

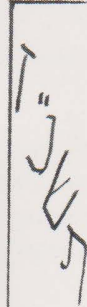
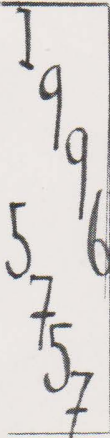
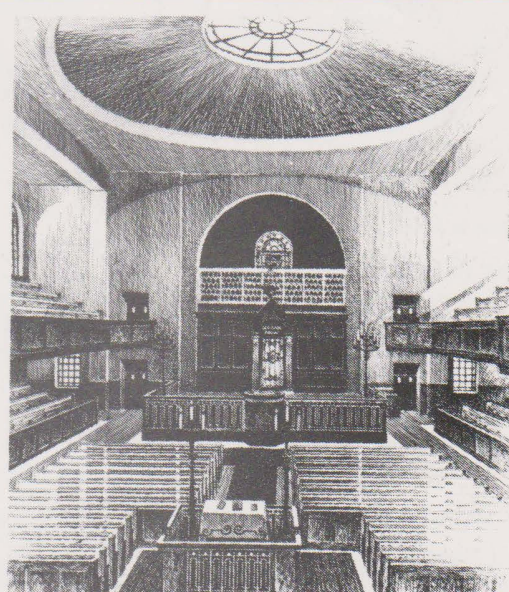
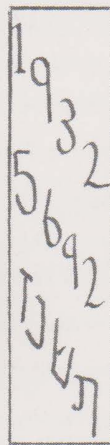
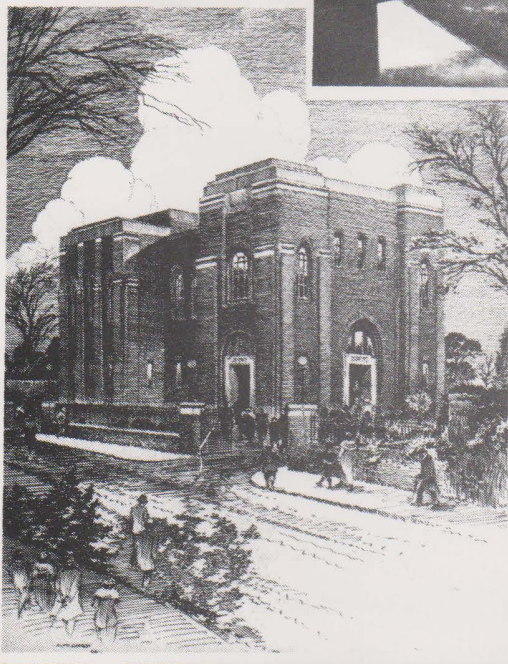
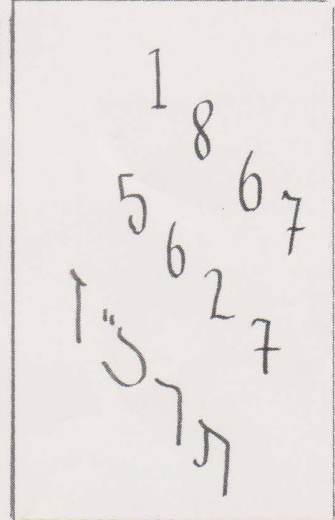
The Edinburgh Star

Journal of the Edinburgh Jewish Community

September 1996

No. 25

Tishri 5757



The Edinburgh Star

SYNAGOGUE CHAMBERS
4 SALISBURY ROAD
EDINBURGH EH16 5AB

Editor:

Michael Adler

Editorial Board:

John Cosgrove (Chairman)

Mickey Cowen (Hon. Treasurer)

Myrna Kaplan

Eve Oppenheim

Elaine Samuel

Mark Sischy

Editorial Assistant:

Ian Shein

Tel: 0131-332 2324

Advertisements:

Michael Wittenberg

Tel: 0131-668 3331

Typesetting and page origination and
printing by Meigle Printers Ltd.,
Tweedbank, Galashiels, TD1 3RS

Front Cover: Synagogues in
Edinburgh, past and present.
Top: Park Place (1867); **right and
left** Salisbury Road Mark 1 (1932);
bottom Salisbury Road Mark 2
(1996). Cover designed and
produced from drawings and
photographs in the Cosgrove
Library by Judy Gilbert.

Typing: Valerie Chuter

Yom Teruah: Arnold Rifkind

*The Editorial Board wish to thank the
advertisers and the following for their
support*

Anne Lurie

Joshua and Sheva Lurie

Miss Naomi Phillpotts

Arnold and Hilary Rifkind

Mr and Mrs R. Sinclair

Mr and Mrs Harold Sterne

Mrs F. Wollmerstedt

*The Board would also like to thank
Mr and Mrs Harold Mendelssohn for
kindly defraying the cost of sending
The Edinburgh Star overseas.*

Contents

EDITORIAL	2
ROSH HASHANAH	
The Chief Rabbi's New Year Message	3
COMMUNITY	
The Lowrie Report	4
A Tribute to John and Irene Eivan	6
Coming Events	7
Congratulations	7
PEOPLE	
Hazel Cosgrove: Portrait of a Lady – Mark Sischy.....	8
Star Trek into the Past.....	10
ARTICLES	
A Plea for Tolerance – Malcolm D. Cosgrove	11
Edinburgh Fifty Years On – Berl Osborne.....	13
The Edinburgh Friends of Israel – John Eivan.....	15
Experiencing Alyn First-hand – Dorothe Kaufmann.....	18
LECTURE ROUND UP	
Council of Christians and Jews.....	19
Edinburgh Jewish Literary Society	19
CHILDREN'S PAGE	
Five Poems for Shabbat – Benjamim Bard, David Brannan, Samuel Danzig, Rowan Hendry and Joel Raffel.....	20
THEATRE REVIEW	
Scottish Youth Theatre's production of 'Ghetto' – reviewed by Rosie Laydon	21
BOOK REVIEW	
Jewish Women over Five Centuries – reviewed by Elaine Samuel.....	23
OBITUARIES	
Philip Goldberg, Rabbi Hugo Gryn	24
LETTERS TO THE EDITOR	25
NEW YEAR GREETINGS	26

THIS YEAR'S Edinburgh International Festival was opened with a lecture by the literary critic and intellectual George Steiner. After reviewing and complementing the Festival on its achievements over the last 50 years, he drew attention to some important cultural, social and technological changes which have fundamentally altered the public's access to and enjoyment of the arts and suggested that it was time for the Festival to take stock. Contrary to what was reported in some sections of the press, he did not say that the Festival should necessarily call it a day, rather he argued that, while it was obviously still going strong, it should seriously consider the case for going on. As he put it '(t)o know when to stop is a rare but vivid mark of honesty within excellence. Too many worn out ghosts of past or altered cultural ambitions and ideals litter the scene. It is precisely when it is still doing well...that an institution should draw a dangerous breath and ask of itself "is my continued existence truly representative of my initial aims?"'.

After 25 issues, this is a good opportunity for **The Edinburgh Star** to take stock and the advent of *Rosh Hashanah* and *Yom Kippur* makes it doubly appropriate that we should do so now. On the surface things certainly appear to be going well - **The Edinburgh Star** continues to come out three times a year, each issue contains a wide range of material, the balance sheet is still healthy (although the number of advertisers and donors has declined somewhat) and we continue to receive complements (mainly from out with Edinburgh) about the quality of the magazine. However, just below the surface there are some worrying signs of trouble brewing. This issue is shorter than usual, mainly because one article which had been promised failed to materialise. This is not unusual - it happens all the time - but if I had had some publishable material in reserve, I could have replaced it. Unfortunately, I did not have any. Although some articles in **The Edinburgh Star** are commissioned, in the sense that people are asked to write them, we have always relied on a regular flow of unsolicited material and there are some worrying signs that this may be drying up. If it does dry up, it will have very serious consequences for the magazine. Anyone who is interested in writing or contributing in any other way to **The Edinburgh Star** should please get in touch with the Editor.

Another worry is that there appear to have been some rumbles of discontent among a section of our readership about the balance of material in recent issues. This may be connected with the decline in the amount of unsolicited material but, if the discontent is widespread, that too would have serious consequences for the future. Inasmuch as **The Edinburgh Star** aims to serve everyone who identifies with the Edinburgh Jewish Community (which itself comprises a very diverse set of interests and expectations) and there is no competition, it is quite unrealistic to expect that all the material will be of interest to all its readers. However, bearing this in mind, it is nevertheless important to ensure that **The Edinburgh Star** has something to offer all its readers. Although we do not guarantee to publish everything we receive, the most effective way of influencing the content of the magazine is to submit suitable material for publication. The next copy date is 30th November.

It is especially appropriate in the *Rosh Hashanah* issue that we should assess the past. This issue includes some reminiscences of Edinburgh 50 years ago by Berl Osborne, who has recently retired to the city of his birth after a career which took him to London, and an account of the Edinburgh Friends of Israel, which followed George Steiner's advice and recently wound up its activities after 25 years, by its former Chairman John Eivan. We also celebrate the present with a profile by Mark Sischy of Hazel Cosgrove, whose appointment as a Judge of the High Court and the Court of Session was announced in the last issue. Her elevation to the Bench is a unique achievement in more ways than one and **The Edinburgh Star** joins a host of other well wishers in extending its congratulations to her. We also publish an article, based on a sermon given in the Edinburgh *Shul* on the occasion of her installation by her brother-in-law Malcolm Cosgrove, which make a powerful plea for greater tolerance within the Jewish community, in Israel and in the Diaspora. Finally, we look to the future. Children are the key to the future of the community and, in the first of what I hope will be a regular section by children and young people we publish five poems written by pupils in the top class of the Edinburgh Cheder. We also extend a very warm welcome to the Congregation's new Rabbi, David Sedley, and his family. Rabbi Sedley's predecessor, Rabbi Shalom Shapira, was an enthusiastic supporter of and contributor to **The Edinburgh Star** and the Editorial Board hopes that Rabbi Sedley will follow in his footsteps.

On behalf of the Editorial Board, I wish all our readers a happy New Year and well over the fast.

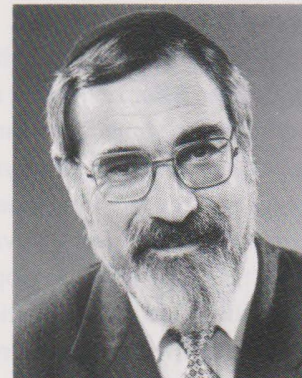
MA

ב"ה

OFFICE OF THE CHIEF RABBI

735 High Road London N12 0US
Telephone: 0181-343 6301 Fax: 0181-343 6310

Rosh Hashanah Message



Ever since I wrote my book *Will we have Jewish grandchildren?* people have asked me, "What is the secret of Jewish continuity?" The simplest answer, and at the same time the most profound, is the one given in our prayers on Rosh Hashanah, Yom Kippur and the days between. "Remember us for life, O King who delights in life, and write us in the book of life for Your sake, for You are the God of life." Judaism has survived and flourished through the ages for one reason above all others - *because those who practised it knew that it is the book of life.*

The great civilisations that have held the world's stage can be broadly divided into two: the other-worldly and the this-worldly, the ascetic and the hedonistic, those that equate spirituality with an abandonment of pleasure, and those that identify it with the pursuit of pleasure.

Throughout history, such cultures make their appearance, blossom for a while, then fade. Ascetic cultures die because they fail to improve the fate of humanity. We cannot perfect the world by withdrawing from it. Hedonistic cultures die because they fail to speak to our search for meaning. Pleasure without purpose ends in decadence and disillusion.

Judaism's unique vitality lies in the fact that the Torah charts a new path between these two extremes. It is *both* other-worldly *and* this-worldly. It does not abandon pleasure nor does it worship it. Instead, it *sanctifies* it. Rather than forcing us to choose between heaven and earth, Judaism is a sustained discipline in bringing heaven down to earth.

That is why, for us, the holiest things are at the same time the simplest things: eating, drinking, fellowship, hospitality, marriage, the family, conversation between parents and children, education, argument, community, charity, helping others in need and working to remove injustice.

The way of Torah is a continuous celebration and sanctification of life. The entire system of mitzvot is a way of bringing the Divine presence into our daily acts and encounters. That is why Judaism has never suffered from the 'burnout' or terminal exhaustion of other civilisations. Those who live Torah have the best defence there is against being tired of life.

Rosh Hashanah and Yom Kippur ask us to think deeply about the way we live. Today, we and our families are surrounded by an essentially hedonistic secular culture, one whose gods are success, consumption, physical fitness and the pursuit of pleasure. Its attractiveness is obvious, but the evidence of history is that such cultures tend to end in tears. We already know the costs: too many broken families, lonely lives, too much pain anaesthetised by alcohol or drugs, too much confusion and insecurity.

The Torah offers no quick fix. To the contrary, it tells us that the happiness we find depends on the way we live, day by day and deed by deed. "According to the effort is the reward." Halakhah means "the way" not "the destination". Judaism is a long journey and there are no short cuts. But none has ever given more to those who give it their commitment and personal participation. Our ancestors said, "You have given us a Torah of truth and planted everlasting life in our midst", and they spoke from experience. They knew that making a blessing over life is the way to turn life into a blessing, and that that is what Judaism is.

On these days of self-examination, we ask God to open our hearts to Torah and thereby "write us in the book of life". May He do so for us and our families, and may 5757 be a year of blessing for you and for the whole Jewish people.

בברכת שנה טובה ומתוקה,

Jonathan Sacks
Chief Rabbi Dr. Jonathan Sacks



THE LOWRIE REPORT

WIZO MASON HARMONY

On Wednesday, 8 May, Lodge Oxfangs No.3 was the venue for a meeting entirely devoted to harmony, when those present took off their pinnies. In the Chair, Mistress Irene Mason, Grand Mistress Katie Goodwin of Grand Lodge Ettrick No.2 was present, as were 28 of the 'Sisters'.

The meeting, after a delicious and substantial luncheon with wine, heard an appeal by GM Katie for a generous response to the recently circulated appeal for Jewish Women's Week; money is urgently needed and donations should be sent to the Treasurer, Sylvia Donne, 11/4 The Steils, Glenlockhart Road, Edinburgh EH10 5XD.

Those present voted that Mistress Irene Mason had a firm grip on hospitality and that the right door had had the correct knocks with the challenge being met in the sum of £140 to the WIZO funds.

For your Lodge Installation in the WIZO Luncheons Grand Chain, contact GM Katie now.

SILVER WEDDING KIDDUSH

Anthony and Judy Gilbert celebrated their Silver Wedding Anniversary with a Kiddush at the Communal Hall on 8 June.

The President, Dr Oppenheim, in his address said that their activities within the Community had made them a very great asset. Both were on the Committee of the Jewish

Literary Society, Anthony as Vice-President and Judy as Secretary and both have also contributed a great deal to **The Edinburgh Star** - Judy with those fine front covers between 1989 and 1995 and both with drawings and posters. Posters have also been produced for many activities and functions, in particular, Anthony's for the Literary Society and Judy's for the Ladies Committee. Judy is also a much valued Cheder Teacher. Dr Oppenheim concluded by wishing them Mazeltov.

Anthony and Judy are 'immigrants', both having been born in London, as were Anthony's parents, while Judy's came to Britain on the Kindertransport - her mother from Danzig and her father from Vienna. Although they 'officially' met at a 21st birthday party for a cousin of Anthony's they attended the same family parties long before that. Anthony and Judy got married at the Edgware Synagogue on 3 June 1971 and then Anthony went on to take his degree at Cambridge while Judy became a Medical Photographer. In 1976 they came to Edinburgh where Anthony is now Senior Lecturer and Director of Studies in Mathematics at Edinburgh University. Judy, perhaps encouraged by her experiences in the Cheder, is starting a four year Degree Course in Primary Education with a view to teaching when qualified.

They have three sons - Mark who has qualified in Social Work and is now taking a Diploma Course at



Anthony and Judy Gilbert on their wedding day, 3 June 1971.

Stevenson College; Daniel who is taking a Chemistry degree at Napier University and the Scotsman of the family - Paul who is reading Biochemistry at the University of Kent.

Musically talented, Anthony and Judy play in the Colinton Amateur Orchestra, Anthony vibrating the reed on a clarinet while Judy tootles the flute! They like 'barging' about and have just returned from a holiday on the Yorkshire Canal running from Burnley to Sowerby. Anthony has been a keen cyclist since he was five, and particularly enjoys going off himself on trips to places like St Andrews. He refuses to comment on whether he will race in the 1997 Tour de France!

At the Kiddush, Anthony made a masterly short speech of thanks without remarking upon his marriage - an omission rectified immediately by Judy who said that on the whole, taking one thing with another, by and large, the first 25 years had been, well, not bad - or words to that effect!

Anthony and Judy lived in London, Cambridge and Essex before coming to Scotland to stay in Edinburgh and it seems they are happy here, for as Judy said, 'our life

FRIENDSHIP CLUB'S GREAT LOSS AS GLASGOW MAKES ANOTHER BIG GAIN AT EDINBURGH'S EXPENSE

Is there no end to it? Garden Festivals and Art Galleries and now an even greater loss - yes, Norma Benjamin is flitting to the far terminus of the Edinburgh M8!

At a farewell tea on 26 May, Norma, a member of the Friendship Club for 20 years, a hard-working Committee Member and, very importantly, a provider of Raffle Prizes, was wished good luck by the members through their Chairman, Willie Caplan and thanked also for providing a delicious tea.

With family in Glasgow, we are sure that Norma will be very happy in her new home.

really began to take off in Edinburgh where we have made so many new friends and have so many new interests'.

To a very popular couple - MAZELTOV.

BIG TURN-OUT FOR FRIENDSHIP CLUB TEA DANCE ON 9 JUNE



The
FRIENDSHIP CLUB
invite you to a
TEA DANCE
on
**Sunday 9th June 3.00pm
until 5.30pm**

Everyone is welcome to come and enjoy an afternoon of good music, tasty tea and excellent company.
All enquiries to Willie Cadden

Tickets: £1.50

POSTER: TONY GILBERT

Very well supported this year with Stuart Caplan, as ever, supplying the music and a Silver Wedding couple - Anthony and Judy Gilbert - to start off the Anniversary Waltz, a great time was had.

While the Committee cannot guarantee a Silver Wedding couple every year, they certainly can guarantee a top class dance with convivial and congenial company and look to putting their next Tea Dance attendance up on this year's total of 54.

*With Compliments
from
Jess Franklin*

205 STENHOUSE STREET
COWDENBEATH, FIFE, KY4 9DL

JAZZ ON A SUMMER'S AFTERNOON - OR KATIE'S WIZO LUNCHEON

It was 16 June at the Goodwin's house and 110 music lovers had turned up to nibble a canapé or several and imbibe a drop or two of grape juice while listening to the happy sound of the Alec Calder Jazz Band, organised into giving freely of their services by our vivacious vocalist, Shirley Bennett.

The weather was pleasantly sunny and warm and many chose to luncheon *al fresco* on the amazing quantity and quality of food and, in particular, the most sumptuous selection of desserts prepared by the hard-working Committee.

A special fund-raising event by Edinburgh Maccabi raised £22.50 from rides for the bairns and mums on a motor bike and in an Aston Martin, the latter turning Ben Goodwin into Ettrick Road's answer to Fountainbridge's Sean Connery!

Katie announced the winners of the WIZO Bridge Tournament - Carole and Mickey Cowen; those who fancy their chances at dealing them off the bottom in next year's tournament, please contact Doreen Bowman on 339 7557.

£660 was raised for WIZO funds.

FRIENDSHIP CLUB HOIST THE JOLLY ROGER (WELL ALMOST)!

Thirty-five members of Captain Caplan's Pirate Crew manned the oars of the long boat - well, to be accurate they boarded the coach and cast off to board ship and sail the Spanish Main, or rather, Loch Katrine in lieu!

Neither Captain Kidd nor Henry Morgan could have had a harder crew ready to sack, pillage and anything else they felt up to, than Captain Caplan, Quartermaster Gold, their mates and, of course, who would have found them more willing on the Capstans - had Willie ever passed them around - than Leading Shanty Singer Henry

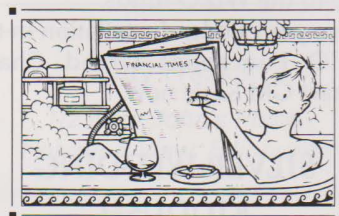
Mann. There they were all set to swarm up the rigging and set sail with a 'Yo Ho Ho and a Bottle of Palwin' but as it was raining they put Plan B into operation, stayed on the bus and went directly to Callander for an excellent Fish and Chip high tea. On the voyage home, they were well entertained by Henry Mann singing all the old favourites.

FORTHCOMING EVENT: WIZO

**Meine Yiddisher Carmen (or
Don Moishe und die Cigaretten
Madel)**

More you want to know? So just make with a Kugelschreiber a Doh Ray Me or your own note in the diary for 7.30 p.m. on Saturday, 8 February 1997. Later, after, you will know what for.

BATHTIME TALES NO 1



Nigel stags a bull

It had been a long day. The money market was up but Nigel's mood was anything but. He closed the bathroom door and turned the tap, noticing the satisfying touch of antique gold plated fittings. He lay back, the water gently lapping round the beautiful porcelain bath. It felt like a very expensive haven, designed with utmost style and taste. Life looked better already. And to think Nirvana could be gained just by visiting Scotland's premier bathroom specialist. Upwardly mobile? Right now Nigel felt wonderfully horizontal - and with his complete suite costing a mere trifle who could question his watertight business position?

Prices from £20,000 to under £400



27-29 Forbes Road (Off Bruntsfield
Place) Edinburgh. Tel (0131) 228 6385.
Open: Mon-Sat 9-5.30. Sun 11-5

TRIBUTE TO JOHN AND IRENE EIVAN

Following the service at the Synagogue on *Erev HaAzmaut*, a large gathering from the Community, with members of the Edinburgh Friends of Israel Association, met in the Community Hall. Wine, cake and biscuits were served. Once everyone was seated, Hazel Cosgrove gave a speech of appreciation of John and Irene Eivan's achievements since founding the Edinburgh Friends of Israel in 1971, and thereby furthering an interest in different facets of life in Israel: cultural, archeological, historical, and pertaining to nature. The EFI also enabled its members to participate in a practical way by contributing to projects such as tree planting, a playground in Nazareth Illit, and Alyn Hospital for severely physically handicapped children in Jerusalem.

John Eivan then made a speech in

reply in which he announced that the EFI, together with the Edinburgh Hebrew Congregation, had contributed a sufficient number of trees (1,000) to enable a grove to be planted in EFI's name. This grove is at Allon HaGalil - further trees can still be planted. He also confirmed that just over £1,000 had been donated for the playground and that there would be a plaque at the playground to acknowledge this gift. John explained that the Association, along with other Friends of Israel Associations worldwide, could not continue because the Foreign Ministry in Israel had cut the budget of their External Relations Department in Jerusalem so that they were no longer able to co-ordinate and supply travelling lecturers and literature.

Hazel Cosgrove then presented John and Irene with an attractive engraved silver salver as a token of the thanks and appreciation of the Association and the Community.

Musical entertainment was provided by Bill Simpson on the clarinet and Esti Sheinberg on the piano. Esti also led those present in the singing of modern Israeli songs. A very enjoyable evening was brought to an end by some enthusiastic dancing by some of those present.

NOTE: Fund-raising events for the Alyn hospital for handicapped children will continue through the Scottish Friends of Alyn Group. See report on page 18.

Dorothe Kaufmann

With Compliments

from

Mark and Judith Sischy

YOU CAN BE READING
HEBREW THIS CHANUKAH

AND IT WON'T TAKE A MIRACLE

THE **FREE** FIVE WEEK CRASH COURSE IN HEBREW READING
FIVE, **90** MINUTE LESSONS IS ALL IT TAKES.

The famous **Hebrew Reading Crash Course** is coming to Edinburgh,
so, if you wish you'd paid more attention at Cheder,
or if you never had the chance to learn Hebrew, whether you're
a university student or a grandparent, this is your opportunity.

The **Course** will be starting in **November** for five weeks at the
Edinburgh Hebrew Congregation, 4 Salisbury Road, and it's completely **FREE**.

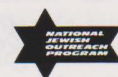
CALL THE **FREEPHONE** NUMBER BELOW TO REGISTER NOW - BUT HURRY, PLACES ARE LIMITED

0800 801 312

IT'S **FREE**·IT **WORKS**·IT'S **YOURS**

A project of
Jewish Continuity

Registered Charity No. 1024140



CONGRATULATIONS

Please note : the Editor welcomes items for inclusion in this column from those directly concerned or from other well-wishers. Appropriate items which are received by the copy date will appear in the next issue.

The Editorial Board offers its congratulations to:

Rabbi David Sedley on his appointment as Minister to the Edinburgh Hebrew Congregation (see photo below).

Dr Eitan Abraham (the founding Editor of **The Edinburgh Star**) on his promotion to Senior Lecturer in Physics at Heriot-Watt University.

Gillian Berger on her double graduation (BSc in Medical Science at the University of St Andrews and MB, ChB at Manchester University).

S S Fluss (now living in Geneva) on his appointment as Special Visiting Professor in the Department of Nursing and Midwifery Studies at the University of Nottingham.

Anthony and Judy Gilbert on their Silver Wedding (see Lowrie Report).

Sas and Sinora Judah on again becoming grandparents.

Anna Raab on graduating with a BA, in French and European Studies from Bradford University.

Malcolm Rifkind on his fiftieth birthday.



Rabbi David Sedley with his wife Alit and young son Avi. PHOTO: JUDY GILBERT

*With Compliments
from
John and Hazel
Cosgrove*

COMING EVENTS

July 1996

7 Sunday Friendship Club 3.00 p.m.

September 1996

14 Saturday First Day Rosh Hashanah
15 Sunday Second Day Rosh Hashanah
22 Sunday Kol Nidre
23 Monday Yom Kippur
28 Saturday First Day Succoth
29 Sunday Second Day Succoth

October 1996

5 Saturday Shemini Atzereth
6 Sunday Simchat Torah
13 Sunday Friendship Club 3.00 p.m.
17 Thursday Council of Christians and Jews 7.30 p.m.
Mr David Capitanchik : 'The Aftermath of the Israeli Election'
20 Sunday Literary Society
Anne Karpf: 'The War After'
21 Monday Lodge Solomon 7.00 p.m.
27 Sunday Literary Society 8.00 p.m.
Dr Halla Beloff : 'The Reflection of Jewish Life in Photography'

November 1996

10 Sunday Literary Society 8.00 p.m.
Professor Aubrey Newman : 'Immigration Studies and Temporary Shelter for Poor Jews'
14 Thursday Council of Christians and Jews 7.30 p.m.
The Very Rev Professor T F Torrance : 'Einstein and God'
18 Monday Lodge Solomon 7.00 p.m.
24 Sunday Literary Society 8.00 p.m.
Avinoem Shalem : 'The Menorah ... its Form and Meaning'

December 1996

1 Sunday Friendship Club Birthday Party 3.00 p.m.
7 Saturday Chanukah Dinner/Party 7.30 p.m.
8 Sunday Literary Society 8.00 p.m.
Rabbi David Sedley : 'The Jewish Perspective on Vegetarianism'
16 Monday Lodge Solomon 7.00 p.m.

Junior Maccabi meets every alternate Sunday from 1.00 - 3.00 p.m. For further information, contact Judy Fransman (447 5861)

Senior Maccabi meets on Sunday evenings in members' homes. For further information, contact Jacqueline Bowman (339 7557) or Howard Nicholsby (317 7563)

The Jewish Philosophical Society meets every alternate Saturday afternoon in the Cosgrove Library

The Luncheon Club meets every Tuesday and Thursday at 12.30 p.m.

The Mother and Baby Group meets on alternate Sunday mornings at 10.00 a.m.

Meetings are subject to alteration

The above events, unless otherwise stated, take place in the Community Centre, Salisbury Road.

HAZEL COSGROVE : PORTRAIT OF A LADY

by Mark Sischy

As one marches through the trenches of professional life in these harsh new times, there remain moments of sunshine and pleasure. Such a moment occurred for me, and many hundreds of others, on Friday 12 July 1996 when, in the grand and imposing precincts of the Parliament House, Lady Hazel Cosgrove was installed as a Senator of the College of Justice and a Lord Commissioner of Justiciary.

There was a tangible sense of history as hundreds of years of male exclusivity were brought abruptly to an end. There was a genuine warmth and welcome in the voice of Lord President Hope when he invited the new Senator to take her place amongst her new colleagues. Rarely, if ever, have I seen such a collective look of satisfaction on the collegiate face of the Bench. They were, of course, aware that the one embarrassing blight in our judicial system was being remedied in the appointment of a deserving candidate, blessed with intellect, energy and tact.

As the formalities were taking place, I had time to reflect on the magnitude of what was occurring and the quality of the person who was causing all the fuss. Hazel is by any standards remarkable. She has a unique ability to commit herself totally to a range of interests across the whole spectrum of life and to succeed. She has achieved legitimate feminist aims without having to embrace the label of feminism. She has achieved by industry and example, not by posture and rhetoric. She is tolerant, never threatening.

Notwithstanding the professional accolades, her greatest achievement has been as a wife, mother, daughter and friend. Her union with John gives the lie to the perceived frailty of the modern marriage. Their mutual support for each other and to their parallel but separate careers is an example to us all. How fortunate John was during his term

as President of our Community to have Hazel's support. They remain totally devoted to each other and committed to their family, always supportive but never suffocating. Yet that is never to the exclusion of others. There is always concern for the less fortunate and time for friends. I know from personal experience that no matter how severe the pressures on her, when the occasion arises Hazel will offer advice which is both considered and wise, and practical help, which is selfless.

I recall with nostalgia my earliest professional days as a solicitor aspiring to practice within the Parliament House. The name Hazel Aronson was frequently mentioned by the partners in my firm as a counsel of skill and reliability. I have no doubt that the emphasis in her practice on family work was - as a correspondent to *The Scotsman* so succinctly put it - a result of narrow male prejudice rather than a desire on Hazel's part, or a predilection for that kind of work. However, the solid practice that the up-and-coming advocate developed gave her an opportunity to demonstrate a level of forensic skill and a capacity for hard work that brought her to the attention of the Lord Advocate of the day. In 1979, she was appointed Sheriff of Glasgow and Strathkelvin, where she served with distinction and where she is still remembered with both affection and respect. She was the first



Lady Cosgrove in her Court of Session robes.

woman to be appointed to that post and so had early experience of wearing the 'first woman' tag. In 1983 she was appointed Sheriff of Lothian and Borders at Edinburgh and became the Senior Sheriff in that jurisdiction shortly before her elevation to the Supreme Court Bench. Again she earned the respect and admiration of all involved in the justice system. She also served on the Parole Board for Scotland for three years until her appointment as Chairman of the Mental Welfare Commission for Scotland. In 1992 she was also the first woman to be appointed a Temporary High Court Judge.

Apart from being an inspiration to her female colleagues, Lady Cosgrove has also earned the plaudits of her former colleagues, the Sheriffs. In being elevated to the High Court Bench she has translated into reality

what until now has only been a theoretical possibility. Again this was achieved without charging the barricades but rather by application, wisdom and sheer hard work.

Throughout all of this Lady Cosgrove has kept her judicial feet firmly on the ground. It is typical that her main current preoccupation and cause for excitement is her impending grandmotherhood. I feel confident she will achieve and

succeed in that objective (with a little help from Abby and Joel) with her usual panache and practicability.

During my many years as a solicitor in Parliament House I had the privilege of working with a number of clever, committed and skilful counsel of both genders. Included amongst them was Hazel Aronson who was without doubt one of the outstanding women at the bar. I do not intend to comment

on their relative strengths or career paths. What I can say, however, is that Lady Cosgrove has in abundance wisdom, compassion, discretion and good judgment. Not bad qualities in a judge!

Mark Sischy practised as a solicitor within the Parliament House from 1972 to 1990. Since February 1990, he has been Sheriff of Glasgow and Strathkelvin.

WE IDENTIFY



AT KOL NIDRE WE STAND TOGETHER AS ONE

**Please identify by making a donation to
The Kol Nidre 1996 Special Appeal**

Balfour House, 741 High Road, Finchley, London N12 0BQ. Telephone: 0181 446 1477. Joint Jewish Charitable Trust Registered Charity No: 1043047 Joint Israel Appeal.

STAR TREK INTO THE PAST

Continuing our series of historical snapshots when and where was this issue's photograph taken? What was the occasion on which some (but not all) of the elders of the community put on morning dress and how many of these men can you recognise? Once again, all will be revealed in the next issue. Readers who possess snapshots suitable for publication in a future issue are invited to contact Ian Shein (332 2324).



The line-up in the last issue was as follows:

Top row (from left to right)

Harry Share; Sam Cowan; Gershon Share; Basil Strachan; Melville Myerthall; Alec Levey; Lennie Berger; Peter Cohen; Harry Myerthall; Syd Solomon.

Bottom row (from left to right)

Jackie Cowan; Jackie Bierman; Leon (Tiger) Strachan; Morris Brown; Joe Gordon; Reggie Kyman; Solly Bierman.

The photograph was taken in Glasgow in 1953. The Edinburgh Maccabi team lost 2-1 in the Luck Cup, perhaps due to the fact that Lennie Berger was not playing on that occasion.

SUPPORT

The Edinburgh Star

SEND US YOUR LETTERS AND ARTICLES

NEXT COPY DATE:

30th NOVEMBER 1996

Donations to

The Hon. Treasurer Mickey Cowen,
Synagogue Chambers,
4 Salisbury Road, Edinburgh EH16 5AB.

A PLEA FOR TOLERANCE

by Malcolm D Cosgrove

At her installation as a Senator of the College of Justice, my sister-in-law Hazel - now the Honourable Lady Cosgrove - took two oaths: the Oath of Allegiance, and the Judicial Oath. Yet, in *Parasha Mattot/Massei*, (the reading for the Shabbat following Hazel's installation), we read that a married woman's oath carries no weight since her husband can validate it or have it annulled. Times have clearly changed, as my brother John discovered a long time ago. However, in case there are any doubts, I would emphasise that the biblical oaths were quite different from the ones that Hazel took.

It is interesting that although, after 500 years of the Scottish judiciary, a woman has now become a judge, after 3,000 years of Jewish history, Hazel cannot yet get an *aliyah* and be called to the law in this synagogue. The glass ceiling may be cracking, but the *mechitza* remains solid.

The Jew and the law have always had a special relationship. While involvement of Jews in the secular profession of law dates back only about 200 years, and is much more recent for Jewish women, the story of the Jews and biblical law goes back to the Bible itself.

Judaism is based on laws - the

Torah, our sacred book, is the book of the law. The covenant with God is that he will be our God if we will keep His law. Judaism is the religion of laws and *mitzvot*; Christianity, by way of contrast, is not. Christianity is a religion based on love. It is interesting that the English word 'charity' comes from the Latin *caris*, meaning love, while the Hebrew equivalent *tzedaka* means righteousness - the right thing to do. Charity is perhaps optional but *tzedaka* is mandatory. Although Jews are exhorted to love God and one another, this love is part of keeping the *mitzvot*. We do not leave things to chance or our better nature. The phrase 'love your neighbour as yourself' is an absolute commandment.

From its inception as a people at Mount Sinai, right through Rabbinic tradition and down to the present time, the Jewish people has been inextricably associated with the law and legal principles. This linkage has probably been a major factor in the evolution and survival of Judaism over the millennia, as our forebears have tried to make our religion relevant to each generation, at the same time maintaining our tradition. While other peoples and their beliefs have come and gone, the Jewish people is alive and well, arguing, debating, and thriving.

Ever since Binyamin Netanyahu took his oath of office as Prime Minister of Israel, concern has been expressed about what will happen to the so-called peace process and to relations with the United States, the Palestinians and the Syrians. While these issues are certainly of great importance, perhaps of even greater concern is what effect the change of government, with its increased orthodox representation at the highest levels, will have on the solidarity of the Jewish people. This is what we should now be debating.

The world Jewish population is only 12.9 million - less than before the holocaust. We have reached a

point of zero population growth and the intermarriage rate is very high. Throughout our history, we have frequently been threatened from within. It was Isaiah who said 'those who would destroy and overthrow you come from within your own ranks'. Thus, we must avoid being fractionated and fractured if we are to survive as a people.

In *Parasha Mattot/Massei*, we read about how, when the Children of Israel were approaching the promised land from the east side of the Jordan river, the tribes of Ruben, Gad, and half the tribe of Menasseh, asked Moses if they could settle on the east side where the land was fertile and not proceed with the rest of the tribes to conquer the land on the west side of the Jordan. They said 'If we have found favour in your eyes, let this land be given to your servants for a possession. Bring us not over the Jordan'. Moses was infuriated and read the tribes the riot act. 'Shall your brothers go to war - and you sit down here! And would you discourage the Children of Israel from going to the land that the Lord has promised them!' Eventually an agreement was brokered by Moses with Joshua and Elazar and the tribes in which Moses allowed the 2.5 tribes to settle on the east bank, but only after they had fully participated, shoulder to shoulder with the other tribes, in the military conquest of the rest of the land of Israel on the west bank of the Jordan. Prompt and decisive action was taken by Moses, the law giver, to prevent fracturing the body politic of the Jewish people.

Right now, Israel faces a similar threat of division. Is it a theocratic or a democratic state, or a mixture of the two? Who defines the level of religious observance for the state? Do the non-religious or conservative and reform groups have the same rights as the orthodox, and if not, what will happen to *Klal Yisrael*?

In the United States, there are 5.5 million Jews, comprising 43% of the

CHIQUÉ

LEADING LADIES' FASHION HOUSE

Select from:

Basler, Jobis, Lucia, Frank Usher,
Mansfield, Weill, Lucien Daville

23 JEFFREY STREET
EDINBURGH EH1 1DR

Telephone:
0131 557 3044

world population of 12.9 million Jews. But, of these American Jews, only 25% are orthodox. In Israel, there are 4.5 million Jews, comprising 33% of the world's population, but probably no more than 30% are orthodox. A recent survey in Israel suggests that the majority in Israel favour religious pluralism. Thus, if draconian religious measures are adopted in Israel, there is a risk of disenfranchising more than 50% of the world Jewish population.

We are only too aware of the dangers of religious fundamentalism when it becomes a political movement, as it has done elsewhere in the Middle East. We must therefore hope that the new Prime Minister and his advisors will use their skills to preserve and promote the religious heritage of Israel, and at the same time, be inclusive of all members of the Jewish family. To quote the orthodox Jewish scholar, Rabbi David Hartman, 'For Judaism to flourish in a modern liberal democratic state, we must strive for a totally new change in religious sensibility, a moving away from the self-enclosed ghetto mentality in which Judaism nurtured its perception of God and the community out of the fixed parameters of traditional texts. Modern Israel challenges the traditional posture which defined all of Jewish experience through the framework of *halachah* and *Torah*. The shifting frameworks of historical events and the different values of human cultures have entered into the daily functioning of a self-conscious Jewish community. The radical change from a *halachic* religious sensibility to one that welcomes the new possibilities of discussion with the world is the underlying challenge that the modern Jewish quest for normalcy presents to traditional Judaism. How we respond to this challenge will define the future direction of both Judaism and the Jewish people'.⁽¹⁾

In reading about our Jewish demographic woes, I recently came upon an interesting and upbeat study which compared the Jewish demographic trends in New York

City with those of the rest of the United States. Entitled 'Why is this city different from other cities',⁽²⁾ the authors found that although intermarriage is now reaching epidemic proportions throughout the United States:

- in New York City, the rate of intermarriage is 15 years behind the national levels
- there is a much higher Jewish identification rate among New York Jews
- conversion out of and into Judaism is much lower in New York than in the rest of the United States
- religious orthodoxy is not the main reason for these findings, because among the orthodox the intermarriage rate is three times higher outside New York than in New York and, among the non-orthodox, the intermarriage rate is 50% nationally, but 30% in New York.

The authors conclude that the erosion of Jewish life in America cannot be halted simply by encouraging *aliyah* and inoculating *yiddishkeit*. They suggest that a collective policy must be achieved to show the appeal and draw of Jewish life in all its facets. For in New York - with multiple diverse ethnic groups living side by side - Jewishness has become a social category of consequence and desirability. Simply stated, it feels good to be Jewish in New York and that is good for Jewish survival.

The issues facing the future of Judaism in Israel, the United States, and in this country, are momentous. Never before in the Jewish experience have there been such intense, yet diverse, opinions regarding the meaning of Jewish history, Jewish identity, and the Jewish religion. In a situation which is so complex and ambiguous, it is understandable, although unacceptable, that there is a tendency towards extreme polarity between the religious and secular communities. We are only a small nation, and as in biblical times, we must use our differences to strengthen, rather than divide, us.

1. David Hartman (1991) 'Conventional Appreciation of Zionism' in *Encyclopaedia Judaica Yearbook 1990-1991*, Jerusalem : Keler Publishing House, pp.102-106
2. B Horowitz and J Solomon (1992) 'Why is this City different from other Cities? New York and the 1990 Jewish Population Survey', *Journal of Jewish Communal Service*, pp.312-320

Malcolm D Cosgrove, the older son of the late Rev Dr I K Cosgrove of Glasgow, graduated in Medicine from the University of Glasgow and now practises as a surgeon in Los Angeles. Dr Cosgrove was recently President of Sinai Temple, Los Angeles, one of the largest Conservative Congregations in the United States. This article is based on a sermon he gave in the Edinburgh Shul on Shabbat, 13 July 1996

With compliments
from

**M. L. Cowan
& Co.**

Chartered Accountants

32 MORAY PLACE
EDINBURGH EH3 6BZ
Telephone: 0131-226 2039

EDINBURGH FIFTY YEARS ON

by Berl Osborne

In July 1945 the Examiners of the Faculty of Medicine of Edinburgh University deemed it possible to let me loose on an unsuspecting public. Consequently, on 11 July of that year, in McEwan Hall, I bowed in front of Sir John Fraser, then the Principal of the University, while he dubbed me Bachelor of Medicine and Bachelor of Surgery. Unhappily, at that time, there was no great demand for such meagre talents as I possessed in Edinburgh and so I took what Dr Johnson described as 'the noblest prospect a Scotchman (sic!) ever sees, the high road that leads him to England'. But Johnson wrote much nonsense, for he also said that 'when a man is tired of London he is tired of life, for there is in London all that life can afford'. It is possible, just possible, that that was true when Johnson said it in 1777, but, as far as I am concerned, it is certainly not true today.

Fifty years on, my wife and I retraced our steps and are now, once again, enjoying walking through this beautiful city with its elegant Georgian squares and crescents and its dramatic views over the Firth of Forth and the Pentland Hills. During these wanderings, memories of people and places come crowding back. I wonder how many of today's community remember the 'Yiddish Parliament' which used to meet in summer evenings on a park bench opposite the tennis pavilion in the Meadows. Its membership was composed predominantly of gentlemen from *der Heim* who had arrived in Edinburgh, mostly between 1880-1914. I can see them now - my own father, Rufchik Hyman, Yudel Simonoff and Mr Plancey the baker (grandfather of Rabbi Plancey). Chatzeh Rifkind (grandfather of Malcolm, the Foreign Secretary, and great-grandfather of Michael, who *leynd* so competently when I had an *aliyah* recently) was not a regular attender, his interests being Talmudic rather than political, but he was an occasional and much



The late Rudolph Essex at the age of 9. (Photograph, taken in 1934, kindly lent by his widow Mrs Trudie Essex.)

respected visitor. He was the elder statesman of the community as far as religious matters were concerned. I still have a vivid recollection of him sitting at the head of the table in the study room leading off the the *Beth Hamedresh*, taking a Talmud *Shiur*.

Proceedings of this 'Parliament' were, of course, conducted in Yiddish. In that wonderfully descriptive language, stirring tales were told, with a wealth of imagery and a colourful turn of phrase, of '*ganvenen der Grenitz*' (stealing over the border) and service as a '*Nichalache Soldat*' (conscripted soldier of Tsar Nicholas). There were also sad stories, told by the victims themselves, of pogroms, particularly in Odessa, in Kishinev and in Bialystok.

The Yiddish Parliament and, indeed, the use of the Yiddish language itself began to disappear with the advent of the Second World War. My mother was the last person I know to have used it in everyday speech.

A few months or so ago I took a nostalgic walk through the Meadows. Middle Meadow Walk was a glory of cherry blossom which arched over the path forming a canopy of pink. I wandered into the Medical School in Teviot Place and scanned the notices. In addition to the familiar Examination Pass Lists, there was one heralding 'Sexuality Awareness Week'. O tempora! O mores!

I continued into the University Union, which used to have the ambience of a gentleman's club with deep leather armchairs and a panelled dining room. Now the whole atmosphere is more 'canteen-like' and, wonder of wonders, ladies are admitted (there used to be a Ladies Union in George Square). And one room in the Union is devoted to one-armed bandits. I went upstairs to the debating hall where I once heard Lionel Daiches, that nonpareil of raconteurs and after-dinner speakers, speak in an inter-debate. The subject was 'That the Mantle of Dignity is the Garb of Decadence'. Predictably he took the opposing view.

In the vestibule leading to the debating hall there are photographs of past-Presidents of the Union, and I noted that the name of Ronald Hoffenberg had been added to that of Ivan Jaffe. From Teviot Place it was quite natural for me to proceed along Lauriston Place with the Royal Infirmary on my left and the beautiful buildings of George Heriot's School, where I spent eight years, on my right. Nostalgic musings about Heriots reminded me of one of Shakespeare's sonnets:

When to the sessions of sweet
silent thought

I summon up remembrance of
things past ...

Then can I drown an eye
unused to flow

For precious friends hid in
death's dateless night.

A saddening number of my friends from school, *cheder* and

University are no longer with us - Jack Stein, Ellis Lucas, Rudolph Essex, Cyril Hyman, Maurice Hyman, Leslie Simon, Arthur Lurie, Ellis Shulberg, Bertie Shulberg et al. One tries to be consoled by Shakespeare's closing couplet:

But if the while I think on thee
dear friend

All losses are restored and
sorrows end.

Coming out of Heriots through the Vennel Gate one comes across Keir Street which leads into Graham Street, the site of the main Edinburgh Synagogue until it moved to its present building in 1934. In those days, of course, the community was very much larger, and boasted a Rabbi, two *Chazanim* and a full-time *Shammes*. There was a choir of men and boys; the photograph (see above), taken in 1934, shows my late

very much lamented *chaver*, Rudolph Essex, dressed in the cap and gown that was worn by the choirboys, who were paid sixpence for singing at a wedding. There were four kosher butchers, two kosher grocers and three kosher bakeries. I have travelled the world in a fruitless search for bagels like Bealek's and pickled meat like Lurie's.

Unfortunately, the community dwindled - largely because so many of my contemporaries took Samuel Johnson's noblest prospect. The exodus of young Jewish men and women from Edinburgh made the situation of the magnificent Synagogue building that was opened in 1934 untenable. Happily the community was blessed, and is blessed with, outstanding lay leadership and the brilliant idea was

conceived of bisecting the building, with the Synagogue and classrooms in the upper half and the communal hall in the lower half.

On our return to Edinburgh we have two predominant emotions: gratitude to our family and friends, old friends and new friends, for their very warm welcome home; and admiration for the men and women of the community who have kept the *Ner Tamid* burning ever brightly.

Dr Berl Osborne was born and brought up in Edinburgh and graduated in medicine from the University of Edinburgh. After practising as a GP in South London, he and his wife Clarice have recently returned to live in Edinburgh (see Letter to the Editor in Issue No. 23).

Your bequest to Israel takes root through the JNF.

Sentiment is not enough: if you want Israel to benefit from your Will, leave a legacy to the JNF Charitable Trust.

For over 50 years we've been ensuring that bequests left to Israel are effectively invested in the land's most vital services, resources and fabric.

If you want to leave a stronger, more productive Israel behind you and enhance the lives of its people, complete the coupon below. We'll give you free advice about making sure that the words in your Will express your true will.

To: Director, JNF Charitable Trust, Harold Poster House, Kingsbury Circle, London NW9 9SP.
Telephone 0181-204 9911. Fax 0181-204 8099. Freephone 0800 901333.

Please send me more information about a legacy taking root in Israel.

Name (Mr/Mrs/Ms) _____ GLA

Address _____

Postcode _____

Tel No. _____

Best time to phone me _____

Charitable Trust Reg. No. 225910



We're responsible
for the state of Israel.

THE EDINBURGH FRIENDS OF ISRAEL

The Edinburgh Friends of Israel was publicly inaugurated in March 1972. Four months previously in December 1971, a small group of people were brought together at Rabbi Dr Weinberg's house by Mr John Levy, who was at that time Director of the Anglo-Israel Friendship League at Rex House in London, to discuss the possibility of an Israeli Friendship Society in Edinburgh.

It was unanimously decided that a group called 'The Edinburgh Friends of Israel' (the EFI) should be set up. The Earl of Balfour kindly agreed to be President (and has loyally remained so ever since). Rabbi Dr J Weinberg subsequently became an Honorary President, Mr and Mrs J Eivan were persuaded to become respectively the Chairman and Secretary, and the first Hon. Treasurer was Mr J Baird. Also present at that first committee were Sir Andrew Murray, Dr Donald Caskie (the 'Tartan Pimpernel') and Mr W R Y Marshall of the Church of Scotland Overseas Department.

The aims and objects were simple: 'to foster friendship and

1971 - 1996

by John Eivan

understanding between Scotland and Israel'. Membership would be open to anyone who subscribed to this concept. Of the hundred guests present at the inaugural meeting in the Grosvenor Centre, approximately half of them became members of the EFI, paying a membership fee of 50p.

From the beginning, the office bearers of the EFI regarded the role of the group as one of informing the many aspects of Israel that do not feature in the media to as many people as possible. To this end a varied programme of meetings and functions have been arranged each year, covering such diverse subjects as literature, geology, archaeology, social welfare, education, the kibbutz movement, Israel's scientific achievements and aid to the Third World, flora and fauna, ecology, water systems, history, many places of specific interest such as Masada, Gamla, Avdat and Jerusalem, which has been featured many times over

the years.

Since the inaugural meeting, addressed by Benad Avital, Information Counsellor at the Embassy of Israel in London, dozens of Israeli guests have spoken about their life and work in Israel, including Mr Lucien Harris of the Israeli Foreign Ministry and a great Rotarian; Dr Ada Aharoni, Professor of English at Haifa University and a renowned poetess; Miss Freda Keet, senior newscaster at Kol Israel Broadcasting Co. (both these two redoubtable ladies have gone all over the world speaking for the cause of Israel); Mr Zeidan Atashi, Druse Member of the Knesset; Dr Daniel Rossing from the Religious Affairs Ministry; and Mrs Zipporah Greenfield, Yemenite cultural artiste, to name but a very small selection.

The EFI has also hosted the Israeli Basketball team, and cheered them on at the Meadowbank Stadium (one doesn't often see two dozen Scots waving banners written in Hebrew at Meadowbank!), the Rehovot Youth Orchestra, and the marvellous Holon City Choir, on a night made memorable for John



The Chairman (John Eivan, left), the Secretary (Irene Eivan) and the President (the Earl of Balfour, right) of Edinburgh Friends of Israel.

Eivan because he had to give, off the cuff, his one and only vote of thanks *in Hebrew!*

In the past, the EFI has been honoured by visits from Israeli Ambassadors to the UK. On such occasions the opportunity has been taken to invite the Edinburgh Jewish Congregation, civic leaders, academics, leading members of the medical and legal professions and other prominent citizens to a reception to honour the Ambassador. The first Ambassador to visit Edinburgh was HE Mr Michael Comay. HE Mr Gideon Rafael also came to Edinburgh, as did others including the much loved HE Mr Shlomo Argov.

In the absence of an Ambassador to the Court of St James, the EFI was able to host Charge d'Affaires and Acting Ambassador Mr Yoav Biran and the Consul General Mr Sinai Rome.

The EFI Executive feel that these receptions were of great value to Israel in that they afforded people in public life in this country the opportunity actually to meet an Israeli and to hear Israel's point of view from the lips of one of its leading citizens. They also gave civic leaders and local MPs the chance to invite the Ambassadors to meet them, and, it is hoped, to forge links of friendship and understanding, in accordance with the main aims of the EFI, as well as commercial links.

Involvement with Israel has always been a high priority with the EFI. Sadly, it was the Yom Kippur War in 1973 that brought the first opportunity to do something practical - members wanted to help in some way and within a short time donated over £600 for the medical aid to go with the ambulance donated by the Edinburgh Hebrew Congregation. In February 1973, members had been present at the Memorial Service for the Israeli athlete victims at Munich Airport.

The EFI organised a Youth Scholarship for a few years. It was called 'Havanah' (Understanding) and enabled two young people each year to travel to Israel to work on a kibbutz for three months. They were

expected to initiate a project of their own conception on an aspect of life in Israel and to make a report back to the EFI by way of a talk and a written account of their stay there. This project was ably run by Bert and Isobel Langskail, who selected the candidates and raised the required funds by holding all sorts of functions, including exhibitions and sales of amateur art works at the home of John and Irene Eivan.

Without doubt, the most successful and enterprising Havanah Scholars were Vicky Strang and Margaret McLeish, whose illustrated lecture presentation was exceptional and their written account was full of fun and facts on the 'Economy of the Kibbutz', their chosen subject.

Another involvement that grew was of members supporting the Alyn Hospital for severely handicapped children in Jerusalem. Over the years three members of the Alyn staff (including Jonny Sperber) have spoken to the EFI about the work of the hospital and about the children in their care. The talks were illustrated by slides and videos, so that members who have not visited Alyn have almost as good an idea about how the place looks and functions as those members who have visited this unique and marvellous hospital.

From the mid 1970s members began collecting used postage stamps to keep the Alyn children's own philately club functioning. However, 1981 was the 'Year of the Disabled' and this brought another opportunity for involvement when the 'Toys for Alyn' project was launched. It succeeded beyond anyone's wildest dreams and eventually half a ton of toys and games donated by members were kindly flown to Jerusalem, gratis, by EL AL in time for distribution to the children of Alyn on the Eve of their Purim Party in 1982. It was an occasion to bring a tear to the hardest eye.

At the beginning of 1985, when the story of 'Operation Moses' broke, it was felt that there was a real need for background

information and an Information and Fundraising event was held to tell members about the Ethiopian Jews and their epic rescue from famine and disease and of their resettlement in Israel, and to let people who so wished donate towards the resettlement. In the event £1,400 was raised by members and friends and Mrs Catherine Myles presented the cheque to the Homecoming Fund at the 'Jerusalem Post' offices in Jerusalem.

Similar 'involvement projects' followed, like 'Lifeline for the Old' in Jerusalem. Members who visited Israel brought back items made in the craft centre run by and for elderly Jerusalemites and also took small gifts to the children at Alyn. The EFI supported the launch of the British-Israel Farming Association, recruited friends for the Society for the Protection of Nature (SPIN) in Israel, held Israeli Wine Tasting evenings and several Israel Travel Promotion Evenings, which were great fun (especially the one at the Roxburgh Hotel where John Eivan found himself addressing an audience of totally deaf potential tourists through a sign-language interpreter).

1985 also saw the launch of 'Bridge in Scotland', the youth scholarship exchange with Israel organised by John Levy and the British Israel Farming Association under the presidency of the Earl of Balfour with Olga Deaner and Irene Eivan as members of the executive. At the conference of all ten British Friends of Israel groups in Manchester in 1986, Irene Eivan successfully pleaded for her idea of an International Friendship Forest, to encompass Mr Yacov Morris's proposed World/Israel Friendship Village in the Galilee, and for which John Eivan negotiated, over a very early Sunday working breakfast in the North British Hotel with Mr Sidney Shipton of the JBF, for land at Allon Hagalil, Galilee, to plant trees donated by Scots in the 'Scottish Grove' of this Forest, now finally completed.

In 1987 the EFI 'midwived' the birth of the West of Scotland Friends

of Israel by Liz and Phil King and, following the superbly enjoyable EFI Study Tour of Israel in the Spring, did the same for the Scottish Friends of Alyn, run by the late Mrs Sue Barratt, Miss Dorothe Kaufmann and their committee.

So much else has been achieved by the EFI, both in Edinburgh and Israel, but space precludes the mentioning of other events or the many wonderful personalities who have contributed in so many ways to the smooth running and success of the EFI, not least the marvellous speakers who have delighted and informed and entertained our members and guests; Yossi Leshem, the Bird Man of Israel; the Young Ambassadors. The list is endless.

But speakers of the calibre the members were used to became more elusive and expensive. Contact with other British groups was broken when the FOI Association newsletter, initiated and initially edited by John Eivan, was discontinued by budget cuts at Balfour House, London. Then in 1995 the Israel Foreign Ministry closed the Foreign Relations Department which was the resource and cultural inter-

change for FOI groups in 44 countries. The EFI Committee felt this was a retrograde and misguided step (as events have shown) but that there was no choice other than to take the much regretted decision to close down most of our operations, leaving other Edinburgh Jewish Societies to carry on the good work in their own ways.

The EFI would like to take this opportunity of expressing its deep appreciation and thanks to all the many individuals and organisations which have given help and guidance over these nearly 25 years. Particularly to the late Rabbi Dr J Weinberg, Mr John Levy who not only provided many speakers but was often one himself and was a staunch friend during all these years since he first helped found the EFI; Dr George Garai and Mrs Olga Deaner of Balfour House; many Ambassadors and staff of the Israeli Embassy; Mrs Adele Roffman and Mr Lucien Harris of the External Relations Department of the Israel Foreign Ministry to whom we are indebted for all the organisational help we received in and from Israel, and again to them and all our many

friends in Israel for so much kindness and help and personal friendship, and all our marvellous hosts.

On 'home' ground, our sincere thanks too to all our Edinburgh Jewish Congregation hosts and friends, to the late Mr and Mrs S Knopp, to Dr and Mrs D Sinclair and especially to Rabbi and Mrs Shalom Shapira.

Irene and John Eivan wish to add their personal thanks for their help and support to the President of the EFI, the Earl of Balfour, and the Executive and Committee, and especially to the members, for attending lectures and functions, on cold winter nights and warm summer days, for without them, there would have been no Edinburgh Friends of Israel.

We hope that whatever the EFI has done in this past quarter century, it has made a difference for the better, for someone, somewhere, and made supporters and friends for Israel.

John Eivan and his wife Irene were respectively Chairman and Secretary of the Edinburgh Friends of Israel from 1971 to 1996

THE JOEL INTRACT MEMORIAL HOME

(Established 1946)

HOME FROM HOME WITHOUT AGGRAVATION!

CARING STAFF ON CALL 24 HOURS • HYMISHE ATMOSPHERE

EXCELLENT SERVICES & KOSHER CUISINE

MEDICAL CARE • DENTAL CARE • HAIRDRESSING

CHIROPODY • PHYSIOTHERAPY • ENTERTAINMENT • CRAFTS

PRIZE WINNING GARDENS • HEART BEAT AWARD WINNERS 1994

SEASIDE RESORT • SUPPORTED BY CARING COMMUNITY

Contact: THE MANAGER

THE JOEL INTRACT MEMORIAL HOME, 6 GRAY ROAD, SUNDERLAND

OR PHONE 0191 5144816/7

EXPERIENCING ALYN FIRST-HAND

by Dorothe Kaufmann

During my recent holiday in Jerusalem I spent a morning at Alyn. I was given an extensive tour of the hospital and was made aware of the fact that there are now only two short-term and two long-term wards, as many of the treatments are being provided on an outpatient basis; 6,000 patient visits in a year. The children - if at all possible - are integrated into nearby schools, but, as my visit was during the holidays, there was much activity in the corridors and in the games hall. Hydrotherapy, physiotherapy, art classes and computer classes were all in progress. I never cease to be amazed when I hear of the advances in technology, for example, a mouth-controlled and a chin-controlled wheelchair, not to mention the suitably adapted computers. There is also a toy library and a display centre showing parents what aids are available to facilitate caring for their child at home, or indeed enabling the child to be more independent. Social workers and a recreational counsellor who, among other things, arranges outings and activities for the festivals, further enhance the life of the children and

their parents. The biomechanical workshop is equipped with modern technology to provide the children with 'made to measure' seating.

Recent acquisitions made by Alyn, thanks to contributions from the Scottish Friends of Alyn, include a respiratory pressure alarm, a stretcher trolley for use in the shower, and sundry items for use in the physiotherapy department to the value of £450. Toda raba!!

SCOTTISH FRIENDS OF ALYN

The Committee of the Scottish Friends of Alyn are pleased to report that, as a result of last year's appeal in the **The Edinburgh Star** (see Issue No. 21), a ceramic leaf in the late Sue Barratt's name has now been added to the 'Tree of Life' that stands in the hospital foyer to commemorate its benefactors. The Committee, together with the Barratt family, would like to thank all those in the Edinburgh Community whose generous contributions made this most fitting commemoration possible.



Dorothe Kaufmann is pointing to the leaf that has been added to the 'Tree of Life' in memory of Sue Barrett.



A young boy attached to a ventilator in an electric wheel wheelchair working at a specially-adapted keyboard.

LECTURE ROUND UP

COUNCIL OF CHRISTIANS AND JEWS

'Christian and Jewish Relationships : A Historical Survey'

Dr Frank Whaling

The last meeting of the 1995/96 season, which took place in the Synagogue Hall on Thursday, 30 May, included the Annual General Meeting. In the Chair was the Reverend John Murie, who, after welcoming the members and visitors present, called on the Hon. Treasurer, Dr R W Walker, to present the Accounts for the year.

The Hon. Secretary, Mrs Rose Orgel, then reported on the events of the past year, which had included a varied and interesting programme of eminent speakers with each meeting being chaired by a different member of the Committee. The Chairman thanked the Hon. Officers and Committee for their work and, as there were no nominations, the present Committee were re-elected, after which Mr Murrie introduced the Guest Speaker, Dr Frank Whaling. Dr Whaling discussed the relationship - or lack of it - between Christians and Jews, commencing from the First Century in Jerusalem under Roman occupation when, as he put it, 'The Torah was to the Jews what Jesus was to the Christians'. There was no 'dialogue' in the Sixth Century under Islamic rule which was followed at the end of the Eleventh Century by the anti-Semitic Crusades. Other examples which he cited were the Spanish Inquisition and the Dreyfus Case in France.

The attitude of Christians towards Jews was changed dramatically by the events of the Holocaust but it was not until the establishment of the State of Israel in 1948 that any real dialogue began. The 'them and us' attitude has changed at last with the realisation that although the two religions are different, we are all human beings and must be free to follow our religion in our own way. THIS IS WHAT THE COUNCIL OF CHRISTIANS AND JEWS IS ALL ABOUT!

Blanche Mundy

Next year's syllabus is set out below. Meetings will be held in the Community Centre, 4 Salisbury Road at 7.30 p.m. on the following dates:

17 October 1996	Mr David Capitanchik : 'The Aftermath of the Israeli Election'
14 November 1996	The Very Rev. Professor T F Torrance : 'Einstein and God'
16 January 1997	The Very Rev. James Harkness (to be announced)
20 February 1997	Ms Esti Sheinberg : 'Music in Jewish Liturgy'
20 March 1997	Professor J C L Gibson : 'Book of Job'
15 May 1997	Sister Margaret Shepherd, Deputy Director of CCJ (to be advised)

The Annual General Meeting will also be held on 15 May 1997.

Please note these dates as no further notices will be sent out.

Rose Orgel, Honorary Secretary, 337 5474

EDINBURGH JEWISH LITERARY SOCIETY

Next year's syllabus is set out below. Meetings will be held in the Community Centre, Salisbury Road on Sundays at 8.00 p.m.

20 October 1996	Anne Karpf : 'The War After'
27 October 1996	Dr Hella Beloff : 'The Reflection of Jewish Life in Photography'
10 November 1996	Professor Aubrey Newman : 'Immigration Studies and Temporary Shelter for Poor Jews'
24 November 1996	Avinoem Shalem : 'The Menorah ... its Form and Meaning'
8 December 1996	Rabbi David Sedley : 'The Jewish Perspective on Vegetarianism'
12 January 1997	Professor David Cesarani : 'Arthur Koestler and Jewish Identity in the 20th Century'
26 January 1997	Professor Dieter Scheunemann : 'Alexander Doblin'
9 February 1997	Michael Gold : 'The Life and Work of Gustav Mahler'
2 March 1997	Esti Sheinberg, Heather Valencia and Margaret Aronson : 'The Songs of Elsie Lasker-Scheuter (a musical evening)'

The Annual General Meeting will take place on 16 March 1997.

Judy Gilbert, Honorary Secretary, 667 4266

FIVE POEMS FOR SHABBAT

'Shabbat' was the project for Class 'Heh' at the Cheder this year. It concluded with a Shabbat meal for the five pupils in the class, at which they sang zemirot and did (most of) the appropriate things which, by tradition, accompany a Friday night meal. In fulfilment of their project work for the US Board of Education, each of the five children in the class was asked to write a poem either about Shabbat in general or the Shabbat meal in particular. Their poems are reproduced below.

Elaine Samuel

The Shabbat Story

by Benjamin Bard

On the first day G-d created day and night;
On the second, the sea and sky;
On the third, the trees that reach up high;
On the fourth, the sun, moon and stars;
Then came the fish and the birds;
On the sixth we began.
After making all of this, G-d said,
'The seventh day is to be a day of rest'.
On this day Mums light the lights.
When Dad loses the Siddurim,
He will mumble anything.
Put salt on bread,
And drink lots of wine.
Shabbat is the best,
Because we get to eat, drink and rest.
On no other day do we get to rest and relax,
In this special way.

When I am Older, I'll be in the Way

by Rowan Hendry

On Shabbat, on Shabbat, Am I alone
No watching TV, no life on the phone.
Prayers from the siddur
Sins are a lure
Rabbis and Preachers
We must be pure.
Someone is holy, someone is stray
When I am older, I'll be in the way
Because I'm a girl I'll have no use
But to bring up the children to be good Jews.
Shabbat is Holy, Holy
But girls are pushed away
We'll be in the background
But not away.
I sing to my parents
I sing to my friends
But on August 31
My Happiness ends.
I'll be a grown woman
With nothing to do
But I'm still a person, I'm still a Jew.
I will be holy I won't be stray
But all of this glory is just for a day.
I'll sing all my life in praise of the Jews
But in my heart this doesn't ring true.
I'll be in the background
I may well be forgotten
All I say about Jewish Law
It's damn rotten.

Shabbat Rap

by Samuel Danzig

Shabbat is cool,
Don't be a fool,
Come on and enjoy the fun,
There's lots to eat and lots to drink,
You'll be sad when Shabbat is done.
There's some bad news, you don't
get to choose, whether to drive or
write.
Those rules start when three stars
are out,
Down on a Friday night
G-d took six days in different ways
To create the earth and sun,
And on the seventh G-d took a rest,
when all his work was done.
We have a kiddush but it's not in
Yiddish,
It's in Hebrew.
We have a brachah for the bread and
wine,
and that's what we all do.

Shabbat - with apologies to McGonigal

by David Brannan

On Shabbat we went to Elaine's.
We were a load of really awful pains.
First of all Rowan lit some candles
to welcome in the Shabbat angels.
We sang some songs before we ate
so when we got food it was rather late.
We had Kiddush and some challah.
Samuel said it with a brachah.
Then we had soup with kneidls.
Elaine scooped it out with a bit large ladle.
Rowan got something different to eat
because the soup had in it meat.
After soup we sang zemirot.
We enjoyed that quite a lot.
At last we got to the main dish.
It was chicken. It wasn't fish.
We had potatoes. They were good,
and so we finished all the food.
At last we could leave the table
and go and play we were able.
After 10 minutes, Elaine appeals
for us to say grace after meals.
Then, a bit late, Samuel points out
that washing our hands we forgot about.
Soon our parents came for us
and we left with a great big fuss
because we did not want to go
since we had enjoyed it so.
Thanks to Elaine for all the fun.
Surprised you didn't shoot us with a gun.

To the tune of Wonderwall - with apologies to Oasis

by Joel Raffel

Friday is one of the days that we're meant to go to Shul,
Our project helps us realise just what we are meant to do.
Some people believe it's wiser to pretend they caught the 'flu
To miss the service.
Tallit from shoulders to the feet until the fire in the candle's out,
I'm sure you won't find it a bore getting drunk and jumping about,
Some people believe it's wiser to pretend that they got gout
To miss the service.
And all the spice boxes' various scents - amazing,
And both the Shabbat candles still - a-blazing
There aren't that many things which we're allowed to do
Because it's a rest day.
For Hashem
We will say our prayers and repeat the word Amen
And after three stars
We can drive our cars.

Because Rosh Hashanah (and therefore our copy date) are so early this year, we are unfortunately unable to carry any reviews of events in the 50th Edinburgh Festival which took place last month, many of which were of particular interest to the Jewish Community. However, we were able to send a reporter to Glasgow to review the Scottish Youth Theatre's Summer Festival Production of 'Ghetto'.

'GHETTO' BY JOSHUA SOBOL

The Scottish Youth Theatre's Summer Festival Production - The Old Athenium Theatre, Glasgow, 8-10 August 1996

Reviewed by Rosie Laydon

'No theatre in a graveyard' was the slogan Sobol traced to the Vilna ghetto and which inspired his musical.

'Music in the ghetto? Songs in the cemetery? What sense was there in that?'

Gurewitz in his memoirs of the Vilna ghetto recorded the vast objection to forming an orchestra in the ghetto and Sobol's musical has met with similar criticism for being in very poor taste and for trivialising the holocaust by using the musical genre. However it is instructive to look at Gurewitz's own views on the ghetto orchestra and his description of its very beneficial effects on the people of the ghetto:

'Together with the sounds of the orchestra the hearts of the Jews were filled with an underlying sound which said: "The Jewish people is alive"'

In the same way, Sobol uses beautiful Slavic melodies and haunting lyrics to convey this desperate spiritual need which the people of the ghetto felt to affirm their own humanity:

'I am like a broken string, but still I sing my broken prayer'.

Since the fifteenth century Vilna had housed a Jewish community which, by the year 1700, stood at the forefront of learning and saintliness. This high culture prevailed into the early twentieth century when the original Vilna Theatre Troupe was formed and toured extensively in Europe and America until 1931. By 1940, 80,000 of Vilna's population of 200,000 were Jewish but, in 1943, the Nazis liquidated the ghetto leaving less than 600 survivors.

Sobol's musical is an incredibly moving testimony to the undying spirit of the Vilna Jews which the Nazis could never quench. Srulik (Thomas Mullins), an elderly sur-

vivor of the ghetto, begins his reminiscences about the theatre and, as he speaks, the story of the people who made it happen begins to unfold. When Hayyah (Gail Johnston), a young singer is caught with blackmarket beans, Kittel the Nazi chief of the ghetto demands that she and the rest of the ghetto repay him by forming a theatre company to entertain him.

As well as being the story of the Vilna ghetto theatre, *Ghetto* examines the different characters who attempt to fight the Nazis with their various individual philosophies.

There is Kruk (Catherine Morrish), an over-zealous but highly principled woman, who records every event religiously in her diary and sees the theatre as a blasphemous insult to those who have died. She is constantly at loggerheads with Gens (Barry Walker) the chief of police. A relentless realist, he strives constantly to preserve as many lives as he can. He sees his duty as an obligation to 'protect the strong', but in order to fulfil this he will sacrifice the old and the weak.

Srulik, who is artistic director of the theatre and a ventriloquist, seeks to appeal to Kittel's belief in himself as an 'artist' and attempts to diffuse every situation with jokes which cut painfully close to the bone. Finally Wieskopf (Ross Bathgate), the ultimate entrepreneur, sees the war as another money-making enterprise and fatally comes to believe that he is too useful for the Nazis to eliminate him.

Sobol's work pits realism against idealism and raises the issue of preferential treatment: is it right to sacrifice the weak to protect the strong, even when the alternative is universal death? It is not just Gens who adopts this philosophy but the doctor who treats the ghetto diabetics (Alexandra Tedford). She has only enough insulin to treat them all for three months but if she were only to treat the strong it could last for over a year. The rabbi turns his back on her and insists only God has the right to choose who should live or die. Are Gens and the doctor adopting Nazi supremacy tactics? Or are they simply striving to

We wish all success to The Edinburgh Star
from

Goodwin's Antiques Ltd
Antique Jewellery,
Porcelain, Silver
Insurance and Probate Valuers

15 and 16 Queensferry Street, Edinburgh EH2 4QW

Telephone 0131 225 4717

also at

106-108 Rose Street, Edinburgh EH2 3JF

Telephone 0131 220 1230

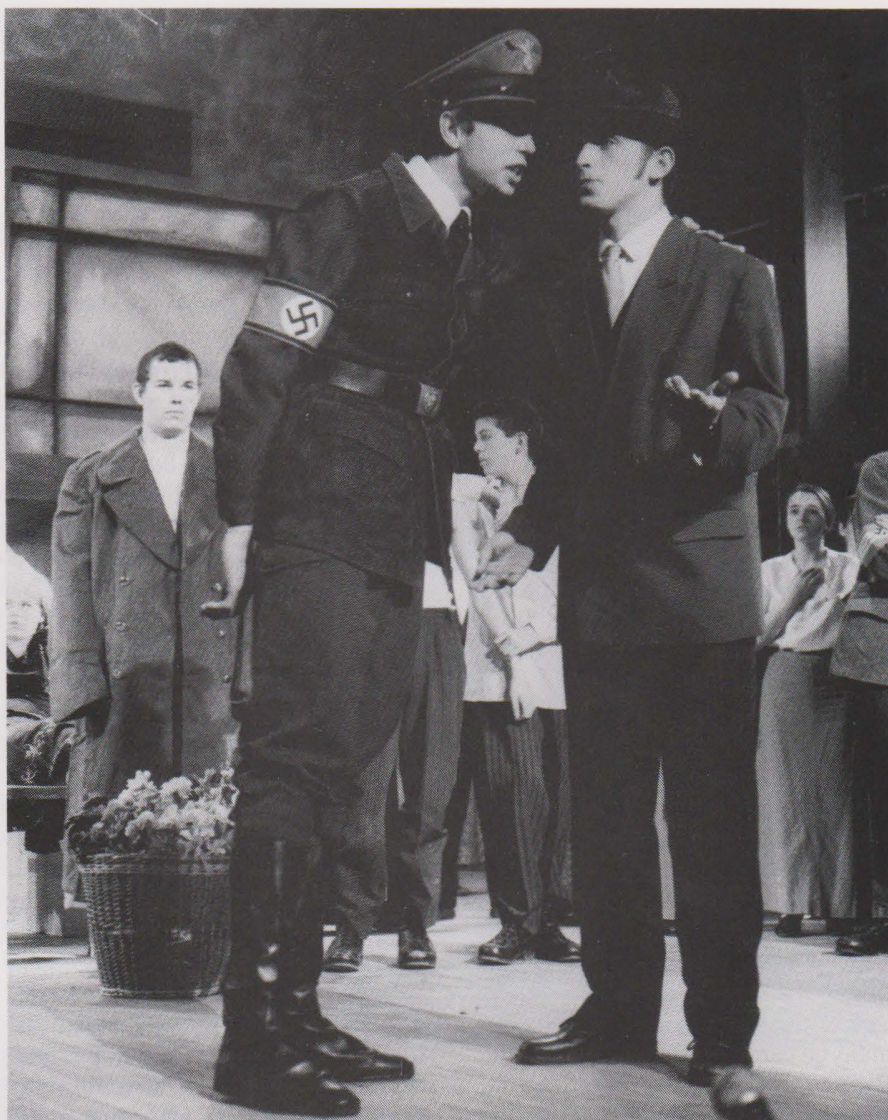
Business hours: 9.30 a.m.-5.30 p.m. Saturday: 9.30 a.m.-5.00 p.m.

salvage all they can from an evil situation? As Kittel pulls his net tighter leaving Gens less and less leeway for manipulation and demanding ever-higher figures for the death camps, the play draws to its inevitable close.

The Scottish Youth Theatre production of Sobol's play is a real *tour de force*. On paper the prospect of a children's musical about the holocaust sounds dire but, ten minutes into the performance I was struck by the extremely high quality of acting and singing. The principal actors gave very strong performances and were supported by an energetic and accomplished ensemble. In itself this was impressive and, combined with their treatment of Sobol's masterful text, the effect was incredibly moving.

Gail Johnston deserves a special mention for the clarity, sweetness and expressive quality of her voice. The music for the songs was supplied by the cast both on and off the stage and wove naturally in and out of the action, giving a very convincing impression of music arising out of sheer strength of emotion. One particularly moving song was sung by Katie Aitchison who played one of the 'surplus' children clumped in a huddle waiting to be marched away to the death camps.

Barry Walker brought the character of Gens to life in a way that made it impossible to see him as a collaborator but simply as a man struggling to save his people in a no-win situation. Alexandra Tedford's great passion and impatience with a community who wash their hands of her dilemma was also utterly believable. Thomas Mullins' Srulik and Cameron Hartley, who played his ventriloquist's dummy, made an excellent comedy duo who, finally, go too far. Stephen Thomas, as Kittel the Nazi leader is the more terrifying for his inconsistency and unpredictability, at one moment praising the Jewish spirit, the next condemning another thousand to the gas chambers. Scott Anderson's many-levelled set gave him numerous opportunities to appear from



Stephen Thomas as Kittel (left) with Barry Walker as Gens (right) and other members of the cast.

PHOTO: ANTHONY BRANNAN

nowhere and tower over the cowering ghetto.

The Scottish Youth Theatre has a unique ability to stage large-scale, near-professional productions with a cast hand-picked from all over Scotland and aged from twelve to eighteen. This stylish and deeply affecting performance of Joshua Sobol's inspired musical was a credit to the director, the actors involved and the entire Scottish Youth Theatre organisation.

Rosie Laydon graduated in Performance Arts from Middlesex University this summer. She has acted with the Scottish Youth Theatre and at the Ecole Nationale des Arts Théâtrique in Paris.

USER friendly

PERSONAL COMPUTER SERVICES

COMPLETE SMALL BUSINESS SYSTEMS

Hardware Software Networks
Training Support Consultancy

Tel: 0131 331 4253

23 Forth Terrace
Dalmeny Station
South Queensferry
EH30 9JT

JEWISH WOMEN OVER FIVE CENTURIES :

A 1997 CALENDAR WITH COMPANION BOOK

by Chaja Koren and Jeanette Krymalowski
published by Winter-Heyden Ltd., London, 1996
48 pp, £14.95, (ISBN 1 900886 01 4)

Reviewed by Elaine Samuel

A calendar for 1997? With portraits of 12 women, each adorning one of the 12 months? No, dear reader, **The Edinburgh Star** has not lost all sense of propriety, for this is no ordinary 'girlie' calendar. Indeed, the calendar is just one product of a most worthy enterprise accompanied, as it is, by an illustrated booklet which sets out in greater detail the lives of the 12 Jewish women selected for portrayal. According to its authors, the 12 were chosen to awaken interest in the political and historical backgrounds of women who 'liberated themselves from the narrow roles assigned to them'. Well, they certainly have succeeded on that score. Did you know, for example, that 'Anna O', whose hallucinations embarked Freud on his psycho-analytic career, was a certain Bertha Pappenheim who went on to found the League of Jewish Women (dedicated to such Jewish feminist interests as fighting the white slave trade) in Frankfurt-on-Main in 1904, and who died after interrogation by the Gestapo at the age of 77? Or that a census carried out in 1892 showed that there were 30 women's emancipation associations managed or strongly influenced by Jewish women in Berlin alone, and more than 600 in Germany as a whole?

Few of the women portrayed in the calendar had been known to me and amongst those Jewish women we typically single out for their inspirational qualities, only Channa Szenes is represented here. That is no bad thing for the history of Jewish women, like much radical history, is the process of making visible the lives of the hitherto invisible. Yet I was bothered by some aspects of this otherwise worthy

enterprise. I was embarrassed by the imaginary dialogues with the 12 women into which the authors entered, not so much because of the literary convention they employed but because of the heavy handed and didactic manner in which they employed it. Both Jewish, secular and Christian holidays are marked in the calendar, though commentary is reserved for Jewish holidays. But all too often I found myself arguing with some of these commentaries - and nowhere was it indicated that the Jewish year and the Jewish calendar ran according to a different logic. As for the theme which united the women chosen for portrayal, my interest was awoken but I cannot say that I was inspired or uplifted. Indeed, more often than not I was left feeling horribly depressed by the short lives, unfulfilled hopes and brutal deaths of 12 women who shared but one thing - that their

world had been blighted in or by Germany. And that is probably what I was meant to feel - and what everyone who uses this calendar is meant to feel. The only problem is that I do not think this calendar was meant for me. The calendar and the booklet have been translated from the German, and the more I looked at them both, the more convinced I became that they are intended for the non-Jewish German woman who wants to know and wants to be reminded, on a day to day basis, of Germany's sins. What is depressing for me, then, may serve as a catharsis for others.

So will I hang it up and use it? Or will I rely for yet one more year on a calendar of Israeli wild flowers? The entry for November 1997 is Selma Meerbaum Eisinger, born in Czernowitz in 1924 and deported to the labour camp at Michailovska where she died in 1942, and from which place poems describing her love and hopeless longing for a *chavar* who dreamed of *aliyah* were rescued. Or alternatively, there is a wild iris, pushing itself up through the Negev rocks in urgent response to the first rains. Corny maybe, but I know what makes my spirit surge - which brings us back to the Pirelli calendar, perhaps.

**STEWART
SAUNDERS**
ESTATE AGENTS
& MORTGAGE CONSULTANTS

41 FREDERICK STREET
EDINBURGH, EH2 1EP

- ★ Personal attention from our Directors and Staff.
- ★ Highly competitive sales fee.
- ★ Maximum legal fees £285 + VAT + outlays for sale or purchase of any price property.

We will call and advise on valuation and marketing **WITHOUT CHARGE OR OBLIGATION**

Tel: 0131 226 6464

Monday to Friday 9.30 to 5 p.m.
Saturday 10-1 p.m. Sunday 1-4 p.m.



PHILIP M. GOLDBERG

It is with a great sense of loss and deep shock that we write about the life of our dear friend Philip (*Shraga Moische*) who died suddenly, after a short illness on 31 March 1996.

Philip was born in Edinburgh on 5 March 1937, the only child of Bessie (Rifkind) and Joe Goldberg. A scion of the close-knit Rifkind family, he was extremely proud of his family membership.

Philip was educated at George Heriot's School and an early memory is of a tall, imposing, prematurely grey-haired schoolboy selling the *Heriot Observer* - a publication in the style of *The Jewish Echo*. From this early age the pattern of his entrepreneurial activities was set. He went on to qualify as a pharmacist after school, and pharmacy remained his primary occupation in addition to his many other business ventures.

After his marriage to Leila and the birth of his four children, Philip enthusiastically entered into communal life serving as Treasurer of the old Communal Hall Committee, member of the Shul Council, member of the building committee for the alteration to the Shul, Treasurer of the Burial Society and as a Trustee of the Edinburgh Hebrew Congregation.

Philip was one of those characters who enrich Jewish communities. He

had a great affinity for all things Jewish and the Jewish way of life and was a generous supporter of Israel and Jewish education. He had his own idiosyncratic view of life, which he was never afraid to pass on to others (sometimes by a three or four page letter written in Yiddish). In turn humorous and friendly, hospitable and warm, generous, old-fashioned, decent and responsible; in short a '*mensch*'.

Philip will be sadly missed by his caring family, in whom he took great pride, contemporaries from his Cheder days who became and remained life-long friends, those of us who were entertained by his warmth and humour around the *Yom Tov* table and not least by his fellow '*spielers*' from the card school who met weekly for over twenty years to put the world to rights.

Malcolm Cowan and Norman Berger



RABBI HUGO GRYN

Rabbi Hugo Gryn, who died at the age of 66 on 18 August, acquired a national following and reputation

for his many radio and television appearances, in particular in *The Moral Maze* on Radio 4. A survivor of Auschwitz, he was living testimony to the tenacity of the human spirit. Although his younger brother and two of his grandparents perished in Auschwitz and his father died of starvation and typhoid a few days after being liberated from Mauthausen, he was wholly without rancour or bitterness and devoted his life to reconciliation and the promotion of social justice. While his experiences might well have turned him against religion, they were actually influential in his decision to become a rabbi. He was closely associated with the Reform Movement (he was Senior Minister at West London Synagogue for more than 30 years and President of the Reform Synagogues of Great Britain), but he did not speak only for Reform Jews. He was able to draw on Jewish tradition and make it relevant to the great moral issues of the day. Wise, warm, witty, profound and, at the same time down-to-earth, he was a real *mensch* - a brilliant communicator who commanded wide respect and made many Jews (orthodox as well as reform, secular as well as religious) proud to be Jewish.

One aspect of Hugo Gryn's life which most of the fulsome obituaries did not bring out were his ties with Scotland in general and Edinburgh in particular. At the end of the war, he found himself in Prague and was one of 26 children who made up the last children's transport to Britain. It is a tragic reflection of the efficiency of the 'final solution' that, although the Home Office issued 1,000 permits for children to come to Britain, only 731 could be found. The destination of this last group of child survivors was Polton House in Lasswade, Midlothian (a few miles south of Edinburgh) and, in a memorable talk to the Literary

Society, Hugo Gryn gave a vivid description of these orphans: 'We were secretive, fearful, resentful of authority and, above all, obsessed with food', he explained, 'the children stuffed all they couldn't eat into their pockets'. None of them could speak a word of English or had been educated beyond the age of 12 and, as for the nightmare they had witnessed, 'nobody wanted to know'.

In retrospect, Hugo Gryn described Polton House as a place of healing and reconciliation. Although it was run by a committee which included members of the Edinburgh Jewish Community, the survivors had little in common with young people in the local community and relations were rather stilted. Hugo Gryn gave a very poignant account of a tea dance to which the survivors had been invited where they sat on one side

of the room and members of the local community sat on the other. Most of the young people were apprenticed but some, Hugo Gryn among them, insisted on entering higher education. Although he had had very little formal schooling, he had been taught mathematics by an eminent mathematician whom he happened to meet in Auschwitz, and with the help of 'the redoubtable Miss Harris' (a member of the Edinburgh Jewish Community who taught him English) soon won a scholarship to Cambridge. This was a truly remarkable achievement and an indication of his exceptional ability to rise above adversity.

A few years later, Edinburgh featured again in his life. On a visit to the Edinburgh Festival, he proposed to his wife Jackie. They were married in 1957 and had three sons and a daughter. More recently,

under the auspices of the Literary Society, he made two highly successful (and, for him and his wife, very nostalgic) visits to Edinburgh. In 1987, the Society's centenary year, when my wife Ruth was President of the Society, he talked about his experiences at Polton House, and, in 1995, he gave a lecture in her memory (published in Issue No. 21) on the subject of 'Jewish Survival'. On both occasions, he addressed audiences of well over 100 people, an exceptional tribute from our small community to a truly remarkable man.

The *Edinburgh Star* wishes to record the indebtedness of many people in the Edinburgh Jewish Community to Rabbi Hugo Gryn. We are, of course, weakened by his passing but, at the same time, we are strengthened by his example.

Michael Adler

Letters to the Editor

Dear Sir

On behalf of Edinburgh Maccabi, I would like to thank all the people who have donated money to our club. I can assure everyone that the £279 will be used wisely - we have already bought a parachute game which is suitable for the younger as well as the older members of Maccabi.

I would also like to mention that on Sunday, 16 June, at the Maccabi Union AGM, Edinburgh Maccabi won 'The Maccabi Union Presidents' Century Club Award' for being the best club in Great Britain. We were chosen to receive this award for being able to run successfully without any adult help and for being dedicated and enthusiastic in all possible events, not only in Edinburgh but throughout Great Britain, such as the National Leadership weekends. We are now sending seven leaders to participate in these weekends.

I would like to use this oppor-

tunity to thank the community for its support. I hope this report on our activities will encourage the community to continue its support of Jewish youth in Edinburgh.

Yours faithfully

Jacqueline Bowman

Dear Sir

Some readers of *The Edinburgh Star* may not be aware that Jewish Continuity has designed a unique and very successful siddur-based Hebrew reading course. Each lesson takes an hour and a half and runs on the same day and time of each week for five consecutive weeks. Jewish Continuity funds the programme which is in an exciting and effective style. It will be run by a suitable person (but not, under the rules, the Rabbi). If you think you might like to attend this crash course, please let me know (c/o Edinburgh Hebrew Congregation, 4 Salisbury Road, Edinburgh EH16 5AB) indicating which evening(s) you would prefer.

I will let everyone who replies know more when the information becomes available in the Autumn.

Yours faithfully

John Danzig

CASTLE TELEVISION

229 7706

**14/18 Lady Lawson Street
Edinburgh EH3 9DS**



**Don't call the plumber
Call Castle Television**

24-hour TV & Video Service Repair

לשנה טובה תכתבו ותחתמו

Alex and Betty Abrahams
38 Briarbank Terrace
Edinburgh

Martin and Janis
Abrahams and family
114 Barnton Park Avenue
Edinburgh

Mrs S. Abrahams
and family
10 Lochend Avenue
Edinburgh

Jackie and Frank Abramson
3 Gloucester Mews West
London

Mr Barnet Adelman
12 Arden Street
Edinburgh

Michael, Jonathan and
Benjamin Adler
9 Warriston Crescent
Edinburgh

Scottish Friends of Alyn
3 Hallhead Road
Edinburgh

Joe and Margaret Aronson
15 Arden Street
Edinburgh

Clarice and Joe Been
80 Willifield Way
Hampstead Garden Suburb
London

Shirley, Peter,
Martin and Debbie Bennett

Leslie and Barbara Bennie
Richard and Keren
6 Cammo Place
Edinburgh

Avril and Norman Berger
3 Kirk Park
Edinburgh

Marcia and Lennie Berger
Gillian and Yvonne
19 Springwood Park
Edinburgh

Mrs M. Berkengoff
and family
71 Glendinning Crescent
Edinburgh

Sybil and Ernest Black
Glasgow

Allan and Anna (née Brown)
Bloom
450 Hounslow Avenue, North York
Ontario, Canada

Doreen and Laurence
Bowman, Benjamin,
Jacqueline and Michelle
24 Cammo Grove, Edinburgh

Micheline, Michael, David
and Duncan Brannan
22 West Preston Street
Edinburgh

Rachelle and Monty
Braverman
and Rhonda Segal
29/1 Cameron March, Edinburgh

Douglas and Ros Brodie
25 Park Crescent
Elstree, Herts

Norma and Ian Brodie
and family
60 Telford Road
Edinburgh

Andrew and Kathy Caplan
43 Woodside Avenue
London

Nana Caplan
59 Holyrood View
East Crosscauseway, Edinburgh

Sandra, Sidney and Ian
Caplan
30 Duddingston Road West
Edinburgh

Willie and Betty Caplan
25 Watertoun Road
Edinburgh

Philip and Myra Cohen
Braham and Ruth
40 Ladysmith Road
Edinburgh

Flora Ciprut

Bella Cohen and Charles
7 St. Catherine's Place
Edinburgh

Kenneth and Irene Collins
3 Glenburn Road, Giffnock
Glasgow

John, Hazel and Nick
Cosgrove

Best Wishes for a Happy New Year and well over the Fast

Andrea, Malcolm and Elliot Cowan <i>Blackford Gate, 49/5 Mortonhall Road, Edinburgh</i>	Rosa and Isaac G. Cowen <i>61/2 Grange Loan Edinburgh</i>	Evelyn and Jack Cowan and family
Carole and Mickey Cowen and Sally <i>58 Fountainhall Road, Edinburgh</i>	Joyce and Norman Cram <i>18 Swan Spring Avenue Edinburgh</i>	Lionel Daiches, Q.C. <i>10 Heriot Row, Edinburgh</i>
Lesley, John, Samuel, Benjamin and Jonathan Danzig	Fiona and Nigel Davies Robbie and Matthew <i>c/o Ross Road, Edinburgh</i>	Sylvia and John Donne and family <i>11/4 The Steils, Glenlockhart Road, Edinburgh</i>
Betsy Dorfman <i>San Francisco, California USA</i>	Dr Bertie and Elizabeth Dorfman <i>13 David Hamelech, Netanya, Israel</i>	Rachel and Bernard Dorfman and family
Norman Dorfman	Faye, Max and Rodney Dorfman <i>72 Pentland View Edinburgh</i>	Shimon and Rose (née Gordon), Elkana and family <i>120/21 Maalot Dafna, Jerusalem</i>
Mrs Feige Fluss, Ruth and David Fluss and family <i>49 Parkside Drive, Edgeware</i>	Sev S. Fluss and family <i>5 Chemin Taverney 1218 Grand-Saconnex Geneva, Switzerland</i>	Betty Franklin <i>1/2 New John's Place, Holyrood View, Edinburgh</i>
Caroline and Lennie Freedman	Mrs Etta Freedman <i>10 Liberton Gardens Edinburgh</i>	Executive and Committee Edinburgh Jewish Friendship Club
Mrs Viviane Furst <i>36 Homeross House Strathearn Road, Edinburgh</i>	Adam, Marla, Joel, Daniel and Naomi Gamoran <i>317 Cheyenne Trail Madison WI 53705, USA</i>	Mrs Rose Gandz
Judy and Anthony Gilbert Mark, Daniel and Paul	Arnold and June Glass	Mrs Bessie Glass <i>17/1 Wyvern Park Dick Place, Edinburgh</i>
Miss Karen Glass <i>70 Belford Road Edinburgh</i>	Sylvia, Gerald and David Glass <i>1/14 Kinellan Road Edinburgh</i>	Betty and Michael Gold and family <i>19 Marchmont Road, Edinburgh</i>

לשנה טובה תכתבו ותחתמו

David and Philip Goldberg
22 Mid Liberton
Edinburgh

Leila, Jonathan, Wendy,
Paul and Anthony Goldberg
20 Carnethy Avenue, Edinburgh

Kate and Ronny Goodwin
Sara, Ben and Joe
2 Ettrick Road, Edinburgh

Edward and Gillian Gordon
55 Rodney Road
Nottingham

Vicky Gruneberg
and family
2 Orchard Brae Gardens
Edinburgh

Sheelagh and Phillip Harris

Millie and David Harris,
Paul, Stephen and Daniel
20 Buckstone Drive, Edinburgh

Martha Herzfeld
and Friedl Wollmerstedt

Ron and Rose Ann Hoffenberg
13 Glendinning Avenue,
Nepean, Canada

Irene, David
and
Gary Hyams

Susan and Steven Hyams
James and Amanda

Bernard, Rosalyn, Iain
and Judith Jackson
173 Mather Avenue, Liverpool

Howard and Valerie Kahn
and Jacqueline
27 Blinkbonny Road, Edinburgh

Myrna, Morris and David
Kaplan
20 Barntongate Terrace,
Edinburgh

Sylvia and André Kaye
and family
63 Arden Street, Edinburgh

Jamie and Isobel King

Arthur and Alex Kleinberg

Abby and Joel Korn
4 Upavon Drive, Reading

Suzanne Landau, Ron Beasley
and Joshua
222 Hillhurst Boulevard,
Toronto, Canada

Mr Sam Latter
46 Liberton Gardens
Edinburgh

Ian and Joan Leifer
Andrew, Dina and Roby

Sim and Fanny Levinson
Israel

Emma and Bert Levy

Lionel Levy

Carol, Tom, Maurice
and Benjamin
Penicuik

Hilda and Sam Levy
and family
2 Beauchamp Grove, Edinburgh

Anita Levinson and David
3 Ross Road, Edinburgh

Ron Lewis and
Esti Sheinberg
2/2 Gladstone Terrace,
Edinburgh

Vanda Lipetz
Flat 11, Brooklawn
131 Palatine Road, Manchester

David and Elaine Litman
Daniel and Michael
23 Beestonfields Drive
Nottingham

Best Wishes for a Happy New Year and well over the Fast

Vicky and Tom Lowrie <i>11 Greenhill Place Edinburgh</i>	Sheva, Joe and Ann Lurie <i>26 South Lauder Road Edinburgh</i>	Sharon and Mike Lurie Kate and Debra <i>82 Belstead Road, Ipswich</i>
Michael and Rena Lurie and family <i>Bangkok, Thailand</i>	Philip Lurie and family <i>7/2 South Oswald Road Edinburgh</i>	Henry Mann
Irene and Philip Mason David and Jonathan <i>3 Oxfangs Road, Edinburgh</i>	Joe, Rosa and Clara Massie	David and Anita Mendelssohn <i>23 Braid Hills Road, Edinburgh</i>
Harold and Esther Mendelssohn Cassie and Roy	Mrs Blanche Mundy <i>54 Homeroyal House Chalmers Crescent, Edinburgh</i>	Rose and Hannah Newman <i>1 Bellevue Gardens Edinburgh</i>
Dr Jack E. Miller <i>38 Fruin Court, Fruin Avenue, Newton Mearns</i>	Geoffrey and Lorna Nicholsby Emma and Howie <i>'Orwell Lodge', Cammo Walk, Edinburgh</i>	Eve and Nathan Oppenheim <i>10 Ravelston Dykes Edinburgh</i>
Mrs Rose Orgel	Clarice and Berl Osborne <i>Ettrick Manor, 56/2 Spylaw Road Edinburgh</i>	Maurice, Dinah and Samantha Penn <i>47 Fountainhall Road, Edinburgh</i>
Charles, Gillian, Anna and Jonathan Raab	Stanley, Elaine, Aaron and Joel Raffel <i>31 Leamington Terrace, Edinburgh</i>	Freda and Joe Riffkin <i>'Redcroft' 16 Cammo Gardens, Edinburgh</i>
Hilary and Arnold Rifkind Richard and Michael	Malcolm, Edith, Caroline and Hugo Rifkind	Alec and Pearl Rubenstein <i>16 Hillpark Crescent Edinburgh</i>
Ena and Nat Rubenstein <i>Manchester</i>	Brenda and Julius Rubin <i>16a/27 Sderot Netza, Netanya</i>	Jonathan and Molly Seckl
Rabbi and Mrs D. Sedley and Avi	Rabbi Shalom and Mrs Shapira and family <i>Jerusalem, Israel</i>	Freda and Gershon Share

לשנה טובה תכתבו ותחתמו

Ian and Pearl Shein

*Flat 4, 37 Orchard Brae Avenue
Edinburgh*

Valerie and Bill Simpson

*3 Hallhead Road
Edinburgh*

Bill and Susie Sinclair

*9 Blackwood Crescent
Edinburgh*

Mark, Judith, Debbie
and Jenny Sischy

Sam and Rachel Skop

*2 Greenbank Gardens
Edinburgh*

Carolyn and Mervyn Smith

*43 Shirley Avenue
Cheam, Surrey*

Gladys and Laurence Smith

*20 Cammo Road
Edinburgh*

Jonny, Joyce
and Avigal Sperber

Lawrence Spurling
Edinburgh

Roma Steinberg

Cis and Henryk Szpera
*Kinghorn
Fife*

Mrs R. Weinberg
and Carole
Manchester

Hilary and Graham West
Martin and Laura

*14 Leighton Avenue
Pinner, Harrow*

Michael Wittenberg

*8 East Preston Street Lane
Edinburgh*

Manny and Nicole
Wittenberg, Raphael, Uriel,
Natalie, Miriam, Gaby
and Shoshanna

Miss Ruzena Wood

*50 Spottiswoode Street
Edinburgh*

Miss Zack and Mrs Klayman
and family

24 Roseneath Place, Edinburgh

Jean and Richard Winetrobe

*24/11 Craighouse Terrace
Edinburgh*

Syd and Paula Zoltie

Executives and Committees
of the Ladies' Guild
and Community Centre

Hana and Bertie Hornung

Jackie, Raymond, Laurence
and Michael Taylor

Falkirk

Rabbi Dr and Mrs D. Sinclair
Yael, Yonathan and Noam

Maurice Dorfman

Jerusalem

Edinburgh Hillel House

*90 Mayfield Road
Edinburgh*

