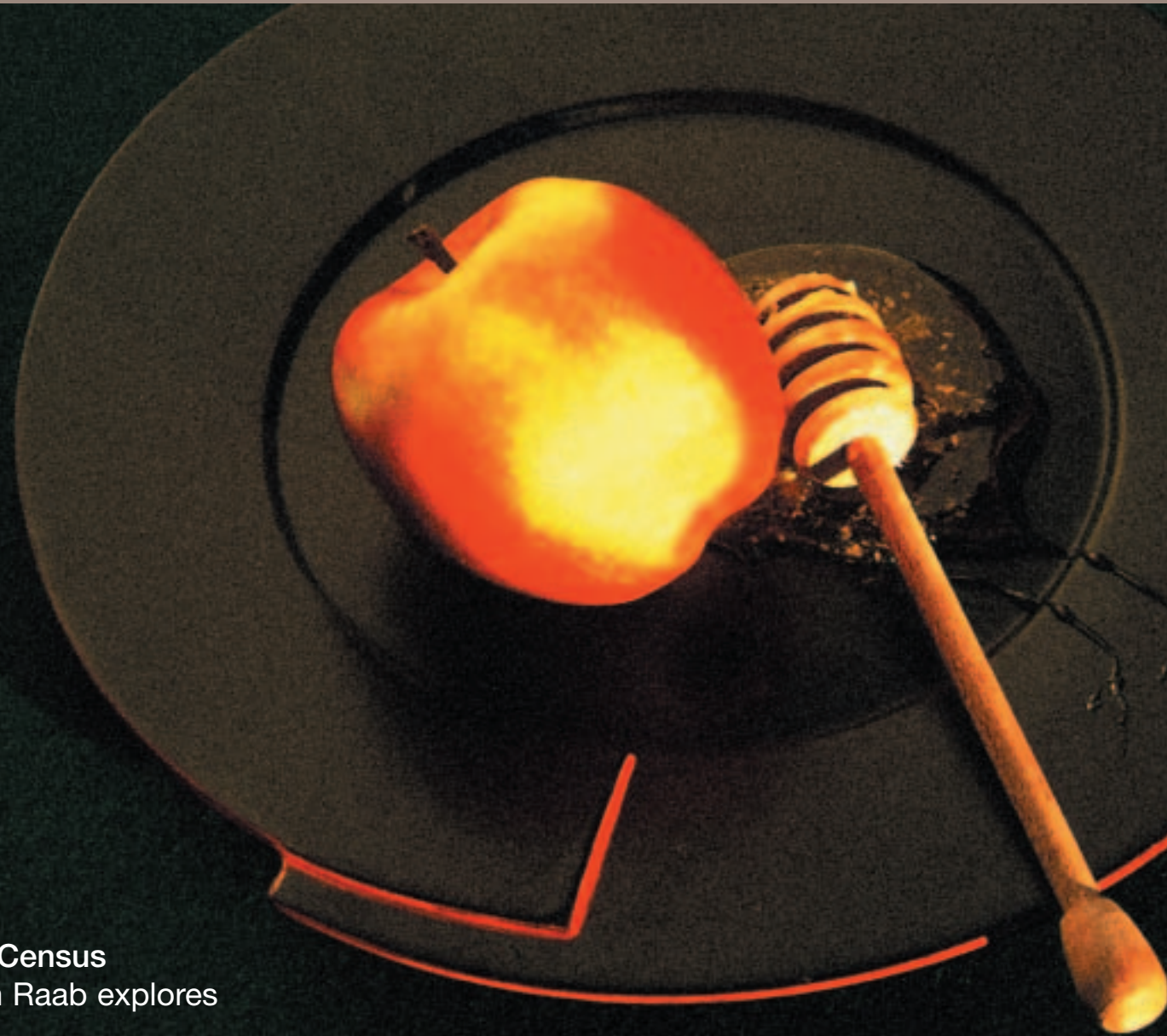


THE EDINBURGH

STAR

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September 2003
Tishri 5764



2001 Census
Gillian Raab explores

Yoni Jesner
His mother remembers

Visit to Poland
Edward Green

THE MAGAZINE FOR THE EDINBURGH JEWISH COMMUNITY



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| Design | | |
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From the Editor

Seven hundred and seventy four. A number which provokes the same response from everyone I meet. So where are they? The National Census, a ten-yearly Government exercise in information gathering, gave people for the first time in 2001 the option to indicate their religious affiliation. There was controversy and scepticism surrounding the inclusion of this question but in the event, the response was quite revealing. The statistics for Edinburgh show that 774 people chose to declare themselves as Jewish. To that we have to consider that traditionally Jews have been reluctant to document their religious affiliation and that makes the number even more surprising. The response raises some interesting questions for those of us who have always assumed that being Jewish means choosing one’s connection to some shade of Jewish observance be it Orthodox, Reform or whatever. I am told that membership of the Edinburgh Hebrew Congregation totals no more than 300 people and the Reform Group about 40, which would tell us that more than half the people in Edinburgh who consider themselves Jewish are not members of any congregation in the city.

The census of course includes people who are temporarily in the city as it is a snapshot of life on a fixed date. From that we conclude that students and people on short-term placement are included but we cannot account for all the missing 300 that way. Membership of one of the congregations does not force precipitation in worship so the missing numbers while happy to voluntarily declare themselves as Jews have obviously chosen to avoid participation in community activity. Or, dare I suggest that perhaps they do not find the religious or associated social activity available either inviting or appealing. We are delighted to include in this issue an excellent examination of the census statistics throughout Scotland by Gillian Raab who is professor of Applied Statistics at Napier University,

The enthusiasm and hospitality of our small community never wanes. In July,

Hilary Rifkind, assisted by Irene Mason and Jackie Taylor began hosting a series of Friday night meals at the Community Centre particularly aimed at Jewish visitors to our city. Over the summer months there had been an increasing number of enquiries to the Rabbi and Jackie Taylor from Orthodox tourists planning to come to Edinburgh, as to kosher facilities available, particularly over Shabbat. In response to this apparent demand, three dinners were held, the largest attended by 45 people and a charge was made to cover expenses. The atmosphere each time was truly wonderful, the depth of gratitude and appreciation expressed by everyone heartwarming. The visitors, mostly Israeli and American, were able to sit round the tables and sing Shabbat Zemirot together, which was an up-lifting experience for all. The hospitality each weekend culminated in the tourists coming to Shul on Shabbat for Mincha, then partaking of a Seudah which was followed by Maariv and Havdalah. Rabbi Rose has also hosted many lunches and dinners for visitors at his own home. The success of these evenings has far exceeded the modest expectations of the hosts and has once again shown that you do not need a big community to support a thriving social programme.

The Edinburgh Star is totally dependent for its function on the Editorial Board which consists of an enthusiastic team contributing ideas, reports and articles together with seeking and reviewing those from other interesting contributors. They also do mundane tasks like proof reading and production. It is therefore with much personal sadness that I must record the departure from our board of a valued and enthusiastic member, Freda Rifkin.

Freda has been a member of the Board for 5 years and her ‘Freda Reports’ column has provided our readers with illuminating reports on communal events throughout that time. She will be sadly missed from the Board and I wish to record personal thanks for all the assistance Freda has given me during my period

as Editor.

On a positive note, I am delighted to welcome two new members to our team. Firstly, Rabbi David Rose who I have no need to introduce as Ian Shein’s interview in our last issue did that. I am however grateful that his undoubted enthusiasm for all the activities of our community has extended to the Star and I look forward to his regular contributions and assistance.

The second new member is Lindsay Levy who is an active member of the Edinburgh Reform Group. I look forward very much to Lindsay’s input to the Star and to helping me ensure that we are truly a magazine of the whole Edinburgh Jewish Community.

I am also delighted to announce that Judy Gilbert has agreed to become Deputy Editor. Judy has been a prolific contributor and active member of the Board. Her agreement to help with some of the Editor’s load is a great boost to the production effort.

This Rosh Hashanah issue brings me to two years as Editor. I am not quite sure how that happened or indeed how long I shall find the stamina to keep it going but for now may I conclude with thanks to all our readers for their continued encouragement and support over the last year and to offer sincere wishes from myself and the Editorial Board of the Edinburgh Star for a healthy and happy New Year L’Shana Tova.

Peter Bennett



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The Edinburgh Star,
4 Salisbury Road,
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Rosh Hashanah Message

Rabbi David Rose

Well the summer is finally over and what a summer it has been. In the few months that I have been here I have found a vibrant and positive community, open to new opportunities and challenges. Since my arrival at the end of April we have had three community events, three special kiddushes, a civic service and two bar-mitzvahs. In addition the community has entertained literally hundreds of tourists; both at special Friday night meals during the Festival and at weekly Seudah Shelishit meals on Shabbat afternoon. I've been busy getting to know everyone, reorganising the Cheder with Judy's help and generally finding my feet. The community has unfortunately suffered some sad losses over the last few months and the way we have all come together at these times has impressed me greatly. The community has indeed reason to be proud of itself. For a small community we show a level of activity of which larger communities would be envious.

So, we approach Rosh Hashanah and Yom Kippur. These two festivals have a resonance far beyond their duration. The three days collectively known as the High Holy Days, or more traditionally the Days of Awe, draw people into the synagogue who are absent the rest of the year and cause

those who may be barely involved in any aspect of Judaism or Jewish life to do something Jewish. That is of course their purpose. The sound of the shofar on Rosh Hashanah is a clarion call to awake from our daily routine and think about who we are and what we are doing. We all in our lives reach moments of crisis or decision. We all have stood at the crossroads and wondered which way to take. We all have had times where we pondered our destiny and sometimes were unsure of our very identity. These reflections often became the source of positive changes in our lives and we look back at that period as a defining moment in our existence. Yet it often takes a crisis or disaster of some sort to cause us to engage in such a re-evaluation. The beauty of Judaism is that we are given that opportunity every year. Every year we have the chance to ask ourselves the big questions of life. Every year we have the opportunity to change a direction. Each and every year we stand at the crossroads and must choose which path to take. That is the true meaning of these approaching Days of Awe. As individuals and as a community let us spend this time thinking about the real questions of life. Obviously, Yom Tov is a time to meet people we may not have seen all year and simply by

coming to shule publicly reaffirming our connection to the Jewish people. Yet it would be a pity if we did not also use this time in a way commensurate with the message of the season. We don't necessarily need to know Hebrew or be familiar with the prayers in order to do this. It is true the prayers of this season are there to help us with our reflections and the English translation is available to all. Yet a moment or two of silence during the Amidah or a beautiful choir piece can enable us to begin to examine our lives.

“The sound of the shofar on Rosh Hashanah is a clarion call to awake from our daily routine and think about who we are and what we are doing.”

Our Rabbis say that one who does not emerge from his prayer a better person has not really prayed. Let us all try, and believe me Rabbis sometimes need to try harder than others, to come out of Shul at the end of these ten days better people: more sure of our identity and confident in our destiny. Let us as a community, appreciate our great potential and seriously reflect on the best way to achieve it. Rosh Hashanah and Yom Kippur are not sad days, but days of serious thought and great opportunity. Let us go forward with confidence to grasp that opportunity with open arms.

May G-d bless each and every one of you with a happy, healthy and prosperous New Year and fulfil the desires of your heart.

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Visit to Poland

To mark the 60th Anniversary of the Warsaw Ghetto Uprising April 2003

Edward Green



March of the Living to Birkenau

During April, I was invited to accompany my step-father, Arthur Lawson, the National Chairman of AJEX (the Association of Jewish Ex-Servicemen and Women), to Poland for a trip marking the 60th anniversary of the Warsaw Ghetto uprising. It proved to be a most educational and informative trip, and as to be expected very emotive.

The group of actual ex-servicemen numbered around 20 in all, with the rest of the group being made up of wives or other members of the servicemen families. Many of the veterans were in their eighties and had fought in various campaigns in the war and throughout the world. They were travelling to Poland at their own expense to learn more of the atrocities there and to honour those that perished.

Our starting point was Krakow, a city spared by the Germans in preparation of them making it their capital after the war. It proved to be a stunningly beautiful city, with a vast open square at its heart, and a friendly and welcoming people. Differing from Germany and Austria, where I have visited often, I felt no trace of present day anti-Semitism. What I did feel was, I trust, a genuine and sincere interest in the Jewish people and their impact on life in Poland by the Poles today.

The introduction to Jewish life in Poland took the form of a visit to the Cultural Centre of Jewish Studies, housed in a refurbished building in the midst of the former Jewish quarter of Krakow. The centre proved to be impressive in so many ways as not only was it staffed and run by a non-Jewish team, but it appeared that the government had been the instigator and the driving force behind the building of the centre and its present day upkeep.

The centre houses a library illustrating the importance and history of Jewish life in Poland. From what we saw, it dealt with the Holocaust in an honest and sensitive way, and without shrinking from its effect. There were films showing Jewish life at that time, and even being able to recognise some of the buildings, I found it difficult

to really appreciate the feel of the Jewish life as it was. We were informed that by 1931, Krakow had become an important centre of Jewish social and political life in Poland and in 1938, it was recorded that Jews owned 45% of big and medium sized factories in the area and 63% of the workshops. Amongst doctors and lawyers, 61% were Jews.

The number of Jews in Krakow was to grow at the start of the war, as many Jewish refugees from the countryside fled to Krakow. At that time, the businesses were to be aryanised, and Jewish property confiscated. In May 1940, the German authorities announced their intention to reduce the Jewish population of over 70,000 to 15,000 essential workers through



Memorial parade at Auschwitz

voluntary evacuation. Those left were to suffer during that winter from disease, hunger and the cold. On March 31st 1941, the Ghetto was erected and some 20,000 Jews, including over 6,000 from neighbouring communities were crowded in. Several thousand were also to work outside the Ghetto and were to be escorted each day to and from work. Many in the Ghetto were reduced to living in cellars, warehouses, attics and hallways, with resulting epidemics breaking out raising the mortality rate to 13 times the pre-war level.

The Quarter, now mainly residential, housed a number of beautiful old shuls, amongst them the Alte Schul. This is the oldest Jewish building in Poland, dating from the fifteenth century and one of the few of the original 2000 shuls in Poland. As our trip was in commemoration of the 60th. anniversary of the uprising, we coincided in our trip with many groups from all over the world, and in particular the Americas. There were literally thousands of young men and women from North America, South America and Canada in Poland at that time, and this added immeasurably to the occasion. Additionally, I believe there were 1000 Israeli school children who had travelled to Poland, with their families all picking up the \$1000 expenses of the trip. On Erev Yom Hashoa, most of these children were to be found singing the Hatikva on the steps of the old Shul, a most moving and emotional moment.

The trip took in visits to many sites of historical interest. Additionally, there were visits to sites that were unique to



Remembering the 60th Anniversary of the Ghetto

the members of AJEX. We were to visit the British War Graves cemetery in Krakow, in a corner of a vast public cemetery. There, the members held a service, to honour the sixteen Jewish men who were buried there. The Jewish soldiers, many from Palestine, were captured in Crete, sent to Poland and died in a prisoner of war camp. The last post was sounded by two bugle players who had come with the group, members of the Jewish Lads and Girls. They proved to be most impressive in their own right, always immaculately turned out and treating the elders on the trip with the utmost reverence and respect.

“What there wasn’t, was any idea as to the sounds and smell of so many people living in such close proximity and in such conditions. No imagination, I believed could give the true impression of the horror of how that must have been.”

Leaving Krakow, we travelled to Auschwitz, where we were to witness the Presidents of Poland and Israel laying wreaths. Despite its ‘sanitation’ and the dismantling of much of the camp by the Nazis themselves just before the end of the war, Auschwitz proved to be as harrowing as one would have expected. We saw some of the huts where the Jews were billeted; there was a mock up of the living conditions and unbelievably, photos dating from the time. What there wasn’t, was any idea as to the

sounds and smell of so many people living in such close proximity and in such conditions. No imagination, I believe, could give the true impression of the horror of how that must have been.

We were privileged to be invited into the inner sanctum with the Presidents and

the Rabbinical leaders to see the wreaths laid. They were laid at the spot where so many of the executions took place, against a stone wall at the edge of the camp. This wall was known as the Wall of Death. Many of the very religious attendees wore shoes they would dispose of after the visit, as they regarded the whole camp as a cemetery.

Leaving the camp, we walked much of it in silence, submerged in our own thoughts, as part of the March of the Living to Birkenau, over an hour away. During the march, many of the Israeli youngsters began to sing, as if in celebration of life. This, I found, to be the most moving of all, as whatever horrors had gone on, the Jewish spirit had never been broken nor would, and it confirmed that there will always be hope as long as there is life. At Birkenau, much has been removed, but the old train lines were there to remind us all of the cattle trucks that had brought our fellow Jews to their end, in all weathers and under all conditions, with families being split, many too sick and frail to cope. There was a further service held at the Monument to the Nations, amongst rustling birch trees where the Presidents both spoke so movingly, reminding the assembled audience that at these two camps, over one and a half million Jews were to lose their lives.

After this service, our group travelled on to Warsaw, in anticipation of the main part of our trip. Warsaw, the capital of Poland, was totally rebuilt following its destruction during the war. Although, most of the street names survive, many of the buildings do not, and we were to visit many of the spots where so many of the tragic events of that time were to unfold. During the period between the wars, there were just under 400,000 Jews living in Warsaw. This number comprised about a third of the city’s population.

It was in October 1940, that the Germans established the Ghetto in Warsaw for the Jews of the city and those Jews who had come into the city. In an area far too small, over half a million Jews were crowded, 50,000 of them children. Cut off from the outside world, the walls were 10ft. high and crowned with barbed wire. There was an average of 13 people per room, with thousands homeless



Birkenau

and by June 1941, four to five thousand Jews were dying a month, mostly from starvation, often their bodies strewn in the streets. It was estimated that by the summer of 1942, some hundred thousand had died in the Ghetto, and most of the rest were to be subsequently deported to the death camps. The Germans were to blow up the abandoned buildings of the Ghetto, as with much of Warsaw, an attempt to leave no trace of their misdeeds.

The visits in Warsaw were to prove surreal, as visiting, for instance, the Umschlagplatz, on our first day in Warsaw and the site where the victims were selected for the camp at Treblinka, proved to be a confusing experience. The site is now marked by a beautifully designed marble memorial and our group was one of many who chose this spot to hold a service. Situated on a busy main road, with the traffic zooming past, we struggled to imagine this place as the site of such misery and tragedy.

Moving through the once totally Jewish neighbourhood, and now a modern housing estate, we stopped and held a service at the site of 18 Mila Street, immortalised in the book by Leon Uris, and the place where the bunker housing the 100 who made up the main core of the Jewish uprising was positioned. It was there that the Commander, Mordechai Anielewicz amongst others was later to commit suicide in May 1943 rather than to surrender. This small group was to

defy the might of the German army with painfully small arms and home-made bombs for a period of three weeks and was to be an inspiration to all engaged in fighting the Germans.

Later the same day, we were to witness the exceptional service that had been organised at the magnificent monument to the Heroes of the Ghetto on Zamenhofa Street. Once again, the two Presidents spoke and laid wreaths followed by the many dignitaries, and once again, it was pleasing to see that the representatives from AJEX were accorded great courtesy, with an area cordoned off with seating, a very rare privilege given to only a very few out of the thousands gathered in the square for this service. Looking around, it was interesting to note and in a way gratifying, that since the fall of Communism, the skyline has altered, and many of the new and most impressive buildings are being erected by Jewish property developers mostly from the States.

Our next stop was the major Jewish cemetery in Warsaw, undoubtedly a slice of history on its own. The majesty and importance of the stones were a clear indication as to the importance and the integration of the Jewish community in Poland from the Fifteenth Century up to the Second World War where a Jewish population of over 4 million had become a seemingly accepted and valued part of the country.

This moving day was capped in the evening with a visit to the Opera House in Warsaw. Rebuilt in grand classical style, but with the advantages of modern acoustics, we were to enjoy a special programme in honour of the events and the two Presidents, with a concert performed by the Polish Sinfonia Varsovia and featuring amongst other, music, the 'Israel' Symphony written in 1916 by Ernest Bloch, when he was under the influence of the burgeoning Zionist movement. The same evening, the Polish President was also to launch plans for a further memorial to be constructed, this time at the lesser known Nazi death camp of Belzec.

Our last day was taken by a visit to Treblinka, the site of the main deportation camp for Warsaw. The camp has no buildings dating from the war and has been given over to a most moving memorial, with large solitary stones serving as memorials to those who lost their lives. On this trip, we were to be joined by the Cantor, David Hass, whose voice and Kaddish was to sound over the grounds with a haunting and melancholy poignancy that was to prove a fitting climax to our visit.

Our visit to Poland was harrowing seemingly at every turn. It was, however, an experience I would not have liked to have let pass by. There were many lessons to be learnt, the most important one to me, being that we live with hope eternal for the future, and a solid memory of the past.



Freddie Green, aged 7, with his step-grandfather, Arthur Lawson, laying the wreath on behalf of AJEX at the American War Cemetery, Cambridge, on Memorial Day 2003.

Somebody Else's Controversy

Michael Freedman

In the six months since I have lived in Edinburgh, there has been much debate on the sustainability of a small community.

In particular, Dr Sharman Kaddish's talk to the Jewish Literary Society on preserving British synagogue buildings highlighted a dichotomy of opinion. Dr Kaddish posed the question of which is the more important - minyan or binyan, the people or the building.

Two years ago, I was fortunate enough to spend a year abroad as part of my languages degree. I worked in Buenos Aires for Argentine UJS, and in Paris for B'nai B'rith. Both roles gave me a chance to visit communities of every size and style, where I was able to learn about their history and successes, and contribute something where possible. During the year, I visited a number of small communities away from the major centres of Jewish population, which might shed some light on the debate of minyan versus binyan, and the choices Edinburgh might face in the coming years.

In Argentina, I visited a Jewish community in the centre of the country, which had 400 members. Perhaps 20 years ago, there were more than twice as many, but now the Jews no longer lived nearby. There was a small kosher section in a supermarket, no school, and the community was mostly in its 50s and older. There was a Lubavitch Rabbi, newly arrived, and a small group of young professionals and students.

At first, they were keen to integrate with the community, but they felt they were treated as outsiders and guests, a transient group. Indeed at the beginning they were outsiders, mostly from Buenos Aires, and imagined that they would return to the much larger community, with all it has to offer, on completing their degrees or work assignments. But the attractions of living somewhere with a higher quality of life are many.

My visit coincided with a remarkable moment in the community's history. After a few months of the youngsters' attempts to take a more active role in the shul, and their attempts to inject new and often radical ideas, the

elders of the community called a meeting to discuss the future. The building had fallen into a state of disrepair, those young locals who were left tended not to return from Buenos Aires after going to study or work there, and shul attendance was dropping, despite the best efforts of the young rabbi. The congregation had become less religious and no longer lived near the shul, whilst the students and young professionals lived near the university quarter in the town centre.

I assumed that the meeting was to resolve some of these basic issues by patching up the various problems and delaying the inevitable decline of the shul for another few years. Much to my disbelief and excitement, the community were prepared to make a step-change in outlook. They had received an offer for the shul building and grounds, to be paid in US dollars, which would give them enough to set up a new building nearer the university and guarantee a financial future. Perhaps more exciting, they were willing to allow the young adults to shadow the elected officials for a year with a view to handing over the running of the new building on completion.

The president of the shul remarked to me at the end of the meeting that an empty shul building, however old and beautiful, holds no value to anyone except those who believe that Judaism and hence the kehillah is just a project to enhance their own stature. A remarkable thing to say and even more so because he was prepared to act on his sentiment.

My second experience was somewhat different. Whilst working for B'nai B'rith, I was on a speaker tour of the east of France, where I visited a shul in a large university town with a growing tech sector.

During the dinner that followed, I was sitting at a table with some of the shul board and a group of local postgraduate students doing research

for a multinational IT company nearby. What followed was a conversation about the shul's future that took a starkly different turn to the one I had seen in Argentina. The community was not dissimilar in size or shape, and was faced with remarkably similar problems.

Yet here the communal leaders poured scorn on any notion of giving up their building. After all, they argued, they had been there to see it reopen after the vandalism it suffered during the Nazi occupation. With fewer than 200 members in a shul that seated four times as many, the students argued that the shul had outlived its use, and a smaller, more practical building nearer the modern developments of the town would be more advantageous, particularly as the development of the IT industry might attract young Jews if they thought there would be a viable and dynamic young community to get involved with.

“Ultimately, Edinburgh will have to make that decision, if it has not done so already. It seems we are to follow the tried and tested path of preserving the building, and hoping that getting the basics right will encourage the youth, students and young professionals to stay.”

The argument continued for some time, and finally the senior trustee of the congregation closed the debate abruptly by saying that a community is judged by its building, as that is the core of the community, and that the synagogue would be sacrosanct regardless of cost or inconvenience. Tradition, he said, was more important than a transient group of youngsters. The students said to me after he had gone that they would all like to stay, and knew many Parisians who would enjoy living in the city, but they

deplored the negative attitudes they encountered and lack of will to make radical changes and let go of the reins of power.

A story from the Gemara tells of the dispute between the elders of the community who believe in the need to preserve their building at all cost, even if it alienates the youth, and the youngsters who want to move out, even though there is a great risk to stability in doing so. The two communities I visited are both still going. I am sure you will have your own ideas as to which one seems the more likely to succeed and why.

Ultimately, Edinburgh will have to make that decision, if it has not done so already. It seems we are to follow the tried and tested path of preserving the building, and hoping that getting the basics right will encourage the youth, students and young professionals to stay. Sadly, the experience of other communities has shown that this strategy does not work. Judaism has historically been a radical religion, full of change and challenge to the status quo. It is only in the modern era, when the world is changing so fast around us, that we have become staid, unappealing and in many cases moribund. This is your community, so you must decide whether it is better to fit the mould or break it before it's too late.



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A message from our Treasurer

I would like to thank all our readers who have generously responded to my appeal for donations in the last edition of the Edinburgh Star.

Although we keep our production costs low, it is still quite a costly magazine and every contribution, large or small is gratefully received.

Thanks you once again
Sidney Caplan.

Limmud Scotland's Take Another Step

7 September 2003

Elaine Samuel

I'm not one who cares too much for mission statements. Most organisations have them. Even organisations such as Limmud have them. Limmud's promise is that it will help you take one step further along your own Jewish journey, whatever the direction in which you are headed. It's this aspect of Limmud's mission that makes Limmud unique and vital, as well as vitally necessary.

Two busloads of adults and young persons from Edinburgh attended Limmud Scotland's second day event at the University of Glasgow this year. We were Orthodox, Reform and non-affiliated. We went as youth leaders, timekeepers, presenters, educators, discussants, entertainers and stewards. And we all went as travellers taking another step along our own particular Jewish journey.



Rabbi Rose talks on Callander calculations.

Had we spent longer on the bus together, we might have found out a little more about each other's journeys and the contribution that the day's events made to them. What dominated the way home, however, was a powerful sense of frustration. You just have to go to Limmud to experience it. So let me explain by charting my day.

I started with Clive Lawton who, as ever, rose to the challenge of engaging an audience at 10am on Sunday. Have you ever considered, asked Clive, what the ancient Maccabees would have thought of the latter day Maccabees for promoting the Jewish Olympics, when they themselves had fought against Hellenism so desperately? But as Clive was speaking, there was also an Ivrit workshop, a personal look at Joseph Caro (brilliant, so I was later told), an opportunity to develop family histories, a

look at Jewish aspects of 'The Matrix' and the launch of Michael Mail's second novel Exposure.

At the second session, it was my duty to dim the lights for the Scottish premiere of Nicholas Winton and the Power of Good. I had not intended to stay. Almost immediately, however, there was footage I had never seen: of the Nazis in Prague, crossing the Charles Bridge, marching down Wensclas Square, blighting the streets along which we now walk so merrily as tourists. I was glued to my seat, but aware that I was missing David Capitanchik raising questions about Israel that few dare to ask, Marlena Shmool exploring the impact of post-modern family structures on Jewish marriage, Helen Leneman developing ways of making bar/bat mitzvah services meaningful, David Neville coaxing us to "write from the heart" and the Limmud Chavruta Project enticing us to join the "ultimate interactive learning experience".

I was a timekeeper at the third session, which looked at the story of Noah from the perspective of fluid dynamics. Did you know that the ark was designed not merely to float but also to travel? Riveting hypotheses were offered as to how the ark was steered and fuelled. But at the same time, our own Rabbi Rose was speaking to the 'not numerically challenged' on calendar calculations, Nicholas Winton's son was being interviewed and observations were being made on a visit to a shtetl not far from where my grandparents had been raised.

Lunch was snatched so that I could hear Ross Bradshaw's breathtaking account of Jewish poetry and poets. I had heard Philip Schlesinger speak (superbly) on WG Sebald at the Lit. last year. But I had to forgo the textual study of Miriam's Song and an interpretation of the architecture of the mishkan as a continuation of the Sinai experience.

The day went on as it started: the potential of the internet to transform Jewish life was chosen over a choral workshop, a discussion as to whether Israel is a society divided against itself and an examination of Marranos living today in New Mexico. I had already seen Trembling Before God, a film that

examines the plight of Orthodox Jewish homosexuals and lesbians, but was loath to miss the discussion led by Rabbi Rose and Ellen Galford that followed its showing. Some consolation was offered by the discussants who appeared to think that it was tame compared with the lively debate that the film generated at the Cameo Cinema some months earlier.



Clive Lawton engages his audience. That's all the material!

So how could I miss Arnold Brown's gig on Jewish comedians? Or Larry Tabick on repentance and Kabbalah? Or Helen Setright on the perception of Jews in literature? Simple enough. I had to hear Geoffrey Alderman's answer to "Do We Need a Chief Rabbi?" (No Sachs Please - We're Jewish"). Jewish communal leaders, so Alderman argued, supported the formation of the Chief Rabbinate as a mechanism of control over the Jewish population. (Hmmm.....so what mechanisms did they employ to ensure that we got the Chief Rabbi that they wanted?)

So much food for thought and so much regret and frustration at what was missed. Af tsvey chassenes ken men nit tantsn, you might warn. But that's not so much the rub as the secret of Limmud's success. Instead of being stuffed or saturated, you leave hungry for more, pledging to make up for what you missed, addicted to the buzz of so many in pursuit of whatever it takes to make another step on their own personal journeys to Jewish self-knowledge.

Elaine Samuel

More information about Limmud events can be found on www.limmud.org

Jews in Scotland

Results from 2001 Census

Professor Gillian Raab

For the first time people in Scotland, England and Wales were asked about their religion as part of the Census held on 29th April 2001. People in Northern Ireland were asked about their religion in both the 1991 and 2001 Censuses. When the results started to be published in the spring of 2003 they gave a figure of 6,448 Jews in Scotland of whom 774 were resident in the City of Edinburgh. This figure of 774 came as a surprise to some of the Jews involved in communal organisations in Edinburgh, since there are only around 300 members of the Edinburgh Hebrew Congregation and around 40 Edinburgh residents who are members Sukkat Shalom, the Edinburgh group

“The definition of who counts as a Jew has become complicated since Moses and Aaron’s first census of the tribes in the desert.”

of the Glasgow New Synagogue. Since the first release of data, further details on the characteristics of Scottish Jews have been published. This article will cover some background details about the religious question in the Census, present some of the characteristics of those people who have identified themselves as Jews in the Census and finally will look at the data for Edinburgh in detail to see what we can learn from the published tables about the number of apparently unaffiliated Jews living in our city.

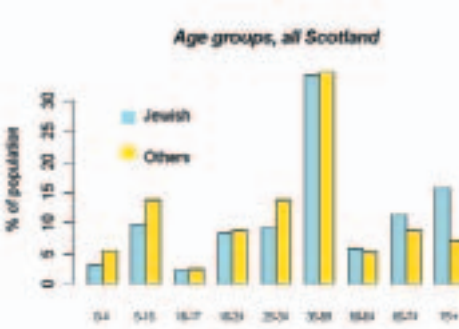
It was the legal obligation of every householder in the UK to complete a census form in 2001, and anyone not doing so might be prosecuted under the Census act. Decennial censuses have been carried out in Scotland since 1801, but this one is the first to be carried out under jurisdiction of the Scottish Parliament. The justification for the inclusion of questions on religion given by the Office of the Registrar General for Scotland, who is

responsible to parliament for taking the Census, is as follows:-

The Scottish Parliament recognized that the questions on religion would provide important benchmarking information in connection with social inclusion policies designed to prevent discrimination against particular religious groups. The information provided will also enable services to minority religious groups to be improved.

Responses to the question on religion will supplement the ethnic question and will provide valuable information on ethnic minority sub-groups, most notably those from the Indian sub-continent. They will also provide information on the larger Christian denominations.

More people are identifying themselves in terms of their religion or culture than ever before and we have to look at ways of collecting information from groups, such as Muslims and Sikhs, for whom religion is an important cultural attribute.



The Parliament accepted that, to some people, religion is a particularly sensitive issue and would not wish people to be compelled to answer such a question. ‘Voluntary’ means that the normal criminal penalties for non-completion of census questions will not apply to the questions on religion. Information indicating the voluntary nature of the questions is given on the Census forms.

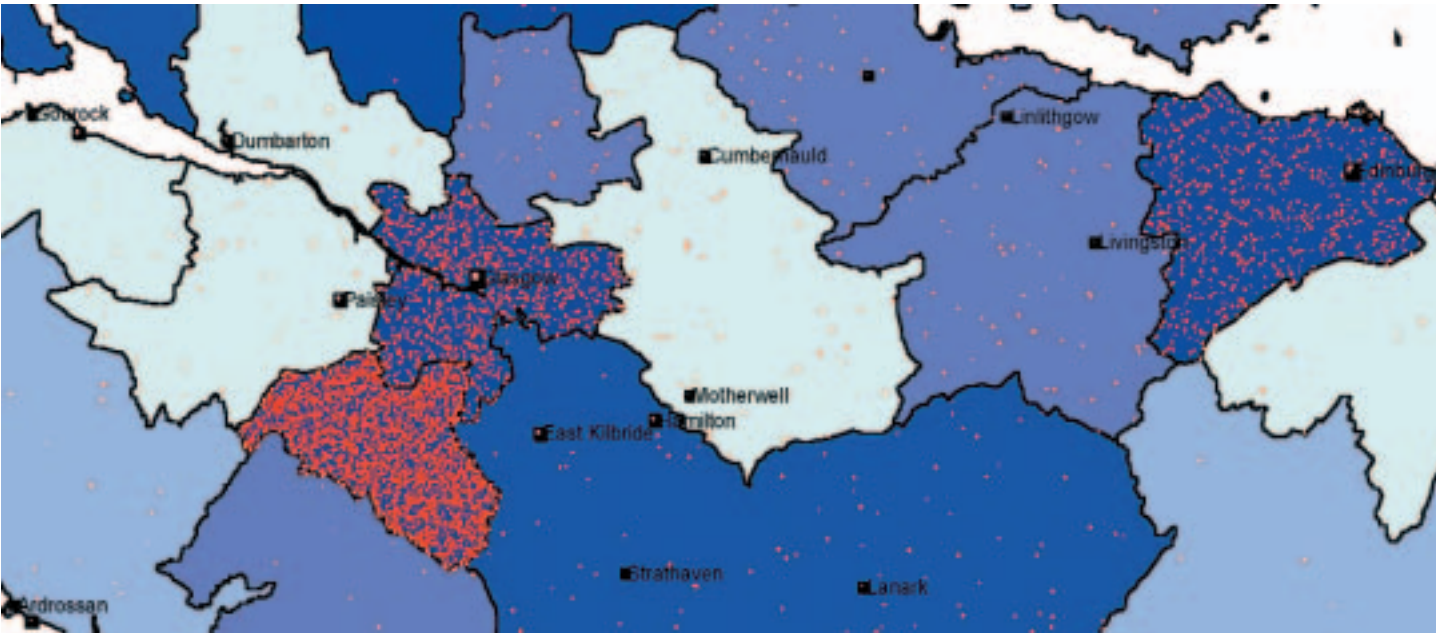
The extent to which these justifications apply to the enumeration of the Jewish population might be debated. But the Census data will provide communal organizations with direct estimates of the numbers of Jews that have never previously been available for the UK.

The definition of who counts as a Jew has become complicated since Moses and Aaron’s first census of the tribes in the desert. The question in the Census asks people to identify their religion as Jewish, as follows

“What religion, religious denomination or body do you belong to?”

with possible responses being “None”, “Church of Scotland”, “Roman Catholic”, “Other Christian”, “Buddhist”, “Hindu”, “Muslim”, “Jewish”, “Sikh” or “Another religion”. The Board of Deputies uses an indirect method of estimating the population based on the numbers of Jewish burials and cremations (http://www.bod.org.uk/community_stats.shtml accessed on 9th September 03). Their argument is that anyone who lives as a Jew will wish their death to be accompanied by some form of Jewish ritual, even if they are not congregants. Similarly many people who ticked the Jewish box on the Census question may not have any formal affiliation with a Jewish community.

Although the threat of prosecution did not compel us to answer the question on religion, most of us did. Only 5.5% of Scottish people failed to tick any of the boxes for the religious question. The 6,448 people identifying as Jewish made up just 0.13% of those answering the question. Each of the 32 local authorities in Scotland contains some Jews, but the numbers are down two single figures in three. Unsurprisingly, much the largest numbers are found to the South side of Glasgow. Almost half of the Jews in Scotland live in East Renfrewshire where they make up 3.5% of the



Map showing the concentration and numbers of Jews in local authorities in Scotland's central belt. The shading shows the number of Jews per head of population from the darkest (over 0.8%) to the lightest (less than 0.3%). The individual dots represent the numbers in each local authority area, but NOT the actual location of residence within the area.

population. The cities of Glasgow and Edinburgh have the next highest rates

“The age distribution is highly skewed towards the older age groups with those aged 75+ making up 16% of Jews but only 7% of the rest of the Scottish population.”

with Jews making up 0.19% and 0.17% of the population respectively but some of the lowest rates are also found in other parts of the central belt (see inset map).

Recently published tables can tell us more about how the Jewish population of Scotland compares with the rest of the Scottish population. The age distribution is highly skewed towards the older age groups with those aged 75+ making up 16% of Jews but only 7% of the rest of the Scottish population (see inset chart). Jews are more likely to live in owner occupied homes (77% vs 65%), and to live in flats rather than houses (38% vs 29%). They have higher levels of education than the rest of the Scottish population with 37% having a degree or equivalent compared to 19% of others, though coming a poor second to Hindus who are the most highly educated religious group with 59% holding degree level qualifications. Those Jews who are economically active are more likely to be self-employed (37% vs 10%) and less likely to be unemployed (4% vs 6%).

On the down side, Jews were more likely to report having a limiting long-term illness (24% vs 20%) and less likely to report good health (64% vs 68%). But these figures do not allow for the older age of the Jewish population. Adjusting for the age structure we find that the opposite is true. Jews are less likely by a factor of 0.83 to have a limiting long-term illness as non-Jews and are slightly more likely by a factor of 1.03 to report being in good health.

As well as the question about current religion, a second religious question asked about religion of upbringing. The total for people reporting a Jewish upbringing is 7,446 with the difference of 998 compared to current Jews being made up of 1785 apparently lapsed Jews and 787 who appear to be proselytes. But a considerable number (391, 21%) of apparently lapsed Jews had declined to answer the question on current religion and many of these might have answered it as Jewish. This suggests that Jews may be over-represented among those who chose not to answer the religious questions so that proportion of Jews in Scotland may be somewhat greater than the figures quoted here. Of the other apparently lapsed Jews the largest number (774) answered that they had no religion and most of the other 620 answered that their religion was in one of the Christian groups. Of the 787 apparent proselytes a substantial number (341) had not answered the question on religious upbringing and a further 129 reported that they had had no

religious upbringing. The remaining 341 mainly reported an upbringing in one of the Christian groups.

So what about the 774 self-reported Jews in the City of Edinburgh? Does the detailed information shed any light on the make-up of this group? There are various reasons why this number may be different from the total of Edinburgh city residents who regard themselves as Jewish. Could they be university students, for example from the USA, who are only here temporarily? Could some of them just have been people ticking any old box on these questions?

Students were counted as part of the census population at their term-time addresses. Perhaps students are making up a substantial part of the 774. The table on economic activity shows 147 Jews aged 16-64 in Edinburgh as full-time students. Of course this will include those whose families live in Edinburgh, including those at school. A further indication of the number of students coming in to the city from elsewhere may be obtained from looking at the age distribution of Edinburgh Jews. The local authorities that contain universities (Edinburgh, Stirling, Fife, and to a lesser extent Glasgow and Aberdeen) have a high proportion of their Jewish populations in the age group 18-24. In Edinburgh the proportion in this age group is 23% compared to 8% of all Jews in Scotland and 9% of the non-Jews. The total number of 18-24 year-old Jews in Edinburgh is 180 and these figures suggest that from 100 to 120 of them may have permanent homes in other parts of Scotland or

elsewhere. So, at most, excluding non-permanent-resident students might reduce the number of Jewish residents of Edinburgh to around 650.

What about people who did not take the Census form seriously? In 2001 most people returned their Census forms by post rather than by handing them to an enumerator who could check the details. In the months before the Census there was an internet campaign to have ‘Jedi Warrior’ recognised as a religion if sufficient people completed this on their forms. A substantial number did so but were foiled by having this coded as ‘No religion’. Also in 2001, operators did not enter the data from the Census forms into the computer as had happened in previously. Instead, the forms were scanned in by optical readers. Both deliberate falsification and random errors could increase the apparent numbers in the Jewish

population. Detailed examination of the tables suggests that there is some evidence for each of these, but the impact on the total numbers of Jews in Edinburgh is likely to be small, probably less than 20 or 30 people.

There is another reason why the original 774 may be an underestimate. Those who declined to answer the religious questions would contribute a further 40 Jews to the total if they contained the same percentage of Jews as those who chose to answer them, more if non-response is higher for Jews. So a reasonable conclusion would be that there seem likely to be at least 300 people in Edinburgh who regard themselves as being of the Jewish religion but are not affiliated with any Jewish religious organisation. Of course the Census question does not give us any indication of their halachic status according to either an orthodox or progressive Beth Din.

Perhaps some of the unaffiliated would not be accepted as full members of either the orthodox or reform communities. Or perhaps they have no wish for any religious affiliation. Perhaps they gain their inspiration from the Edinburgh Star. The confidentiality constraints of the Census mean that it will be at least 100 years before the Census records are released and we can ever find out who they are.

Gillian Raab is professor of Applied Statistics at Napier University, specialising in the fields of social and medical statistics. After a protestant upbringing she converted to reform Judaism some 35 years ago before her marriage to Charles Raab, now professor of government at Edinburgh University. The Raabs have two children, Anna who is a trainee lawyer in Edinburgh and Jonathan who works in the betting industry in London.

impending engagement to a Manchester girl, Miss Sandra Oilberg.

7 DECEMBER 1964 (Joint meeting with Executive of Synagogue Council)
The President, Mr. Abel Phillips, gave an encouraging report on the strength of the community and thought that a new hall was now appropriate. Mr. Harold Oppenheim advised that the membership was 800. He suggested that a new hall be built at the rear of the existing one connecting both with a covered passage. This would double the existing space and cost would be in the region of £10,000. Mrs. Freda Riffkin asked that consideration be given to extending the kitchen.

28 FEBRUARY 1965
The chairman, Miss Louise Paterson, read out a letter from Mr. Lennie Berger requesting permission for Maccabi to hold their annual concert. This was agreed. Miss Betty Franklin has also requested that members of committee help out at the 'almost new sale'.

23 MARCH 1965
Congratulations were offered Mickey and Carole Cowen on the birth of a son.

Future minutes discussed the progress, or otherwise, of a new communal centre and many various schemes were proposed, ignored and otherwise not proceeded with. Other main items in the minutes were plans to hold functions and the inevitable problem of membership and finance.

4 OCTOBER 1965
Congratulations were extended to Mr. David Bennett and Mr. Reuben Zoltie on the occasion of the wedding of their children Peter and Shirley.

15 DECEMBER 1965
The annual bazaar had been successful and raised over £300. However the Jewish Community was conspicuous by its absence.

12 DECEMBER 1966
Miss Louise Paterson, chairman, reported that she had attended the tenth birthday party of the Friendship Club in the Carlton Hotel.

12 MARCH 1968
It was suggested that the rear of the Community Centre be converted into a car park for 150 cars. The new

swimming pool under construction in Dalkeith Road would cause more parking problems.

2 MARCH 1976
Plane for fund raising included holding a sweepstake, golf competition, car treasure hunt, club challenge, garden party and a Festival Fringe production.

31 MAY 1977
Mr. Lenny Berger reported no progress on the suggested horse race draw. Mrs. Joyce Shein has written a play for the Festival Fringe and this would be produced within the centre by Mrs. Rene Berry.

Sincere thanks were accorded Mrs. Shein and Mrs. Berry.

The show "Over the Grenitz to Granton" was a great social and financial success receiving very commendable comments from 'The Scotsman'. For cast, see last edition of the 'Edinburgh Star'. Other productions followed.

22 AUGUST 1977
Good wishes were extended to the Hon. Secretary Mr. Jonny Sperber and his wife Joyce on their impending move to Israel.

7 MARCH 1978
The caretaker has received telephone calls of an anti-Jewish nature. The police have been notified.

28 FEBRUARY 1979
Mr. Peter Bennett, chairman, commented on the running costs over the previous year. It was hoped that the centre would break even next year, but a large increase in donations was necessary. Mr. Gerald Glass claimed that the circular sent out regarding the AGM indicated that the meeting would hear something dramatic. Mr. Bennett replied that the centre required an increase in donations of over 60%, and that was dramatic enough.

26 OCTOBER 1976
Congratulations were given Mr. Morris Kaplan and Mr. Sydney Caplan their being honoured Chosan Torah and Chosan Bereishish respectively.

6 MARCH 1979
The chairman, Mr. Mickey Cowen, voiced doubts about holding a car rally due to lack of support the previous year. It was decided to proceed with this as with a fireworks

display towards the end of the year. The question of fire procedure was raised as apparently one Sunday morning, the fire bell accidentally went off, and nobody knew what to do.

12 MARCH 1980
This was the last AGM of to old community centre committee before the move to the new centre. Office bearers and members elected were as follows;

Chairman Mr Malcolm Cowan, Vice Chairman, Mr. Sydney Caplan, Hon. Treasurer, Mr Philip Goldberg, Hon. Secretary, Mr Ian Brodie

Committee
Rev. Sam Knopp, Mr. Philip Mason Mr. Mannie Wittenberg, Mr. Michael Wittenberg, Mr. Willie Caplan, Mr. Michael Adelman, Mr. Bernard Davidson

Chairman Vice-chairman Hon. Treasurer Hon. Secretary



Apology to our readers in Israel

We understand that the last edition of The Edinburgh Star did not get delivered to many of our readers in Israel due to the absence of Harold Sterne who was on vacation in the UK.

We apologise for this and thank you for your continuing support.

Progress in Israel

The Telephone

Gideon Behrendt



Israel has broken a world record again. This time in the field of cellular telephones per capita! You don't have to check the records, just look around you.

It is no secret, Israelis just love to talk and even more, to be heard. No wonder then, that you see people gesticulating with one free hand in streets, restaurants, concerts, just anywhere. A visitor to Israel might get the impression at first, that just another 'meshiggener' is talking to himself, that is, until he detects the small cellular phone in his hand. Everybody has one, exactly as every Englishman carries his umbrella along and every Japanese his camera.

I was really worried the other day. I saw one of our Yeshive-Buchers clad in his traditional Kaftan and Stramel, complete with beard and Payes, praying fervently while waggling and shaking himself back and forth. There are so many of these boys, that I wouldn't have taken much notice until I realized that he was holding one of those cellular instruments. I was led to

believe he had a straight line to heaven, especially since his eyes were rolling in that direction. I'm not sure at all that he wasn't speaking to Him personally.

All this modernization makes you really proud to be an Israeli. The speed with which we seem to conquer the world! And then one remembers that only a very short while ago, before the cellular age with its competition between Motorola, Mango,

Cellcom, Pelephone and the other companies in the race, a Kibbutz or other distant settlement, for instance, was connected to only one single telephone line! In our house in Natanya we were without such a connection to the world altogether, while only a few buildings away someone belonging to the 'aristocracy' was connected to the net. To receive a private line you had to be a minister of the proper political party or a relative of one. But then, when has anything ever come easy in our Holy Land?

A new immigrant, an 'Oleh Chadash' was well advised in those days to make his application for receiving a telephone to the Communication Ministry immediately on his or her arrival at the airport because it took no less than seven years to receive the happy message that his line would be installed presently.

Why only after '7' years? Why not

after 6, 8 or 9 years? All my extensive research, even at the topmost echelons, has not come up with a rational explanation. However, our most 'Holy Book' tells us about the creation of the universe, which took '7' days: 6 days of work plus 1 day of rest so we arrive at number "7"!

Our forefather Jakob also connects us to the lucky number 7, as he served 7 years for his wife Lea and yet another 7 years for his favourite love, our great-savta Rochele. We really have to admire our great-grandfather Jakob for his patience and stamina; a genuine Israeli, even then.

The Bible points again to the mazaldicke number 7 when it tells us about Joseph's dream in ancient Egypt. Of course, everybody knows about Joe's dream of the 7 fat and the 7 meagre years, whereby he hit the headlines in Pharaoh's Imperial Newspapers and made a fortune for himself.

But let's return to our Israeli telephone lines and the way I coped with my



period of incubation. My 7 phoneless years passed pleasantly. Of course I had to improvise and develop inventive powers along with imagination. My personal calls I made in that time during working hours at business expense, like most Israelis do until this very day.

After working hours I encountered some problems at first, for I had to make friends with those of my neighbours who were already telephone owners. I arranged my business transactions, invitations, meetings, orders and cancellations from their apartments.

In a short while, I had 32 telephone numbers registered in my address book; all nearby so that I didn't have to disturb any one more than necessary, but at the same time not to offend any one or discriminate against any of my good neighbours. Here I wish to point out, if it hasn't been noticed by now, that I am one of the world's most considerate souls, by nature!

As you can imagine, I saved a considerable fortune in telephone bills during my seven years of waiting for my own instrument. But then I received my own brand-new connection to the world. I was able to talk over the air while remaining in bed, if I so desired, I was able to decorate my personal visiting card with my phone number like any other big-shot and was able to pay my own monthly telephone bill! A revolution in my life-style.

But there is also a sad side to this progress. I miss my good neighbours, the pleasant conversations always over a cup of coffee accompanied by some nice cake; I miss the different brands of coffee in particular. In one place I still remember the strong aroma of Turkish coffee, at other houses I tasted Filter, Ness or even Irish coffee. One phone owner always invited me - I still can't forget it - to genuine 'Mocca.'

The technical progress in Israel can not be halted, of course, but somehow I have the feeling that those 7 years of waiting for my private line to the world were my personal 7 fat years"!

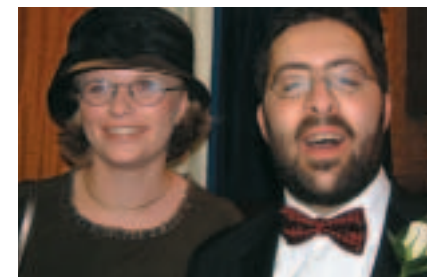
Gideon Behrendt, went to England as a young evacuee and now lives in Israel. He wrote a book entitled "A Child's Transport to Freedom. From Jewish Refugee to Corporal O'Brian."

Congratulations



Rabbi Shalom Shapira and Yehudith Pollak

To Rabbi Shalom Shapira on his marriage in March to Yehudith Pollak in Israel.



Elisheva and David Mason

David Mason on getting 'Semicha' and taking up his new position as the Minister of Kingston and surbiton Synagogue. We welcome both David and Elisheva back to the UK and wish them all the best for the future.



From left to right James proud sister Juliette Cosgrove (2) and his three cousins Deborah Korn(6)holding the baby, Joshua Korn (3) and Saul Korn (5) whose parents are Abby and Joel Korn. The extra restraining long arm of the law belongs to Grandma Hazel.

Hazel and John Cosgrove on the birth of their fifth grandchild, James Aaron Cosgrove, son of Caroline and Nick Cosgrove born on 1st August 2003.

Carole and Mickey Cowen on the occasion of their Ruby Wedding Anniversary.

Rochelle and Monty Braverman on the occasion of their granddaughter's wedding in California.

...and to all those to have passed their exams, we wish you well for your future studies and careers.

On the occasion of their Bnai Mitzvah

Lawrence J Taylor on 31 May and Maurice Griffin on 14 June.

Frances and David Hill on the birth of their lovely twins, Shiona Sophie and Alasdair Simon, and to grandparents, Sheelagh and Phillip Harris.

Thanks from

Joyce and Norman Cram for the telephone calls, letters, visits on Norman's recent hospitalisation.

From Anita and David Mendelssohn to all family and friends for their good wishes following the birth of their great-granddaughter Lily Mia.

Christine Burns for the many letters of sympathy and telephone calls on the death of her mother.

Betty Caplan, Stuart, Yvonne and Stacey to Rabbi David Rose, the Synagogue Council, Ladies Guild, Luncheon Club, Community Centre Committee, Lodge Solomon and all our relatives and friends for their support and sympathy shown. Willie will be sadly missed.

Norma, Simon, Leonard and Douglas Brodie to family, friends and members of the community for all their kindness and support following the tragic loss of Ian, a devoted husband, loving father, father-in-law, grand-father and brother.

Apologies to

Betty and Michael Gold for listing their delightful news as the birth of a grandson when it was in fact a granddaughter!

Yoni Jesner

Just a year ago on 19th September 2002, a suicide bomber in Israel took the life of, amongst others, a young man from Glasgow. In memory of that devastating event, we are privileged to receive this article from his mother, Marcia Gladstone.

Marcia Gladstone



Yoni Jesner

the non- Jewish communities around the world. We could never have imagined such a terrible calamity befalling us; but having happened, who could possibly have envisaged such a tidal wave of support?

Already in the first hours after hearing about Yoni's critical condition, as we rushed to prepare our departure, friends and rabonim gathered silently at home, desperately wanting to do something but knowing that all they could offer was their sympathy. Chief Rabbi Sacks and Lady Jacobovitz were only two among countless phonecalls, echoing voices desperately trying to strengthen us with love and prayers.

Emergency passports had to be

organised as we had sent ours away only the day before, in order to apply for new driving licences, and as we sped into town to the passport office the phone calls between ourselves and various members of the family continued, trying at one and the same time to relay all the information we had whilst desperately seeking to clarify the situation. Soon, however, our worst fears were realised as we managed to contact my brother Michael, Gideon's father, who had been there with the boys from the earliest moments.

It is impossible to describe our emotional state at this point, upon arrival at the passport office, but the staff did everything possible to help, giving us a private room and

To express my thoughts about the devastating loss of our precious Yoni is a task I am as yet unable to address. My feelings defy the limit and boundary of words; and yet words are all we have, and so I hope you will forgive me if I turn instead to the words of a very special young friend of Yoni's (a girl of 15) whose eloquence speaks for itself...

What happens when the light goes out?
We stand alone and cry
And wail, and sob, and pray, and try
To turn the lights back on

And there afraid, alone we stand
Till someone comes to hold our hand
And though dark still it is,
Comforted are we by this
But still
The light has not gone on again
Nor ever will.

Yes, it is so true that for us the light will never go on again, but from the moment when that darkness began to descend into our lives, we have indeed been greatly comforted by the loving, caring hand which has been extended to us by the Jewish communities of Glasgow, London and Eretz Yisrael, and which has reached out to us also from

promising to cut all corners and process our forms in just a couple of hours and allowing a friend to collect them in our stead. From there we sped to my mother, anxious that she should hear the tragic news only from us in person, and to help prepare her for the journey, and thence home to continue our own preparations.

Soon it would be time to collect our 9-year-old daughter Yael from the bus stop, and although friends offered to go I knew that it was very important to keep everything as normal as possible for her. She had been looking forward to bringing her best friend along to help her choose goldfish and a tank but instead her friend went directly home with her mother whom I had asked to meet us and I took Yael

home, explaining on the way that Yoni had been hurt and that we were all going that very evening to Israel. My heart contracted as I saw her eyes light up in excitement at the thought of going to Israel, completely missing the seriousness of the situation. I knew it would not be long before she would understand.

Finally we took an emotional leave of our closest friends and soon found ourselves aboard the plane to Heathrow. How will I ever make this journey? I worried to myself. There was a constant gnawing pain in my solar plexus and all I could do was fold my arms tightly across my stomach, bending forward at the waist. Somehow the hour passed and as we exited the luggage hall a large family group awaited us. My two sons together with their wives, my sister and my nephew would be travelling with us. My three stepchildren and my niece were also there but would follow us the next morning. My daughter and her husband were already on their way from New York to Tel Aviv. The Israeli Consul general had arrived and was at our disposal to help in any way she could. Jonathan Kestenbaum of UJIA also joined us and made arrangements for our arrival in Israel. We were ushered into a private lounge and from there directly on to the plane.

We could not have known that all during our travels friends around the world were gathering to say tehillim. In Glasgow the evening service was moved upstairs into the main shul to accommodate numbers. In London the Chief Rabbi led hundreds in tehillim at the Bnei Akiva Bayit. In Israel, both at Yoni's yeshiva and by his hospital bed, the recitation of tehillim was continuous. As we know, news travels incredibly fast and already the prayers of those in many communities in the US, Australia and South Africa were being added to those closer to home.

I do not know how we managed to make that trip, knowing and yet not knowing, not wanting to know what awaited us. It was strange that I felt neither tired nor hungry; all normal thoughts and feelings were suspended.

Upon landing we were met on the tarmac by Sherard Cowper-Coles, the British Ambassador to Israel, whose

kindness and genuine caring I shall never forget, and within too short a time we were approaching the enormous modern structure, topped with a helipad, that is Icholov Hospital. Here I was, having travelled such an enormous distance so quickly, only to suddenly feel that I wanted everything to stop, to give me time to come to grips with what was happening. But with no preliminaries we were led upstairs directly to Yoni's bedside.

We were so glad to have those few hours with him, to hold his hand, to talk and pray. But we knew that this precious time was for our benefit, not his. It was clear to us as we gazed upon his peaceful face that our darling Yoni had already left us. Even he, with all his wonderful strengths, just could not overcome this terrible and final hurdle.

The following day my nephew Gideon, Yoni's first cousin and closest friend, who had spent the previous morning with him and had been beside him on the bus, shared with us Yoni's two final acts so that we could feel part of his last hours on this earth:

"We had davened at a shiva house for one of our friends who had lost his father to cancer. When it came to Kriyat Ha Torah, the reading of the Torah, there was nobody to lein. Yoni stepped in and leined Vzot HaBracha flawlessly. I thought this was very symbolic and very fitting, that Yoni read the last Parsha in the Torah on his last day.

Three weeks before Yoni's death, we were learning together. He was spinning a pen in his hand, and upon realising that it wasn't his, became very concerned as to whose pen it was. He then remembered that a day earlier he had been in a second hand book shop with his father, and after signing a cheque to pay for the books must have accidentally slipped the five-shekel pen into his pocket. Three weeks later, on the way home from the shiva house, we were walking near the centre of town. Yoni asked me to wait on the street corner for five minutes as he had something he needed to do. He returned five minutes later with a smile on his face; so glad he had returned the pen. He had kept it with him whenever he was in Jerusalem for the last three weeks, and thus on his final morning he fulfilled the mitzvah of Hashavat Aveida, returning lost

property to its rightful owner-such was his concern for other people and their property."

How was it possible that the life of this young boy, so full of energy, and commitment to all that is good, be so cruelly ended?

The doctors and surgeons in the neurosurgical unit treated us with such care, answering our questions patiently and honestly. I remember asking myself if they could possibly treat everyone in the same genuine and kind manner. The pain was obvious in their eyes, reflecting that they genuinely shared our anguish. As a team, they guided us through these darkest hours, explaining thoroughly and respectfully every step of the process that had led to the final pronouncement of Yoni's death. Together with them we shared the burden of the horrendously difficult decisions about organ donation and they helped us face the prospect of burial.

The narrow hospital corridor was noisy and congested. Friends, yeshiva boys, staff, social workers, health insurance officials, the British ambassador and his wife, all were there to help in any way they could. Downstairs the press was gathering and a representative of UJIA briefed us on the best way to handle them. We could not appreciate at this stage how his excellent advice to appoint one person as the family spokesman would enable us as a large family unit (we would be 24 by the next day) to cope quickly and efficiently with the media onslaught of the coming days and weeks.

Ari, my eldest son, accepted this task unquestioningly. At the funeral it was he who so eloquently voiced our feelings about Yoni as a person and our terrible sense of loss. To this day I do not know how he managed to formulate his thoughts so meaningfully, without sleep, and having given his first major interview together with his younger brother Jared in the hospital lobby just a few hours earlier. Time and time again he faced TV and newspaper reporters, having to answer prepared questions with unprepared replies, repeatedly enduring the stress of appearing live; an open target. I shall forever be grateful to him for being our "front-line man", shielding us from the eyes of

the world.

We could never have imagined that our personal tragedy would become such a public issue. It is a fine and fitting testimony to all that Israel stands for when I say that at no time in our discussions with the staff of the Organ Transplantation Unit were we given a choice about who the recipient should be. The Jewish adage “If you save one life it is as if you have saved an entire world” is exemplified by the intrinsic value attributed to life by the Israeli medical establishment, no matter whose that life is. I know that this is how Yoni would have felt as a doctor, and that he would have toiled endlessly to save any life. He would have been so happy if he could have known that even in death he gave life. What better way is there to bring meaning to death than this?

The media, by its very nature, thrives on sensationalism, and so it will come as no surprise that hardly any coverage was given to the two other recipients whose lives were also saved and who happened to be Jewish.

Ours has been a very public tragedy, and no one could be blamed for thinking that this lack of privacy would add to our suffering; but strangely enough I have found it tremendously comforting that so many knew Yoni’s story. People were touched by the tragic loss of a life so young and promising, while being uplifted by the ray of hope implicit in the irony of the Palestinian organ recipient. And somehow this tidal wave of feeling and support found its way directly into our hearts and warmed us.

Families, friends, friends of friends, parents of friends, complete strangers, government ministers, staff from the hospital, rabbonim from Yoni’s yeshiva, all came in the suffocating heat to offer comfort to us. The strange thing was that so often, especially with Yoni’s friends from Yeshiva, it was we who comforted them. The rabbis from the yeshiva saw the great difficulty the boys were having and in their usual sensitive manner arranged one evening for Yoni’s entire year to come to our hotel simply to talk about Yoni, to share their memories and thoughts with us. The whole evening was videoed and given to us as a memento which we will always treasure.

Meanwhile, in our absence, our family and Yoni’s many friends in Glasgow were suffering, unable to be a close part of what we were going through in Israel. As if to mirror the evening of memories with the yeshiva boys, UJIA together with Bnei Akiva and our dear Rabbi Rubin helped make a beautiful memorial service, a fitting tribute by the youth, for the youth, to one who meant so much to them all.

Those ten days in Israel passed as if in a dream. There is not room here to describe our unforgettable visit to Yoni’s yeshiva, nor our final farewell at the cemetery. These events are poignant memories forever embedded in our hearts, and as we made our journey home we knew that those hearts would always remain broken, and with Yoni, in Israel.

Our grief was shared by so many, and this meant so much to us. We wanted to give all those who wished it, the opportunity to share their feelings with us in person. Rabbi Rubin had arranged a communal memorial service, and we asked him to make it known that we would be available afterwards. We could never have imagined that over nine hundred people would attend. It was another experience that will remain in our memories and hearts for all time. The heartfelt expression of personal loss, so movingly articulated by Rabbi Rubin and Rabbi Weiss during the ceremony, was echoed in the words of comfort offered to us by all those present that evening, and often since.



Yoni with friends.

As the children prepared to return to London, I realised that the community there also needed some way to express their feelings of sorrow and to offer us comfort. With this in mind, my sister who lives in London offered to have an open house, and a few days later I travelled down for the day. Once again we were overwhelmed by the warmth and love which flowed towards us, and we were uplifted by the magnitude and significance attributed to Yoni’s life by all who had known him.

I have heard many times that the Jewish people are like one body; if a Jew anywhere in the world is suffering then all Jews feel his pain. Never has this had more meaning for me than over these past few months when Jews from all over the world have clearly demonstrated how greatly they have been affected by Yoni’s death.

During the early days, it was without doubt the exceptional community support that kept us going. As the tributes poured in, the endless words of comfort to us, and praise of Yoni brightened the darkness of our grief. I felt that a light so bright, created by the unique life he had led and the esteem in which so many people held him, surrounded my memory of him.

Our tragedy has indeed been very public, but it has been that very “public” who have been there for us in our grief, who I would like to thank for never holding back, for never being afraid to show how much they care.

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Use it wisely

It’s surprising how a simple toggle can make so much difference

On Kol Nidre you can help change the lives of thousands of people affected by the poverty and terror in Israel.

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to provide a safe environment and nutritious meals for children.

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Kol Nidre 5764



Appeal 2003

*The Extended School Day Programme is one example of the projects supported by the UJIA

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Review of ‘Schindler’s Ark’

written by Thomas Keneally

Judy Gilbert



It was with disappointment that I listened to the message on my answer phone informing me that the author of Schindler's Ark, Thomas Keneally, was unable to keep his appointment at the Book Festival for the Radio 4 Book Club. 25 eager participants of the studio audience had read the book for the event and composed a number of relevant and thoughtful questions to ask the author, as required.

This slight set-back did not however detract from the reading exercise, though it would have been better to digest the novel with less speed.

I was impressed by the film ‘Schindler’s List’ many years before and the remarkable way in which, not only a non-Jew but an active Nazi succeeded in keeping one thousand Jews alive in Brinnlitz labour camp in Poland, while all around them millions were being systematically murdered. Now I had a reason to read the original story and I believe this must be one of the rare occasions I would recommend seeing the film first.

Keneally chose the novel genre rather than a straight biographical account because that is his forté and he asserts that “it seemed more suited for a character of such ambiguity and magnitude as Oskar”.

Novel it may be but fictitious it is not. Conversations between the characters may not be completely accurate but are based on recollections of the ‘Schindlerjuden’ and indeed Oskar himself.

Oskar Schindler was a charismatic entrepreneur driven irresistibly by an urge to spite his highly successful father's lack of faith in him. Oskar was by no means a saint. He loved women and they loved him. It was no secret to his wife Emilie, who was resigned to his weakness as long as he didn't humiliate her in private or in public.

As the story unfolds we see more and more how only a character like Oskar could have achieved what he did. He was adventurous and made use, certainly, of the predicament Jews found themselves in. He had none of his colleagues' bigotry about Jews and could therefore see no reason not to take advantage of this economic moment which would be of benefit to both him and them, using Stern, an astute accountant, to manage his affairs. It seems that Oskar was a straight forward businessman who protected and fed his people initially because of his strong sense of justice and not sentimentality. He was outraged with the way other industrialists treated and starved their workforce and gradually ran his factory for purely humanitarian reasons.

Oskar Schindler was generous to a fault and it was this, combined with a silver tongue, that enabled him to persuade influential party members to allow him to run his kitchen enamelware factory in his own way. His growing reputation in association with these men, in particular with the totally unscrupulous and vicious Amon Goeth, was vital for his own protection as well as keeping his Jewish workforce alive. On more than one occasion Schindler was arrested for suspected pro-Jew behaviour but managed to escape a worse fate by employing subtle bribery to maintain his ‘friends’ as guarantors.

The reason that seeing the film first

might be useful is mainly because of the vast number of names that contributed to the book; all difficult to commend to memory and many sounding as if they could be of Jewish origin even if they were not. The film sorted the necessary from the unnecessary for me, and avoided the inevitable confusion of characters which might ensue. However the important role that Emilie played in quietly caring for the sick Jews after their miraculous escape from sure death in Auschwitz, was given greater prominence in the book. She too had been a Nazi supporter in the theoretical sense but had, like Oskar, discovered the human suffering caused by the horrific party aspirations.

There was a feeling of the absurd too if that is possible in such desperate recollections. From the deliberate manufacturing of faulty weapons which Schindler insisted on producing since he was determined never to be responsible for the taking of innocent lives, to the tender and unbelievably conventional courtship of Auschwitz prisoners Josef and Rebecca in consideration of their impossible position. Each description was like the calming voice of reason amidst a mad and unreasonable situation, and defined human optimism at its best.

The greatest irony in this amazing story was to be found in the epilogue. Oskar Schindler was dogged by failed enterprises and became virtually bankrupt. Keneally reflects that in 1973 Emilie perceptively and without malice remarked that “Oskar had done nothing astounding before the war and had been unexceptional since. He was fortunate therefore that in that short fierce era between 1939 and 1945 he had met people who had summoned forth his deeper talents”.

On a personal level what really interested me was the chance recognition of the name of my paternal grandmother, Mrs Hofstädter, anglicised by Keneally to Hoffstatter and whose destiny along with my grandfather and their daughter has hitherto never been discovered. The

location mentioned was plausible and I would dearly have liked to ask the author about the authenticity of the names used in his novel.

Notwithstanding any personal interest, Schindler's Ark is all the more important for having been written by a man who has no Jewish connections or personal involvement. His affirmation of the inconceivable events which took place at that time add further confirmation that this period of unforgivable behaviour is recognised and abhorred by Jew and non-Jew alike.



Author, Thomas Keneally

Dear Editor

In response to the letter from Stan Rose in your last edition of the Edinburgh Star, on the whole I agree with him.

Edinburgh was my first involvement with shul since I was a child and I had been excited about coming ‘home’. What a dire disappointment it was, six long years trying to be accepted, yet I am 100% Jewish. Most of the congregation are delightful to me now, but it has been more akin to joining a clique which does not want to accept you, than coming home to my own people.

I do not come to shul merely to socialise, I come to pray, but find that impossible, not understanding the prayers or customs. Most of the beliefs seem to be based on what a medieval rabbi argued rather than what HaShem taught. As a woman, I am forced to sit behind a rail like a leper. Yet, if I were a gay male, a sinful male or a male adulterer, I would be allowed to sit with the men, those same men who secretly park their cars round the corner.

What our shul needs to do if it is to be orthodox, reform or even Messianic, is to place HaShem at its head. If we try to make Him in our own image, then the shul will collapse.

Elaine Pomeransky

Dear Editor

I came to live in Edinburgh after my husband died in 1994 to be near my daughter Janet and my grandchildren, Rowan and Martin Hendry, and joined the Synagogue which they attended. I remained a member for four years, during which time I supported all relevant charities, attended services etc. and had reports published in the Edinburgh Star on C.C.J., having been a member for about 30 years.

Eventually the stairs and obligatory walk caused a health hazard which, combined with the sight of the meaningless mechitzah, prompted me to resign, after which I joined a small Reform Group affiliated to the Glasgow New Synagogue, which satisfied my desire to be among Jews of any denomination. My background was Orthodox. I was married in an Orthodox Shul in Golders Green into a family which included my father-in-law, Abraham Mundy, Secretary of the Jews Temporary Shelter for about 50 years and my mother-in-law, daughter of the revered Kamenitzer Maggid, Chaim Zundel Maccoby, who brought Zionism to Scotland in 1890. My husband, first cousin of Professor Hyam Maccoby, was a great communal worker, having been involved with Maccabi, of which he was Honorary Treasurer for many years, Association for Jewish Youth, B'nai Brith and C.C.J. among other organisations.

My grand-daughter, Rowan, now a student at Durham University, represented Britain at the age of 12 – the youngest contestant in the World final of the Jerusalem 3000 Youth Quiz, coming second in the National Final – winning a two-week trip to Israel for Chanukah. At her Bat Mitzvah in 1996 she devoted her project to “My great-great grandfather, the Kamenitzer Maggid”, and I think he would have been proud of her.

I don't claim to have been a great asset to the Synagogue but my family have contributed much to the Jewish community in general. I have no criticism to make of Orthodox Judaism – my main concern is to fight anti-Semitism, not each other.

Blanche Mundy

Star Trek into the Past



Do you recognise anyone here? Answers on page 28.

With Compliments
from
Mark & Judith
Sischy

With Compliments
from
John & Hazel Cosgrove

Festival Review

Julian Goodman



Once again I braved the masses to sample a bit of Yiddishkeit on the Fringe. This year the sun was shining, the people were smiling and there was a definite buzz in the air!

I usually scour the programme guide in the hope of accepting anything that sounds even vaguely Jewish. This year there was a fair bit to choose from for a change, so as I strolled the streets of Auld Reekie, I couldn't help but hear haunting strains of that emotive melody "When You're In Love The Whole World Is Jewish" echoing through my mind!

I started off at The Assembly Rooms to see **Rainer Hersch - Instruments of Mass Destruction** in The Supper Room. Britain's answer to Victor Borge was how one person described him. A very entertaining stroll down the world of classical music with the Gulf War thrown in for good measure! He started his show claiming German ancestry and thus being the world's only German comedian! He then went on to say that his parents were Israeli though he wasn't Jewish. At this point I was so confused, I gave up trying to work out his Yiddish connections and

sat back to enjoy the show. It was well crafted, beautifully presented and the accompanying music delightful. I left the theatre feeling like I had just attended a classical concert, but somewhat bemused for having laughed so much. At any rate it was a lovely start as I ventured out to sample more.

My next show was **Kaye's The Word** at The Pleasance Courtyard. Paul Hull (ex Cantabile and The Swingles) presented a tribute to the songs of one of the 20th Century's greatest entertainers - Danny Kaye. He did question his credentials, "what's a Welsh Chapel goer doing presenting a Jewish Cantor's son from Brooklyn?", but it was all very entertaining. All Danny Kaye's best known songs and a few of the lesser known ones as well, including a topical Edinburgh version of one of his famous tongue-twisters as an added bonus. We all got to join in with Minnie The Moocher at the end of show which came all too soon for my liking!

At The Hill Street Theatre, I went to see **Baba Ganoush and Bagels**. This was a rather interesting piece. Two

young men straight out of drama college, decided to write a comedy show around their own experiences of their growing friendship one being of Syrian descent and the other Jewish. It started very interestingly with a reverse striptease, and as the more clothes were put on, the more the differences became apparent. A smock and headress versus black suit, black hat and talles! They explained their roots, coming not only from the same part of London, but their ancestors coming from the Holy land. In London their grandfathers started out selling Baba Ganoush and Bagels respectively. They decided to go together to Jerusalem but accidentally end up on the moon, emulating their grandparents by trying to sell Baba Ganoush and Bagels to any passing aliens. They arrive back in Jerusalem in a somewhat contentious area, being shot at, and both trying to protect each other in case the perpetrators are of the same background as themselves. Their view on politics may have been somewhat naive, but they managed to instill enough humour into the complexities of their situation to fill the audience with some degree of hope for the future of the middle east, which is no mean feat!



The Smirnoff Underbelly in the Cowgate tempted me along to see

that cause celebre **Aaron Barschak**, the self styled **Comedy Terrorist** in **Osama Likes It Hot**. Well what you see is what you get. Barschak is indeed a comedy terrorist, he can kill comedy at 200 paces! However he is very happy to do so. His show was full of anecdotes, but especially of his impromptu visit to Windsor Castle during HRH Prince William's 21st birthday party. The rest of his show had no particular structure, and again I was more saddened that as a Jew his view on Middle Eastern politics was also naive or deliberately contentious to appeal to the BBC bias of the ill informed public. He had some very funny material on offer in his show, but no idea how to deliver it. However, according to him that was what comedy terrorism is all about! Most of the audience seemed to be content to laugh at things when and where they found it funny, and his antics certainly pulled in the crowds. Everyone knew exactly who they were going to see and what they were going to get, so no complaints there!

Back at The Pleasance Courtyard Theatre Vivant put on a performance of **Berkoff's Kvetch**. It was a typically angst filled piece, centring on a Jewish suburban family in London, doing their best to deal with the trials of the modern world. Unemployment, sickness, impotency and sexual desires all seen through the eyes of a man working in the rag trade. Theatre Vivant was a cast of school children. Their performances were very energetic, although their accents and mannerisms a trifle too caricature, the Yiddish Momme-in-law in particular being played by a young man in drag for no obvious reason. Concentrating too much on the characters prevented them from delivering all the funny lines well, but it was a very enjoyable experience watching them having so much fun on stage.

Back at The Hill Street Theatre I went to see **Nessim Zohar** in **My Mother's Soup**. Zohar sits on stage telling the story of his life growing up in Alexandria as a Jew, all the while he's talking he makes a huge schissell of Molechai - his mother's chicken soup with that special leaf (the molechai) because today is the yahrzeit for his mother. It is a heartwarming tale of trials and tribulations as well as the funnier aspects of growing up anywhere. He held the audience in the palm of his hand during his story,

punctuating each detail with another part of the recipe that he had to perform. All the way through the smell of the soup got stronger and stronger, and I felt like an observer to actual events. We were taken from his earliest memories to his aliyah via Italy to Israel, all told with really touching anecdotes for each age. At the end of the show the whole audience were invited to sample the Molechai, but I was more interested in my friend who also left Egypt in 1950 for Israel cornering Nessim Zohar in the bar! The story continued, and they swapped anecdotes. An hour obviously wasn't long enough, but I remarkably felt I had been transported for a lifetime - his of course!



My accidental find of The Fringe was a gem at The Metro Gilded Balloon in Teviot. **Sol Bernstein - Almost Alive** was a wonderful hour of stand up comedy that flew by in the wink of an eye! Steve Jameson played Sol Bernstein, a wonderful character, an octogenarian vaudeville performer who comes out of retirement to do The Edinburgh Fringe. He regaled the audience with tales of his early years in Russia dealing with the anti-semitism. Not in Russia, just in their house, their mother hated every other Jew! His father said that while he was there his family should want for

nothing.

"And he was right" said Sol, "We didn't want for nothing - we wanted for everything!" Only a character like this could get away with some of the material he did do, like sharing the stage and manager with Hitler during his early years of touring. Sol had been voted Jewish Comedian Of The Year - by the BNP! His old life in show business with the famous stars provided a lot of fun material including all his impersonations, which all turned out to sound remarkably like Sol Bernstein. He told the audience that by the end of the night they would have learnt a lot of Yiddish which they certainly did, and he even threatened to convert a few members. These days all he does is work the Old Age Homes, where you're guaranteed a new audience every year! "Well either they die or you do!" he said philosophically. One of his funniest moments is when he goes offstage due to bladder problems and forgets to switch his microphone off. As well as the obvious gag, this provided him with cameo appearances from Harry Hill and Al Murray both seeking advice from the master! He finishes off with a cleverly written rap song, just to keep his grandson happy! This was a cleverly written show, beautifully performed with a great deal of wit and charm. He interacted with nearly every member of the audience and had people platzing in the aisles! This year my Five Mogen Dovid goes to Sol Bernstein. May he wear them in good health!

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Around and About

WIZO Beigel Brunch at Kate Goodwin's on 8th June

The overcast weather kept most people indoors but a few brave souls sat in the garden with coats on! However, this well attended event with 76 WIZO supporters enjoyed a get together before dispersing for the summer. A total of £170 was raised.

Report by Kate Goodwin

Annual Civic Service Saturday 16th August

The annual Civic Service took place with the Lord Provost and City Officers in attendance. In welcoming the Right Honourable Lord Provost, Lesley Hinds to the Synagogue, the President Dr Philip Mason, noted how many festival visitors had attended the service. He had been pleased to see Nat Gordon here from Israel having been one of three members of our community to serve on the City Council. The other two were Joyce Shein and Malcolm Rifkind.

In reply, the Lord Provost made reference to the influence that the small Jewish community had made on our city.

Report by Sidney Caplan

Edinburgh Jewish Literary Society Concert 19th August

On August 19th the Lit once again hosted one of its occasional concerts at a time outside its customary season. As previously, we were extremely fortunate in having the services of an outstanding group of musicians, this time in the form of the Shalom Ensemble, a quartet, comprising Madeleine Whiteson (violin and piano), Juliet Davey (violin), Lucy White (viola) and Ann Sheffield ('cello). All are highly accomplished musicians, playing in a variety of orchestras and quartets as well as holding teaching positions.

They played a very varied programme comprising a considerable number of short pieces encompassing a wide musical spectrum. These ranged from the oldest piece, Handel's familiar 'Queen of Sheba' in an arrangement

for quartet to Benjamin's 'Jamaican Rhumba', a popular piece of dance music constantly on the radio in the 50's. Between these we were treated to, among other pieces, parts of Mozart's glorious Kegelstatt Trio, 'Guitarre' by Moszkowski, in which the 'cello was treated in a highly unceremonious way to mimic a guitar and Gershwin's 'Summertime'; also of Jewish interest was Bloch's 'Vidui' from 'Three pictures of Chassidic Life'.

The evening was well attended and the wide variety of music ensured that everyone's taste was catered for. All (including the quartet) seemed to greatly enjoy the evening, and we hope that we may have another treat from them on the occasion of a future visit.

Report by Tony Gilbert

Sunday morning drinks party in aid of WIZO at the home of Judy and Mark Sischy 7 September

This event was held in perfect sunshine on their wonderful roof-top terrace from where we could all enjoy wonderful views across the City of Edinburgh and identify landmarks in the distant hills.

Many of those attending were not from the Jewish Community and it was heartening to see such support when Israel is so much in need of assistance and the work of WIZO is stretched to its limits. I am delighted to report that £200 was raised towards our target.

Report by Kate Goodwin



Community Centre Committee Nature Ramble

On Sunday 17th August a small group met at the entrance to Cammo Park to

be led by Philip Mason on a nature walk through the park. Philip gave us a most interesting and enjoyable talk on the amazing varieties of trees and fungi in this area. Except for a short picnic break, we were walking for about 4 hours and finished off at the home of Laurence and Doreen Bowman who kindly refreshed us with tea/coffee and cheese cake. Those taking part were Philip and Irene Mason, Laurence and Doreen Bowman, John and Lesley Danzig, Joyce Sperber and Norman Dorfman.

Report by Joyce Spurber



Arthur showing Fabien how to make Challas

Baking demonstration by the master himself 31 August

According to Ian Shein, our guest speaker could have taught Moses how to bake bread that would have tasted better than manna; bread that would have made a far superior substitute for the 'Jonah meal' which that un-discerning whale swallowed. The guest was of course our own master baker Arthur Kleinberg, who kindly agreed to give a demonstration of Challah baking to an audience watching with amazement as he twisted and knotted those doughy strands with expertise, into edible, artistic creations. We were told that the small piece of dough torn off and traditionally thrown into the fire, was the actual 'challah' from which the bread got its name. Following the satisfying salmon repast, produced by the ladies of the CCC, Arthur demonstrated, and later supervised, the fashioning of loaves and bulkas by some of the admiring onlookers.

Arthur received his apprenticeship in South Side Bakery from his father and carried on the family tradition for over 55 years. Ian told us that on many Yom Kippurs Arthur was responsible for a number of congregationalists straying from their devotions when all they could think about was the mouth watering way in which they were

anticipating breaking the fast.....we know what he means!

Report by Judy Gilbert



Michelle Vogel and Barbara Bennie (host of WIZO meeting.)

WIZO lunch at Barbara Bennie on 3 September

Michele Vogel, Chairman of WIZO since 2002, flew to Edinburgh on 3rd September to speak to members gathered for a fund raising lunch at the home of Barbara Bennie. Together with Katie Goodwin and Sylvia Donne they prepared a buffet for 20 guests, and the sun shone in the splendid lounge patio overlooking the garden.

Michele Vogel who was responsible for 'Sponsor a child' and was co-

chairman of 'Women's Week Campaign' between 1996 and 1999, spoke passionately about the WIZO ethos saying 'on this 85 anniversary of the Organisation, it could be summed up in three words; education, empowerment and enrichment'.

She said 'its raison d'être was to improve the welfare and the way of life for all Israeli Citizens' and added that 'People's lives are not lived in headlines but in their homes. WIZO was helping to provide services for the needs of the day by constantly adapting to different situations'. She quoted several incredible statistics one of which was that 'WIZO was responsible, not only for the provision of 30,000 meals a day, but they were served in a way that would not diminish respect of the recipients'.

The company of 20 went home feeling that the £325 couldn't have been raised in a more satisfying way or for a more worthy cause.

Report by Judy Gilbert

Hundred Club Winners

The winners of the Community Centre Hundred Club draws are as follows:

| | |
|----------|-------------------|
| January | 39 – 100 – 88 |
| February | 18 – 99 – 49 |
| March | 69 – 78 – 66 – 30 |
| April | 53 – 80 – 97 |
| May | 20 – 36 – 17 |
| June | 65 – 46 – 83 – 92 |
| July | 38 – 81 – 60 |
| August | 83 – 34 – 63 |

Golf Competition

A community golf competition is under way with 16 competitors so far. The competition is on-going and there are some prizes including the Reuben Zack Golf Trophy. If you want details or to take part, contact Lennie Berger on 664 4573.



How much Inheritance Tax can you save?

Inheritance Tax takes a bite out of many Estates, but it can be easy to avoid. Through wise planning and drafting, some or all of that tax can be saved.

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Harvey

KKL Executors and Trustees

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Obituaries



Betty Gold, taken 10th January 1940

Betty Gold 1924– 2003

I have been honoured to be asked to write a few words about my dearest Betty. It is impossible and inadequate to describe a lifetime of experiences in the scope of a few sentences to do justice to the memories of one so recently taken from us. Yet I hope that I can help to keep the flame of her life burning.

The two of us were drawn to one another by love of music at an early age. In addition Betty had talent for things floral and botanical and had hopes for a future in these fields. However life and plans of mankind do not often go along in tandem. We were two of a kind and I say without fear or favour, that those happy years were full of happiness and hope. In the game of cards called life, neither of us were dealt good hands. In spite of all the problems, Betty always put others before herself. During family problems or those encountered by friends, she always gave hospitality and a shoulder to lean on.

It came as no surprise when her health broke down eventually. Sometimes people do not see what is happening in front of them, being caught up in events in their own lives. Betty's children Maurice, Jack, Julian together with grandchildren Nicola, Daniel and Siena, daughters-in-law Jaqui and Emma all cared and made her remaining years as tolerable as her health allowed. Friends and visitors played their part in making hospitalisation and nursing homes as near to home conditions as possible.

I thank G-d for our 53 years together and

that the sun shone for us some of the time. Betty will be remembered for being to us all a home to go to and where love was always there. She did not deserve what life did to her after all her life's work. Yet who of us get what we deserve?

Betty, rest assured, those of us that remain will carry your message of love whose light will survive over the years.

Your loving husband, Michael.



Woolfe (Willy) Caplan 1921 - 2003

'You will be missed for your seat is empty'. I Samuel 20;18

Woolfe Willy Caplan's seat is empty and his place will be missed.

He will be missed by the British legion where he was active for so long and proudly held the flag at the Armistice Day ceremony.

He will be missed at Lodge Solomon where he was the President of Stewards: faithfully attending to the catering after each meeting.

He will be missed at the Friendship Club that he and Betty ran for so long as a team.

He will be missed at the luncheon club that he liked to go to so much. I remember him in his last days – loving the singing of Oseh Shalom at the end of Benching.

He will be missed at the Shule which

he served faithfully for so many years as its Shamash. He knew exactly what to do and was never still – always making sure everything was done properly. He was always ready to come to a minyan – ringing up even when he couldn't make it to make sure they weren't one short.

He will be missed at the Chevra Kaddisha – doing the Taharah and riding in the hearse – the greatest mitzvah one can perform.

He will be missed, of course, most by his family. By Betty, his wife of 61 years. His last concern when I visited him in the hospice was for her welfare. Betty told me they had a lovely marriage and thought that 61 years was still far too short a time. He will be missed by his son Stuart and his granddaughters Yvonne and Stacy of whom he was so proud.

He will be missed for his energy and his humour- joking to the last with the nurses. He will be missed for his cheeky grin as he beguiled visitors with his Scottish accent. He will be missed for his constant readiness to volunteer and help others. He will be missed for his visits to those less fortunate at home or in hospital. He will be missed by all ages young and old – for everyone respected and loved him.

He will be missed by David Sedley for the consideration and support he showed to him and his family. I will miss him for the smile he always gave me whenever I saw him and his cheery words and demeanour.

It is the eve of Rosh Hodesh Av. Rosh Hodesh Av is the yartzeit of Aaron the Cohen. The Torah tells us that when Moses died the Children of Israel wept; when Aaron died it is written that all the Children of Israel wept. Aaron was beloved of all the people young and old. That was Willy. Like Aaron he touched all our lives and like Aaron we all mourn his passing.

Willy's place is empty and he will be sorely missed.

May his soul be bound up in the bond of eternal life.

Rabbi David Rose



Clara Smith 1909– 2003

Clara Smith, my mother, was born on 10th February 1909 and passed away on 5th April 2003. She was the third of five children born to Philip and Dora Cowan. She was a wonderful woman, of course, as she was mother to me and my sister Sandra. She was a very shy, quiet, polite person with a stubborn streak.

My mother wasn't born to be the leader of anything, she married a leader and organiser, my father, Harold Smith, who was well respected for his communal activities in Glasgow, and from 1937 in Edinburgh, when he married mum, playing a part in the social development of the Edinburgh Community. He was the outgoing partner, whilst mum was the shy partner. Like in a restaurant, dad was the front man, and mum was in charge of the kitchen. I have lovely memories of her Jewish culinary excellence. Nothing elaborate, but the type of food that you remember from your youth, for ever. The type of food that you can taste whenever the memory is brought to the front of your mind. As she grew older and her arthritis caused greater problems, mum and I could only reminisce about all those wonderful foods she could no longer make.

Clara Smith never had a bad word to say about anyone, unless they were bad. She was a strict disciplinarian who could get Sandra and me to do what was necessary without having to raise her voice. You just felt that you wanted to do what she asked because you had that love and respect for her.

She did play the piano, although I have to say that I never heard her play a note. Yet, even a few weeks before

she passed away in hospital, she tapped out the scales on the table in front of her. Something I never recall her doing before.

She was also a fantastic knitter. She could have knitted for Britain, and the children, grandchildren and then great-grandchildren gave her wonderful opportunities, which gave her much pleasure. I have memories of my father in the late 1940's and 1950's taking cine films in Bournemouth, Southport, North Berwick and on cruises - on every film there is my mother knitting.

As a young girl she was secretary and book-keeper to her eldest brother Isaac Cowen, who became a most respected member in the community. It was only when she became a widow at the age of 82 that she then took on the task of paying bills and dealing with money matters, which she had never had to do during 54 years of marriage. It is such a credit to her that she could cope at that late age.

She also loved playing cards, and as I think of the parents of many of my contemporaries with whom my parents played kalooki, a lifetime of apparent peace and happiness as a youngster in Edinburgh comes back to me. Over the past few years Carolyn and I would try to visit her in Southsea every week. Mum and Dad had left Edinburgh in 1972 to move South to where Sandra lived. Up until her last few weeks, we would play cards with her to stimulate her mind. She could win, without help, and at 94 was still so quick and accurate in counting her cards on her own.

Only when you haven't got something do you strain to recall the memory of it. That is where I am just now - in time so many more memories will flood back. My mother was a traditionalist, she kept a Jewish house and taught Sandra and me to be proud of our heritage. Whatever we are is in no small measure due to the efforts of my mother. She will be so sadly missed, and I am so proud to be her son.

Mervyn Smith

Jack Stein 1932– 2003

My father, Jack Stein, was born in Edinburgh on 24th May 1932. The eldest child of Joseph and Sarah Stein

(nee Berkengoff), he was educated at George Heriot's School. His father was an upholsterer by profession and the family owned a furniture business which was based in Dumbie Dykes. My father and his younger sister Marlene lived with their parents in an elegant, three-storey house in Relugas Road. Sadly, their lives were touched by tragedy in early childhood when their father, Joseph, died. For Jack, the loss of his father was to have a profound effect upon him and, in many respects, it was the key to understanding his character. Although he rarely spoke about his early life, one sensed that many of the qualities which his friends and colleagues so admired, in particular his courage in overcoming life's travails, were influenced by his childhood experiences. His mother later remarried and had another daughter, Jillian.

As a young man, my father was active in communal life, chairing Maccabi and the Edinburgh Jewish Literary Society. He was a gifted student with a fine mind and had circumstances been different, he would have gone on to study law at university. After his father's death, the company had gone into trusteeship. By the late 1940's, however, the business was struggling and, following the death of his mother,



Jack Stein

my father had to go into the factory in order to support the family. When the business was declared bankrupt, several years later, the family lost everything as their house was sold off by the receivers.

My father stayed on in Edinburgh for the next couple of years, while his sisters Marlene and Jillian went through to Glasgow to live with their aunt. In the mid-1950's, he came

through to Glasgow to make a new life for himself. In 1962, my father and mother, Doris (nee Green) who was also born in Edinburgh, were married in Queen's Park Synagogue.

He worked for several years as a sales manager in Lewis's until the early 1960s, when he was recruited by A. Goldberg & Sons as a buyer for china and toys. He rose quickly through Goldberg's, and by the turn of the decade he had become Branch Manager, overseeing the expansion of the company throughout Scotland. In 1976, he was appointed to the Board of Directors. Over the years, he became an expert in Property Law and Health and Safety. Indeed, such was his expertise that, when the company lawyers were negotiating a lease for a new building, they would always ask him to examine the legal documents before they completed the negotiations. In later life, he recalled, with characteristic self-deprecation, that he often came across errors in the paperwork that had been missed by the lawyers. Within the business community in Glasgow, he was a well-respected figure who was much admired for his accomplishments and personal integrity. When Goldberg's went into receivership in 1990, it came as a terrible blow to him. Fortunately, he was thrown a lifeline by a former colleague who asked him to come and work as a consultant in executive recruitment. He worked in consultancy until he retired in 1999.

In retirement, his greatest pleasure came from reading and the company of his family and friends. He was an active member of the Jewish Dramatic Society. In person, he was a gentle man with a quiet, understated manner. In spite of his achievements in life, he remained a self-effacing man who would always put the interests of others before those of his own. He was a witty and urbane man who charmed people with his delightful sense of humour. For my mother and myself, we shall always remember him as a loving husband and father who was devoted to his family.

Jeremy Stein.

Ethel Hallside 1909 – 2003

It is of course our sad task to say farewell to Ethel Hallside, taken from us at the exalted age of 94 years old. Our farewell is with mixed emotions; mixed in with sadness at the loss of someone who played such an important part in our lives, must be gratitude for all that she gave us.



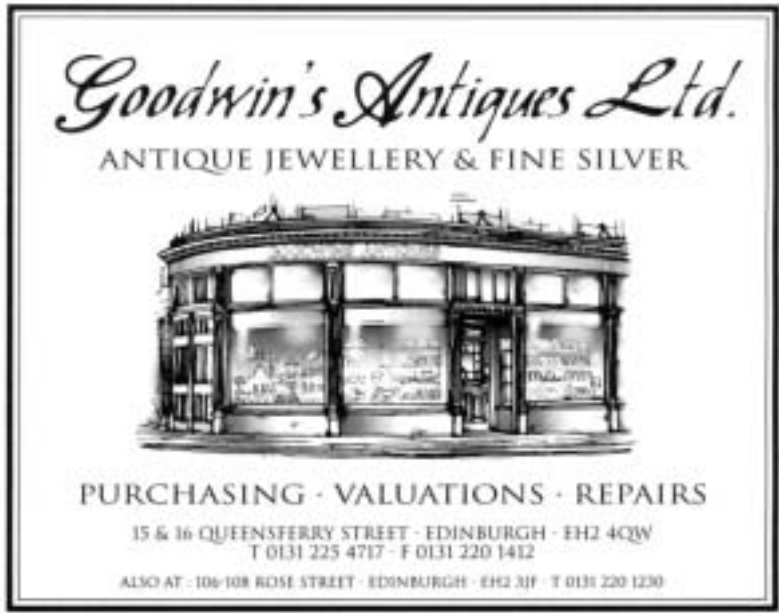
Ethel was one of 15 children born in Edinburgh but only Ethel's sister Jean survives her. Ethel was married for over 60 years to Albert Hallside, known affectionately as Bert, who passed away in 1998. Together they raised two daughters, Francis and Jacqueline. Francis was married in Edinburgh to Louis Gordon. Ethel and Bert were a handsome couple and theirs was a happy marriage. They were latterly known as the 'old couple who held hands'. As Bert approached his own death, Ethel left him love letters in the hospital each day.

In Edinburgh, they were both active members of the Jewish Community with Ethel active in the Ladies Guild and she also did hospital visiting. In the 1960's, Ethel emigrated to Israel, where they remained for some years. In the 1970's they returned to London to look after me when I was unfortunately unwell and assisted in the upbringing of their grandchildren.

So what sort of person was Ethel? Ann Simon, administrator of the Middlesex New Synagogue where Ethel and Bert were members, described her as a delightful soft spoken lady. She was a wonderful mother, devoted grandmother and great-grandmother. She had what you might call an open door policy at her home so that family members could call by and share their problem with her. She was very family orientated and a woman of enormous love.

Ethel's last years were unfortunately marred by ill health but we prey that she is now at peace. I am joined in my memories and prayers by Ethel's niece Carolyn, nephew Frank and their families. Also by her grandchildren Miriam, Deborah and Alan and great-grandchildren Mark, Avi, Maya, Rebecca and Jessica.

Frances Gordon



Star Trek into the past Answers

With Rabbi Danny Sinclair from Left to right: Hugo Rifkind, Daniel Gilbert, Eliot Cowan, Debbie Sischy, Raffi Whittenberg, Joel Raffel, Jonathan Mason, Paul Gilbert, Michael Rifkind and Sion Judah.

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

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| Alec and Betty Abrahams 26 Terrars Croft Edinburgh | Martin and Janis Abrahams 24/5 Whitehouse Court Avon Road, Edinburgh | Sarah and Harold Abrahams 13 The Pottery Edinburgh |
| Jackie and Frank Abramson 3 Gloucester Mews West London | Jean Abrahams Nightingale House London | Jonathan, Susie and Samuel Adler |
| Michael Adler & Sue Fyvel 9 Warriston Crescent Edinburgh | Marcia and Matthew Allen 325 Chatham Way Mountain View, California, USA | Ena Amitai (née Dorfman) 8b/18 Nitza Boulevarde, Netanya, Israel |
| Joe and Margaret Aronson 15 Arden Street Edinburgh | Clarice and Joe Been 80 Willifield Way, Hampstead Garden Suburb, London | Shirley and Peter Bennett |
| Mary Berkengoff and family | Avril and Norman Berger 3 Kirk Park Edinburgh | Marcia and Lennie Berger Yvonne, Gillian & Gary 19 Springwood Park, Edinburgh |
| Kalman and Cynthia (nee Reif) Bielak and family | Allen and Anna (née Brown) Bloom 450 Hounslow Avenue, North York, Ontario, Canada | Fabien Borocin |
| Doreen and Laurence Bowman, Benjamin, Jacqueline & Michelle 24 Cammo Grove, Edinburgh | Micheline, Michael, David and Duncan Brannan 22 West Preston Street, Edinburgh | Rachelle and Monty Braverman and Rhonda Segal |
| Douglas and Rosalind Brodie 25 Park Crescent Elstree Hertfordshire WD6 3PT | Norma Brodie, Simon, Sarah, Caitlin, Eilidh, Maia and Daniel | Christine and Dave Burns |
| Andrew and Kathy Caplan, Benjamin and James 72 Loom Lane, Radlett | Ian and Rachel Caplan 6 Crosspath Radlett | Sandra and Sidney Caplan 30 Duddingston Road West Edinburgh |
| Danny and Anne-Lee Ciprut Sheri and Amanda 6 Harvey Street, Ottawa, Canada | Flora, Moris and Fiona Ciprut Edinburgh | Dr Dov and Carmel (nee Caplan) Cohen 4 Anilevitch Street, Safad, Israel |
| Shari, Martin and Hannah Cohn-Simmen | Kenneth and Irene Collins | John and Hazel Cosgrove |

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

לשנה טובה תכתבו ותחתמו

| | | | | | |
|--|--|---|--|--|---|
| Nick, Caroline, Juliette and James Cosgrove, 3 Hollyview Close, London | Andrea and Malcolm Cowan 49/5 Mortonhall Road Edinburgh | Elliot, Caroline & Danielle Cowan 16 Hodgkins Mews Stanmore, Middlessex | Millie and David Harris & family 20 Buckstone Drive Edinburgh | Sheelagh and Phillip Harris | Doreen and Edwin Hoffenberg 6a Downes Hill, Haifa, Israel |
| Evelyn and Jack Cowan 8 Sunningdale Avenue Newton Mearns, Glasgow | Carole and Mickey Cowen 58 Fountainhall Road Edinburgh | Joyce and Norman Cram | Irene, David and Gary Hyams | Susan and Steven Hyams, James and Amanda | Alan, Betty-Ann and Kayla Izenman 8/8 Wickfield Road Wynnewood, Pennsylvania, USA |
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| Rosie Gandz & family 28 Westminster Court, 23 Cambridge Park, Wanstead, London | Judy and Anthony Gilbert and family | Arnold and June Glass and Cecil Samuels | Hilda Levy and family | Esti and Ron Lewis PO Box 10032 Blacksburg, Virginia 24062-0032, USA | David & Elaine Litman Daniel & Michael 23 Beeston Fields Drive Beeston, Nottingham |
| Mrs Bessie Glass 17/1 Wyvern Park Dick Place, Edinburgh | Sylvia, Gerald and David Glass 1/14 Kinellan Road Edinburgh | Michael Gold and family 19 Marchmont Road Edinburgh | Vicky and Tom Lowrie 11 Greenhill Place Edinburgh | Rena Lurie and family | Sharon and Mike Lurie Kate and Debra 82 Belstead Road, Ipswich |
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| Kate and Ronny Goodwin 2 Mayfield Gardens Edinburgh | Maryla and Edward Green and Freddie | Vicky Gruneberg and family 2 Orchard Brae Gardens Edinburgh | Deborah and Jonathan Mason 4 Highmount, Station Road, Hendon, London | Joe, Rosa and Clara Massie 22 Silverknowes Midway Edinburgh | David and Anita Mendelssohn |

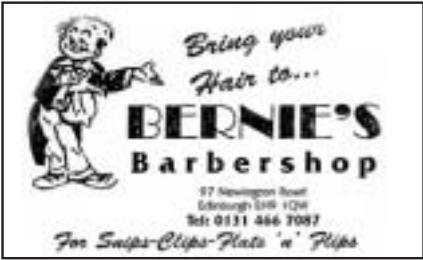
Best Wishes for a Happy New Year and well over the Fast

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| Rose and Hannah Newman 1 Bellevue Gardens Edinburgh | Eve Oppenheim and family 10 Ravelston Dykes Edinburgh EH4 3ED | Fay and Harold Ordman 187 Springwell Road Heston, Hounslow |
| Mrs Rose Orgel 89 Polwarth Terrace Edinburgh | Clarice and Berl Osborne 56/2 Spylaw Road Edinburgh | Maurice, Dinah and Samantha Penn 47 Fountainhall Road Edinburgh |
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| Sukkat Shalom The Edinburgh Reform Community | Pearl and Ian Shein 37/4 Orchard Brae Avenue Edinburgh | Vivienne Shrier |
| Vivienne, Charlie, Ruth and Naomi Simenoff 50 Bury Old Road Manchester | Valerie and Bill Simpson 3 Hallhead Road Edinburgh | Rabbi Professor Danny & Debbie, Yonatan and Noam Sinclair and the Bermans |
| Mark, Judith and Debbie 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 | Nobby and Shelagh Smith 3/7 Nitza Boulevard Netanya, Israel | Jonny, Joyce and Avigal Sperber |

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| | | |
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| Lawrence Spurling | Stephen and Leila Steel Jonathan, Wendy, Paul and Anthony Goldberg | Harold Sterne 12 Harduf St., Ramat Poleg Netanya, Israel |
| Cis and Henryk Szpera Kingham, Fife | Jackie, Raymond, Lawrence and Michael Taylor | Carole Weinberg Manchester |
| Hilary and Graham West Martin and Laura 14 Leighton Avenue, Pinner, Harrow | Ruzena Wood 50 Spottiswoode Sreet Edinburgh | Sheila and Alfred Yarrow 9/4 Nof Harim Jerusalem, Israel |

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KKL Charity Accounts and Services

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CPE02

Coming Events

October 2003

6 Monday

Yom Kippur

11 Saturday

First day Succoth

Reform Group Sukkot Service.

11.30am St Columba's Church, 14 Johnstone Terrace.

12 Sunday

Second Day Succoth

15 Wednesday 7.30pm

WIZO Bridge Evening at the Community Centre

Details from Kate Goodwin 668 2113

20 Monday 7pm

Lodge Solomon

16 Thursday

Council of Christians and Jews

Visit to Edinburgh Synagogue with Rabbi David Rose

18 Saturday

Shemini Atzereth

19 Sunday

Simchat Torah

29 Wednesday

At the home of Esther Mendelssohn, 16 Colinton Road

November 2003

2 Sunday 7.30pm

Community Centre Committee.

Social Evening – Israeli Dancing

9 Sunday 8pm

Literary Society

‘Thoughts on Polish Jewish relationship’ Eva Hoffman

17 Monday 7pm

Lodge Solomon

23 Sunday 8pm

Literary Society

‘Natural Medicinal Substances of Israel, past and present’
Dr Efraim Lev.

26 Wednesday 12.30pm WIZO

Lunch at the home of Sylvia Donne, 11/4 The Steils, Glenlockhart

27 Thursday 7.30pm

Council of Christians and Jews

Unitarianism explained

Revd, Andrew Hill, Minister of the Edinburgh Unitarian Church

30 Sunday 8pm

Literary Society

‘On the Banks of the Yellow River - The Jews of Kaifeng’ - Linda Rosen

December 2003

7 Sunday 8pm

Literary Society

Rabbi David Rose

13 Saturday 7.30pm Community

Centre Committee

Social Evening (Chanukah Ceilidh)

15 Monday 7pm

Lodge Solomon

20 Saturday

First Day Chanukah

January 2004

11 Sunday 8pm

Literary Society

David Neville (Subject to be announced)

19 Monday 7pm

Lodge Solomon

22 Thursday 7.30pm

Council of Christians and Jews

Rescuers and Bystanders

Sister Margaret Shepherd, Director CCJ

25 Sunday 7pm

Burns Supper.

Junior Maccabi meets on alternate

Sundays from 1pm to 3pm.

For further information, contact Joel Raffel (229 5541) or Samuel Danzig (229 3054).

Senior Maccabi meets on Sunday

evenings in members’ homes.

For further information, contact above.

The Luncheon Club meets every

Tuesday and Thursday at 12.30pm.

All meetings take place in the Community Centre, Salisbury Road, unless otherwise stated. All are subject to alteration.

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