 3.

Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian drove the flock into the wilderness, and came to Horeb, the mountain of God. An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said, 'I must turn aside to look at this marvellous sight; why doesn't the bush burn up?' When the Lord saw that Moses had turned aside to look God called to him out of the bush, 'Moses, Moses!' ... he answered, 'Here I am'

and He said, 'Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. I am' He said, 'the God of your father, the God of Abraham, the God of Isaac and the God of Jacob'. Moses hid his face, for he was afraid to look at God.

There are several ways of understanding this wonderful story. Most commentators see in the fire which is self-sufficient and self-perpetuating and wholly unaffected by its environment, a symbol of the transcendent, awesome and unapproachable Divine Presence. This fire is special because it does not require the bush to keep it blazing, similarly the Jewish attitude to God is that He can exist without us in sharp contrast to our existence which is totally dependent upon Him.

Others see the lowly bush as representing the pathetic state of the

Children of Israel in Egyptian bondage while the fire represents the forces of persecution. Just as the bush could not be burnt away, so the people of Israel will not be crushed by its enemies. And it applies to all oppressed peoples. Whenever a tyrant has sought to enslave a whole group or a whole people, his efforts might appear to be successful for a time. But the enslaved people, the underprivileged, the exploited always produce a leader, a man of fire with the ideal of freedom and this gives them the power to rebel, to throw off the yoke of the oppressor. God is in control of His world and He will not allow injustice to enjoy the final victory.

The symbol of the burning bush could also be seen as a reminder to religious people of how to use their religious enthusiasm. The Rabbis have pointed out that not only did the bush not burn up but that it did not set fire to other bushes nearby. The immensely difficult task for

* Broadcast on 16 May 1992 : one of a series of talks given by the author''

religious believers today is to believe with utter conviction in the truth of their own religion, to keep their enthusiasm and to make sacrifices for it and yet to recognise that they do not have a monopoly of the truth. They must try to realise that followers of other religions have not been duped into accepting a false philosophy.

You do not have to look far to see the damage that religion can cause through mindless bigotry. There is hardly a country in the world which

is totally free from religious intolerance. What should be a tremendous force for good is so often debased by sheer blind prejudice.

Judaism believes that the good people of all nations and all religions will have a portion in the world to come. The command to love your neighbour is not qualified by limiting clauses, such as when he agrees with you, when he accepts your views or when he does what you think he should.

During the last year the

Archbishop of Canterbury has announced the Decade of Evangelism, the Chief Rabbi the Decade of Renewal and the Moslems the Decade of Revival. They are all worthwhile provided that their aim is to strengthen the belief of those who are already followers of that tradition.

All who believe in God ought to have a big enough picture of Him to acknowledge that He is Lord of all mankind and that there are many roads to His service.

STOP PRESS

REUBEN ZACK: An appreciation

by Ian Shein



The Edinburgh Jewish Community has been greatly saddened by news of the death of Reuben Zack on 30 December, 1992 after a long illness.

Reuben was born in Kovno in Russia and in 1913, when a child, came together with his orthodox parents to live in Edinburgh. He attended school in the city and on leaving at the age of 14 became an apprentice joiner with Max Mendick. His training stood him in good stead and when he left he started his own business. He made reproduction furniture and became known as an excellent craftsman whose striving for perfection was the hallmark for all his future activities. A heart attack a number of years ago led to early retirement and he became involved in communal work.

Reuben was Shamas of the Edinburgh Hebrew Congregation for 15 years and was a most active committee member of the Chevra Kadisha. These duties, which included the holy work of Tahara, organising Minyanim and many other related activities

were undertaken with devotion, diligence and an earnest desire to give of his best efforts. His gentle, unassuming manner reflected a genuine reluctance to accept praise or gratitude, preferring instead to perform his countless religious tasks with a quiet dignity and an unfailing sense of duty. He was known and will be remembered as an extremely kind and considerate man, all too ready and willing to help on all occasions, a man of compassion who will be greatly missed by the whole community.

Heartfelt condolences are extended to his sisters Lena and Isa and to his nephew Ivor and family.

REUBEN ZACK

The family of the late Reuben Zack – Lena, Isa and Ivor – wish to thank Rabbi and Mrs Shapira, the Executive, Council and all members of the Community for their great kindness and for the many visitors, letters and expressions of sympathy on their sad loss.

CONGRATULATIONS TO

Benjamin Adler and Aaron Raffel on being elected Northern Chair of UJS and AJ6 respectively.

THE EDINBURGH STAR

needs your help to keep twinkling.

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All are welcome!

COPY DATE FOR THE
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5th APRIL 1993

WE ARE ALL THE CHILDREN OF ISRAEL



Since the establishment of the State, two million people have come home to Israel. Over 400,000 arrived in the last three years.

Israel gives them a homeland. We help give them a home.

As it was, as it is and whenever necessary, saving Jewish lives must be our prime concern. Caring for their needs, our purpose.

Successful immigrant integration is essential in laying firm foundations for the future.

The simple act of threading your card is an act of commitment to that future.

This year's Kol Nidre Appeal will help all the children of Israel.