

# The Edinburgh Star

Journal of the Edinburgh Jewish Community

December 1991

No. 11

Kislev 5752



had punished the Jews for their crime. Hence the Rhineland massacres of 1096 were, according to Langmuir, "anti-Judaic" but not "antisemitic" because the Jews were attacked (and offered baptism or death) *for being authentic Jews*, that is, for their rejection of Christianity.

By the time of the Black Death, 1348-49, however, the savage massacres of the Jews which accompanied the plague were, he argues, "antisemitic" rather than "anti-Judaic", because *the Jews were attacked not because they were Jews as such, but because they were popularly believed to have poisoned the wells* (a belief rejected by the papacy as absurd, because so many Jews had died in the plague). In between the two horrific episodes, therefore, the Jews had become unreal, mythic, fantasy-figures. From the twelfth century, many Christian beliefs about the Jews had become "irrational". By this he means that rational investigation at the time could have refuted them. Langmuir maintains that the key to this change lies in the doubts which Christians, increasingly threatened by rational and naturalistic modes of explanation, had in their own system of beliefs. Self-protection sought miracles. And in a truly bizarre twist, ghastly crimes attributed to Jews functioned in confirming the truth of Christianity.

I have, alas, wretchedly oversimplified the richly-textured argument of *HRA*. Nevertheless, if we move on to Professor Langmuir's *Towards a Definition of Antisemitism* (or, to shorten it: *TDA*), we find that many of these ideas are fleshed out in his historical essays. Most of these masterful essays are old friends of mine. I especially relish the brilliant detective work in resolving the first case of so-called ritual murder pinned upon medieval Jews – the case of William of Norwich (d.1144). Langmuir shows, perfectly convincingly, how Thomas of Monmouth, the author of *The Life and Passion of Saint William the Martyr, of Norwich*, was responsible for creating the myth that Jews annually conspired to crucify a Christian child. This accusation would outlast the Middle Ages, and lead to the persecution and death of

many Jews. Another essay entitled 'The Knight's Tale of Young Hugh of Lincoln' is a definitive account of a further fantasy about child-killing, most famously recounted by Chaucer's prioress, and, accordingly, defamatory of Jews at a time when there were no longer any Jews in England left to defame.

But for sheer, sensational, antisemitic fantasy, we have to turn to one of the three new essays in *TDA*, that devoted to the charge of (Jewish) 'Ritual Cannibalism'. The events began on Christmas Day, 1235, outside the German town of Fulda, where a mill burnt down while the miller and his wife were in church in town, and the bodies of the miller's five sons were found. Langmuir comments: 'It was a sad day for the miller and his wife, but much sadder for the thirty-four Jews who lived in Fulda and for millions of Jews thereafter.' The Jews of Fulda were accused of killing the boys, and drawing off their blood into waxed bags. On the 28th of December the thirty-four Jews were killed. In 1236, the Emperor Frederick II, after a thorough investigation, based upon the Jewish biblical and talmudic attitude towards blood pollution, absolved the Jews, and forbade any such future accusations. But they continued. The Pope intervened. In 1247, Pope Innocent IV 'responded to the pleas of the Jews in Germany who were being attacked in various localities because they were alleged to share the heart of a murdered child while solemnizing Passover.' With all his meticulous skill as a historical investigator, Professor Langmuir illuminates the circumstances, and long-term consequences, of this new accusation.

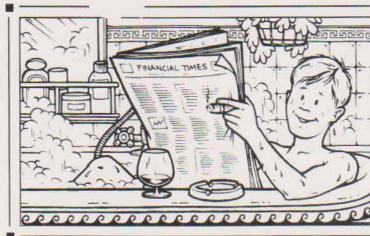
*TDA* is a superb book; Langmuir's scholarly achievement is bound to be applauded within the academic world. He has indisputably made a first-rate contribution to medieval studies. In fact, *HRA* has already won the (American) National Jewish Book Award for scholarship.

Recently, *The Independent* carried a story about an American black academic accusing the Jews, along with their 'financial partners, the Mafia' of plotting the 'financial destruction' of black people. It seems

that a conspiracy, planned in Hollywood, by 'people called Greenberg and Weisberg', was to carry this out. That Hollywood, the home of fantasy, should have been selected as the locale for this B-movie plot, is pretty rich. However, all of this nonsense shows that myths, whose consequences can be catastrophic, have a long life. Do the medieval centuries silently continue their work?

DR. GARY DICKSON is senior lecturer in medieval history at the University of Edinburgh. During the academic year 1991-92, he is initiating a new history honours course in 'Medieval Antisemitism'. The course is fully subscribed.

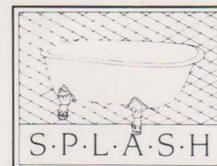
## BATHTIME TALES NO 1



### 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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## The Edinburgh Star

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Once again, the Edinburgh Festival has been and gone. This year, Jewish themes abounded - Kvetch, The Dybbuk, The Shelter (which won a Fringe First), Weisman and Copperface (a Jewish Western!), an exhibition of Chagall prints and two events at the Book Festival with Amos Oz. An interview with the latter, is printed in this edition of the Star. It is particularly timely, for as this Chanukah issue goes to print, the Middle East Peace Talks are about to begin in Madrid. Prospects for a settlement are fairly bleak at present and it is hard not to wish for some of what is described as Amos Oz' "hard-headed pragmatism" to prevail at the negotiations. The talks certainly appear to offer a unique, once-in-a-life-time chance of permanent peace. Let us hope that all the parties involved choose to grasp what is without question, a giant nettle. Then indeed, the Chanukah lights would shine out this year with a special sparkle, as I hope they will for all the readers of the Star.

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Front cover: by Judy Gilbert

Typing: by Andrea Cowan

We should once again like to express our gratitude to Judy and Andrea for all the hard work which they put into *The Star*.

**"The Star" needs your support. If you have any items of news, opinions to air or even an idea for consideration contact the editor or a member of the board. COPY DATE 7th March.**

It is with deep regret that we announce the sudden passing of **HARRY HOFFMAN**.

Harry and his wife Lilian resided in Edinburgh until a few years ago when they moved to Glasgow. His sudden death has shocked both communities. We extend our deepest sympathies to Lilian and all the family.

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*By kind permission of "The Scotsman"*

Family address: Lionel Daiches, QC (left) and Emeritus Professor David Daiches on their way to name an Edinburgh street after their late father Dr Salis Daiches, who was Rabbi of the Edinburgh Hebrew Congregation from 1919 to 1945.

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from  
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"THE STAR"  
has lots of readers –  
but not enough  
writers.

How about trying  
your hand for the  
Passover issue!

**COPY DATE**  
– 7th March

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# THE MACCABI LIGHTS

Music: M. BOGDANSKI

Text: A. N. STENCL

When father the Chanukah menorah prepared,  
 Cleaned its pipes, spun the wicks,  
 Our room looked like the Sanctum Sanctorum.  
 As, with great devotion, he filled it with oil  
 He looked like the High Priest, there.  
 Such a Holy light goes up in my heart  
 When, again, I think of it here.

How long ago?  
 A hard life long.  
 But the flicker of their lights is a reminder  
 Of the tiny oil canister, there;  
 "Because for ever and ever  
 Thou art God!"

*♩ = 63*  
**ANDANTE**  
 THE MACCABI LIGHTS  
 MUSIC: M. BOGDANSKI  
 TEXT: A. N. STENCL

*mp*  
 VEHN DER TA-TEH THEE ME-NO-RAH ZU-GE- GREIT DEE RER-LECH GE- REI-NIKT DEE  
 KNEI- TLECH GHE- DREIT, DEE RER-LECH GHE-REI-NIKT DEE KNEI-LECH GE-DREIT A-REIH GE-GO-SH  
 DEM SHE-MEH ZA-IS EIL MIT GROIS KA-VO-NEH, PA-ME-LECH ON GHE-EIL, MIT GROIS KA-  
 PIU. *mp* **TAMPO PRIMO**  
 VO-NEH, PA-ME-LECH ON GE-EIL. VEE DER KO-NEN GO-DL HOT ER OIS- GE- ZEIN;  
 UN-ZER SHTOOBS DER KOD-SHEI KOO-DOO-SHIM GE- VEH, UN-ZER SHTOOBS DER KOD-SHEI KOO-DOO-SHIM GE-  
 VEH. CHZEH-NOCH IZT VEE BEI DER ME-NOI- REH ER SHTEIT, A-ZA HEI-LIK LICHT IN MEIN  
 HAR-ZEH OIF-GEIT. A-ZA HEI-LIK LICHT IN MEIN HAR-ZEH OIF-GEIT. VEE *MOSSE* LANGISES SHOIN?  
**RALL.** *MOSSE*  
 EIN-STER LE-CH LANG UN SDER-MO-NEH NOCH ALZ MIT ZEI-ER GE-TSANK DEE MAL-CA-BI LICHT-LECH  
**RIT.**  
 SBI-SE-LE BOIM-EIL. UN SDER-MO-NEN NOCH ALTS MIT ZEI-ER GE-TSANK DEE MAL-CA-BI  
 LICHT-LECH SBI-SE-LE BOIM-EIL, SBI-SE-LE BOIM-EIL. SBI-SE-LE BOIM-EIL.  
 "KEE MAI-OI-LOM VE-AD OI-LOM A--- TO A--- TO KI-MAI-  
**RALL. MOLTO**  
 OI-LOM VE-AD OI-LOM A--- TO A--- TO --- ALL"

26 Howard Place,  
Edinburgh, EH3 5JY,  
16th October 1991.

Dear Editor,

It was at the Hebrew School prize giving the other week that I realised how serious was the problem that the last editorial in the *Star* discussed. When my older son started there 8 years ago, it had about 70 children; now there are under thirty and I can only hope that the number has stabilised and is not dropping further. However, given the downward population trend in the British Jewish community in general, the accelerated drop in the smaller communities and the surprisingly small number of kids chasing sweets on Simchat Torah, no one can be confident that the decline has stopped.

The problem was further highlighted when on the High Holy days I looked around and realised that, at almost 50, I was a relatively young member of the community. There seemed to be so few people in their 20's and 30's in Shul that the future cannot be anything but bleak. It is not that the community is apathetic; on the contrary, its energy and enthusiasm are displayed in its many activities. But in ten years time, where will we be if we cannot attract a higher proportion of the declining number of Edinburgh Jews than we are now doing.

We face a stark future if we carry on as we are and our survival demands that more of the Jews living here should wish to be associated with the

synagogue. Perhaps we should therefore ask our disassociated friends and our children about the sort of community they would feel comfortable with and what they want of the shul. If we do not change and they don't join us, Edinburgh Jewry will, to all intents and purposes, drop off the map in a generation.

Yours sincerely,  
Jonathan Bard.

---

"Toptree",  
5 Oxfords Road,  
Edinburgh, EH10 7BG.  
13 October 1991.

Dear Editor,

Although I realise that your editorial in the Rosh Hashanah edition of *The Edinburgh Star* was written as a provocative piece of journalism, I do feel that some response is necessary in order to bring some semblance of realism to the attention of the community, regarding the hiring of a full time youth worker in Edinburgh, as well as explaining the situation to those who currently do not involve themselves with the youth of the community.

In simple terms it would be not only ridiculous to employ a full time youth worker, but it would also be a waste of the limited resources which are available to the congregation. There is no necessity for a full time youth worker in Edinburgh, in fact, there is no work for such a person. This is a situation which I find very pleasing, as it shows that the people who have led and who currently voluntarily lead the youth groups are more than capable of running very successful groups.

Now that the number of younger children is on the increase there is no lack of possible future leaders. Everyone has the appropriate skills needed to run a successful programme. The Maccabi Union Leadership Scheme is one of the available courses which not only helps people to recognise their abilities, but also helps to enhance personality in many young teenagers.

As a former Chairman of Edinburgh Maccabi I have absolutely no qualms about sharing a youth worker with Glasgow, if I thought it would be of

any benefit to us, or to them. However, I am sure you must be aware that both Glasgow Youth Council and Glasgow Maccabi, as well as other groups in that city already have their own "full time" youth workers. I say "full time" because even in Glasgow with their far larger community there is not enough work for these 'professionals' to do. This is not however, an argument in favour of sharing a youth worker, as I am of the firm belief that it is completely unnecessary in any shape or form.

I would be interested to hear your comments on what you think a youth worker could do, that any dedicated and committed Edinburgh community member could not do. As there are no professional qualifications for youth workers other than a Social Work diploma or certificate, (which do not make any attempt to teach skills in programming or encouraging children to participate), the closest thing is completion of the Maccabi Leadership Scheme, which is being achieved by an increasing number of Edinburgh people. It would be silly to suggest that the congregation spend £7,000 p.a. on a youth worker with nothing to do, rather than on other more important projects.

The best way to promote the youth groups in Edinburgh is to give support, encouragement and advice to those who are voluntarily giving up their time to programme and run meetings for all the children in the community over the age of 6. Encouragement is not given by undermining the abilities of those who make the effort to help. If those who do not currently participate were to get involved, then the Edinburgh community could once again gain the recognition and admiration of the national affiliate groups. The potential already exists within Edinburgh, all that is needed is the encouragement to make use of the skills. The worst thing, in my opinion, that could be done now is to take away the responsibility from those who currently and will in the future help the youth of Edinburgh to flourish.

I wish you continuing success with your publication.

Yours sincerely,  
Sally Cowen.

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Dear Editor, 14th October 1991  
 If the Editorial in the last issue of the "Star" set out to be provocative, it certainly succeeded in my eyes. Firstly, I do not think all is doom and gloom in the Community. For its size, I would say it is a remarkably vibrant Community. However, to suggest that we facilitate Synagogue Services for Liberal and Reform Groups, providing there are any, could surely only fragment the long and well established, albeit now small, Edinburgh Jewish Community.

And what about the many Israelis etc. in Edinburgh? How can they be catered for, socially and intellectually, if we do not know who or where they are. If anyone is interested in having a place in our Community, the first step is to let themselves be known to us, tell us what would appeal and indeed perhaps give us some new ideas as to what they would appreciate. I know the Ladies Communal Hall Committee continually rack their brains to provide functions that will cater to the whole spectrum of tastes in the Community and would be only too pleased to get some new ideas. The proceeds from these functions, I may add, all go towards the upkeep of our very beautiful Communal Hall and its accessories and provide a most comfortable venue for all the activities of the young and not so young alike.  
 Yours sincerely, Rose Orgel.

## THE LOWRIE REPORT

### HAUTE COUTURE PARIS A EDIMBOURG (A PARTIR DE PAYS DE GALLE)

High Fashion came to the Communal Hall on Wednesday, 16th October, when Jane Davidson, doyenne of Edinburgh's Fashion Salons, showed her wonderful range. Now attending the Paris shows every year, Jane's interest in fashion started very early on in her father's haberdashery shop in Wales.

To a gathering of approximately 90 of Edinburgh's most haute couture conscious ladies - and such is Jane Davidson's reputation, the majority of them guests - her three beautiful models, one of whom was Miss Scotland, displayed with a casual elegance clothes by Yves St. Laurent, Jean Muir, Louis Ferraud, Wim Hemmick, Mandy Marsh, Kanga by Dale Tryon and many others. Daytime wear was dominated by jewel colours and tartans although paradoxically many of the designers had also gone for black and white. Straight skirts ended a few inches above the knee, whilst fuller skirts went to calf length. Separates were in pure wool, a delight to the eye and giving the impression of luxurious comfort. For evening wear this year it seems to be velvet with very beautiful tops worn with black ski pants.

The models' hair stylist was Angus Gordon.

Wine was served before the show and light refreshments after were prepared by the indefatigable Ladies Committee.

Most important of all, before the models could float down the catwalk, it had to be transported and erected by that well known duo - Michael Wittenberg and Willie Caplan.

Anita Mendelsohn proposed the vote of thanks to Jane Davidson and Leila Goldberg presented her with a lovely bouquet of flowers.

### SHUL'S SEVEN SUNDAY SELLERS

Seven thirty a.m. on a cold and blowy Sunday and Ian Shein is in the queue to find a good stall spot, ready to divie up the ante but finding himself as often as not beaten by a short head to the wallet-draw by Philip Mason.

Mike Wittenberg hustles in with the tables from the Communal Hall and that team of setter-uppers and layer-outers, Norman Dorfman and Arthur Kleinberg, get to work. The team is in business when, numbers completed by Betty Franklin and Rachel Shapira, the punters start conning the stock.

Hot coffee during the 5-hour stint, by courtesy of Rachel, keeps the selling adrenalin flowing and the blood sugar is kept at go! go! go! by Betty's smoked salmon rolls.

The customers are kept happy and sent on their way rejoicing by yourselves who supply our Commando Sales Force with stock for the stall - *please keep it coming* - bric-a-brac, household goods and books, but *not* clothes as there is too much opposition from the many specialist stalls.

The Seven Samurai attended markets between May and October and have raised the splendid total of £739 for the Communal Hall.

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## THE PARACHUTE JUMP BY JACK GOLD

Lousy landing-awesome, that's how my Parachute Descent Record reads after a virgin jump on the seventh of October 1990 at Fife Parachute Centre. It is not so much the fact that I overshot the target by 50 yards, which is actually quite respectable. It is more because of the manner in which I hit the ground. Also, I came within 20 yards of re-acquainting myself with the "Islander" aircraft which I had only recently left. (The runway is adjacent to the target field). But, at least I was down. Alive!

Train on Saturday, jump on Sunday. At least, that was the idea, but the weather stopped us getting real hands on experience with the parachutes because it rained torrentially. Under these conditions, I can only compare the jump to being told how a car operates one day and sitting my test the next.

The training was hard. For me, the worst part was learning the sequence of commands after leaving the aircraft, including emergency procedures.

I am sure I had no sleep that Saturday night as I tried to commit the sequence to memory.

Come Sunday morning, training was over. It was a question of just sitting around waiting for a break in the weather. At 1.00pm a window appeared. This was it and off we went. I was number eight, sitting at the rear of the aircraft, my parachute line attached to a metal bar running down its length.

One by one, we filed clumsily down the aircraft fuselage towards the doorway, each person locked in private doubt and apprehension, awaiting the dreaded word.

Finally, my turn. I straddled the door-way, feet dangling out, arms holding on tight, eyes gazing upwards. "Go!" I jumped. My training disappeared. "Assume a crab-like position and count four seconds" they had said. As soon as I left the aircraft I was bottom over elbow, slipstream pulling me forwards, gravity pulling me down-



*Jack Gold presenting the money he raised for the Hospital*

wards, parachute line pulling me upwards. When I finally stopped spinning I was relieved to see a complete parachute above needing no emergency procedure, with the exception of twisted lines which required a body spinning motion akin to releasing a child's swing. Having completed this task, I relaxed into a pleasant two and a half minute drop in amazing silence. From our group, one person strained his ankle, another was retrieved from the banks of the Tay (2 miles away) by a search party. Another landed in a large vat of chicken faeces, covering himself from head to toe.

I reckon I was lucky. Anyway, the whole thing raised £300 for the sick kids, so it was worth it. And my thanks to everyone who contributed.

*Jack Gold is a qualified teacher and a member of the Chartered Society of Designers. He has been in advertising for seven years and is married with two children.*



### STOP PRESS

Michael Adelman recently raised over £300 for the Royal Hospital for Sick Children by doing a sponsored run twice round Arthur's Seat. Congratulations!

## Edinburgh Maccabi Seniors

Edinburgh Maccabi Seniors, previously Edinburgh J.Y.S.G. is a group for 13 - 18 year olds which meets weekly with the aim of bringing together young Jewish people in Edinburgh.

The group became affiliated to Maccabi Union because it was felt that it was the best National Group for giving us the sort of support needed by the group in Edinburgh. The inter group activities and the leadership courses offered were in our view the ones that would best suit the youth in this community.

Maccabi is seen by many people as being primarily a sporting organisation but although it does cater for many sporting interests it is up to the leaders of individual groups to decide what form they wish their weekly meetings to take.

The group in Edinburgh is run solely by its members and it is for this reason that we are keen to recruit as many new people as possible. The only way to ensure that the group continues to run for many years into the future is to get potential leaders enthusiastic at a young age. At present the weekly attendance at meetings averages about 14 but it could be much higher.

The first half of the meeting is always on a topic of Jewish interest. For example Kashrut, Assimilation or The Holocaust and often involves members of the group taking part in a debate or acting out relevant sketches.

Before the more light-hearted second half there is a break for socialising and generally catching up on the latest gossip! Second halves normally take the form of a game or quiz and younger members are encouraged to take a more active role in the group by preparing and running a second half either alone or in pairs.

New members are welcome at anytime during the year. For further information contact:

Edinburgh Chairperson -  
Caroline Rifkind - 652-0207.

## THE BIRTH OF A LODGE BY SIDNEY CAPLAN

On the 13th December 1919, in the Masonic Halls, Melbourne Place, Edinburgh, a meeting was held by the Jewish Freemasons from various Lodges in Edinburgh. The purpose was the proposal of a new Lodge that would cater for the special needs of the Jewish Brethren of this city. Religion is no barrier to being a Freemason, but for obvious reasons Jewish members could not take part in Harmonies and often meetings would be held on, 'High Days and Holy Days'.

Under the chairmanship of Barnett Levey it was decided to petition The Grand Lodge of Scotland for a charter to form a Lodge whose by-laws took into account the Jewish members. They were following the example of Lodge Montefiore of Glasgow which was formed in 1888 for the very same purpose.

At that meeting were many pillars of the Edinburgh community such as Barnett Cowan, Sam Lyons, John Morrison, Phillip Cowen, Louis Cohen, Reuben Cohen, Jack Lurie, Bertram Seftor, Morris Zoltie, George Phinn, Soloman Nathan, Max Julius, Louis Robinson and many more.

After much discussion it was decided to call the new Lodge, Lodge Solomon. This was a change from the usual, as most Lodges took their names from the area their members came from such as St. Leonard's, Newington, or someone famous like Montefiore. It was decided that the regalia would be blue, the same blue as the, 'Star of David', on the J.N.F. Box.

On Monday 29th December 1919 a further meeting was held, where a letter from The Grand Lodge of Scotland was read, agreeing in principle to the formation of Lodge Solomon.

The Master Elect would be, Barnett Levey, the Senior Warden Hessel Lucas, the Junior Warden Harry Nathan, and the Secretary Barnett Cowan.

Barnet Levey reported that the date for the consecration of the Lodge

would be Thursday 15th April 1920.

The total cost of the new regalia would be £63.00 and every member present donated 10/-. The initiation fee would be £10.10/- and a life time membership would be £4.4/-.

As you will see from the press report below Lodge Solomon began on the appointed day and has been flourishing ever since.

THE EDINBURGH EVENING NEWS  
FRIDAY, APRIL 16, 1920

### A Jewish Masonic Lodge

In the Egyptian Hall, Queen Street, last night, the erection and consecration of Lodge Solomon, Edinburgh, No. 1209, and the installation of the office-bearers took place. Brigadier-General Gordon Gilmour, Grand Master Mason, carried through the ceremony. Bro. Barnett Levey was installed as R.W.M. of the new Lodge.

The new Lodge has been instituted for the purpose of having a distinctive Jewish Lodge in Edinburgh, although membership is not confined to Freemasons of that faith. There are already about 200 Jewish Freemasons in Edinburgh, and a considerable number of these have transferred their membership from other Lodges to the new one. The Solomon Lodge has made a very promising beginning. At the banquet which followed the installation last night the Grand Master Mason, Brig.-General Gordon Gilmour, proposed the toast of the new Lodge and wished it success.

The first regular meeting of Lodge Solomon took place in the Egyptian Hall, 75, Queen Street, on Thursday 6th May 1920. The first four Initiates were, Rabbi Dr. Salis Daiches, Louis Price, Jack Lipman (my Grandfather), and Hymán Lindey.

The Lodge later moved to Duncan Street, then again in 1987 to the Community Centre, Salisbury Road, keeping its close contacts with our Community. The Lodge exists to promote honour and friendship amongst all peoples across the world and to raise funds for charity. Members of Lodge Solomon include not only Jews but Protestants, Catholics, Hindus and members of the Chinese community. The Grand Lodge of Scotland raises several million pounds each year which is

distributed throughout the country. Lodge Solomon is renowned in the world of Freemasonry for its hospitality and friendship, welcoming at every meeting Jewish and non-Jewish Brethren from many Lodges both locally and far afield.



Sidney Caplan

Sidney Caplan and his wife Sandra are well known members of the Edinburgh Community. Both have taken an active part in running the Communal Hall. Sydney is a Chiropodist and is currently Master of Lodge Solomon and Chairman of the Edinburgh Committee of Newark Lodge. They have two sons: Andrew graduated in Pharmacy at Strathclyde and is currently working in Leeds; Iain is in his final year reading Law at Dundee University.

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Simon, the elder son of Norma and Ian Brodie, on leaving James Gillespies School in 1987 fulfilled his ambition of joining the RAF. After basic training he went to RAF Halton, No. 1 School of Technical Training, where after a 3 year course he gained a Higher National Certificate in Aerospace Studies.

He was then posted to RAF Kinloss. Three months later he was selected for Officer Training and went to R.A.F. Cranwell. After an 18 week intensive course he became a Pilot Officer. He was then selected to go to The Royal College of Military Science to take a Bachelor of Engineering degree. After obtaining his degree he hopes to return to RAF Cranwell for a further 24 weeks and become a Flying Officer.

**ISRAELI LADIES' GOLF CHAMPIONSHIP**

Judy Reefer (nee Rosin) has once again won the Israeli Ladies' Golf Championship for the third year running. *K.G.*

**WIZO REPORT**

BY KATIE GOODWIN

**SUNDAY 25th AUGUST** The annual Pre Yom Tov Coffee Morning held in conjunction with JYSG and Maccabi at the Community Centre raised £200 for Wizo funds - with New Year Cards on sale at our Wizo Kiosk manned by Doreen Bowman and our usual excellent cake stall. Many thanks to the Wizo Committee for all the baking. JYSG and Maccabi joined us in this venture selling plants and sweets and bringing a young support which was most appreciated.

**SUNDAY 27th OCTOBER** Mr. and Mrs. David Hyams gave their home for a champagne and finger buffet Sunday morning drinks party. Although there was a small attendance it was a most enjoyable and relaxed morning and we raised £250.

**COMING EVENTS 1992**

JANUARY	5 Sunday	Friendship Club	3.00pm
	12 Sunday	Literary Society	3.00pm
	20 Monday	Lodge Solomon Installation	6.00pm
	25 Saturday	Community Centre Burns Night	7.30pm
	26 Sunday	Friendship Club Literary Society	3.00pm 8.00pm
	30 Thursday	Council of Christians and Jews	7.30pm
FEBRUARY	2 Sunday	Maccabi (Northern Liaison Committee)	1.00pm
	9 Sunday	Friendship Club Literary Society	3.00pm 8.00pm
	17 Monday	Lodge Solomon	7.00pm
	20 Thursday	Council of Christians and Jews	7.30pm
MARCH	23 Sunday	Friendship Club	3.00pm
	8 Sunday	Maccabi (Northern Region Fun Day) Friendship Club Literary Society	1.00pm 3.00pm 8.00pm
	12 Thursday	Council of Christians and Jews	7.30pm
	16 Monday	Lodge Solomon	7.00pm
	17 Tuesday	Wizo Fashion Show	
	19 Thursday	Purim	
	22 Sunday	Friendship Club	3.00pm
	29 Sunday	Literary Society	8.00pm

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 Road. Maccabi Senior meet on Sunday evenings in members' homes.

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**CHILDREN'S CORNER by JUDY GILBERT**

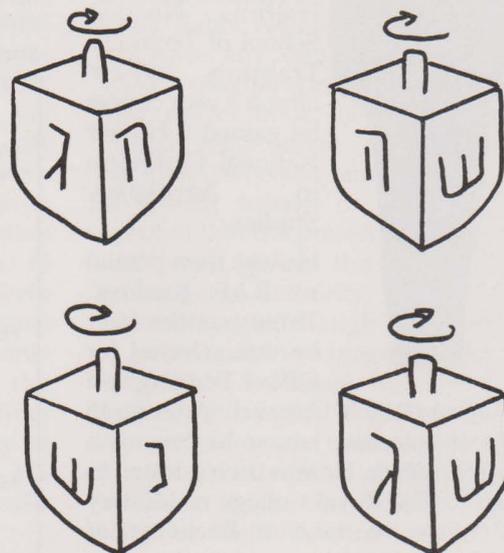
Chanukah must be one of your favourite festivals. Could it be because of the gifts you hope to receive? Try not to forget that it is because long ago, when the army led by Judah the Maccabee triumphed over Antiochus and his barbaric soldiers that we now celebrate this festival. We light our candles in memory of that wonderful miracle in the destroyed Temple, when only enough oil for one day was found, yet actually lasted eight days, which gave the Priests long enough to prepare new holy oil.

**WORD SEARCH**

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

- OIL
- MACCABEE
- ANTIOCHUS
- BATTLES
- CANDLE
- CHANUKIYA
- DEDICATION
- EIGHT DAYS
- JUDAH
- KISLEV
- MENORAH

**Which Dreidle cannot be correct?**



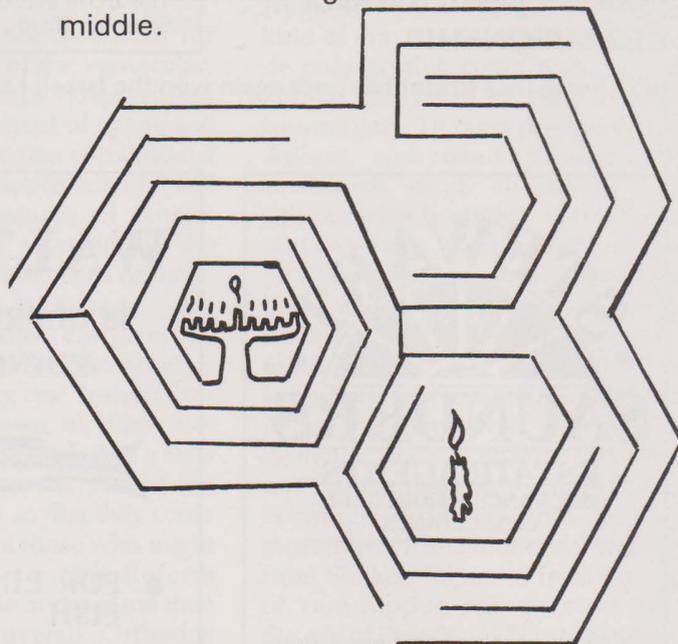
**TRACK WORD**

Track from letter to letter without going over the same one more than once. The letters must be in direct contact with each other - horizontally, vertically or diagonally. We found twenty two.

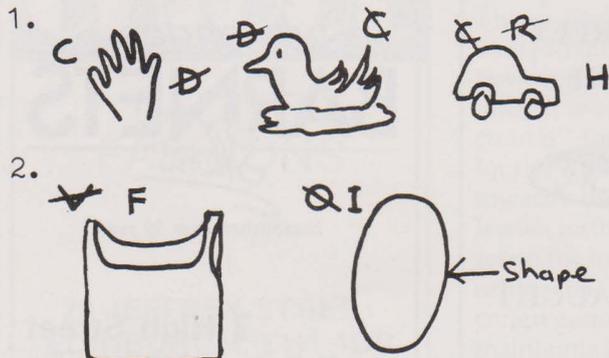
S	I	N
T	H	E
E	L	L

**MAZE**

Make your way through the maze with the Shammash and light the Menorah in the middle.



Find the word these pictures represent



Answers to the last competition: 1. Trackword : FESTIVAL 2. Secret Message : HAVE A SWEET NEW YEAR 3. Spot the difference : Writing on tablets, Mogen Dovid, yamulkah lines, shofar, pocket on jacket, trouser turn-ups, black shoes, tallas fringe, hair on shofar blower. Winner of Rosh Hashanah competition : Michelle Bowman.

# THE RELUCTANT PROPHET BY CARL HONORE

(Written on the occasion of Amos Oz' visit to the Book Festival)

If the Bible and the Koran are anything to go by, the words of prophets are endlessly to be dismantled and probed for hidden messages. To Amos Oz the political activist that kind of scrutiny can be helpful; to Amos Oz the novelist it is an anathema. Often described by critics as the 'modern prophet of Israel,' Oz wears the mantle reluctantly.

In his politics, Oz is as sentimental as Machiavelli. As an Israeli soldier he fought against the Arabs in 1967 and earlier this year he spoke out in favour of the bludgeoning of Iraq. His writings on the Palestinian issue are harshly utilitarian. First published in English last year, *The Slopes of Lebanon* is a collection of many of the newspaper articles and political speeches which Oz produced in the 1980s. Like the message, the language is sharp and crisp. He has time neither for Right-wing intransigence nor Left-wing claims that the Palestinians would glow with goodwill if only given the chance. For Oz, occupation of the West Bank and Gaza has so corroded the self-esteem and moral health of both Israelis and Palestinians that the damage is near irreparable. Before the two peoples can ever hope to have normal relations there must first be two states, separated by a Berlin-type wall if need be. With sobering honesty he writes of the Palestinian as 'a deadly enemy who now says he wants to talk peace.'

When he is not campaigning for the Peace Now Movement or tirelessly airing his views in the media, Oz is writing fiction. Not surprisingly, the stories are all set in Israel. Like any good Zionist, Oz is enthralled by the land itself: 'It is what I am all about. Sunrise and sunsets and trees and winds and dust and colour and light are essential to my world. I breathe them.' As a result, long stirring, almost musical descriptions of the landscape run through his work like a life-line. Even when his characters are confused or frightened, the land is always there as a reassuring

backdrop, as if waiting to supply redemption when the moment is right.

Reading Oz is like being on the verge of sneezing: painful but strangely titillating. In the book that made his international reputation, *My Michael*, and his most recent work, *To Know A Woman*, the characters brush up against each other, share meals, go for walks and sleep together, but they never quite manage, as it were, to get inside the human heart. Hannah, the female narrator of *My Michael*, talks of an 'impenetrable glass dome.' Everything is just beyond reach.

Family life in *To Know A Woman* is like the Israeli-Palestinian equation in miniature. Ex-secret serviceman Yoel, his wife, Ivria, and their daughter inhabit separate rooms divided only by thin walls. They meet in the kitchen to eat or in the sitting-room to watch the news. They talk in monologue, nobody properly listening to what anyone else is saying. Oz hammers in unmistakable, almost crude, signposts: Ivria's thesis is entitled *The Shame In The Attic*; Yoel's metier is secrecy.

The sense of teetering on the brink of some extraordinary, ineffable discovery makes both novels compelling. Oz never spells anything out. The only relief he concedes are in those few moments of lucidity when, from the stifling haze of silence and misunderstanding, comes a piercing cry for help, for something better. To herself, Hannah wonders, 'Will we die without touching each other so much as once?'

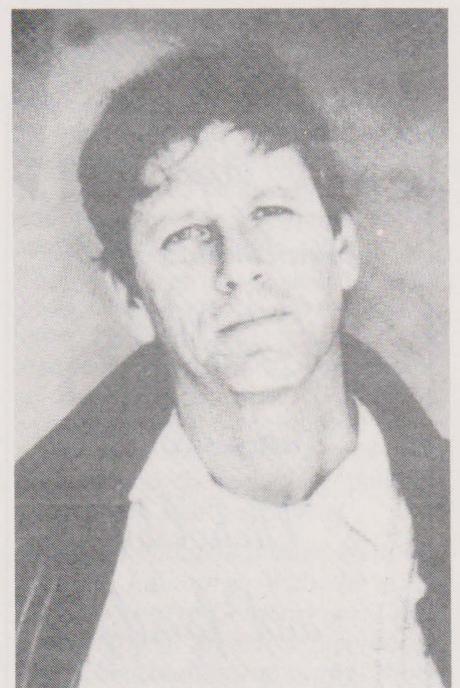
Israelis hang on to his every word and when *To Know A Woman* hit the bookstores it was sold out in the first day. Of course, the flip-side of such popularity is that his fiction is subjected to a political litmus test. His insistence that the political axe is sheathed when he dons his novelist cap falls on deaf ears. When *My Michael* came out in 1968, news-

paper editorialists pounced on Hannah's sympathy for Arabs in 1950s Jerusalem. Nothing annoys Oz more, 'I'm tired of having to explain that I don't write manifestoes in verse and that I didn't write *My Michael* because I love Arabs.' .....If the price of personal peace is to write novels and to keep my mouth shut about current affairs, I won't do it.'

*Reprinted from: The List Book Special by kind permission of the Editor.*

*In a recent interview published in full in the current issue of the Jewish Quarterly (Number 143, Autumn 1991) Amos Oz states:*

*".....the tragedy of the Israeli-Palestinian conflict is a tragedy for both sides ..... This conflict is a Greek tragedy, not a Wild West film with good guys and bad guys. The Palestinians have a very strong case in this conflict which they abuse sometimes. The Israelis have a very strong case in this conflict which they have abused a few times. It is a conflict between right and right. Between justice and justice. It is a Greek tragedy. So it's an irrelevant question whose despair, whose*



anger, whose frustration is deeper. Let us not forget that everything the Palestinians are asking for now they could have got on a silver platter, forty three years ago, and 150,000 dead ago, Jews and Arabs, if they had accepted the partition resolution of the United Nations in 1947. They're only asking now for a segment of what they could have received. Now this hurts. This hurts a lot. In terms of proportion to the population, the Palestinians may have lost more property and more land than the Israelis. But the Israelis have lost more lives in this conflict.....

*I believe peace is made between enemies.....peace is a very unsentimental notion..... What we Israelis and they Palestinians need right now is not a honeymoon bed together, but a fair and decent divorce. Including a painful but just separation of real estate and assets.....*

*The key remains that no matter how suspicious we are, and the Palestinians as well (and they have grounds to be suspicious, especially of the present government) we have to bring our suspicions with us to the negotiating table. This is what negotiation is all about. It's very sentimental to assume that first you change your heart and then you make peace. If there is a change of heart, you don't even need the formal peace treaty."*

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and Lorna  
Nicholsby  
and family*

## THE LIT REPORT

Speaking without notes in his typically well-informed manner, the Rt. Hon. Malcolm Rifkind QC MP opened the 103rd session of the 'Lit' on Sunday, 13th October 1991 with a talk on 'The Future of the Soviet Union and Eastern Europe'. Malcolm Rifkind's first-hand knowledge, gained from his previous Ministerial experience in the Foreign Office, fully qualified him to analyse the far-reaching changes in that part of the world and to comment on the likely path that those countries will follow in the years to come.

He described the dramatic developments in three ways: first, the death of empire. Gorbachev's great decision was to relinquish control over Eastern Europe and to let the Warsaw Pact and Comecon satellites float free of the Soviet empire. Now the Soviet Union itself was coming apart. These changes, however, left a vacuum of power and posed questions for the future. Some envisage a restoration of monarchy, others see (and fear) a revival of right-wing nationalism.

Second, there was the death of Communism, not only in the Eastern European countries in which it had been imposed, but in the USSR itself. It had failed as an economic system, partly owing to the great cost of the arms race. Now there was a movement towards a liberal capitalist society, complete with privatisation and a market economy. This would be very difficult to achieve because these countries lacked experience, infrastructure, and private or corporate investment capital. In addition, the shake-out of over-manned and inefficient industries would cause problems of unemployment. Malcolm Rifkind described the third change more cautiously, as a possible death of dictatorship. Democracy would be hard to create, and one danger might be a lurch towards fragmented and unstable political party systems.

The significance of these new developments for the West, he said, was not only cultural, with the reunification of Germany and the



*A light-hearted moment at the opening meeting of the Lit. with (from l. to r.) Michael Adler who proposed the vote of thanks, John Cosgrove, the President and Malcolm Rifkind who got the session off to a flying start!*

ending of the East-West split opening up new possibilities, it was also economic. It held in prospect a widening of the European Community (the former East Germany is already inside it) and other major transformations; Czechoslovakia had perhaps the best hopes for democracy and economic prosperity. There were also worrying implications for defence, as 'Soviet' nuclear weapons came into the hands of possibly unstable governments in the Republics. However, he thought that the problem of growing anti-semitism should not be exaggerated.

Malcolm Rifkind showed himself a master of his subject, which he enlivened by regaling his audience with humorous anecdotes about people and places. "The future is not what it used to be", he quipped in summing up the truly revolutionary drama that is unfolding in Eastern Europe and the Soviet Union. But one also came away from this most enjoyable evening with the thought that the Transport Secretary had gone slightly off the rails in conveying the impression that the East had everything to learn from the West, nothing to teach it, and little chance of finding its own solutions to economic and social problems which the West itself had failed to solve.

C.R.

***A Jewish Community in Darmstadt: Risen like a Phoenix from the Ashes*** by Friedl Wollmerstedt

Darmstadt, situated a few miles south of Frankfurt-am-Main, had a Jewish community of approximately 3,500 members before the Nazis took over in 1933. After the second World War in 1945 there were no Jews left. The community now counts 135 members including 22 children. On 9th November, 1988, exactly 50 years to the day on which Darmstadt's three synagogues were destroyed, a new synagogue was inaugurated during a most impressive ceremony. Previously the community met in a private house for services especially for the high festivals. It is to be pointed out that the new building was not asked for by the members of the community. Each year on 9th November memorial services took place where the destroyed synagogues had stood and on one such occasion the question was put by one of the councillors why the community in Darmstadt did not possess a more dignified place for prayer. This young councillor brought forward the suggestion to the local Magistrate of the city of Darmstadt to build a new synagogue for the community - which had grown slowly after the War. The Magistrate's proposal was approved unanimously by all political parties. Once it was known that there was such a project, a group of Darmstadt citizens formed a Committee and called itself "Synagogue 1988" as it was decided from the start to inaugurate the synagogue on 9th November, 1988. This organisation sold symbolic bricks, collected money from industry, concerts were given - not to forget a special concert with Yehudi Menuhin, who had come at the invitation of the Duchess of Hesse (née Lady Margaret Geddes from Edinburgh). The first objective was to collect money for the synagogue windows as the windows were the first part to be destroyed in November 1938.

A 'jury' invited five young Jewish architects to submit plans and decided to ask Alfred Jacoby, Frankfurt to build the synagogue which also includes a community centre, a large community hall, rooms for cheder, a library, a museum and accommodation for students from Israel. Mr. Jacoby was a pupil of



***Celebrations in Darmstadt when a new scroll was presented to the Shul.***

a pupil of Carmel College and studied at Cambridge University. The windows, which are always much admired, are by an English artist, Brian Clarke. The inauguration on 9th November, 1988 was a most impressive and moving experience. The City of Darmstadt had contacted former Jewish Darmstadt citizens and two hundred agreed to come. The community in Darmstadt now resembles the United Nations. It grew slowly after the War - people returned from concentration camps, or from where they had been hidden and quite naturally none of them intended to stay in Germany. Some were ill and no country would take them - one must not forget that no State of Israel existed then. So not having another choice, they stayed on, probably began to study at the Technical University in Darmstadt, then children arrived and attended school and so they remained. In later years people arrived from Poland, Rumania and lately a great number from Russia. It is a very close community, everybody knows everybody else and because it grew steadily it resembles a large family. The new centre has given the community an immense uplift. Needless to mention interest is great and there are many organised presentations of the synagogue and the community centre. The centre lends itself extremely well to exhibitions of

paintings as it is very light and open. Although built in the traditional style it is a modern building. The architect was able to design the Torah shrine approximately like the one which was destroyed in the orthodox synagogue which was in Jugendstil (art nouveau) and of which there exists a photograph.

Friday evening services are well attended. They are followed by a kiddush. The community has a kosher kitchen and many voluntary helpers. Activities are numerous - usually there is not sufficient room for all those, who, for instance, wish to attend seder, only 110 persons can be seated. There are dancing classes (folk dancing), Klezmers who are most popular being the only fully Jewish group singing Yiddish songs in Germany. There have already been a number of Bar Mitzvas and weddings. Last but not least, the community is happy and proud to have a Rabbi, Rabbi Chaim Lipshitz, who is also responsible for all communities in the County of Hesse. Services are enhanced by the young who take part in the ceremonies and who also entertain for example at Purim and Chanukah.

Once a year, there is a well visited WIZO Bazaar in the centre and there are also lectures, some organised by the Association of Christians and Jews.

One of the highlights of Jewish life in Darmstadt was the ceremony when a new scroll was brought to the synagogue last year. Twelve letters of the text were completed in the synagogue by twelve selected members of the community and every time one of the men was called to the Sefer Torah, two of the children came to the Bimah to be witness to this solemn act.

The synagogue has 90 seats upstairs for the ladies, 116 downstairs for the men. There are two chasanim, one Ashkenazi, one Sefardi. The interest of people who wish to see the synagogue seems unending. People come from far away places and include church members, political parties and many schools.

*Friedl Wollmerstedt née Herzfeld came to Edinburgh with the ATS. She has lived in Germany since 1958 and has been an active member of the Darmstadt community since then.*

## REDEMPTION OF THE FIRST BORN (PIDYON HABEN) by Malcolm Cowan

The ceremony of the Redemption of the First Born is a tradition dating back to the time of the slaying of the first born in the land of Egypt. The Torah states that every male first born who is his mother's first conception is to be consecrated to the service of God, recalling the miraculous deliverance in Egypt. At the worship of the Golden Calf, the first-born forfeited their special priestly privileges through their participation in that idolatrous worship and the Levites were chosen in their stead. The first born was accordingly redeemed, to free him from this obligation.

The ceremony is held on the 31st day after birth and like the marriage and circumcision ceremonies, the redemption is celebrated with a festive meal. The ceremony is customarily performed as soon as the guests are seated. Thereupon the baby is brought to the place where the father and a Cohen are seated. To show love for the mitzvah, the baby is usually brought on a silver tray and bedecked in jewellery. The custom involves the Father presenting his child to the Cohen (High Priest), reciting the commandment concerning the redemption and placing before the Cohen 5 pieces of silver. A dialogue then takes place between the Father and the Cohen but is not an integral part of the mitzvah and the text



Malcolm Cowan (left) participating in a Pidyon Haben Ceremony in Edinburgh last year

varies from community to community. The purpose of the conversation is simply to establish that the infant is a first born and that the Father and the Cohen are empowered to carry out the redemption. The Father then recites two blessings and the Cohen swinging the money in a circular motion over the infant's head says:-

*"This instead of that; this in exchange for that; this is pardoned because of that. May this son enter into life, into Torah and into fear of Heaven. May it be Your will that just as he has entered into this redemption, so may he enter into the Torah, the marriage canopy, and good deeds, Amen."*

The ceremony concludes with the Cohen placing his hand upon the head of the child and pronouncing the Priestly Blessing. The Ceremony is relatively rare since it does not apply to children of Cohanim or Levites or to children of mothers who are the daughters of Cohanim or Levites and is confined to male first born, first conceptions. I have had the privilege of participating in approximately six ceremonies in the last twenty years as a Cohen and I have always found them to be charming and joyous events not least because they are free from the tension and emotion of the ceremony of the B'rit.

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# A SINGER WITH A NEW SONG

BY STEFAN REIF

Last year marked the centenary of the publication of the first edition of the *Authorised Daily Prayer Book of the United Hebrew Congregations of the Commonwealth*. To commemorate this event a new edition of the *Siddur* was produced under the editorial direction of Chief Rabbi Lord Jakobovits with a new translation and introductions to sections of the prayers.

Dr. Stefan Reif, Director of Genizah Research at the University of Cambridge and a Lecturer in Liturgy at Jews' College, reflects on the history of the *Singer's Prayer Book* and the various changes it has undergone.

No daily prayer book featured in the early days of my Edinburgh Jewish childhood. There were of course *siddurim* at home, varying in size, typographical clarity and state of preservation. Some of these had made the long journey from Poland or Russia and others from what appeared to us children the equally distant publishing houses of London. In a concession to modernity, my *zeide* would hand me a product of Mazin or Shapiro Vallentine, with a few rubrics written in what for him passed as English, and exhort me to make some semblance of *davenen* ("Nu, zog *khotsh a por verter!*").

Similar *siddurim* dominated the cheder where they functioned primarily as race-courses for avid young Hebrew readers intent on proving that they could complete the statutory two lines set by the teacher in under five seconds. I cannot recall any Hebrew-English edition authorised by a Chief Rabbi in use among the traditional Eastern European *chevra* with whom my grandfather and I proudly sat in synagogue. No doubt some of those with their top-hats, silk prayer-shawls and occasional synagogal appearances used a "Singer's", but for the regular supporters of the daily *minyan* and *shiur* wrapped in wollen *taleisim* and crowned with raised black *kappelech* this was not a *siddur* to which they could ever become accustomed. True, they had been persuaded, or perhaps browbeaten by the powerful personality and superior diplomatic skills of the rabbi to abandon their *shtieblech* in favour of the "Englishe Shool" but they maintained a stolid liturgical independence whenever they could. I continued to carry my *zeide's*

snuff-box among the designated beneficiaries of his "shmek tabek" and we adhered to our traditional *siddurim*.

The first "Singer's" I owned was the one presented to me by the Edinburgh Hebrew Congregation on the occasion of my barmitzvah and various aspects of its appearance raised all manner of suspicions in my mind. The English read like the Bible recitations and prayers of the Church of Scotland. Some familiar items were altered or absent. Who ever recited the novel prayers listed towards the end? And why was the cover like a Christian hymn-book and the title "Daily Prayers" printed in gold on the spine? My bewilderment was merely a microcosm of the confused feelings that the authorised daily prayer book edited by Simeon Singer had aroused among the immigrants who had joined Anglo-Jewry from the end of the nineteenth to the middle of the twentieth century. To understand those feelings on the one hand, and to evaluate the importance of the newest edition of the Singer's Prayer Book (= S.P.B.) on the other, it is necessary to trace the origins of the publication and how it has responded to the changing nature of Anglo-Jewry during the century since its first appearance.

## EARLY CHANGES

While the Jews living in Oriental countries and in Eastern Europe, with few civil rights, were relatively unscathed by the challenge of nineteenth-century modernity, their brethren in Central and Western Europe and in America found that a religious price had to be paid for their acceptance into wider society. In

order to prevent the march towards religious conversion, intellectual submersion, and social assimilation, outstanding rabbis, thinkers and communal leaders in Germany, Austria, Italy, France, England and the U.S.A. devised novel means of encouraging the retention of Jewish identity within a contemporary environment. It was argued that Judaism's ideology and practice were essentially rational. Modern theories of science and history were applied to Jewish learning. The Jew was encouraged to believe that a reformed religion, or a secular homeland of his own, or a socialist utopia would guarantee survival in today's changing world. But those who continued to prefer the synagogue to the church, the temple, the kibbutz or the *Bund*, must alter the nature of its customs to meet the requirements of modernity.

Such requirements were at odds with what was characteristic of the

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services in the traditional Jewish prayer-houses. Contrary to what was traditionally the case, the sights, sounds and atmosphere that met the Jewish participant or the gentile onlooker should be akin to those associated with a Western Christian place of worship, that is, orderly, mellifluous and dignified. While one's sex should be no barrier to one's participation, one's age might well be, children being encouraged to take part only if they could behave like miniature adults. Movement was to be severely restricted, clothing suitably dignified, and singing exclusively undertaken, or at least led, by cantor and choir. As far as the text of the *siddur* was concerned, it should tally with a rational rather than a mystical approach to religion and express the congregant's loyalty to the country of his present domicile rather than the homeland of his messianic dreams. If a Hebrew prayer was more widely understood in a European vernacular, then consideration should be given to its translation or indeed its replacement in the latter.

The remarkable fact is that such ideas left their mark on the Orthodox communities of Western and Central Europe as well as on their less traditional counterparts. The response was somewhat less radical but response there was and the recorded neo-Orthodox liturgical practices of, for instance, Frankfurt-

am-Main and London in 1890, still testify to its existence. Committed as he was to both enlightened Orthodoxy and the many dominant ideas of his day, Samson Raphael Hirsch argued strongly for the concept of the synagogue as the inheritor of the formal temple cult of Biblical times and therefore a centre of Jewish religious ceremonial with an associated dignity and decorum. In the promotion of such a synagogal ideal, he introduced a choir and a sermon, preferred a clerical gown to a full beard, and imposed a detailed set of rules on his congregants. *Kol Nidrei* was not recited in his synagogue, prayers associated with Jewish mysticism were not given attention in his liturgical translation and commentary, and allusions to idealised political systems were gently explained away. The actual text of his *siddur* attracted only minor modification but the atmosphere generated by the other modifications was considerably at odds with that to be found in the *shtetelech* of Eastern Europe. Similar developments took place in moderate Orthodox congregations in such cities as Vienna, Budapest, Paris, Rome and New York, but there was a new twist to the situation in London.

#### THE FIRST "SINGER'S"

As elsewhere, the concern for decorum, the use of the vernacular, the introduction of Westernised music, the adjustment of synagogal layout, the abbreviation of traditional prayers and the composition of novel ones, became features of Anglo-Jewish Orthodox worship in the latter part of the nineteenth century. The English penchant for centralisation and conformity, however, increased the community's interest in retaining one "established church" for the Jews, as there was for the Christians. This led to a shift towards the left on the part of the Jewish institutions so that they could retain the loyalty of those who might otherwise drift to the Reform congregation while at the same time maintaining an overall Orthodox commitment that would allow immigrants from Orthodox communities elsewhere to join their

ranks. With the existence of a Chief Rabbinate, the creation of the United Synagogue in 1870, and the support of the vast majority of the Jewish community, the established Orthodox institutions were ready to introduce an "authorised" prayer book of their own that reflected precisely the moderate but "official" left-wing traditionalism that appeared to them to be the recipe for all future religious success. Even if Chief Rabbi Nathan Marcus Adler did have any doubts about some aspects of what was planned for the new prayer book, his illness and virtual replacement by his son, Hermann, who saw himself as a kind of Jewish bishop or archbishop, ensured that the project went ahead and was given the stamp of ecclesiastical authority. The editor, Simeon Singer, though ministering to an Orthodox synagogue and loyal to the Chief Rabbinate, was liberal in outlook, thoroughly Anglo-Jewish in temperament and not averse to anglicisation, mild change and influence from the political and religious "left-of-centre".

What then, apart from its Victorian English translation, made the S.P.B. so different from the editions of the *siddur* being produced further east in Europe? First of all, there was an apparent need on the part of the Anglo-Jewish congregant for the kind of prayers associated with *rites de passage* that could match those known and loved by his Christian counterpart. To meet that need, the Adlers composed prayers for recitation after childbirth, on collecting for hospitals, at the home of a mourner, when moving into a new home, during illness, on a death bed, and by children. If these additions to the text were quietly made, then the omission of kabbalistic, mystical and folkloristic items was done with a positively deafening silence. *Shalom Aleikhem* and *zemirot* disappeared from Friday evening; *Kiddush* from festival mornings; *Hoshaanot* and *Ushpizin* from Sukkot; *Kapparot* from the eve of Yom Kippur, *Biur chametz* from the eve of Pesach, and *Eiruv tavshilin* from the eve of a festival. Remarkably, neither the memorial prayer for departed relatives nor the

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priestly benediction by the priests themselves was included. What is even more interesting is the doctoring of a number of texts to suit Singer's editorial purpose. The concluding paragraph of *Maoz Tzur* was too messianic; that of *Shoshanat Yaakov* insufficiently universalistic; the introductions to the *Sukkah* and *Lulav* rituals and the *Tashlikh* and *Kiddush levanah* ceremonies underwent a kind of demythologisation and a form of the grace after meals for use in an emergency became simply "a shorter form of grace". Assistance with the composition of the translation was rendered by non-Orthodox figures such as C. G. Montefiore and Israel Abrahams and it is consequently no surprise to find that such human functions as urination and menstruation, which threatened to disturb the spiritual atmosphere, were omitted from the translation or rendered euphemistically.

CHIEF RABBIS HERTZ AND BRODIE

No sooner had the S.P.B. begun to establish itself than the massive influx of Jews from an Orthodox Eastern European background presented a new challenge to its promoters and publishers. Even for the rapidly assimilating and non-observant Jews who returned to synagogue only a few times a year, the absence of such items as the

memorial service and the priestly benediction must have appeared strange and, before Joseph Hertz was appointed Chief Rabbi in 1913, these items and the *zemirot* for Friday evening had recovered their place in the S.P.B. Although a staunch defender of Orthodoxy, Hertz remained generally loyal to the nineteenth-century flavour of the S.P.B. His additions included a novel meditation for women before kindling the Sabbath lights and he followed the earlier penchant for composing prayers associated with *rites de passage* by formulating suitable collections of texts for recitation on recovery from illness, before a funeral, and by a barmitzvah boy. He also made further adjustments (by both addition and subtraction) to the abbreviated grace after meals, at the same time introducing a halakhically questionable reference to Sabbath or festival. Hertz's contribution, then, lay more in the annotated prayer book that he produced during the Second World War with its lively essays, selected readings and historical notes, rather than in any significant revision of the text.

By the time that his successor, Israel Brodie, came to consider the fate of the S.P.B. the descendants of the Eastern European immigrants were beginning to take over the Anglo-Jewish institutions and such a revision of the S.P.B. was a *sine qua*

*non* for its acceptance by the increasingly more powerful section of the United Synagogue that was moving towards the right. In addition to some minor revisions of the English, the introduction of a prayer for the State of Israel, and the updating of the prayers for the traveller and the barmitzvah boy, Brodie presided over the re-introduction of *Shalom Aleikhem* for Friday evening, *zemirot* for the Sabbath lunch table, *Kiddush* for festival mornings, and the benedictions recited over *Bedikat chametz* and *Eiruv tavshilin*. This represented not only an awareness that practising Jews were again making the home, as well as the synagogue, a centre for their religious activities, but also a move towards the expectation of higher standards of observance on the part of many United Synagogue worshippers. The conviction that in religious matters one's practical observance is more important than one's scholarly achievements was clearly exemplified in the way in which a doctored version of the preface to the first edition was reproduced in the Brodie edition, the name of C. G. Montefiore being replaced by an anonymous reference to "an accomplished scholar"!

THE 1990 EDITION

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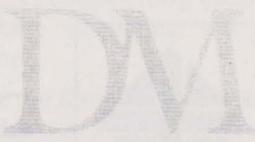
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thoroughly revised version of S.P.B. edited by Lord (Immanuel) Jakobovits and translated by Rabbi Eli Cashdan and published by the United Synagogue in 1990.\* *Hoshaanot* reappear; the rehabilitation of the *Kiddush Levanah*, which had been partially restored by Hertz, is completed; the sixth stanza of *Maor Tzur* is again found acceptable; and the *piyyutim* constituting the prayers for rain and dew are included. Although some kabbalistic items such as *Yedid Nefesh* on Friday evening and *Shabbat afternoon* and *Ribbono Shel Olam* after the counting of the 'Omer are apparently approved, others are not and the "censored" versions of the meditations before the blessings over the *lulav* and the *sukkah* are retained. The erstwhile Anglo-Jewish need for special prayers relating to barmitzvah and hospital collection is apparently adjudged to have disappeared and it is assumed that *machzorim* will be available on Rosh Hashanah and Yom Kippur and special booklets at a cemetery for burial services and tombstone consecrations. The weekday Torah readings are provided in full, as in many Israeli editions, and, as far as Zionist ideology is concerned, the prayer for the State is shorter and less grand than that of Brodie but does include a reference to the Israeli Defence forces and there is a note before *Tachanun* to indicate that many congregations omit it on the

Israeli holidays of Independence Day and Jerusalem Day. Strangely, however, no liturgical instructions are offered for these two days and the *Nachem* prayer of the Ninth of Av still refers to a Jerusalem that is "mourning, laid waste, despised and desolate ... all her glory gone ... without inhabitant". Chief Rabbi Jakobovits restores some of Hertz's omissions in the abbreviated grace, abandons the halakhically questionable reference to Sabbath or festival, and limits its recitation to "emergencies and special cases of urgency". As far as the order and content is concerned, the principle seems to be a general acceptance of the dominant current practice and there seems to be little compunction about the retention of a number of Singer's innovations. But the overall intention of the Jakobovits edition is not to be sought in matters of addition and subtraction but in the physical presentation, the pedagogical content and the devotional guidance. Aspects of the style of other popular prayer books such as the ArtScroll are adopted (albeit in a more modest fashion), there are a variety of Hebrew and English typefaces, pocket-size as well as a almemar-size editions are available, alphabetical acrostics are marked, each of the morning *amidah* benedictions is named and there are fuller rubrics and helpful source citations. The editor's commentary eschews historical and scientific

treatment of the prayers and services in favour of a summary of content, an explanation of meaning and an indication of contextual relevance and devotional value. The new Ashkenazi prayer book is thus being employed to promote Jewish religious education in this generation as it was to encourage synagogal decorum and propriety a century ago.

The question that remains is that if the S.P.B. is now well on its way to becoming a restored Orthodox prayer book with an English translation, is there any real need for it to vie with newly existing and thriving versions produced by other Orthodox groups. Here again, the matter of Anglo-Jewish religious history provides a possible answer. The challenge from the right is not only to the liturgical revisions of nineteenth-century modern Orthodoxy; it is to the whole concept of an Orthodoxy that is not maximalist, yeshivah-oriented and anti-modernity. And one way for contemporary Anglo-Jewish Orthodoxy to meet that challenge is for it to continue to promote an identity that is moderate, communally-minded and modern. If the S.P.B. is now moving in that direction, as well as restoring the lost glories of the traditional *siddur*, I think that my *zeide*, even if he had other preferences, might just have been able to live with it.

\* Footnote: Reviewed in the March Issue of the Star.

*This article originally appeared in the current issue of Eylah and is reprinted here by kind permission of the author.*



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# A MEMORIAL FOR MY MOTHER

BY EVA ERDELYI

There is a short story by the Israeli novelist A.B. Yehoshua, entitled *Facing the Forest*. The hero, a rather weird and neurotic character, is advised by his friends to apply for a job as fire watcher in answer to an advertisement by the Forestry Department. His first reaction is astonishment and laughter. "What forests?" he asks; "Since when do we have forests in this country?" Every teenager in Israel could have answered that question: "We have planted forests since the early days of Zionism, and we go on planting them." Israelis in general are aware and proud of the projects of afforestation that have created vast areas of timber, clothing the barren, sun-parched hills with a green mantle, a shady environment for many kinds of plants, animals, and city dwellers in search of recreation.

Jews living outside Israel have of course generously contributed to these projects by planting trees and are therefore impressed but not surprised, when they come to see with their own eyes the wooded hills of Judaea, the forests on Mount Carmel and in the Galilee. There are many pleasant hotels in these areas, and a few months after my moving to Tel Aviv I went for a holiday to one of them, splendidly situated on the top of a hill, not far from Jerusalem.



The inscription reads:  
**MEMORIAL GROVE FOR  
 HELENE NEUBURG-FREUND**  
*A native of Prague and her husband:*  
**DR EGON FREUND**



*A portrait of Helene Neuburg around 1910*

One morning, as I was wandering on a forest road, enjoying the view over several ranges of wooded hills, a stone monument near the side of the road drew my attention, and on closer inspection I discovered that this was a memorial for a French Jewish family which had perished in the Holocaust. Soon I found, half hidden among the trunks of pine and spruce, many similar though not identical monuments, each bearing names and dates inscribed on a plaque. When I came to the end of the road, I found a sign which explained that I had walked through a forest dedicated to Holocaust victims of French nationality, a part of the "Martyrs' Forest" created by the Jewish National Fund. I was moved, and the thought crossed my mind, that I could honour in this way the memory of my dear mother, who had died a tragic death at the hands of the Nazis. When I was a child, she had often taken me and my sister for walks in the woods of our homeland, Bohemia.

On return from my holiday, I started to make enquiries and found out that the JNF would be delighted to set up such a memorial in a location chosen by me, and to sell me the adjacent strip of forest, for the price of planting one thousand saplings elsewhere in the country. It was a sizeable sum of money, but I agreed, and with the ever ready help of my lawyer-friend Uzi Shilon, a contract

was signed, and the project started to become a reality.

The mills of the JNF grind slowly, but after a few weeks or months, a Mr. Scharf from the Jerusalem headquarters of the Keren Kayemet, (Hebrew for JNF), took Uzi and myself to a meeting place in the hills of Judaea, where a forestry truck was waiting to take us on a very bumpy but beautiful road into the heart of the forest. There we were shown the lots available and asked to choose one of them. The choice was not easy, but finally we decided in favour of a pleasant grove of birches overlooking a deep ravine, with a range of wooded hills bordering the horizon. I was sure, the place and the view would have pleased my mother.

Again some weeks or months passed, but Mr. Scharf assured us that he was "working on it". In fact, I had to work on it too, inviting relatives, and those of my friends who had known my mother, for the ceremony of unveiling the plaque, as soon as the date for that event had been decided on. I was also preparing a brief sketch of my mother's life and personality, suitable to be read on this occasion. The date of this ceremony, the 22nd

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of February 1989, is one I am not likely to forget.

It was a chilly morning, by Israeli standards, but the almond trees were already in bloom among the evergreen conifers on our way through the forest. Eventually the cars of our small party arrived at the chosen spot where we found the monument covered with a blue velvet curtain. It was made of the rough, local rock, with a smooth plaque bearing an inscription which I unveiled, assisted by Mr. Scharf. Beside the monument there was a reading desk, from which he addressed a short speech on the aims and works of the JNF. Then it was my turn, and I hope that the spirit of my mother was with us, and was pleased with what I said about her. Afterwards the two youngsters who were present each planted a sapling to honour their great-grandmother. Finally I led the way to a small table where refreshments had been provided by the organizer and master-mind of a happening which we all remember as a dignified tribute to a beloved and lovely woman, who had gone through hell in her life and was now at peace.

Afforestation in Israel started 83 years ago, with the planting of the Herzl Forest near Beit Shemen in 1908. The idea of establishing a Martyrs' Forest in a woodland area near Jerusalem arose as early as 1945, at the end of the second world war. The formal inauguration took place in the presence of Chief Rabbi I.A. Herzog, (father of President Chaim Herzog) in 1951. Also present at the ceremony were representatives of Jewish communities of 15 European countries: Russia, Poland, Germany, Czechoslovakia, Austria, Hungary, Bulgaria, Yugoslavia, Rumania, France, Belgium, Holland, Greece and Norway.

The "Martyrs' Forest" constitutes the greatest afforestation project which the Jewish National Fund has ever undertaken. It is planned to extend over an area of approximately 8,000 acres. In a region chosen for its special grandeur and beauty, it will be, and is already, a most suitable memorial, bearing witness to Jewish suffering, and to the will of the survivors of the Holocaust to build a new, living home for their descendants, in the Land of Israel.



Mr Scharf opening the proceedings in the Martyr's Forest with Eva Erdelyi and her friends listening attentively.

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# NEW SCHOLARSHIP ON ANTISEMITISM: A REVIEW

by Gary Dickson

**HISTORY, RELIGION, AND ANTISEMITISM**  
by *Gavin I. Langmuir*

380pp. Berkeley: University of California Press. \$37.50.

**TOWARDS A DEFINITION OF ANTISEMITISM**  
by *Gavin I. Langmuir*

417 pp. Berkeley: University of California Press. \$40.

God knows how many Jewish graveyards, marked and unmarked, have been filled as a result of antisemitism. But to see false imprisonment, casual murder, judicial execution, forced conversion, pogroms, the Jewish badge, legal disabilities, expulsion, and, in our own century, genocide, as summing up antisemitism's full range of historical consequences would be incorrect. The dead, after all, no longer suffer. Spare a thought for the living, or perhaps for those to come. Here the work of the medieval centuries continues in silence.

"The Jew" as a figure of irrational fantasy--bloodsucker, conspirator, killer of Christian children, cannibal, Judas (despised as both the shrewd merchant who sold Jesus for silver coin, and as suicide), Cain the wanderer, Shylock--survived the medieval period as a demonic mythological construct, purpose-built (as good myths are) to serve the psychic needs of the majority. Myths, unfortunately, remain to taunt and haunt us. Like that figment of the Christian imagination "the Wandering Jew"--born in the Middle Ages, but grown to maturity in post-Reformation Germany--myths are capable of truly startling rejuvenation. They possess a miraculous, or diabolical, immortality that is resistant to the demythologizer's best efforts.

About such myths and the Jew-hatred inspired by them, let us make no mistake. Although the Jews felt its ultimate blows, both physically and spiritually, *antisemitism belongs more to Christian than to Jewish history*. For it would be a grave error to interpret the European Jewish past as an experience of uninterrupted humiliation, degradation, and despair. The Jews, after all, possessed a high culture: medieval Jewish mysticism and rabbinical commentaries, philosophical treatises, scientific writings, communal organization, legal decisions, medical practice, vernacular and Hebraic literary work, manuscript illumination, schools and education, and even occasionally amiable relations with Christian scholars--all testify to the Jew as history's subject, rather than as its object. On the other hand, what is extremely odd is how relatively little the medieval history of antisemitism intersects with real, living, flesh-and-blood Jews--apart from their bearing the tangible effects of persecution, of course. Almost paradoxically, therefore, medieval antisemitism, like anti-Judaism, must be thought of as largely a problem for students of medieval Christianity.

As well as not confusing the history of antisemitism with Jewish history, we should avoid a further mistake. In an article originally published in *Jewish Social Studies* (and reprinted in his collected studies, *Towards a Definition of Antisemitism*) Professor Langmuir warns: 'The counterpart to the majority (i.e. Christian) stereotype of the medieval Jew as unbelieving usurer is the minority (i.e. Jewish) stereotype of the medieval gentile as a violent Christian fanatic.' It is simply not true to characterize the thousand-year epoch of Western medieval history as a time of unrelieved anti-Jewish persecution. Violent episodes, however terrible, were always exceptional events. Forced conversions did not lead to the disappearance of the Jewish people. There were long stretches, up to about 1000, and periods thereafter, when Jews were left in relative peace and quiet, and could establish good relations with gentiles. In Spain, the era of relative calm lasted longer still, well into the fourteenth century.

It should also be remembered that some churchmen, however much they may have denigrated Judaism, attempted to exercise a restraining influence upon the aggressive enemies of the Jews. For example: When, at the time of the second crusade, the monk Radulf preached against the Jews (writes Rabbi Ephraim of Bonn in his *Sefer Zekhirah*): 'The Lord heard our outcry, and He turned to us and had mercy upon us. In His great mercy and grace, He sent



Contrasting images of the Church Triumphant and the Synagogue Vanquished, a recurring theme in medieval Christian art. Sculpture c. 1230 from Strasbourg Cathedral. The humiliation of the Synagogue -- blind, downcast, powerless -- was also a statement about contemporary Jewry

a decent priest, one honoured and respected by all the clergy in France, named Bernard of Clairvaux, to deal with this evil person.' St. Bernard's attitude towards the Jews was theological, not humanitarian. According to him, 'they (the Jews) are dispersed all over the world so that by expiating their crime, they may be everywhere the living witnesses of our redemption...' The Jews had to be spared until the Last Days; then they would freely convert. Alive, but degraded, they were eschatological witnesses to the truth of Christianity. In general, Bernard's position was identical to that of the medieval papacy: the Jews were to be subjugated to Christians, but not destroyed.

At this summer's conference of the Ecclesiastical History Society, held at the University of Birmingham, a conference entirely devoted to the theme "Christianity and Judaism", Professor Gavin I. Langmuir of Stanford University, delivered the closing paper on 'The Faith of Christians and Hatred of Jews'. To be invited to give such an address was a fitting tribute to the outstanding work of a scholar who has contributed so remarkably to the field of medieval Christian antisemitism, an academic subject which was virtually neglected

amongst historians in America, when, in 1960, he published his first article in it.

This was a conference I was forced to miss. I had my own paper to read at the Crusade Conference in Syracuse, New York. But I caught up with Gavin Langmuir, in California, at Stanford, about a week afterwards. He and his wife Nelee, also a Stanford scholar, and the dedicatee of *History, Religion, and Antisemitism*, had kindly invited me, my wife, and daughter, to lunch. I mention this not in order to embark upon a digression about good food and wine, but to divulge to the reader the reviewer's bias in the author's favour. Thirty-years ago, I was Gavin Langmuir's student at Stanford.

Of the two books now under review, *History, Religion, and Antisemitism* is probably the most intimidating for the general reader. But Langmuir's lucid survey of the historiography of antisemitism (cap.2), and his road-map 'From Anti-Judaism to Antisemitism' (cap.14), make the book well-worth exploring, even for those students daunted by all-embracing reflections. To be fair, the author declares at the outset that the book is intended for historians. Yet it is not "history" he is offering, so

much as a historically-informed mode of perceiving religious phenomena, which, supported by a library of references, boldly crosses the academic frontier posts of history, philosophy, sociology, psychology, religious and biblical studies.

*HRA* (as I'll call it) is concerned largely with how secular historians should interpret religious beliefs, both beliefs personally held ("religiosity") and those institutionally defined and enforced ("religion"). In practical terms, as one would have expected, the belief-system that preoccupies him is largely that of Latin Christianity. Langmuir says he wrote *HRA* in order to be able to deal with religious beliefs in their relationship to antisemitism. This tells us something crucial to his approach: both "anti-Judaism" and "antisemitism" – which are kept quite distinct – are seen as overwhelmingly the outcome of unresolved conflicts, taking the form of religious doubt, within the system of Christian religious beliefs.

In other words, for Gavin Langmuir, medieval hatred of Jews was primarily, although not entirely, the consequence of beliefs held about Jews, rather than the result of the Jews' socio-economic role. He does not ignore the issue of Jewish money-lending; but for him the subject is not central. What is, is Christian religious doubt. *HRA* develops a complex argument about "nonrational" and "irrational" Christian doubt. The main point is that Jews figured prominently in both sorts. And doubt is psychologically unpleasant.

The mere presence of Jews in Christendom raised or symbolized the doubts that Christians themselves had in their beliefs. "Christian anti-Judaism" was caused by Christian doubts aroused by Jewish disbelief in the divinity of Jesus. The Jewish rejection of the Christian gospel prompted three gradually emerging Christian responses: (1. the Jews were blind to the truth of Christian faith; (2. the Jews were guilty of deicide; (3. God

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