

The Edinburgh Star

Journal of the Edinburgh Jewish Community

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Editorial

The Edinburgh Star

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We are very grateful to both for the generous way in which they have given of their time and talents. Thanks also to Harold Mendelsohn for dispatching *The Star* to Israel.

Glasgow? How about facilitating Services for Reform and Liberal groups? How about taking up the suggestion made in the article in this issue about the AGM of trying to attract Russian Jews to Edinburgh? These are just some ideas which have been floating around. The one which I would like to endorse wholeheartedly is an invitation to every member of the Community to write a letter to the Star entitled 'My ideas for the Community for the next fifty years'.

The Editor and Editorial Board would like to thank Star readers for their continued support and to wish them all
SHANA TOVA.

New Year is a time for reflection - for reflection on the past and on the future. Recent numbers of the Star have included some poignant reminiscences and this issue contains a letter which provides a delightful description of the Edinburgh Jewish Community as it once was. Talk of the future is usually in less rosy terms. Mention is made of 'inexorable decline' of the fact that there are no longer any kosher shops in the city, of the inevitability of the eventual demise of the Community. In this editorial - at the risk of being mildly provocative - I should like to suggest that it does not have to be so, that whilst it is undoubtedly the case that the future will be very different from the past, the Community should not sink into prophecies of gloom and doom but should rather try to meet the challenge. There are all kinds of possibilities. Some will be more acceptable than others, but all should be considered and where better than in the pages of the Star.

Edinburgh is, without question, one of the world's most beautiful cities. The Israeli Ambassador recently compared it to Jerusalem. The Community supports an impressive number of organisations which try to offer something for everyone, for the young and the not so young, for the serious and the not so serious, for the religious and the not so religious. In the current terminology of the marketplace, 'we have a great product' so how are we going to sell it? Different people have made different suggestions. Some are new, others have been made before and should perhaps be considered afresh. And, although some proposals may involve changing the Constitution of the Edinburgh Hebrew Congregation, let us remember that constitutions, unlike the Ten Commandments, are *not* written on tablets of stone, and if the alternative to 'going out of business' is constitutional reform, isn't this by far the lesser of two evils?

Here are some of the ideas which have been suggested in recent months. How about opening the Cheder to all who wish to learn there on a fee-paying basis for non-Shul members? What about the many Israelis living in the City? How about asking them what they would like from the Community and why not invite them to make some kind of contribution? You know the saying: 'If the mountain won't come to Mohammed (or is it Moishe?), Mohammed must go to the mountain.' How about supporting a permanent youth leader to work with young people not only in Edinburgh but also - wait for the heresy - in Glasgow? How about facilitating Services for Reform and Liberal groups? How about taking up the suggestion made in the article in this issue about the AGM of trying to attract Russian Jews to Edinburgh? These are just some ideas which have been floating around. The one which I would like to endorse wholeheartedly is an invitation to every member of the Community to write a letter to the Star entitled 'My ideas for the Community for the next fifty years'.

ROSH HASHANAH

Message from Rabbi Shapira 2

COMMUNITY

Coming Events 3

Visit to Edinburgh by the Israeli Ambassador 4

Reflections on the AGM, by Elaine Samuel 5

Lionel at Eighty by Hazel J. Cosgrove 6

Mazal Tov! 7

Letter from Israel - Sonia Cohen 8

Report of the Moderator of the General Assembly

of the Church of Scotland's Visit to the

Edinburgh Synagogue by Rose Orgel 9

Barmitzvah and Barmitzvah by Philip Goldberg 10

WIZO 11

An Interview with Isaac Cowen by Wendy Fidler 12

The Lowrie Report 13

BEYOND THE COMMUNITY

Pupillage Paranoia: A Patient Writes by Gary Cowen 14

CHILDREN

Children's Corner by Judy Gilbert 15

EDINBURGH MYSTERY

Ancient Hebrew Seal on Arthur's Seat 16

LITERARY SOCIETY

President's Report 1990-91 by Gillian Raab 17

MAVERICK SHULS

The Western Synagogue by Jeremy Rosen 18

UNIVERSITY

..... 20

YOUTH

..... 21

REVIEW

..... 22

WAR CRIMES

..... 24

ISRAEL

A letter from Professor David Daiches 26

Reflections by Emma Lanyado 27

CONTENTS

NEW YEAR WISHES 28

A ROSH HASHANAH MESSAGE FROM RABBI SHAPIRA

"HE HAS NOT BEHELD INIQUITY IN JACOB NOR HAS HE SEEN PERVERSENESS IN ISRAEL"

(NUMBERS 23,21)

לא הבית און ביעקב ולא ראה עמל בישראל

This verse, which forms the theme of my message to you this year, was said by the heathen prophet Balaam. It was also chosen by our rabbis as the first of a series of verses recited on Rosh-Hashanah in the Mussaf Prayer (The Additional Service). This is the longest and most important Service of the year and is recited quietly by the whole congregation after the sermon and then repeated by the Cantor.

The greater part consists of recitations from the Bible, and although it is regarded as a prayer, there are hardly any specific requests to God. There are some very general supplications to God, for example:- "Give glory unto thy people, joy to thy land, gladness to thy city".

"Have compassion upon thy work and rejoice therein".

"Sound the great trumpet for our freedom, bring together our scattered ones from among the nations".

but there are no requests for forgiveness and certainly no mention of any sin.

It seems that the aim of this Mussaf Service is rather to ask for mercy from God and to establish a close relationship between Him and ourselves, which is in fact also one of the aims of blowing the Shophar. To achieve this goal we recite many verses from the Bible, mainly from the Torah, which have a special significance and a specific connotation. Every verse is preceded by a single word: "Ve'ne'emar" "And it is said".

I thought the best example would be the first verse, and I will explain why:-

The very fact that our Rabbis decided that it should be the first verse is in itself particularly significant.

It is written in the Torah and therefore no-one would question its truthfulness.

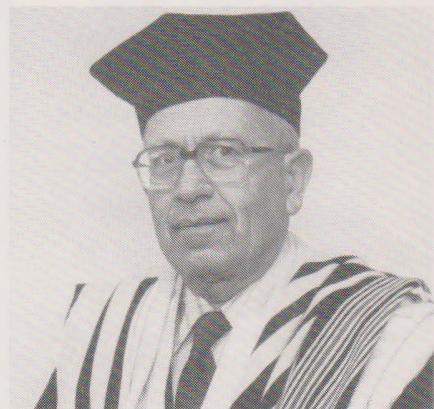
It was said by a non-Jew who might be considered to have no reason to speak well of the Jews, so it is not a self praising verse. Moreover he was a prophet who our Rabbis have said was of the same calibre as Moses, in spite of his wicked intentions.

Initially Balaam is said to have wanted to curse Israel, however instead of cursing the people of Israel he blessed and praised them excusing himself by saying:- "I can only speak what the Lord has put into my mouth". This implies that there might be wrong in Israel.

The statement "He has not beheld iniquity in Jacob" emphasised by its parallel repetition "Nor has he seen perverseness in Israel" - does not say that there was no iniquity or perverseness in Israel (had he wanted to say that he could have said it explicitly as he did two verses later, verse 23). On the contrary, it implies that there really was, but the emphasis is on the words "He has not beheld"; "Nor has he seen" implying, he did not want to behold nor did he want to see. (See the Rashbam commentary on that verse).

Now, let us explore the significance of starting the recitation in the Mussaf Amidah prayers on Rosh Hashanah with this verse.

We say to God: It is said in your Torah that you did not behold perverseness and iniquity in us. The implication of this is that we are asking him to continue not to see our iniquity and perverseness. But what we are really saying is far more than that, we in fact admit that there is iniquity and perverseness among us, but we only hint at their existence.



Rabbi Shapira

By asking God not to see them we express our shamefulness and sorrow and have to ask Him to ignore them as He always has done. It sounds as though it was something inevitable which we can do nothing about.

Rosh Hashanah is a universal festival. It is the Jewish New Year celebrating the creation of the universe. On this day God judges all the creatures when they pass before Him as a flock of sheep.

In our prayers the word of God applies to all peoples of the world and we pray that His unity and kingdom should be realised by all. On a day like this when we speak openly referring to all humanity we make no reference to our sins, we just ignore them and ask God to do the same.

Yom Kippur is entirely different. Yom Kippur is not a universal festival. It refers mainly to the relationship between God and his people. This is a day of atonement and forgiveness on which we are actually obliged to confess and mention our sins in every detail. The confession is an integral part of the repentance and is a condition of forgiveness.

The Yom Kippur prayers, like all other prayers for forgiveness and pardon are said privately and are between each individual and his Creator. They are mentioned in

every detail. We say:-

"We have trespassed, we have betrayed, we have robbed, we have spoken slander, we have acted perversely, we have been violent, we have told lies, we have spoken falsely, we have committed iniquity, we have acted wickedly...."

Being a private confession of the Jewish people to their Creator - it is acceptable and heathens and unbelievers have never taunted or mocked us on account of it. Neither was it ever mentioned viciously by any of Israel's enemies. No antisemite has ever mentioned this confession saying: Look what the Jews say of themselves and you will know what they really are. Even the Protocols of the Elders of Zion did not make use of this argument. This in itself proves that self criticism and confession with the aim of repentance and regret is productive when it is limited to the very intimate relationship between God and man.

You may consider why the verse at the head of this article is recited only on Rosh Hashanah and not on Yom Kippur. It is because on Rosh Hashanah we are not permitted to mention our sins as this can be destructive. This distinction between Rosh Hashanah and Yom Kippur is very essential and can teach us a lesson in presenting the Jewish cause, the interests of our people and of the State of Israel both among ourselves and particularly with reference to the outside world. We should never be ashamed to be proud of our Jewishness, of the Jewish people, of the Jewish heritage and of the Jewish State. There is no shame and it is even legitimate to be biased as far as intimate family and Jewish national feelings are concerned.

When the Jewish people had the privilege of reestablishing their own independent State in 1948, they at once achieved an equal status with all other nations of the world. Although the greater part of the Jewish people still live as a minority in other countries a significant number, increasing daily, live in Israel. This country like most other countries also contains minority groups. Unfortunately the hatred of the Jewish people which has a long

history and has never stopped has its terrible effects on the everyday life and security of Israel. Most of Israel's neighbouring countries are still hostile to its existence and a continuing state of war prevails. Some of them still make use of their brethren who live in Israel to terrorise its people and to serve as a means of bringing about its destruction.

On these approaching Days of Awe, the days of Rosh Hashanah, when we will all be assembled in our Synagogues to hear the sound of the Shophar and to pour out our hearts with prayers to the Almighty, let us pay special attention to the following prayers when we recite them from our Rosh Hashanah Machzor:-

"This day the world was called into being". "This day you cause all creatures of the Universe to stand in

judgement as children or as servants".

"This day on which was the beginning of thy work is a memorial of the first day. Sentence is pronounced upon countries - which of them is destined to war and which to peace, which to famine and which to plenty and every creature is recorded thereon for life or for death..... Happy is the man who does not forget You and the son of man who strengthens himself in You, for they that seek You shall never stumble neither shall they ever be put to shame, all who trust in You".

May God listen to our prayers, gather our exiles, and inscribe us all in the book of life and peace, Amen.

On behalf of Rachel and myself may I wish you all a happy New Year and well over the fast.

COMING EVENTS 1991

SEPTEMBER

1 Sun	Friendship Club	3.00pm
	JYSG	7.00pm
8 Sun	Maccabi	1.00pm
9 Mon	First Day Rosh Hashanah	
10 Tue	Second Day Rosh Hashanah	
15 Sun	Friendship Club	3.00pm
	JYSG	7.00pm
18 Wed	Yom Kippur	
22 Sun	Maccabi	1.00pm
23 Mon	First Day Succoth	
24 Tue	Second Day Succoth	
29 Sun	Friendship Club	3.00pm
30 Mon	Shemini Atzeret	

NOVEMBER

2 Sat	Lodge Solomon Ladies' Night (Dance)	7.30pm
3 Sun	JYSG	7.00pm
	Literary Society: Ben Braber	8.00pm
10 Sun	Maccabi	1.00pm
	Armistice Service	3.00pm
17 Sun	Maccabi	1.00pm
	Friendship Club	3.00pm
	JYSG	7.00pm
	Literary Society: Gary Dickson	8.00pm
18 Mon	Lodge Solomon	7.00pm
21 Thu	Council of Christians and Jews	7.30pm
24 Sun	JYSG	7.00pm

OCTOBER

1 Tue	Simchath Torah	
6 Sun	Maccabi	1.00pm
	JYSG	7.00pm
13 Sun	Friendship Club	3.00pm
	JYSG	7.00pm
	Literary Society: Malcolm Rifkind	8.00pm
14 Mon	Lodge Solomon	7.00pm
17 Thu	Council of Christians and Jews	7.30pm
20 Sun	Maccabi (Fun Day)	1.00pm
	JYSG	7.00pm
27 Sun	Friendship Club	3.00pm
	JYSG	7.00pm

DECEMBER

1 Sun	Maccabi	1.00pm
	Friendship Club	3.00pm
	JYSG	7.00pm
7 Sat	Chanukah Dinner	7.30pm
8 Sun	JYSG	7.00pm
	Reverend Ernest Levy will be guest of the Lit. at the Chanukah meeting - details to be announced.	
15 Sun	Maccabi	1.00pm
	Friendship Club	3.00pm
	JYSG	7.00pm
16 Mon	Lodge Solomon	7.00pm

In addition, the Lunch Club meets on Tuesdays and Thursdays at 12 noon.

The above events, unless otherwise stated, take place in the Community Centre, Salisbury Rd. The Jewish Youth Study Group meet on Sunday evenings in members' homes.

Edinburgh Council of Christians and Jews - Meetings are held in the Community Centre, Salisbury Road, Edinburgh on Thursdays at 7.30pm.

SYLLABUS FOR 1991

- 17 October Prof. David Daiches CBE "Translating the Hebrew Bible".
- 21 November Rev. Dr. Ruth Page Subject to be announced.
- 16 January The Rt. Rev. Dr. W.B.R. Macmillan, Moderator of the (1992) General Assembly of the Church of Scotland. "Covenant and Service".

VISIT TO EDINBURGH BY THE ISRAELI AMBASSADOR

The Israeli Ambassador, Yoav Biron, paid an official visit to Edinburgh during the week of 28 April. A reception was held for him in Salisbury Road to which many members of the Shul and of the wider Community were invited. Guests included Nigel Griffiths MP and Lord Balfour, John and Irene Eivan, members of the Edinburgh Friends of Israel and Father Rodger Clarke.

Following the convivialities, the Ambassador addressed an audience of over 100 people. Malcolm Cowan, President of the Edinburgh Hebrew Congregation was in the Chair.

The Ambassador began by suggesting that it might be mutually beneficial to arrange some kind of deal between Scotland and Israel whereby water was traded for sun! However he had arrived in Edinburgh and was amazed to find the sun shining. In answer to the question 'Why come to Edinburgh?' he immediately won the hearts of the whole audience by remarking that he was very aware of the fact that there was more to Great Britain than London or even England. He paid tribute to the Scots as open and warm and a people who 'tell you what they think'. They reminded him of Israelis. Jerusalem was of course unique but Edinburgh reminded him of Jerusalem. He explained that he was to meet the Lord Provost, the Convener of the Region and to hold a Press Conference as well as address a meeting at the University. However his first call was to the Jewish Community and his visit to them was of course 'wearing two hats'. First, he was the representative of his Government but second, he was also a special emissary to the Jewish people. He reminded the audience that 10 days previously had been the 43rd anniversary of Israel's independence. He spoke of the Gulf War which had nothing to do with

Israel and in which his country has shown restraint in the interests of the coalition. He told the audience how the country had been brought to a standstill. Israelis had experienced a feeling of isolation and desertion. El Al was the only airline which continued flights into Israel. Foreigners had been asked to leave. Twenty-nine missiles had landed in Israel and whilst only two people had been killed, several hundred were injured. The Ambassador said that he rejoiced at the liberation of Kuwait. However, he could not help wondering what the world might have done had Saddam Hussein attacked Israel. Would the Israelis have been treated like the Kuwaitis or rather like the Kurds? He stated that Israeli security must be based on the principle of self-defence. Israel was a David of under 5 million people surrounded by 220,000,000 Arabs.

The Ambassador continued by reminding the audience of Israel's record in accepting new immigrants. On the day of the very first Scud attack, 1,200 immigrants had arrived. In 1991 so far there have been 200,000 incomers from Ethiopia, from Russia, from Albania. He estimated that a comparable figure for Britain would be somewhere around 2,000,000. Zionism was not a racist creed but was rather aimed to secure a safe home for any and every Jew in the world. The struggle for peace continued. However, he felt that the signs for the future were not promising. Although the Arabs were now no longer automatically friends with one another, the Saudis refused to come to any peace conference as they wished to have nothing to do with Israel. Syria had moved into Lebanon and was now armed with Scud missiles which were far more accurate than those of Iraq. The Ambassador saw the solution of the Palestinian problem lying in some kind of

autonomy and the postponement of any discussions of political status until a later date. A starting point to any talks with the Arabs must be an end to all hostilities to terrorism and to boycott. There was enormous potential in the area for co-operation in the field of the provision of water, of energy, of desalination and of tourism. He quipped 'Isn't this Mission Impossible?' He concluded that nothing was impossible given sufficient faith. Ordinary Israelis are motivated by recognition of the need for self-defence, for peace, and for a policy of absorption of all new immigrants. They wished to rise to all these challenges.

A video was shown about the massive ingathering to Israel of Soviet Jews in recent months. John Cosgrove made an appeal on behalf of the Joint Israel Appeal which provides funds to rescue, transport and resettle the Jews in Israel. Over £3,500 was raised. N. Oppenheim proposed a vote of thanks.

R.M.A.

*With compliments
from*

M. L. Cowan & Co.

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Telephone: 031-226 2039

**With
Compliments
from
JOHN and HAZEL
COSGROVE**

REFLECTIONS ON THE AGM, 1990

by ELAINE SAMUEL

The mood at this year's AGM of the Edinburgh Hebrew Congregation was a sombre one. The 60 or so members in attendance stood silently as the Secretary opened the meeting by reading out the list of names of those who had died in the preceding year, and Malcolm Cowan, in his first year as President, spoke most movingly and thanked the community for helping him and all the members of the family to get through their personal tragedy.

After that, the business of the day was carried out quickly, efficiently and most decorously. It could not have been otherwise. The President, Treasurer and the Honorary Vice-Presidents were elected by acclamation, David Goldberg and Bernard Dorfman were declared to be the two new wardens, and elections to the Council thrust no new faces into that illustrious fold. The spirit of AGMs past was only recaptured for a moment when an accountant's spouse and 'person in

her own right' questioned the size of 'Miscellaneous Expenses' and its rank in the 1990 Expenditure account. A special thanks was given to Mr. Reuben Zack for his many years as Honorary Shammash and all the hard work that it had entailed. Otherwise, 'any other competent business' was accompanied by a whimper from some but an air of resignation by most. Our usually ebullient Treasurer, Natie Oppenheim, charted another year of declining membership and predicted much the same for future years. And the debate which broke out from the floor was:- given this doomsday scenario, do we invest both the capital and the interest, or do we invest the capital and spend the interest?

It's an interesting question but not a particularly visionary one. Natie could well be right - Edinburgh, like so many other UK Jewish communities since World War II may be going into an 'inexorable

decline'. But at the AGM's close as we quietly filed out of the hall, some could not but help think of the wider historical context and other possible scenarios. After all, centres of economic and intellectual activity rise and decline - and Jewish life with them. What attractions might Edinburgh now hold for Greater Londoners blighted by recession and a greatly deteriorating quality of life? Are we prepared to alert them to what we can offer? And what of Soviet Jews once new legislation allowing free emigration comes into effect? Do we make ourselves known to them and do we, indeed, want to know them? Or do we hesitate before an influx of Jews who might change the familiar face of Edinburgh Jewry? It occurs to me that it may be a lot easier to sit back, lament the passing of the familiar, and find comfort in the notion that this is our destiny, than to seek and accept the new. Are we here to predict history - or to make it?

Ladies Committee and Management Committee of the Community Centre

At recent Annual General Meetings of above, the following were elected:

LADIES COMMITTEE

Joint Chair:

Anita Mendelsohn, Leila Goldberg
Hon. Treasurer: Rose Orgel
Hon. Secretary: Vicky Lowrie

MANAGEMENT COMMITTEE:

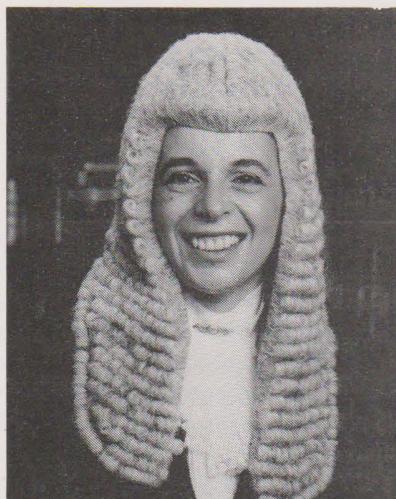
Chair: Rose Orgel
Hon. Secretary: Ian Shein
Committee:
Sheva Lurie, Leila Goldberg
Anita Mendelsohn, Philip Mason
John Danzig, Michael Wittenberg

Please Note

All bookings of the Community Centre must be made with the Hon. Secretary, Ian Shein (Telephone 332 2324). This is necessary to prevent double bookings and to ensure that all organisations and members of the community do not experience disappointment which could have been avoided.

FIRST JEWISH WOMAN Q.C. IN SCOTLAND

The Queen upon the recommendation of the Secretary of State for Scotland has appointed Sheriff Hazel Aronson as Queen's Counsel. Sheriff Aronson becomes the fifth woman Q.C. in Scotland. Recently Sheriff Aronson who is Sheriff of Lothian and Borders at Edinburgh was appointed Chairman of the Mental Welfare Commission for Scotland. From 1979 to 1983 she was a Sheriff in Glasgow and she has served as a member of the Parole Board of Scotland. An active member of the Jewish Community, Sheriff Aronson is Vice Chairman of the Edinburgh Friends of Israel and is married to John Cosgrove who until recently was President of the Edinburgh Hebrew Congregation. They have two children: Abigail (21) a dental student at Liverpool University and Nicholas (18) who is spending a pre-university year in Israel.





Glancing out of the window of my chambers I glimpse a familiar, dapper figure making his way across the High Street. With a smile of pleasure and a surge of affection I pause to watch as Lionel Daiches, Queen's Counsel, the Grand Old Man of the Scottish Bar makes his sprightly way to Parliament House where, despite having recently entered his ninth decade, he is still in regular practice.

Lionel's reputation in the world of the law is unrivalled. He is the practising father of the Scottish Bar and is held in universal respect, esteem and affection all of which were clearly evident at the dinner given by the Faculty of Advocates at the Balmoral Hotel on the night of his eightieth birthday. Almost two hundred Members of Faculty were there to join in the celebration. His health was proposed by the Dean of the Faculty and Lionel's response delivered in rich, resonant and mellifluous tones was of the genre which has made him renowned as an after dinner speaker.

A few weeks later the same resonant tones could be heard in our Synagogue as he recited a Haftarah. On both occasions he was equally at ease, comfortable with his surroundings and always with that air of impeccable dignity.

I have been privileged to know Lionel in both his worlds, the secular world of the law and also in the Jewish world. His brother David

LIONEL AT EIGHTY

by HAZEL J. COSGROVE

describes the aim of their father the late reverend Rabbi Dr. Salis Daiches Minister of the Edinburgh Hebrew Congregation from 1919 till 1946 as being to bridge these two worlds, the secular and the Jewish, to maintain the Jewish tradition while at the same time becoming a respected part of the Scottish social and cultural scene. Lionel epitomises the fulfilment of that aim.

He is a proud Jew. His steadfast pride in his identity has been totally unaffected by a lifetime spent in the traditional, conservative, Presbyterian atmosphere of the Scottish Bar. He has never succumbed to the temptation to minimise the relevance of his Jewishness. I vividly recall his admonition of a young newly admitted Jewish advocate who had indicated his intention of appearing in Court on Yom Kippur. In Lionel's book it was irrelevant that the young man had no intention of going to the Synagogue or of fasting but the fact that he was not prepared to stand up and be counted as a Jew and identify with his people by staying away from Court on that holiest of days was unthinkable.

While remaining true to his tradition and loyal to his family---for years he lived with and cared for his elderly mother---he has at the same time become a most respected member of the Scottish social and cultural scene. He has acquired eminence as a Scots character. He is not a tall man but has a stature from his dignity of bearing. His eyes are of the brightest and most penetrating and, of course, there is the tongue, as silver as the hair. A brilliant orator and raconteur and a man of great wit and the utmost charm. Is there a woman whose spirit has not been lifted even momentarily by his assurance of her charm and beauty and his assertion that it would be churlish of him to look or feel anything other than at his best in her presence?

Lionel is a bon viveur with inimitable style. He enjoys good company, good food, good wine and regular trips abroad. A concert in Vienna, a weekend in Amsterdam or a legal conference in the United States and all laced with a glass or three of champagne. All his journeys are undertaken with panache and each provides a fund of stories with which to entertain his friends and colleagues. Lionel has a way with words and in a recent interview he described his travels thus "There are some people who make the golden journey to Samarkand and come back complaining that the toilets did not flush and that the sandwiches were stale. There are others who take the threepenny fare on the top deck of the bus to Auchenshuggle and come back with the Queen of Sheba. I fall into the latter category." He most certainly does.

And then there's Lionel the sagacious lawyer, one of Her Majesty's Counsel in Scotland, learned in the law. He was always attracted to the law. He liked the concept of justice being part of an essential moral code and his fascination with speech attracted him to a profession where language is an essential tool of the trade. He qualified first as a solicitor and then went to London to read for the English Bar. War broke out and he joined the Royal Army Service Corps as a private soldier. He was eventually promoted to captain in the Judge Advocate General's branch and joined the team which conducted courts martial throughout North Africa and Italy.

He came to the Scots Bar after demobilisation in 1946, took silk ten years later and apart from some five years spent as a Sheriff in Glasgow has remained a defence counsel. He has described his years as a Sheriff as the most miserable of his life. He has absolutely no regrets about not receiving higher judicial office and

relishes the freedom to express a view, to travel and make contact with people and above all to be himself which would be denied to him were he on the Bench. One suspects that the Judge's lot of having to sit patiently through the often mediocre presentation of a case would have been intolerable for him. He would have longed to get off the bench and get on with it himself.

His specialising in criminal work evolved both because he was good at it and because he felt he was performing an important public function. He has never subscribed to the view that an advocate should aspire to a civil practice. In Lionel's view the criminal law is of far greater importance being concerned as it is with the very liberty of the individual. Lionel cares about people and is concerned about the right of every individual to a fair trial.

He is one of the great orators of our time. His jury speeches have become the stuff of legend. To acknowledge his skill and technique and his gift for the jury speech is not to detract from his sound and thorough knowledge of the law. His qualities as a lawyer have in no way diminished with the passing of the years and his only concession to his age is that he now takes fewer cases and only those which interest him. He dismisses the idea of feeling old and insists that he feels exactly as he did sixty years ago. As the old Yiddish saying goes, "lang may his lum reek!"

CHIQUE

LADIES
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MAZAL TOV!

There appears to have been a minor epidemic of honours and promotions in the Community during the past few months. Congratulations are due (in alphabetical order!) to:-

Michael Adler on being appointed Reader in Social Policy at the University of Edinburgh.

Sheriff Aronson (Hazel Cosgrove) on her appointment as Queen's Counsel (see page 5)

Micheline Brannan on her promotion to Assistant Secretary in the Scottish Office.

Alexander Broadie on being appointed to a titular Chair in Philosophy at the University of Glasgow.

Professor David Daiches on the award of the C.B.E.

Stanley Raffel on his promotion to Senior Lecturer in Sociology at the University of Edinburgh.

Malcolm Rifkind on his appointment as Secretary of State for Transport.

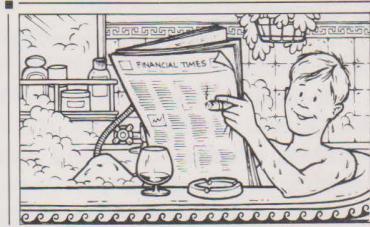


Michael Adler and Stanley Raffel - Chatan Torah and Chatan Bereshit of 'yesteryear' celebrating their joint promotion.



Malcolm Rifkind, recently billed as "The Transport Secretary who actually catches trains".

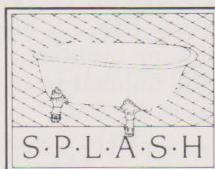
BATHTIME TALES NO 1



Nigel stags a bull

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

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Community

May, 1991

Bet Hazon, Kfar Haroeh, Israel, 38955

Dear Editor,

Having read and enjoyed several editions of the Edinburgh Star, a number of us living here in Israel thought you might like to read some of the memories of our growing-up years in the Edinburgh Jewish Community of the 40's and 50's. Of our original crowd, Rosalind (Adelman) is in Cambridge, Mervyn Warner is back in London after some years in Israel, and three out of five are living here and have retained the closest of friendships for over 40 years. Edwin and Doreen Hoffenberg, Ruth and Barry Fluss, and Aaron and myself, together with our families frequently meet and almost invariably, somewhere along the way, Auld Reekie creeps into the conversation.

In the 30 or more years since we came here, Mum and Dad have made thirty visits, disregarding wars or other such "upsets", and have been unfailingly loyal and supportive in whatever we did. They themselves have always been intensely interested in Israel, and I well remember how they took us out of Cheder in 1949 and found someone to teach us Modern Hebrew, how they worked for Zionist organisations and fundraising, gave their blessing to our Aliya, though it must surely have cost them great self-sacrifice, and now have all their children, grandchildren and great grandchildren here, since Rose, Moshe and family made Aliya in 1968, and Victor some years later.

Now that they find the trip more difficult, I find myself paying an annual visit to Edinburgh, and when I do so, I spend long hours walking around, for almost every street or corner evokes warm memories.

In Sciennes and Duncan Street schools we went to Cheder five times a week. This was not as arduous as it sounds, as we interspersed the learning with a great deal of teacher-baiting, football before and after, organising class "hooky" to the Meadows and watching the girls get into trouble for squeaking when the boys tied their pigtails to the chair. Together we all went to Habonim (or Bnei Akiva) boisterous meetings, spent glorious Sundays hiking from Balerno and Peebles, cycling down the coast to Gullane or further, ferrying to Fife or travelling to inter-meetings in Glasgow.

We put on plays and concerts for parents, had fancy dress parties on Purim, a Chanuka Children's Service and party with silver coins and tangerines in silverpaper. In our teens Succoth was marked by visits to Harold Stern's Succa, and then, as later, on Rosh Hashanah and Pesach we had very jolly gatherings at the home of Rabbi and Mrs. Cohen.

In those years too there were regular Maccabi sports activities and dances, and I.U.J.F. socials, meetings and dances. As for Shabbat, well for our little crowd that meant Shul in the morning. The weekly attendance then was about a hundred on Shabbat. (We used to count them during the sermon). In the afternoons we went long walks mostly to the Queen's (King's) Park or the Blackfords, and in Winter after Shabbat was out, argued endlessly about which film to see, whether to have a party..... or whether the boys would traitorously desert us to play cards which, for some inexplicable reason, they never invited us to join.

In those days there were a number of Jewish shops... Lurie and Hoffenberg the butchers, Curzon the grocer, Cowan, Kleinberg and Bialeck the bakers. In all my bagel-eating years amongst the experts in Israel, never have I tasted a bagel to compete with Bialeck's, and there is a haze of warmth surrounding the memory of the social chit-chat and very special smells that accompanied any trip to the yiddishe shops, and made shopping there a pleasure rather than a chore.

It would be impossible to recall all the faces from those days, but some of those I see today have surely changed a little. To me, Manny Wittenberg and Malcolm Rifkind are little boys in schoolcaps, Phillip Goldberg a schoolboy investing his pals cash in shares, Norma a wee lassie practising the piano, and Cosgrove the name of a very special Reverend in Glasgow who was greatly respected by all.

Into my childhood memories there come again the faces of all those sadly no longer with us, and also of many T.G. alive and well but scattered afar. Here in Israel there is a goodly representation, a number of whom I do not know of, or whose names momentarily escape me. I hope they will forgive me, or better still, read this and fill in the gaps.

I have frequent and close contact with Flusses and Hoffenbergs, and of course my sister and brother. My late cousin Barry Leigh has a daughter living here, and my late cousin Naomi (Nathan) two daughters married with children here. From time to time we meet Rabbi and Mrs. Cohen, Maurice Dorfman, Zena (Mendick), Golda (Greenstone), Davina (Sagman) - and of course Esther Sagman is here too, Harold Stern, Natie Gordon, Zelig Kaufman, Kleile (Fluss), Rosie (Gordon), and we hear news of Carmel and Esther (Caplan), Brenda and Sheila Ann (Gordon), Ann Stern, Rachel (Rosin) Ena (Dorfman) and Bertie, Philip Curzon and Becky Lucatz (now back in Edinburgh). (Impossible to mention all spouses and children).

I cannot speak for everyone, but for those to whom I am closer, I know it is true to say that our Edinburgh roots play an essential part in our lives. Jewish religious traditions and customs are very important to us, and the values of life imbued from our families and from a Scottish education still meaningful to us all.

Whether or not they were truly the "good old days" I cannot say, but for me they were very happy ones. There may have been things that we did, or had, that are not there today. However, one thing we never had was a Community Newspaper. I am full of admiration that such a small community can produce with regularity such a fine paper, and would like to congratulate all those responsible for it. May you go from strength to strength.

Shalom from Israel



Sonia Cohen
(daughter of Simmy and Fanny Levinson)

REPORT OF THE MODERATOR OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND'S VISIT TO THE EDINBURGH SYNAGOGUE

by ROSE ORGEL

On the 14th March and, at his own request, the Moderator of the General Assembly of the Church of Scotland, The Rt. Rev. Professor Robert Davidson, visited the Synagogue to meet with members of the Community. On arrival, he and his wife were greeted by the President, Mr. Malcolm Cowan and Rabbi Shapira and they proceeded upstairs where they were shown round the Synagogue. The visitors were then taken downstairs to the Succah where refreshments were served and the Moderator was introduced to the invited audience consisting of Members of the Synagogue Council and representatives of various Community Organisations.

Mr. Cowan officially welcomed Professor Davidson and in his reply, the Moderator commented on the news that Lord Jacobovits, the Chief Rabbi, whom he had personally welcomed to the General Assembly in 1990, had just been awarded the 1991 Templeton Prize for Progress in Religion, marking the first time that the Prize had been given to a Jew in the Award's 19 year history.

Mr. John Cosgrove, in proposing the vote of thanks to the Moderator on this, the historical first visit of a Moderator to the Jewish Community, went on to say:-

"The visit comes, as has been mentioned, just some few short months after you welcomed our Chief Rabbi to the General Assembly as one of your first duties as Moderator and many of us recall the warmth of that welcome and the very special sense of occasion that surrounded that historic visit.

As an Old Testament scholar, you know that our faith goes back many thousand years but our roots in Scotland only go back to the nineteenth century when the bulk of the grand-parents of the present Jewish Community arrived on these shores. These Jews, our grandparents, many of whom were

destitute were fleeing from the brutal pogroms in Eastern Europe and Lithuania and arrived by ship in Dundee and Leith. They spoke only Yiddish and many of them became self-employed pedlars, travelling to the mining villages of Fife, Lanarkshire and Ayrshire to sell their wares. They had a strong desire to succeed and an awareness that education was the key to the realisation of their hopes and aspirations for their children. For many, these hopes found fulfilment in a country steeped in the knowledge of the Old Testament, whose great Universities were open to all and which was free from the scourge of anti-semitism. The Scottish people and the Church in particular were renowned for their tolerance and understanding of the Jewish people and it was because of this that the Jewish Community has flourished and that Jews have played their part and had a higher profile than their numbers alone would suggest. It was therefore no surprise that when Jews wished to realise their religious aspirations in the rebuilding of Jerusalem and the establishment of the Jewish State of Israel that help came from a Scotsman and Churchman, A. J. Balfour, who lived just a few miles from this Synagogue. It therefore grieved us and caused us much anguish when we heard of your visit to Israel and your alignment with those whose aims are the very destruction of the Jewish State.

We know and fully understand that your motives are pure. They are after all, the same motives and tolerance that have made the Jewish people welcome here. But remember, that on the very night of your lecture to the Council of Christians and Jews about that visit to Israel, the first Scud missile fell upon the innocent people of Tel Aviv to the cheers and acclaim of the Palestinians. You come in a spirit of friendship and it is because we are friends that we are mature enough



Malcolm Cowan presenting the Moderator with a lectern edition of the new Singer Prayer Book.

to discuss the things that divide us. Another thing which concerns us is that you are on record as saying that you believe in the need for mission work to the Jews (Scotsman 20/12/90) which we feel goes against the aims of the Council of Christians and Jews of which you are a President along with the other national religious leaders. Let us hope that this is only a hiccup in the long history of tolerance and understanding between our two great religions. When you arrive at the Railway Station in Jerusalem, the first thing you see is the Scottish Flag flying proudly from the Church of Scotland and when you look down from Blackford Hill in Edinburgh on a clear day, you can pick out this Building in the skyline. These two buildings represent the foresight of our fathers, your visit to-night represents our hopes and aspirations for the future. We thank you for your visit, for your Address and your courtesy in listening to us."

At this point, the Moderator felt he had to say a few words in mitigation and stated that he had often been misquoted in the Press. The evening continued with the Moderator and his wife chatting to all present and ended in friendship and fellowship.

BARMITZVAH AND BARMITZVAH

BY PHILIP GOLDBERG

Mid June was the Barmitzvah Season in Edinburgh. For a small community, having two SUPER BARMITZVAHS on successive Shabbosim was lovely.

Both boys – products of Daniel Stewarts School and Edinburgh Cheder – show how we can be proud of the children of a Northern Outpost of Judaism in Auld Reekie!

The first one was HOWARD NICHOLSBY, who did very well with both his Maftir and Haphtorah and as co-chazan during the service. A marquee-based kiddush followed for the expanded congregation and sunshine of the day. Thereafter a family luncheon with a strong Glasgow flavour (and humour) to the speeches and proceedings. A Gala Party at home in the evening with abundant food, drink, music and fun rounded off a lovely day.



Raphael Wittenberg



Howard Nicholsby

RAPHAEL WITTENBERG - once titled "The Wandering Jewish Child" of our Synagogue services when he was a four year old - has been "CARMELISED" for his impeccable rendering of the "leiyning" and his Maftir and Haphtorah. Again, a capacity crowd filled the Shul for all to enjoy the service at which Rafi assisted as well. A traditional Shabbos kiddush followed with his mother's excellent "catering touches". The real "do" was the Sunday evening dinner and dance in the Community Centre (catered exclusively by Nicole) and spiced with a wonderful band from London setting the pace. A Cabaret of dancers, plus the ubiquitous Belly Dancer completed the crossbreed of oriental cum chassidish/Israeli style to the evening. The many French and Israeli guests added atmosphere to an enjoyable "heimish" Barmitzvah.

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WIZO

Ladies Buffet Supper - 6th March 1991 BY KATIE GOODWIN



Eugenie Fraser

It was quite the most wet, foggy evening you could have chosen - March 6th 1991 and WIZO's Ladies Buffet Supper Evening, but such is the loyalty of WIZO supporters there was a sell out and 100 ladies attended.

The supper was a hot vegetarian buffet which was quite delicious and up to the usual expected standard: Vegetarian Lasagne, Macaroni and Cheese, Spinach Quiche with Buck-wheat salad, Red Cabbage Cole Slaw Baked Potatoes and Salads. It all tasted so interesting.

The meal - of course - was not the main point of the evening. The speaker Eugenie Fraser was certainly that.

Eugenie Fraser spoke about her book 'House on the Dvina' which has raised so much interest and is soon to be made into a film.

This remarkable lady charmed us all with her delightful Russian accent and vivid recollections of her Russian childhood and eventual departure to Scotland and her mother's homeland.

Eugenie Fraser also told us about a recent visit which she made with her husband and son to her birthplace Archangel some seventy years after her enforced departure. It was a moving journey which brought back wonderful memories and sad thoughts.

Her other tales of time spent in Bangkok and meeting Sheva Lurie's family also exiled from Russia, of the wonderful easy life in India living in the beautiful compound with servants and the rich social life, tales which were her own life story, thrilled us all.

Edith Rifkind thanked our guest and we all left the Hall and dashed home through that dreadful drizzle and fog.

Postscript: The evening raised a total of £500. In addition Edinburgh raised a total of £1,350 for the Wizo Solidarity Appeal on behalf of Soviet Jews in Israel.



Deep in conversation and delicacies at "Katie's lunch"

SUMMER LUNCH

One of the highlights in the social calendar of the Edinburgh Jewish Community is the annual summer lunch held on behalf of WIZO in the home of the Goodwin family. This is definitely a team effort, but there is no doubt about who is the captain - so much so that it is often referred to as "Katie's lunch". Despite torrential rain, this year's lunch was once again a resounding success. There were some one hundred people present. Food, wine, conversation and even song flowed throughout and Edinburgh WIZO raised about £800. Congratulations to all those who yet again worked so hard to make this such an enjoyable and profitable occasion.

WIZO SHOP

The Wizo Shop sells a variety of Judaica, including greetings cards, yarmulkes, tallit, menorah, seder plates, memorial candles and many other gift items including recently acquired ready-to-embroider challah covers. We are now also in a position

to order books, such as Siddurim, and have a book list giving a wide range of books of Jewish interest.

A recent addition to our service is that we are now the sole Edinburgh agents for a Jewish printer, namely Nichols & Mowbray of London, who provide very reasonably priced stationery. If you should need to buy Barmitzvah or Wedding invitations,

menus or benchers, we have a selection of samples for your perusal. If you decide to place an order, the agency fees will be given directly to WIZO.

The shop is open at most community events and by arrangement on Sunday mornings. Please contact Doreen Bowman (339 7557) for further information.

AN INTERVIEW WITH ISAAC COWEN

BY WENDY FIDLER

A wonderful welcome awaited me as I sat at the feet of the Honorary Life President of the Edinburgh Hebrew Congregation with my net held ready to catch the pearls of wisdom. For Isaac Cowen was not only to reminisce about the many many years of his involvement with the community, but also to offer perceptive viewpoints for the future.

We first of all talked about all the changes he had seen in the community over these 40 years, and what impressed me most was Mr. Cowen's positive attitude towards them. Overall he thought the changes he had witnessed were for the better - a refreshing approach to find in a Life President. Quite obviously the most marked alteration was in the size of the community, which is now considerably smaller than it was 40 years ago. However he felt that the positive factor here was that through this "smallness" the community has developed a special closeness. People now are able to know each other better and although we are numerically fewer there is more involvement by more members.

Mr. Cowen's practical down to earth approach meant that he realistically accepted individual members' strengths which could be harnessed. Different members have different skills to contribute. At the same time he accepted that it is extremely difficult to persuade people to become involved if they had no wish so to do.

Inevitably I asked him to look back over his years in office and to decide what he had done which had made him most proud. I should have known better. This true gentleman modestly replied that he had done nothing more than those who had carried the office of President before him and that he had been equally committed to each and every part of the job. He simply responded that he had been proud to have been elected



Isaac Cowen and Wendy Fidler

and to carry the office of President.

I then asked him to imagine the following scenario. "You are meeting a totally new Council and Executive and you can give them only one piece of advice, what will it be?" He immediately said that he would advise them to keep in touch with the young people; to encourage younger members to learn how to run the community and to get them involved. For it is only through its youth that the continuity of the community can be ensured.

When asked if he remembered what had given him the most pleasure during all the time he had been involved with the community he characteristically replied without hesitation. "Oh that's an easy question. That was when I saw my son Mickey become President of the Edinburgh Hebrew Community".

Finally I asked our Life President what he predicted might happen to the community in the next decade. His answer was that that was not up to him, but was for the Lord to decide.

It was my privilege to sit and talk to Mr. Cowen and I know that the whole community is truly appreciative of the wealth and breadth of knowledge which he has contributed.

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THE LOWRIE REPORT

THE SHAPIRA KIDDUSH

The Rabbi and Rachel gave a special Kiddush on Shabbat, 13th April, inviting the whole congregation to celebrate the marriage of their son, Yair, to Camellia Teskani, which took place on 21st March in a Kibbutz near Etzion.

A packed Communal Hall heard Rabbi Shapira, on behalf of the happy couple, express thanks for the Kiddush Cup presented to them by the congregation. We all wish them Good Health and much Happiness for their future together – Mazal Tov!

FAREWELL TO JOE AND CLARICE BEEN

This friendly and popular couple said goodbye to us all at the Shapira Kiddush on what was their last attendance at the Shul. They are now living in London near their daughters. Joe's reputation as a

doctor, whose concern for his patients was paramount, was well merited and he will be very much missed by all who sought his medical skills. Clarice qualified as a B.A. in the Open University but still found

time for voluntary work at the Roundabout Centre where she taught English to various Ethnic Groups. Joe and Clarice's home was open to everybody and they will be very much missed by all their friends in Edinburgh. We wish them a long and happy retirement.

A PENNY FARTHING FOR YOM YERUSHALYIM

All the way from the Kingdom of Fife came the Pennyfarthing group - notorious Forth Road Bridge crosswinds notwithstanding - to entertain us again with great verve and style on Sunday 12th May.

The work of more than a dozen composers was featured, from Kalman and Lehar to Cole Porter and Coward by way of Monckton, Monti and Bernstein with a few stops at Strauss, Benatzky, Lerner and Loewe and Irving Berlin. Whether solo work, vocal or instrumental, duet, trio, quartet or chorus, the high standard of singing accompanying and acting had us all wondering at the evening's end where the time had flown. Naturally, the fine rendition of the selection from Fiddler on the Roof brought great applause, but each of us surely had some special favourite in the varied programme, whether from The Land of Smiles, Paganini, Cabaret, Evita or Gigi, or the closing bittersweet song from Conversation Piece - The Party's Over Now.

It was doubly enjoyable to have the Pennyfarthing group on Yom Yerushalyim - Rabbi Shapira opened the evening with a short address on the reunification of Jerusalem and how the anniversary is celebrated throughout Israel, and closed it by leading us in the Hatikva.

The Ladies' Committee produced an excellent meal for the occasion.

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PUPILLAGE PARANOIA : A Patient Writes by GARY COWEN

The status of the pupil barrister is an unusual if not unique one amongst the professions. The equivalent of the Scots' 'devilling', all barristers in England must undergo a period of pupillage before they can join a set of Chambers, the minimum period being 12 months. Pupillage is a type of apprenticeship, served under an experienced barrister in which one learns the finer points of procedure, ethics, etiquette and, of course, tea-making. The reason for the uniqueness of the position is that by the time he starts his pupillage, the barrister is fully qualified and is entitled to call himself pretentious things like "Barrister-at-Law" and "Mr. Cowen of Counsel". Having undergone a degree (normally though not necessarily in Law), a year of physical torture thinly disguised as the English Bar's Vocational Course and kept up the traditions of the second oldest profession in the world by eating the mandatory 24 dinners in the company of fellow barristers in order to make those all-important contacts, the student can be called to the Bar and becomes, overnight, the Barrister.

So, fully qualified, he steps into the real world full of real clients with real problems. Yet, he's not allowed to practice as a member of Chambers until twelve months of pupillage have been completed. The 'Chambers', incidentally, are a phenomenon unknown in Scotland (at the moment) and are administrative bodies which enable barristers who are all self-employed, to club together to pay expenses such as office rents, clerks' salaries, photocopying etc. It's these prohibitively expensive overheads which prevent most barristers from setting up practice on their own and which make it essential for the young barrister to get himself a much prized 'tenancy' or permanent seat in a set of Chambers. But pupillage must be done first and this is where 'pupillage paranoia' first rears its ugly head.

To understand pupillage paranoia, one must first understand that

although much bigger than its Scots equivalent, the practising English Bar is still a small profession of around 5,500 members. The amount by which it can expand in any given year is therefore quite small and the drop out rate between Bar Vocational Course and potential tenancy amongst would-be Rumpoles is over 80%. So you see the problem. The competition is incredibly intense, both to get pupillage but especially to get a tenancy.

Pupillage paranoia is an annoying affliction, not commonly found in medical encyclopaedias but a common occurrence around the Inns of Court. It is sparked off by the high drop out rate and the fear which that engenders into pupils of not being taken on by the set of Chambers in which they are currently doing pupillage. The disease is a mental one with few outward symptoms. Inside, however, the mind starts to play tricks on the poor pupil and before long the paranoia has set in. It works in this way. The pupil, uncertain of his future, starts to worry, only naturally, as to whether he will be taken on. This causes him to imagine that the members of Chambers, the other barristers, who will decide his fate are all talking about him and his chances of being taken on and every little thing he does is being monitored.

Every conversation which ends when he walks into the room has been about him. Every remark he makes has been taken the wrong way.

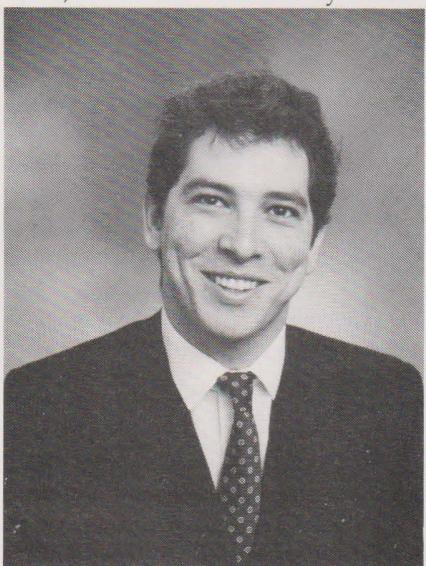
Two factors which can aggravate the problem are the number and quality of other pupils in the Chambers and the degree of democracy in Chambers (Chambers vary enormously in the way important decisions are made; some are very democratic and some are somewhat more autocratic). If there are few other pupils and they are of good quality then the paranoid pupil immediately thinks they are being taken in preference to him. Their jokes get laughed at more than his, they get invited to the Pub more often by Members of Chambers than

he does and they always seem to know exactly which Tube stops at Baker Street when the Head of Chambers asks.

Democracy is very important, especially when Chambers' decisions tend to be those of the head of Chambers (normally the most Senior Barrister, always a Q.C.). Then, the words, thoughts and deeds of the head of Chambers become all-important. The head of Chambers smiling at you or remembering your name, even, is like bliss.

If the reader is beginning to get worried that perhaps I should be starting to flick through the Yellow Pages until I reach 'psychiatrist', then worry not. I can assure you that pupillage paranoia is entirely the norm amongst pupils. Indeed, if a pupil has not developed some of the symptoms of this syndrome, it's then that I would recommend them to see a shrink as there's obviously something wrong with them!!

So here I am, nine months into pupillage and when do I find out my personal fate? Well, by the time you read this, I'll probably know whether I'm being kept on or whether I'll be chasing another six-month stint in another set of Chambers in search of better luck. And paranoia? Personally, I don't suffer from that particular problem. As my Head of Chambers said just the other day, "If you're good enough, why worry?" Now, what did he mean by that?



Gary Cowen is a Barrister-at-Law and a pupil in Falcon Chambers, Temple.
Postscript: We have just heard that Gary has been offered a tenancy in Falcon Chambers - many congratulations!

CHILDREN'S CORNER by JUDY GILBERT

Here is the Rosh Hashanah Children's Page of the *Edinburgh Star*. I hope you enjoyed the last one, why not think hard and send me your ideas for the next one.

TRACK WORD

Track from letter to letter without going over the same one more than once. How many different words can you make? Remember that the letters you use from the grid must be in direct contact with each other. You can go horizontally, vertically or diagonally.

W	H	A	R	H	T	A	H	O	R	R	H
I	B	A	L	O	E	S	U	M	M	A	O
E	M	O	U	N	T	R	I	A	N	A	S
W	E	A	R	E	H	A	V	A	I	N	N
G	E	N	J	Y	O	Y	H	X	E	O	U
R	S	U	M	M	E	S	R	W	H	O	L
E	U	G	O	G	A	N	Y	S	H	R	E
I	N	R	O	H	D	E	A	Y	R	A	E
C	O	M	H	E	A	P	P	L	E	F	S
T	H	S	E	R	U	S	F	L	O	O	W
E	O	R	S	R	D	E	T	A	I	H	S
R	M	J	U	D	G	M	E	N	T	S	E

S	E	I
F	T	V
S	L	A

WORD SEARCH

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SPOT THE DIFFERENCES



Answers to last competition

- Number Game: 2 5 9 14 20 27; 4 7 13 25 49 97.
- Trackword : DEPARTURE.
- Spot the difference: missing seat, missing wine glass, flame glow, matzah pieces, jug rim, plate rim, tie, table cloth fold, cushion tassel, candle trim.

Well done Jacky Bowman for getting the most correct answers. A five pound book token is to be awarded at the Cheder prize giving.

ANCIENT HEBREW SEAL ON ARTHUR'S SEAT

A very good neighbour, of the Lowries Keith Sanger, while pursuing one of his main interests, that of Celtic Studies, came upon the following article in the *Ulster Journal of Archaeology Vol.I 1853* and very kindly passed it along as possibly being of interest to the Community.

ANTIQUARIAN NOTES AND QUERIES

ANCIENT HEBREW SEAL. - At a meeting of the Belfast Natural History and Philosophical Society, held on the 12th of January, the Rev. J. Scott Porter presented to the Society a wax impression, which had been forwarded to him by Dr. Wilson, of Edinburgh, Honorary Secretary to the Society of Antiquaries, of Scotland. The impression is taken from a bronze matrix of a round seal, found, not long since, in ploughing a field, at Arthur's seat, in the neighbourhood of Edinburgh, and which is curious from containing a Hebrew inscription. The impression has, in the central part, a turbaned head in profile, and facing the left; with a branch of the almond-tree; while round the edge is the following legend, as he reads the letters, in the Rabbinical Hebrew character:-

* שלמה: בר: צחהק אמעמס: אלה: ולו'

The letters are grouped, and divided with points as above; and, if furnished with vowels, &c., in the usual manner, would read -

SH'LOMO BAR YITSCHAK-AM'AMOS: ELLE VELAV.

of which the literal English translation is -

"Solomon, son of Isaac-Amamos: these are his tapestries."

Mr. Porter conceived that the bronze matrix was a seal used by a Jewish manufacturer, of the above name, for authenticating the produce of his looms; just as the linen seals are employed, by the merchants in this neighbourhood, to distinguish their respective fabrics: the only difference being, that, in the latter case, the seals are cut in *relief*, so as to make a stamp upon the cloth with coloured ink, while the matrix is cut in *intaglio*, to make an impression in wax. He thought there could be little doubt that the letters which he read, "Am'amos," denoted the family name of Isaac and his son; perhaps the same that was borne by the celebrated critic and scholar, Sixtinus Amama, who taught Hebrew at the Universities of Oxford and Franequer in the early part of the 17th century - the Jews being accustomed to take the family names which are common in the countries where they reside. Of Isaac Amamos, however, or his son Solomon, he had been able to find no mention in any work in his possession. The last word in the inscription is not found in the proper or biblical Hebrew: he had little doubt that it is intended to express the Latin word *vela* (with which it accurately corresponds, letter for letter), the suffix pronoun, signifying "*his*," being appended. The word thus viewed might signify, according to the different meanings of the Latin word, *sail-cloths*, or *women's veils*, or *curtains*; he had preferred the last meaning, because he found that the Jewish Rabbis, in their writings, often speak of the great curtain of the temple, by the term *velon*, Latin, *velum*. Various other interpretations of the Inscription had been proposed, with none of which he could concur. M. Meyer, a learned Jew, of Germany, reads and translates - "Solomon, the son of Rabbi Isaac, Almaames" (the Collector or Distributor of Taxes?), "these" (or God:) "his memory be blessed!" But M. Meyer admits, that "according to his explanation, there remains a letter of which he cannot make any thing." And any reader will perceive that the whole inscription, thus interpreted, makes no sense at all. Accordingly, M. Meyer subjoins, as a gloss, "This is Solomon, son of Isaac Almaames: his memory be blessed!" which is contrary to grammar. D. Liston, Esq., Professor of the Oriental Languages, in the University of Edinburgh, explains the legend as signifying - "God caused Solomon, the son of Isaac, to bear the Government." But there is no word in the inscription which can possibly signify "the Government;" and the last word, *velav*, is left altogether unexplained. Moreover, this interpretation would make Solomon a prince or sovereign: at the very least a prime minister. Who then was

he? No such personage is known. Another oriental scholar takes the fifth and sixth words as merely numeral notes: the fifth denoting in numbers 66; the sixth, either 52, 53, or 54: the uncertainty arising from the doubtfulness of two of the characters in the last word. The sum of course, must be 118, 119, or 120. But take what date we please that was in use among the Jews, these indications lead to nothing. Dr. John Forbes translates, "Solomon son of Isaac, if God has loaded thee with benefits, take thy rest!" There is nothing, however, to express "benefits;" and the other words, however read, cannot bear the meanings thus assigned. Mr. Porter stated, that he had called the attention of the Society to this subject, however unimportant, in the hope of inducing persons who might have such relics in their possession, or know of their existence, to present them, or at least impressions of them, to the Belfast Museum, where they would be carefully preserved, properly catalogued, and always available for the purposes of science. He alluded to the benefits which had already resulted from the labours of Mr. Getty, in collecting and describing the ancient Chinese Porcelain Seals, found in the bogs of Ireland; and trusted that all the members would endeavour to forward such researches to the utmost of their power.

(Mr. Porter is desirous of subjoining to the foregoing statement, that some uncertainty hangs over a few of the Hebrew characters, the engraver having apparently been careless or unskilful. He has given what he conceives the simplest and best interpretation. The word which he reads "Am'amas," may, perhaps, denote "Al-maames," - the second character being often used as a contraction for the letters Aleph and Lamedh: the same character occurs again in the last word but one; but there it can only stand for a simple Aleph. The first and last letters of the last word, which he has interpreted as *Vaus*, are, by others, taken to be *Zayins*; the last is, by one scholar, considered to be a *Nun* final. He cannot be surprised if other critics reject his explanations.)

Can any Star readers shed further light on this mystery?

THE LIT: President's Report 1990-91

BY GILLIAN RAAB

It is customary in presidential reports to paint a rosy picture of the session which has just finished. I plan to be a little more frank this year, not that it has been an unsuccessful year, but some things could have gone better.

It was a great pity that what I regarded as the best talk of the year, Christie Davis on Jewish and Scottish Jokes,* coincided with the start of the Gulf Crisis when things seemed rather too serious for such a topic. I suspect that the political situation may have contributed to the relatively poor attendance during the second half of our season. It was also unfortunate that the final speaker of the year (Karl Baum on Jews in Czechoslovakia) had to be cancelled at short notice due to illness. However there were also successes.

The debate with the Jewish Student Association, whose theme this year was: 'This House Believes that Jewish Separatism is the only Alternative to Assimilation in Britain Today', was very lively, although again the attendance was not as good as for the equivalent event last year. The proposers certainly took advantage of coming first with a very plausible interpretation of the motion which it was difficult for the opposers to challenge, although they made a valiant attempt to do so. The motion was carried by a large majority. Those of us who attended were impressed by the rhetorical talents of the speakers from both societies and from the floor of the debate. It is up to us to decide if we want to continue this tradition. It is the only Lit occasion where the chair is strictly not allowed to take part, so I hope that there will be another debate some time in the future so that I will have an opportunity to put forward some of my own arguments!

The opening meeting: An evening with Jack Rosenthal, produced a mixed response from the members of the Society (at least from those who gave me their opinions). There were those who enjoyed the chatty

question and answer format, but others who felt it was not quite 'Literary' enough. It was certainly hard work for me, and I'm not sure I would have agreed to it in the form it was presented, had I been involved in the arrangements. But it was considered such a coup to have persuaded the speaker, who is usually very reticent about speaking in public, to come at all, that we had to take him on his own terms. There were certainly some good moments, especially towards the end of the evening when some interesting things emerged. And I got to read a lot of Jack Rosenthal plays, which was a bonus. The Lit Committee also prevented Jack from giving "a small village just outside Edinburgh called Easterhouse" as the birthplace of the Scottish doctor in the play recently shown on TV - he changed it to Prestonpans on our advice!

There were several other interesting evenings. Sam Bard gave a clear account of Jews in the Crusades, although he was distinctly upstaged by Gary Dickson's vote of thanks. Louis Waller and Eric Moonman both gave interesting talks. The latter was another afternoon meeting, which attracted a good attendance at what is otherwise a difficult time of year.

One other Lit-related event must be mentioned in this report. A

Festival of Jewish Culture was held in Glasgow as part of their year of being the "City of Culture". Those of us who visited their writers' day found it a very enjoyable and stimulating day, which should give us inspiration for future events.

So, taken as a whole, I think we have had a successful year, but one from which we will leave room for improvement for those who take over.

It has been a privilege to be President of the Literary Society over the past two years. I think what I have enjoyed most has been getting to know some of the speakers who have so willingly given of their time to come and share their ideas with us. However, I am now ready for a rest, and look forward to leaving the future of the Society in other hands.

Postscript

Thanks were tendered to all those who had supported the President during the last two years. John Cosgrove was elected President by acclaim and elections of Micheline Brannan and Julia Merrick to the post of Secretary and Treasurer followed in the same vein.

The opening meeting of the next session will be on Sunday October 13th when Malcolm Rifkind will talk on the Prospects for the Soviet Union and Eastern Europe

* Text printed in full in the Pesach Star.



Voting again: the motion at the Lit Debate

THE WESTERN SYNAGOGUE

The Western Synagogue has been an independent orthodox organisation for at least two hundred and twenty five years. Its first recorded document dates from 1767. During this time The Western has gone through many phases, both in structure and attitude. On occasion it has been fiercely independent as a matter of ideology, on other occasions it has just been mule-stubborn and even blind.

The one consistent reality has been that the Western has never been a part of the Anglo Jewish establishment.

The Western started life as the personal minyan of one Wolf Liepman, sometimes known as Wolf Berlin, whose official title was Conseiller d'Etat de S.H. Imperiale de toutes les Russes. He was a successful businessman, a diplomat and a thoroughly learned and committed traditional Jew.

As a diplomat, he had decided to live in the West End as opposed to the City where the two major Ashkenazi and Sephardi Established synagogues existed, The Great and Bevis Marks. As there were no synagogues to the west of the city, that was how Wolf's minyan came to be known as The Western. Nevertheless for the first fifty years of its existence the Western members also had to belong to The Great for burial rights.

Wolf died in 1773 and in that year the Hebra Kadisha as it was called in its own records set itself up in confined conditions in Denmark Court off the Strand. Records are fascinating about the constant bickering between the praying Jews and the neighbouring workshops. It was not a matter of anti-semitism so much as the inevitable tensions arising from the crowded workshops, stalls and people jostling to survive in a rapidly expanding society.

In 1797 The Western bought Didbin's theatre in the same area and

moved into a far more dignified and established era. From appointing part-time officials and teachers (they paid someone to give a shiur each week before they started paying for a chazzan or a Rabbi) they now started looking for full-time officiants.

As they expanded so they began to assert themselves more. One of the members was a flamboyant scholar from Russia, Solomon Bennet. He took on the Chief Rabbi in an ongoing polemic, accusing him of failing in his religious duty. Tensions developed over the agreements over burial with the parent community. Several treaties were negotiated and then broken.

In 1815 the first cemetery in Brompton was bought and from then on the break with the main community was complete in administrative terms. Alas, there was also a split within and a breakaway known as The Maiden Street Synagogue set up independently and for some ninety years survived in opposition until an eventual reconciliation.

The Western established its own school, the Westminster Jews Free School in 1820. And in 1826 it has so outgrown its premises that it moved into an impressive building in St. Albans Place, Haymarket. The opening ceremony was widely reported in the national press. The Western had become the major synagogue of the new confident middle classes outside the city.

In the eighteen forties there was a major clash over the Reform movement. Both the Ashkenazi Chief Rabbi and the Sephardi Chacham had joined in interdicting the Reform Movement. Within the Western there was already a strong reformist tendency. The Western refused to black-ball the reformers, and pointedly invited ministers of the banned synagogue to preach. But the issue polarised the congregation and those who would not accept

traditional religious standards eventually left and joined the reformers.

It is an interesting phenomenon that the majority of the members at this period were buried in the Fulham cemetery which was closed down in the eighteen nineties. A few years ago there was a move to transfer the two hundred or so bodies to Israel and the synagogue set about contacting survivors for approval. Descendants sounded like a role call from Debretts but there was no legally defined Jew left among them.

Relations with the Chief Rabbinate were ambivalent from that time on. When the City synagogue opened up a branch in Great Portland Street, the Western approached the Chief Rabbi to object to this unnecessary encroachment on their territory. They were brusquely rebuffed. In 1870 when The United Synagogue was established The Western refused to join in. Memories were still fresh of the battles with the Great Synagogue over burial rights. The fact that The Western now had its own burial grounds made it self sufficient. The tension with the Chief Rabbinate was also a factor. So The Western stayed aloof.

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BY JEREMY ROSEN

In 1874 the Chief Rabbi sought to intervene over the appointment of a minister but The Western held its ground and made up its own mind.

The membership of The Western began the slow movement towards assimilation and reform. Nevertheless in 1897 they celebrated the centenary of the move to Didbins Theatre, the first official synagogue. Hannah de Rothschild had been a member and remained so even after her marriage to Lord Roseberry and despite her recent death the Prime Minister sent a donation to the synagogue in honour of the occasion. 1897 was also the year of the appointment of Gerald Friedlander as minister who served The Western until 1923 and indeed kept it alive during a difficult transition period.

In 1915 The Western moved again, this time out of Westminster to Holborn. The new building in Alfred Place was a mistake. It took the synagogue away from its resident population into an area that never became a popular one with migrating Jews. And Friedlander's religious position was reflected in a written request to Chief Rabbi Hertz to be allowed to introduce the organ. Needless to say the request was summarily dismissed.

The truth was that independence was a negative asset. It allowed the synagogue to go its own way administratively, but it never became a really important ideological focal point. It always reflected the moods and trends that prevailed amongst its lay leaders. In this it reflected the United Synagogue's patronising attitude to its employees.

In the second part of twentieth century the Western's clergy also reflected the shifts of the United Synagogue ministry. Rev. Arthur Barnett was a dog-collared cleric who represented the pre-war Church of England style of the U.S. He was appointed in 1923 and continued until 1956. He was the popular

prototype of the Anglo Jewish minister, cultured and worldly wise but someone who would be quite out of place in today's orthodox world. Bernard Casper went on to become Chief Rabbi of South Africa and David Miller, after a brief appearance, withdrew to Gateshead. Rabbi Harris Swift (brother of the fundamentalist Dayan Morris Swift) was more of a 'post Jacobite' traditionalist. Morris Turetsky lectured at Jews College.

None of its ministers chose to really assert his independence. Barnett invited the nearby reform Rabbi Reinhardt to preach. The synagogue's lay leadership did indeed invite Louis Jacobs to attend events and occupy the pulpit during and in the aftermath of the 'Jacobs Affair'. Other ministers blacklisted by the Chief Rabbinate have been welcomed to the synagogue. But the protest has been token and low key.

Marriages at the Western are carried out under the auspices of the Chief Rabbinate and this has always been held as a sword of Damocles preventing too serious a challenge to authority. And then the synagogue itself has not regained the power and influence it had in the previous century. So even when it did make a stand, it was not regarded as a serious threat.

Alfred Place was bombed in 1941. The Western leased The Grotarian Hall in Wigmore Street and then that too was bombed. The former French Royal Chapel in Carton Street served The Western for some ten years until it acquired and rebuilt its present site in Crawford Place.

After the war Anglo Jewry moved from The City and East End elsewhere. There was a brief flourishing in the fifties and early sixties when the West End was something of a centre for post war London Jewry. But the affluent and the religious migrations of the sixties eventually left the West End high and dry. The orthodox moved to

their north London ghettos, the young affluent wanted gardens and suburban expansion. The decision of United Synagogues to spend money on White Elephant cathedral synagogues in the West End merely siphoned off some of the ever declining orthodox or pseudo-orthodox Jews of Westminster. In the West End only the Reform Synagogues which do not rely on a local hinterland of observant Jews in walking distance, flourish.

This has led to the current merger of The Western with Marble Arch. Marble Arch was a United Synagogue constituent and despite its advantageous position and clergy has been unable to balance its books and qualify as a 'viable' synagogue. It has officially closed down (for the purpose of reconstituting itself) and its members have decided to join the newly created Western Marble Arch, an independent synagogue that will affiliate to the U.S.

The Western has slowly declined in viability since the sixties. Despite the building of a Youth Centre and a hard core of active members its religious life has slowly atrophied. Its large pool of members is essentially made up of those whose interest is restricted to a Jewish burial. It has maintained the trappings of a large synagogue with a full-time minister, paid choir and Chazzan, it has an active Friendly Society for the many elder and lonely residents of the West End. But its daily minyanim have ceased apart from Sundays and even Shabbat services are sparsely attended. The decision to merge was inevitable, that or closure.

The new Western Marble Arch as an affiliate to the United Synagogue, will accept the decisions of the Chief Rabbinate. If The Western may not have seriously rebelled against these in the past, it did retain its options. Now the notional independence will be eroded further.

For the lay membership this is no real tragedy, merely nostalgic. The

vast majority are members in name only, for burial rights. They join to die. There are hardly any strictly orthodox members in the true sense of the term. Religion is a matter of traditional routines and loyalty. The majority is not concerned with true spirituality or even commitment to Jewish law. The synagogue's constitutional commitment to Halacha is not reflected in the personal lives of its members. So independence in the spiritual sense is meaningless.

There might have been an opportunity for a crusading minister to take advantage of the Western to use it as a campaign base. But for what? To campaign for reform? A Reform movement exists for that. To campaign for a spiritual and intellectual renewal of orthodoxy? There was no constituency for that.

What was left was to use the Western as base from which to work in the wider community. And this was something I was lucky and happy to be able to do for five very happy years, until the time came when I decided that I no longer wanted to earn my living in the Rabbinate. Amongst my reasons was the gulf that existed between my attitude to Jewish spirituality and that of my congregants. The other was the gulf between my attitude to religious authority and the religious authorities of Anglo Jewry. But I was grateful for the independence of the Western that enabled me to express my individuality in a way that no United Synagogue would have done.

Jeremy Rosen was Rabbi of The Giffnock and Newlands Hebrew Congregation in Glasgow from 1968-1971. In 1971 he was appointed Headmaster and then Principal of Carmel College where he stayed until 1984. From 1985 until 1991 he was Rabbi of The Western Synagogue, London. Since then he acts as a freelance consultant on religious, educational and organisational affairs, based in Antwerp, Belgium.

Edinburgh University Students' Jewish Society

BY SUSIE SHENKIN

The close of the academic year 1990-91 has seen the continuing success and expansion of the Jewish Society, promising even bigger and better things for the new session. The events of the past year have been highly successful; the bagel lunches and Friday night dinners have been well attended, and included varied programmes, ranging from a simulated student general meeting to relaxation techniques at exam-time. For Diaspora Jewry Week, not only were there discussions and a world board game, but our Friday night dinner consisted of food from many countries eaten on the floor in a room filled by incense and candles.

Edinburgh has also played an active role in various regional events, with large numbers enjoying a fun-filled weekend in Newcastle, and a welcome respite from studies at the Dundee Day School (also attended by the outgoing U.J.S. National Secretary, Clare Goldwater). The whole Region, and the outgoing U.J.S. Chairperson, Howard Silverman, descended on Heriot-Watt Playing Fields for an East-West battle in 'Picnic-Cricket'. The West of the Region felt at home in the torrential downpour but they proved no match for the skill - and home advantage - of the Easteners. Many thanks to Simon Hayes, the current Northern Region Chairperson, whose sleepless nights and huge phone bills show the hard work he's doing to keep Northern Region as the best in U.J.S. - and Edinburgh as the heart (or is it liver?) of Northern Region.

Edinburgh was honoured to be visited by His Excellency Yoav Biran, Israeli Ambassador to the Court of St. James, and the Open Meeting held at the University showed the wide spectrum of views on Israel. Following from this, it is hoped to hold many more Political Training



Susie Shenkin receiving an award from Rachel Shapira as the thousandth Shabbat guest to the Shapiras home.

Days like the successful session in Glasgow in February.

Not only has Edinburgh seen an increase in the number and variety of events, but the society itself has expanded, with the formulation of a Post-Graduate Study Group, organised by Shari Cohn. This caters for a long-neglected section of the student community, providing a chance to meet similar students, and a forum for discussion on such diverse issues as Jewish Identity, Anti-semitism in the Church and Women in Judaism.

Plans for the new session are now well under way, and as ever there will be something for everyone who has some interest in Judaism, be it culinary (lunches and dinners), religious (student-run Shabbat Services), Zionist (training days) or social - starting with a 'Beer and Bagels' lunch in Freshers' Week.

All present and potential students are welcome at our meetings, - anyone interested should contact me at the address below.

*Susie Shenkin,
14 West Newington Place,
Edinburgh, EH9 1QU. 031-667-0887.*

J.Y.S.G. REPORT BY ELLIOT COWAN

The J.Y.S.G. annual Garden Party/A.G.M. was held in the Nicholsby's back garden on Thursday, 20th June. We decided to have a Barbecue which turned out to be a great success enjoyed by all.

Once everybody's appetite had been filled the serious part of the evening began with the election of the new Va-ad. The successful candidates are Caroline Rifkind (Chairman), Michael Rifkind (Vice-Chairman), Elliot Cowan (Treasurer) and Emma Nicholsby (Secretary).

During the course of the year £70 was raised for charity through fund raising events and collections at meetings and has been donated to Newark Lodge Jewish Old Age Home in Glasgow.

J.Y.S.G. is held every Sunday evening from 7 to 10 p.m. in members' houses and always welcomes new members who are aged - Girls - 12+ Boys - 13+.

THE MATCH - 14th JULY 1991 BY DAVID KAPLAN

This was to be our fourth fixture in three years and our record cannot be said in any way to be impressive in its nature. In fact, Played 3 and Lost 3 were the statistics, but these do not tell the full story.

On Sunday 14th July 1991 once more a team of intrepid youths from Edinburgh made their way to Glasgow Maccabi for a match against our oldest rivals. Out of the team only three had played in the inaugural match against Newcastle youth, which was lost 6 - 3, those being M. Rifkind, J. Mason and D. Kaplan. The team now read:-

M. Cohen (Guest)					
R. Wittenberg	J. Mason	M. Rifkind	P. Goldberg	(4)	
T. Goldberg	U. Wittenberg	A. Raffel	E. Cowan	(4)	
	P. Gilbert	D. Kaplan		(2)	

So to the game itself. The first-half saw both teams initially struggling on the shale pitch with very few chances on offer. The only two of note came from Tony Goldberg who hit the ball first time from outside the box, only to see the ball crash off the crossbar, and from Glasgow's Peter Zorgenloss whose delicate lob was just saved by David Kaplan in goal. Unfortunately David injured his leg quite badly in this incident and was replaced in goal by Mark Cohen in the second half. However, Glasgow took the lead in the final minute of the first half through Zorgenloss' close in shot.

The second-half really saw the game come to life with Aaron Raffel equalising due to a dreadful error from the Glasgow keeper, Alan Segal. With only fifteen minutes to go two goals inside seven minutes appeared to kill off any hope of holding on for the draw. The second of these goals was a penalty unnecessarily given away by Jonathan Mason, who blatantly handled inside the area. So now 3 - 1 down with only eight minutes to go, the order was given to "really have a go". It worked, first Aaron Raffel powered home a shot from ten yards and then with practically the last kick off the ball David Kaplan released Paul Gilbert through on goal and with consummate ease and great skill he chipped the 6ft. 1 keeper.

By popular demand the game proceeded into a period of extra-time, with Glasgow grabbing an early goal, but once again the Edinburgh heads did not go down and David Kaplan volleyed home from ten yards after good work down the right from Jonathan Mason and Paul Gilbert. This was now 4 - 4 and the final result of the match.

The eleven players who took the field for Edinburgh gave 100% for the team, with special tribute going to Michael Rifkind who played a commanding role in central defence, to David Kaplan who came in and added some much needed grit into midfield and to Aaron Raffel, Paul Gilbert and Jonathan Mason for their endless running and 'never give up' attitude. Elliot Cowan,

the team captain, deserves a special mention for his leading of the team and for organising the fixture. Thanks must also go to Glasgow Maccabi for their kind hospitality and to Drummond Millar W.S. for providing the Edinburgh team with strips.

In all, this game showed quite conclusively that although we do not have the numbers of other communities we certainly have the drive and the spirit to put that handicap behind us and to compete on equal terms with them.

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LIGHT FROM ANOTHER SOURCE

The future career of a graduate of the London School of Economics may well involve speculation: whether the Japanese yen has had a comfortable night, or if the European Monetary System is all it's jacked up to be. Naomi Gryn graduated with honours in the Philosophy of Science, suggesting a future almost as unpredictable as either the yen or the EMS. Her first job, studio manager in Jeff Wagner's recording studio, thrust her at one go into the hyperactive world of young film makers. Soon she was production assistant at the Fouracre Film Company making TV commercials. To this hard earned apprenticeship she brought her own intellectual background. She was born in New York. Now she lives near the West London Synagogue where her father, Rabbi Hugo Gryn, is Senior Rabbi. In 1986 she set up her own company, See More Productions, with her elder sister Rachelle joining the production team. In 1988 Channel Four acknowledged Passover with a screening of Naomi Gryn's first independent film, "The Sabbath Bride". This film is a celebration.

Along a darkened street a torah scroll rides under a canopy held aloft by wooden poles. Hand held candles outline the black hats of the men following the procession. Somewhere in the distance a clarinet sways.

God made the world in six days, but there was something left for the seventh and that was rest itself... Judaism is a religion that combines the dimensions of space and time... The Sabbath is actually a break both in space and in time... What we human beings have to do is to live both in eternity and infinity, and the two are not in conflict...

If human beings were only productive, why, they would not be much more than machines. And so rest is just as important. And what

this rest does to a man or a woman is that it gives us a sense of independence, that our possessions do not possess us, but we possess them - that it isn't our years and our days and our weeks that live us, but we live our years and our days and our weeks.'

(Voiceovers by Hugo Gryn).

The first half of "The Sabbath Bride" is a highly concentrated montage of quick-fire interviews, injected sequences backed with Hebrew and Yiddish songs, deliberately fast paced, to convey the delight and last minute hurry of it all. We see raw dough braided into cholla loaves, bagels parachuting into bubbling fat. Already in the "Chronicle" office, headlines have collided with deadlines - now it's one eye on the clock and the other on distribution.

On the pavement Asher Devere Gershberg expounds Torah. Two West Indian girls pause, eyeing him with friendly curiosity. He sings, shouts, recites legends. His twisted grey payess are longer than the girls' Caribbean ringlets. In the Tobacconist's Phyllis Seymour and Libby Sacks recall the Friday nights of their childhood. Harry Blacker, frail, slow moving and dignified, is bravely eloquent on the subject of those who must now celebrate Shabbat alone. And there is something El Greco-ish about the elongated figure of Rabbi Louis Jacobs, defining Shechinahù (the divine presence of the Lord), the fingers of his right hand fluttering like a flag. Every Rabbi has a tale to tell: Shlomo Levin, Abraham Levy, Jonathan Romain, Jonathan Sacks, Robert Shafritz, Sybil Sheridan and Jacqueline Tabick. In the Gryns' spacious kitchen, Hugo's wife, Jacqueline polishes Slav candlesticks; she stirs a pot of steaming cholent. With the family round the table, her husband sprinkles salt over the

cholla, symbolising the protection the household extends to every Sabbath guest.

Morning reveals the West London Synagogue in scarlet and gold splendour. (The Sephardic origins of this interior are still discernible). We hear the West London Choir directed by Sidney Fixman and their voices have a glow and clarity distinctively their own. Afternoon brings the repose of Shabbat, with children feeding goats and spotted deer at the zoo. The Sabbath draws to a close with a plaited candle and a spice tower. Hugo Gryn sings simply, "Shavua tov... a gute Woch". A new week has begun.

If Naomi Gryn's films are compared to a classical three movement concerto then "The Star, the Castle and the Butterfly" corresponds to the central slow movement: duration 25 minutes, flanked on either side by "The Sabbath Bride" and "Chasing Shadows", each 52 minutes. Technically, a few experiments in "The Sabbath Bride" do not quite come off. A sprinkling of diplomatic phrases could have made this film even more accessible to non-Jewish audiences. Occasionally the editing is critical, particularly when interesting voiceovers are submerged by, instead of being accompanied by, exciting visual imagery. In the two later films these are no longer problems. Naomi Gryn is still a developing artist. Both films are written and presented by Rabbi Hugo Gryn: underlying perspective is restored. This experienced broadcaster tells his story simply.

"The Star, the Castle and the Butterfly" will be shown on Channel Four at 8 p.m. on Thursday, 12th September 1991. This is an armchair tour of Jewish Prague. And so we are in the Old Town looking at the astronomical clock. We walk into the oldest synagogue in Europe, the thirteenth century Gothic

The films of Naomi Gryn

by Ruzena Wood

Altneushul. When it comes to Rabbi Low and his legendary clay golem, (a Caliban-like creature Rabbi Low is credited with creating!) Hugo Gryn can't resist some friendly teasing. Archive footage and Prague's Jewish Museum combine to trace the gradual emancipation of Czech Jewry - in spite of all Empress Maria Theresa's efforts to the contrary! Franz Kafka's house cowers in the shadow of Hradcany Castle. In this claustrophobic environment the unease and alienation of our own

time become almost tangible. Closing sequences reveal pictures of butterflies painted by children captive in Theresienstadt. Their lives in this world were cut short. But the innocent vision of these children remains with us. And that beauty is imperishable.

Films which communicate as intensely as Naomi Gryn's trilogy deserve to be taken seriously. Film is, after all, the most international art form of the twentieth century, with a potential which really took early

Footnote:

The following firms sell VHS videos of the films reviewed - and others.

1 Shooting Stars, 225a Brecknock Road, London N19 5AA.

2 Jewish Music Distribution is now operated by Rachel Wetstein & Daniel Tunkel from The London Jewish Music Centre, P.O. Box 2268, London NW4 3UW, tel. & fax 081-203-8046. Credit card orders accepted by phone.

"The Sabbath Bride" £29.95 "Chasing Shadows" £29.95

"The Star, the Castle and the Butterfly" £24.95

Postage and packing £2 per video, £5 overseas.)

} + VAT

Synagogues and educational establishments wishing to hire videos for community showing should address inquiries to:

*Naomi Gryn, See More Productions Ltd.,
79 Wardour Street, London W1V 3TH.
tel. 071-434-9869 fax 071-439-0460.*

film makers by surprise. Unexpectedly they had acquired light from another source: through the camera. It may be that in future we will have to thank a new generation of film makers for building the foundations of deeper understanding in areas which the printed word cannot so easily reach. For, in the world at large, we are not only guardians of our Jewish heritage: for others, we too are light from another source.



Naomi Gryn

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THE COLD ASHES OF AUSCHWITZ DEMAND REFLECTION NOT REVENGE

BY NEAL ASCHERSON

The House of Commons wants the War Crimes Bill to be passed; the House of Lords does not. This is supposed to create a constitutional crisis. If so, it is not a crisis which keeps me awake at night.

Two temples of Druidic nonsense, an upper House filled by patronage or heredity, and a lower House which asserts the ridiculous doctrine of parliamentary sovereignty, have picked a quarrel. If I had to take sides, I would prefer the Lords, whose notion of their role is at least less pompous and harmful to democracy than the pretensions of the Commons. But, anyway, I think the Lords were right about the War Crimes Bill.

The day of earthly judgement for those who served the Third Reich is almost over. By the year 2000, apart from the odd Methuselah, the criminals will be as dead as their victims. But as that day ends, a lurid sunset glow is suddenly breaking through to cast into sharp relief both the guilty and those who hunt them down.

In the last 10 years, the pursuit of surviving Nazi criminals has become once again a media obsession and a public concern - and, in consequence, a priority for governments all over the world. Why now? The publicity would have been far more useful in the decades when fairly large numbers of Nazi fugitives and their accomplices remained alive. But the trials of Klaus Barbie and John Demjanjuk, the uproar around Kurt Waldheim of Austria, and now the British alarm about the possible presence of "war criminals" from the Baltic, Belorussia and Ukraine, all date from the last few years.

In the post-war wave of trials, and in those which have been taking

place steadily in Germany since the lifting of the statute of limitations on Nazi murders in 1965, the State prosecutors generally took the initiative. Today it is a different pattern. The initiative comes from private Nazi-hunting groups (like the Simon Wiesenthal Centre in Los Angeles, which prompted the British legislation), from individuals like Beate and Serge Klarsfeld, from book-writers and journalists. They make their discoveries and then lambast governments for indifference until they take action. Most are driven by righteous anger. A few are bandwagoners seeking fame.

Sometimes, enthusiasm carries them away. Take, for instance, the little-known fact that in 1947 the British government resettled 8,000 men of the SS "Galizien" Division in this country. They were Ukrainians, deluded into Nazi service by their hatred of Soviet rule. Given that they were scarcely screened, it is entirely fair to ask whether among them came men guilty of terrible atrocities. It is entirely unfair, however, to accuse the Attlee government of some kind of pro-Fascist conspiracy. British motives for rescuing them from Italian internment camps are still unclear, but one of them was to avoid a repetition of the tragedy of the Cossacks, handed over to Soviet executioners a few years before.

The guts of the "Hetherington-Chalmers report", the long investigation which persuaded Mrs. Thatcher's government to legislate, is this sentence. "There is detailed evidence implicating people in certain ghastly and horrible events which are so serious that passage of time, however long, cannot blot

them out." Emotionally, those are words which cannot be resisted.

I remember once going to interview General Karl Wolff at his home in Bavaria. Bronzed, relaxed, he met me at the station. Taxi-drivers and waitresses smiled and called him "Herr General". On the lawn, his pretty grandchildren splashed in a paddling-pool. This man had been Himmler's chief of staff through most of the war. When Himmler stood on the edge of an execution pit

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near Minsk and began to buckle at the knees, it was Wolff who gripped his arm and made him go on watching. By selling his armies to the Americans in 1945, Karl Wolff bought immunity, apart from a brief confinement. I went away feeling that this old man's hale, sunny leisure dishonoured both the dead and the living. The heart says: pursue them to the end of time - or at least to the end of life.

But, when the heart has spoken, the head must consider. The cry is for justice. Justice is about trials which are not show trials or fiascoes. Today, nearly 50 years after the fall of the Third Reich, the quality of legal proceedings against Nazi criminals is beginning rapidly to degenerate.

The first point is the decay of evidence. Documents are often scanty in matters of individual guilt. The difficulties of survivor testimony are growing painfully obvious, especially over identification (and in Britain it is proposed that Soviet witnesses will not be in court, testifying by video-tape or possibly television links). The trials show old and infirm people, in the dock or the witness-box, disputing with agonising emotion who is speaking to whom. All these problems arose in the Demjanjuk trial in Israel, where it is all too possible that the wrong man was in the dock.

The trial of Klaus Barbie in Lyon was botched, too. Everyone knew that Barbie had done most of the things laid at his door. Proving it was another matter, and the evidence - documentary and by identification - was often desperately weak. But the Barbie trial brings up a second defect: retrospective justice by changing the law to fit the criminal. At Lyon, it was scandalous: a new offence ("crimes against humanity") was defined, and then widened later to cover other charges. In Britain, no new crime is being invented, but a person immune to trial for offences committed elsewhere before he became a British citizen or resident will now lose immunity. This, too, is retrospective law, and it has a bitter taste for Scots and English lawyers alike.

In the Lords debate last week, (at the end of April) Lord Shawcross warned that the difficulties facing the prosecution here would be slight compared to the problems for the defendant. Suppose he were innocent. There would be no preliminary hearing to test evidence, probably no chance for the jury to see prosecution witnesses facing the accused. Even the Hetherington-Chalmers team, after months of research into over 300 cases, has only found evidence to justify prosecuting three people. How would the defendant find witnesses for

mistaken identity or alibi, from Lithuania or Belorussia 45 years on?

Botched justice can only discredit the law, and perhaps give fuel to anti-Semitism and neo-Nazi propaganda. How, then, can we reconcile the commandment never to forget or pardon the Jewish Holocaust (and the other Nazi crimes) with the commandment not to debase the legal process?

The survivors have a right to face and accuse those who wronged them. The world has a duty to teach new generations what happened, so that it will not happen again. But is a criminal trial still the best way?

The impact of recent trials has been through their rehearsing of history, the public telling of the tale, not through the sentence. I believe that the time has come to dispense with sentences, perhaps even with the determining of individual guilt. Instead, there should be solemn public hearings, carried to the world by television, at which survivors, experts, even participants in the crime should recite and cross-examine the evidence. In a sense, these would be show trials. But they would be better than sham trials.

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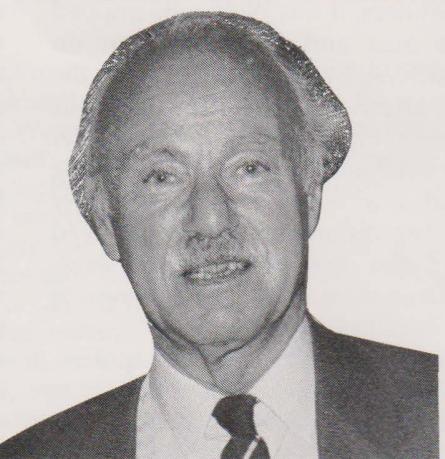
A LETTER FROM PROFESSOR DAVID DAICHES

Reprinted from *The Times* of 14th September, 1972

*Twenty years ago and it remains as valid today
as it was then.*

ARAB-JEW CONFLICT

Sir, I hesitate to add to the proliferating correspondence arising from the Munich massacre, but surely nobody is going to be helped by the predictable divisions of reactions between those who simply condemn the terrorists and those who "while not condoning" their behaviour point to the bitter frustration of the Palestinian Arabs driven from their homeland by ruthless Zionists as an explanation if not a justification of their behaviour. One need not stress the human cost of the apparently unresolvable incompatibility between the ultimately successful attempt of a long persecuted people to fulfil, after the final tragedy of the Holocaust, their age-old dream of restoration as a nation in their traditional land, and the claims of native Palestinians and their children who are no longer able to live in the land of their or their parents' birth.



But one can perhaps help a little towards a solution of this intractable problem by clearing away some of the myths. The Jews who settled in Palestine between 1882 (when the "First Aliyah" began, as a result of the 1881 pogroms in Russia) and the "Fifth Aliyah" of 1933-36, when refugees from Hitler's Germany poured in illegally in face of the opposition of the British Mandatory Government, did not steal any Arab land or terrorise any Arabs or dispossess any Arab family. The land in possession of Zionist settlers in Palestine up to the declaration of the State of Israel was bought from Arab landowners, often at inflated prices, to a considerable extent with the pennies subscribed weekly by humble Jews all over the world.

The Arab nationalist movement which grew up in the 1930s was not a response to the seizure of Arab land by Zionists, for no such seizures had taken place: one of its objectives was to intimidate Arab landowners into refusing to sell land to Jews. The revolt of the Palestinian Arabs in April 1936 and the general strike of Arabs which was proclaimed as a result had as one of its objectives the prohibition of the sale of land by Arabs to Jews. Even the most extreme Arab nationalists could not accuse Jews of taking Arab lands.

It was only after the abrupt ending of the mandatory regime in May 1948, followed by the proclamation of the State of Israel and the immediate attack on Israel by the armies of the Arab states with the proclaimed intention of annihilating it that any question arose or could arise of Jews seizing Arab land or forcibly dispossessing Arabs. The Arabs were now, on their initiative, at war with Israel, and all acts by Israelis to the detriment of Palestinian Arabs that followed resulted from this continuing state of war, whether in its active or more quiescent phase.

The real tragedy was thus the failure of Jews and Arabs to establish a permanent and mutually rewarding modus vivendi in the 1930s. There were times when this seemed possible, and there were individuals on both sides who worked with imagination and generosity of spirit to this end. But rising Arab nationalism was too narrow in feeling to wish to take advantage of such activity, while Zionist feeling was too preoccupied with the desperate problem of getting Jews out of Hitler's Europe to think much about Arabs, except when attacked by them.

Since then, Arab bitterness has risen steadily as a result of unsuccessful warfare with Israel and a new generation of Arabs has grown up fed on the myth of original Zionist forcible expropriation of Arab lands. Israeli response to this bitterness and its expression in action has in turn been a stiffening of attitude.

How do we get out of this vicious circle? Is it naive to suggest that a careful reconsideration by both sides of the history of these events will help to give each a better understanding of the other? Or perhaps a non-governmental group of men of good will on both sides who have some knowledge of modern Middle East history could agree on a statement of what happened as a basis for negotiation? It is heartbreaking to see the deadlock continue so long and at such frightful cost - not only in lives, but in the corruption of attitudes. Isaac and Ishmael were brothers, and their descendants must sooner or later recognize their relationship. The longer the delay, the more frightful the human cost.

I am, &c,

DAVID DAICHES.

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"TO BE A ZIONIST IT IS NOT NECESSARY TO BE MAD, BUT IT HELPS" – CHAIM WEIZMANN

BY EMMA LANYADO

I have just spent a year in Israel during which I have experienced more than I could ever have imagined.

My year commenced in August studying in Jerusalem in an institute called Machon, along with Nicholas Cosgrove. There, as a group of 56 English speaking students we learnt about Jewish history, Israeli society, Hebrew, the land of Israel and religion amongst many other subjects. There I felt myself caught up in the political excitement of living in Jerusalem, a religiously controversial city, and the over hanging tension of a possible war.

Unfortunately the 'possible war' turned into a reality and from then on I found myself making decisions that I believe will have a significant influence over the rest of my life.

The Machon ended and I found myself 'in limbo'. I had to say goodbye to most of my friends the next day as they left for England with the formidable inevitability of a war. I was left with 3 friends on a small Moshav in the Negev, constantly listening to the world service and not really knowing which way to turn. Things started to collapse around me; my closest friends gone, my youth movement stopping the programme, parents telling me to come back and finally the British Embassy advising its citizens to leave. I felt I had no choice, so without fully realising what I was doing I found myself on El Al ly315 travelling back to Britain. The whole time I was in a state of shock, traumatised at the thought of leaving Israel and my family there. On landing I felt I'd made the wrong decision in coming back. My will to stay through thick and thin had faded in the fog of panic.

Being back was difficult - I was feeling guilt and despair, and my friends and family overjoyed at my return. They found it hard to comprehend my feelings for Israel and my need to go back. I knew that the Kibbutz I was due to be on was in considerable difficulty without us.

Being a small Kibbutz it is dependent on volunteers for their work and was thus suffering. Young people were on red alert and ready to be called up at anytime. Knowing that people of my age were in the army and ready to defend their country, I too wanted to help the country I believe in and one day may live in. I was prepared to share the fate of the Jewish people.

I then had the difficult task of trying to make friends and family understand what I was doing and making money for my return.

After a lot of thinking and discussion I returned to Israel on the 10th of February whilst the war was still being waged.

I had mentally prepared myself for what I was entering, so going through a gas mask demonstration at Ben Gurion Airport did not surprise me. As I entered Israel I found myself waiting for my first alarm with anticipation - I was ready!

My Kibbutz - Kibbutz Yahel, a young small community in the Arava was remarkably complacent and stood with an air of invincibility. When we arrived we were greeted with great respect and thanks, constantly being reminded of how we were appreciated and out of harms way. Being so far south and on the Jordanian border, Kibbutzniks seemed fearless and many didn't even wear their masks. All was calm on Kibbutz Yahel!

The first night we arrived our first alarm went off. We rushed to our sealed room, switched the radio on, and listened to which areas of Israel had been hit - those areas would have to stay in their rooms for longer. We remained in our room for approximately 10 minutes, the all clear was announced, and it was all over. I must admit I wasn't actually scared, as I was prepared for much worse. Instead, in a crazy kind of way, I was just glad to be back. I knew the area I was in was not targetted and after a short amount of time, the alarms became routine. At nightfall, we knew alarms were likely so we'd half-heartedly go to bed,

knowing we'd be up in a few hours. Sitting in the sealed room became a group building experience, where we'd dance around to music with our gas masks on and play games.

Media coverage in Britain glamourised on terror in Israel. For Israel it was just another war, and the easiest one yet! In Israeli style, life went on and nothing was going to stop them. Work carried on, on Kibbutz, and alarms were just annoying interruptions.

Finally the war ended and Israel let out a sigh of relief. It was a near miracle that so little damage had been done and scarcely a life lost. There were celebrations all over the country made even more special by the fact that the end of the war coincided with Purim. The Kibbutz threw a great fancy dress party and show, followed the next day by a gas mask parade and photo session of the whole Kibbutz with their gas masks on for the last time.

My Kibbutz experience then continued undisturbed. I worked picking flowers, driving tractors and milking cows - the kind of things you can't do anywhere else! I became very close to the Kibbutz and I felt I was a part of what was going on and that I belonged. Here was a society created for its people's need, without individual greed - people working together as a community. I felt I had returned to a special and unique place that could survive any war.

Israel is the only country that has people running to it instead of from it in time of war, and that is part of its character. Maybe I was a little mad to spend part of my year off in a war-troubled country, but one thing I learnt is that to live in Israel you have to take the good with the bad. For better or for worse Israel will always be close to my heart and maybe one day I can make a place for myself there.

Emma Lanyado is going to Manchester University in October to study Economics.

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