

The Edinburgh Star

Journal of the Edinburgh Jewish Community

September 1999

No. 34

Tishri 5760



The Edinburgh Star

SYNAGOGUE CHAMBERS
4 SALISBURY ROAD
EDINBURGH EH16 5AB

Editor:

Michael Adler

Editorial Board:

John Cosgrove (*Chairman*)
Mickey Cowen (*Hon. Treasurer*)
Myrna Kaplan
Janet Mundy
Eve Oppenheim
Freda Riffkin
Elaine Samuel (*book reviews*)
Ian Shein
Mark Sischy

Visual Arts:

Judy Gilbert
Tony Gilbert

Advertisements:

Michael Wittenberg
Tel: 0131-668 3331

Typesetting, page origination and printing:

Meigle Printers Ltd.,
Tweedbank,
Galashiels, TD1 3RS

Front Cover:

"Blowing the Shofar:

**Rosh Hashanah" by
Samuel Robin Spark**

Contents

EDITORIAL.....	2
RABBI SEDLEYS NEW YEAR MESSAGE	3
THE LOCAL COMMUNITY	
Coming Events.....	4
Congratulations	5
The Edinburgh Jewish Resource Centre – Carol Levstein.....	5
The Rifkind Reunion – David Kaplan	6
Star Trek into the Past.....	8
THE WIDER COMMUNITY	
60th Anniversary of the Kindertransport – Rose Orgel.....	9
An Insider's Look at the European Maccabi Games – Mark Jacobs.....	10
FEATURE	
The Food Column – Shirley Bennett.....	11
ARTICLES	
Down Memory Lane – Sas Judah	11
My Summer Holiday in the Balkans – Simon Brodie	13
FESTIVAL REVIEW	
Something Old, Something New, Something Borrowed and Some of it Definitely Blue: Items of Jewish Interest on The Fringe – Julian Goodman.....	15
IN MEMORIAM	
Dr Nathan Oppenheim, Nan Caplan, May Davidson, Feige Fluss.....	18
LETTERS TO THE EDITOR	
Anna Bloom, Elaine Samuel and Stanley Raffel	22
YOM TERUAH GREETINGS	23

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

Mr H. J. Huntly-Grant

Mrs F. Riffkin

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

Our small community was stunned to learn of the sudden and unexpected death of Dr Nate Oppenheim on the opening night of the Edinburgh International Festival which he and Eve enjoyed so much. Some of us were almost equally surprised to learn that he was 75 because his youthful appearance and manner gave the impression of someone much younger than that. Although many of us might choose (if we were allowed the choice) – to go as he did – to live their lives to the full until the last and not to have to suffer from chronic or debilitating disease, the suddenness of his going makes it doubly difficult for those who are left behind who have no time to prepare themselves in advance. Our thoughts go out to Eve, his wife and partner for almost 50 years, to his three children Gillian, Jeremy and Audrey, to his grandchildren, to his sisters Freda (Riffkin) and Clarice (Osborne), and to his brother-in-law and life-long friend Berl Osborne. The Editorial Board wishes them all a long life.

Nate was, in the very best sense, a pillar of the community. Although he was born in Glasgow, he was brought up in Edinburgh and spent most of his working life here. He was a member of the Shul Council for 30 years, a member of the Executive for 12 years and President for four years from 1994 to 1998. He was a quiet and unassuming man with a pronounced sense of duty who chose, in his retirement, to devote himself to the community when he could, just as well, have chosen to take things easy. He was a good, decent and kindly man – as I and many others like me know from our dealings with him over the years. He hated conflict and instinctively preferred conciliation to confrontation. Because of this, he often found his responsibilities as President quite burdensome but, although he might, at times, have preferred to walk away from them, his sense of duty and determination to do the right thing, prevented him from doing so. His tenure as President was not a particularly easy one but, when history comes to judge it, the judgement will surely be a favourable one. He was always a great friend and supporter of **The Edinburgh Star** and both his wife and sister are members of the Editorial Board.

It is a matter of great regret that, since the publication of our last issue, Bill Simpson, who did so much to develop the proposal to build amenity housing on the land behind the synagogue and community centre and put the proposal to the Annual General Meeting of *Shul* should have felt that, because he no longer had the support of certain members of the community, he should resign as Treasurer of the Edinburgh Hebrew Congregation. This is not just a matter of regret because he is such a well respected member of the community but also because, as a civil engineer, he could contribute his technical expertise to the Council on issues such as this. It is a matter of considerable relief that the two other members of the Executive (Ian Leifer, the President, and Philip Mason, the Secretary) decided to continue in office, albeit on condition that a suitable alternative scheme, which deals with the most pressing of the problems the rejected scheme sought to address, is put forward by the end of October. The challenge they have set will require commitment and compromise on the part of both the Council and the Trustees if an acceptable compromise is to be found in such a short time. However, it is imperative for both the short and long term well-being of the community that the challenge is taken seriously, that serious discussions should now take place (if they are not already under way) and that another solution to these problems is found. A compromise solution which is supported by all sections of the community would be a fitting memorial to the late Dr Oppenheim and a tribute to his belief in conciliation rather than confrontation.

I would like to end this editorial by thanking the members of the Editorial Board for their help and support and everyone who contributed to the magazine in the last year. Membership of the Editorial Board has been rather static for some time and, in order to encourage new blood, the Board has agreed on the principle of rotating membership. Thus, existing members of the board will retire in rotation and from now on new members will be appointed for time-limited periods. Anyone who would like to join the Editorial Board or to propose someone else for membership is invited to contact the Chairman, John Cosgrove. The supply of articles is not as plentiful as it once was and this has been reflected in the lateness of some issues (like the previous issue) and the relative thinness of others (like the current one). We cannot promise to publish everything we receive but we do promise to give everything we receive very careful consideration. If you would like to write for **The Edinburgh Star**, to report on an event in the community, review a book, a film or a play or, better still, write an article which would be of interest to our readers, please contact me. I will be very happy to hear from you. As a community-based magazine, we need a steady flow of material from the community we serve.

On behalf of the Editorial Board, I should like to wish all our readers a happy, successful and peaceful New Year.

Shana Tova.

MA

THE RABBI'S ROSH HASHANAH MESSAGE 5760

The coming Jewish year, 5760, will take us into the new secular 'millennium'. The year 2000 has received tremendous publicity and excitement, not only because of the threat posed by computers and the millennium bug, but also because of the momentous occasion of beginning the next thousand years. There has also been a great deal of interest in the history of the calendar, and how the Christian world arrived at the current year of 1999. Dionysius Exiguus in the sixth century was the first to use the current system of numbering years, but it was only in 703 when Bede wrote his *Liber de Temporibus* that this entered the mainstream of Western thinking.

Not only the year, but even the date has been subject to controversy and dispute stretching back centuries. In 1267 an English Friar named Roger Bacon sent a manuscript entitled *Opus Maius* to Pope Clement IV in Rome. In it Bacon explained that there were major errors in the Julian calendar, and suggested reforms to correct them, "without which great peril and confusion cannot be avoided". Yet it was not until almost three centuries later, on 4th October 1582, that Pope Gregory was able to enact the necessary changes to the calendar. Even then, only a minority of countries accepted the changes — Britain for example did not switch to the Gregorian calendar until 1752. It was only in 1949, when Mao Zedong declared that China would follow the Gregorian calendar that virtually the entire world agreed what the date was for the first time. And, to this day the Eastern Orthodox Churches use a different year for calculating their festivals. Thus, it is clear that history of the calendar has been one of confusion and division.

We are all familiar with the joke about every two Jews having three opinions. Well, it is remarkable that the calendar is virtually the only aspect of Judaism which has not been embroiled in controversy. Despite differences of custom, law and ritual in many other areas of Jewish practice, Jews of every ethnic background will celebrate Rosh Hashanah 5760 on the same weekend in September. How have we maintained the consensus on the calendar despite 2000 years of exile and dispersion across the world?

The early Sages recognised the need for maintaining a single calendar. The Mishna records a controversy between Rabban Gamliel and Rabbi Yehoshua as to when the new moon had appeared. Though Rabbi Yehoshua was the greater scholar, Rabban Gamliel was the 'Chief Rabbi' of the time, and decreed that Rabbi Yehoshua must publicly show his conformity with Rabban Gamliel's ruling. When Rabbi Yehoshua appeared before Rabban Gamliel to show his acceptance, Rabban Gamliel rose from his chair, kissed him and acknowledged that Rabbi Yehoshua was the greater scholar, yet bound by his rulings. The *Mishna* describes this incident in detail to show the importance of preserving Jewish unity with regard to the calendar, despite the fact that more 'correct' calendars could be devised. Consensus and unity take precedence over scholarship and 'being right'.

When reading the Jewish press it seems that there are so many problems and controversies which threaten the Jewish people; assimilation, intermarriage, Israeli politics, *agunot*, conversions etc. Certainly these are all issues which need to be addressed, each of them needs serious attention and solutions must be found. But the real threat to Jewish survival is more fundamental than any of these. Division and hatred amongst Jews has always been the most debilitating problem we have faced. For the last two thousand years we have been exiled from Israel because we have not been able to respect each other, and set aside our differences to work together.

I am reminded of the Jewish fellow who arrived in New York, and asked the taxi driver to take him to the Bronx. As they were travelling another car crashed into the taxi. The two drivers jumped out of their cars and started yelling and screaming at each other. The passenger started yelling 'stop it', but to no avail. Soon there was a crowd gathered, and the two drivers began fighting in earnest, to the accompaniment of 'stop it' coming from the cab. When the police finally arrived and broke up the fight, the passenger was still crying 'stop it'. One of the officers came over to the vehicle, and explained that everything was now under control and the fight had ended. The passenger replied, 'I don't care about the fight - stop the meter!'. He realised that there are some things in life which are more important than *machlokes*, and while everyone else was enjoying the fight he was focused on the value of time.

The special blessing that we recite to herald in the new month states, "May He Who performed miracles for our ancestors ... gather us from the four corners of the earth. Let all Israel be united in friendship; and let us say Amen." As we bless the coming month, we acknowledge the importance of fraternity amongst ourselves without which any determination of the new moon would be meaningless.

We are about to begin the new year, with its potential for blessings and goodness. We make several additions to the prayers during this time, beseeching God to remember us for a good life. All of these extra prayers are formulated in the plural, 'remember **us** for a good life', 'write **us** in the book of life' etc. We enter the new year with prayers which include us with people of every background, every ethnic and cultural group, and every religious affiliation. The disputes and controversies of today fade into insignificance when viewed in the context of almost 6000 years of Jewish history. Now is the time to forget about any disagreements we may have with others, and unite to usher in 5760 in peace and harmony.

Shana Tova

Rabbi David Sedley
Minister of the Edinburgh Hebrew Congregation

COMING EVENTS

September 1999

11th	Saturday	First Day <i>Rosh Hashanah</i>	
12th	Sunday	Second Day <i>Rosh Hashanah</i>	
19th	Sunday	<i>Kol Nidre</i>	
20th	Monday	<i>Yom Kippur</i>	
25th	Saturday	First Day <i>Succot</i>	
26th	Sunday	Second Day <i>Succot</i>	

October 1998

3rd	Sunday	<i>Simchat Torah</i>	
10th	Sunday	Friendship Club	3.00 p.m.
18th	Monday	Lodge Solomon	7.00 p.m.
24th	Sunday	Friendship Club	3.00 p.m.
27th	Wednesday	Social Evening/Supper	7.30 p.m.
28th	Thursday	Council of Christians and Jews	7.30 p.m.
		Sister Ysabel Smyth on 'Interfaith in Scotland'	
30th	Saturday	Lodge Solomon Ladies Night/Dance	7.30 p.m.
31st	Sunday	Literary Society	8.00 p.m.
		Claudia Roden will speak about responses to her acclaimed book, 'The Book of Jewish Food'	

November 1999

7th	Sunday	Friendship Club	3.00 p.m.
14th	Sunday	Community Quiz	7.30 p.m.
15th	Monday	Lodge Solomon	7.00 p.m.
21st	Sunday	Friendship Club	3.00 p.m.
21st	Sunday	Literary Society	8.00 p.m.
		David Capitanchik on 'Recent Developments in Israeli Politics'	
28th	Thursday	Council of Christians and Jews	7.30 p.m.
		Rabbi A Rubin on 'My experiences as an American Jew'	

December 1998

4th	Monday	First Day <i>Chanukah</i>	
4th	Monday	<i>Chanukah</i> Social/Dinner	8.00 p.m.
5th	Sunday	Literary Society	8.00 p.m.
		Lewis Stevens on 'Philo Semitism in Music'	
13th	Monday	Lodge Solomon	7.00 p.m.

Junior Maccabi meets on alternate Sundays from 1.00 p.m. to 3.00 p.m. For further information, contact David Brannan, Samuel Danzig or Joel Raffel (229 5541).

Senior Maccabi meets on Sunday evenings in members' homes. For further information, contact Rowan Hendry (331 3795).

The Jewish Philosophical Society meets every month on a Sunday in members' homes.

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

The Parent and Toddler group meets on Sunday mornings at 10.00 a.m.

All meetings are subject to alteration.

All the above events, unless otherwise stated, take place in the Community Centre, at 4 Salisbury Road.

CONGRATULATIONS

The Editorial Board offers its warmest congratulat'ons to:

Benji Bowman on graduating in Computer Systems Engineering from UMIST.

Monty and Rachele Braverman on the occasion of Monty's 90th birthday.

Daniel Gilbert, on graduating in Chemistry from Napier University.

Arthur Kleinberg on the occasion of his grandson Craig Simons' Bar Mitzvah in London.

Sam Laydon, on graduating in English Literature and the History of Art from the University of Glasgow.

David and Anita Mendelssohn on the occasion of their grandson Michael Litman's Bar Mitzvah in Nottingham.

Dr Mark Miller, formerly of Edinburgh, on his appointment as Consultant Anaesthetist at Queen Elizabeth's Hospital, King's Lynn, Norfolk.

Aaron Raffel on graduating in Law and American Studies from the University of Sussex.

Pearl and Ian Shein, on the appointment of Pearl's son Jan as a partner in the Manchester law firm Hammond Suddards.

Joel Raffel for being awarded a bronze medal in the UK Junior Mathematical Olympiad (awarded to the top 50 under 14 mathematicians in the country).

Mark Sischy, on his appointment as full-time Chairman of Industrial Tribunals based in Dundee.

Readers who would like to have an item included in this column are asked to contact the Editor.

*With Compliments
from
Jess Franklin*

205 Stenhouse Street

THE EDINBURGH JEWISH RESOURCE CENTRE

Carol Levstein writes as a member of the Synagogue's Future Generations Committee:

"resource" n. 1. something to which one can turn for help. 2. ingenuity. 3. available assets. (Oxford English Dictionary).

Upon entering the synagogue building, one can immediately sense the brighter atmosphere apparent at the far end of the hallway, due to the establishment of the new resource centre.

As a community we are privileged to have this new and exciting opportunity presented to us as a result of generous sponsorship from both the UJIA and from our own community. But what is it and what does it all mean?

Our community, though small, has great potential for sustaining a vibrant Jewish life. Some of our greatest assets are our children and young people, through whom the thread of all our tradition is held in

perpetuity. The education and nurturing of our children and those who educate them (*Cheder* teachers and parents alike) have always been key factors in Jewish life, jewels in the Jewish crown. Our hope is that the resource centre will be filled with the key elements which will allow all of us to continue to develop and grow. A place to which we can turn to for information through the books, tapes, computer software and internet links which we hope will soon be available within the centre.

It is intended to be the community's resource centre but will only be of benefit if we use it. I sincerely hope that all the different and varied branches of our community will feel free to access this new facility frequently. It cannot be over-used.

For further details, or to recommend the acquisition of specific resources, please contact me on 01968 - 679360 or e-mail: levsteinc@aol.com.

We wish all success to The Edinburgh Star from

Goodwin's Antiques Ltd

Antique Jewellery,

Porcelain, Silver

Insurance and Probate Valuers

15 and 16 Queensferry Street, Edinburgh EH2 4QW

Telephone 0131 225 4717

also at

106-108 Rose Street, Edinburgh EH2 3JF

Telephone 0131 220 1230

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

THE RIFKIND REUNION

by David Kaplan

So how did the whole reunion come about? How did I get involved? Where should I start? Questions and even more questions have been the order of the day for me for a year and a half! Everyone who really knows me will know that one of my first loves is history of any type. In fact if I had known how to make a decent living out of history, that would have been my preferred occupation (but don't tell my mum!).

The Rifkind family has always been an integral part of my life. The stories of my Uncles Dovid, Elky and Yoshe alongwith those of my Aunts Etta, Annie and of course my grandma Esther about their parents Charles and Nechama and their positive approach to all things Jewish made growing up in Edinburgh as a young Jew a pleasure and fun at the same time.

I remember well sitting downstairs in my seat in *Shul* (before it was rebuilt) along with the whole family, listening to the news of the week, discussing upcoming *simchas* and of; course, being literally fed pandrops and other sweets. It was only when we moved upstairs, so to speak, that I actually realised there was some sort of service going on. This of course did not deter some members of our family who continued to hold numerous meetings in *Shul*.

The closeness of the family is there for all to see but how on earth did this lead to bringing descendants of the extended families together in August 1999? The idea was first mooted in a smoke filled room (honestly!) in Colinton, in the study of my late cousin Philip Goldberg. It was here in the summer of 1993 that the masterplan was hatched. It was all part of Philip's dream to bring people back to live and settle in Edinburgh and thereby to revive the community which was, in numerical terms, in steep decline.

The idea then was then discussed with the eldest of the cousins, the late Dr Nat Rifkind, in Glasgow and approved!! We talked, argued and laughed our way through possible happenings but unfortunately as many readers will know Philip died in 1996 and Nat died a year ago. These two members of the family were such characters and such personalities that, at one stage, the thought of a reunion without them seemed almost impossible.

A trip to Toronto in November 1997 revived the idea of a clan gathering. I went to attend the *Bar Mitzvah* of Benny Rifkind, the

youngest son of Dr Aaron and Joyce Rifkind (for those genealogists among you Aaron is the son of Jack Rifkind). It was here that I began to construct a family tree on their fridge for a bit of fun. Thankfully they have a big fridge!! There are seven of them in the family! However we had to move on to the freezer and then onto the washing machine.

It was at this time I understood that the reunion had to happen. On the flight back to Scotland with my Uncle Charles, we talked of T-shirts, baseball caps, web sites and of course napkins. What we never talked about was how on earth we



Charles & Nechama Pessil Rifkind and their five oldest children, Hyman, Jacob, Leah, David and Elky, 1908.

could find everyone and whether they would they come to Scotland for a weekend to meet people they had never met before and might not actually want to know.

Well it happened and it worked. The family tree now has 1,018 entries and people came from Canada, the USA, Australia, Israel and the Republic of Ireland as well as England and Scotland. Apologies were sent from New Zealand and the Yukon.

What amazed me was that people were prepared to come on trust. For a regular *simcha*, like a wedding or a *Bar Mitzvah*, there is a fairly standard format and people know roughly what to expect. A family reunion is a different matter altogether.

The weekend consisted of services conducted in the synagogue by family members, dinners on Friday and Saturday nights, lunches on *Shabbat* and Sunday, a visit to the cemetery, a *Talmud* workshop led by Michael Rifkind using his late great grandfathers Charles Rifkind's *Talmud*, a workshop on what it means to be a Rifkind, numerous enjoyable talks and anecdotes from family members from all over the globe a large exhibition of family documents and photographs, the display of the full family tree and the showing of a family history video containing old cine film clips of family weddings such as Elma Rifkind's marriage to Vivian Dubow and Arnold Rifkind's marriage to Hilary Gatoff.

All family members were issued with a name badge which had on it a coloured sticker showing what part of the family they were from. For example, all descendants of Chaim Hoffenberg and Joshua Romm had a yellow dot while all descendants of Charles and Nechama Rifkind had a blue dot. There was also a Roman numeral on the badge which detailed which generation they belonged to and a number which corresponded to where they were on the tree. I was a blue dot, roman numeral III and number 215!! The badges were great

fun and I am sure that members of the family will keep them for many years to come.

The year 1999 was always the year we had intended for the reunion as it was the centenary of the year when Charles Rifkind arrived in Edinburgh from Lithuania to join the rest of his siblings who had settled here over the previous five years. His wife, Nechama, and their only child at that stage, Hyman, came in 1900. Nechama's parents, sisters and brother followed in the years to come. Since 1999 is the 100th anniversary of Charles' arrival, there could really be no more fitting tribute to his memory than a gathering of his wife's families which would mark their escape from pogroms and persecution and celebrate their and their survival as Jews. A sobering thought for all at the reunion was that if Charles and Nechama and their families had not left Lithuania when they did, many if not most of those present would probably not have been born at all.

Of Charles and Nechama's ten children had only three are alive today and both Etta, who lives in Netanya and Joseph who lives in London (and his wife Renee) were able to be present. Unfortunately my Aunt Annie who lives in Tel Aviv was not well enough to make the trip and was very much missed by everyone who was there.

The fun I had in tracking down 'lost' people and 'lost' branches of the family was immense. The funny stories, the coincidences - well they are not for now but I have written them down for reference in years to come. For the family in Edinburgh, it was a very special time - the *Shul* was full, the pandrops were available once again, former residents sat in their old seats, the noise around my old seat was there to experience again, and the pleasure of simply being there told its own story.

The reunion could not have come to fruition without those family members who contributed so much. Special mention must go to my parents, Morris and Myrna (I've

got this funny feeling that Morris enjoys organising things!), Arnold and Hilary Rifkind who along with my parents bore the brunt of the organisational nightmares such as the table plans and of course the menus! Thanks must also go to Doreen Cohen and her team for keeping my family more than happy in this respect.

As far as actual family research was concerned, my friend Harvey Kaplan (no relation) was instrumental in directing me to the right sources, which included the Public Records Office at Kew and the Lithuanian Records Centre in Kaunas. Harvey is the Director of the Scottish Jewish Archives Centre which is based in Garnethill Shul in Glasgow. If you have never been there, go take a look.

As a result of the reunion, the family has grown closer, new relationships have begun between the younger generations, old friendships have been rekindled and memories have been revived. Above all else, it was clear that Jewish traditions have been preserved and are flourishing within the family. This was I believe what Charles and Nechama would have been the most proud of.

So what now for the family? The tree will be donated to the Museum of the Diaspora in Tel Aviv and part of the exhibition will be on permanent loan to the Archives Centre. Web sites and email rings are now being planned and I even heard talk of the Israeli family planning an Israeli reunion in a few years time. The family travelled for century upon century, with no real permanent home. Perhaps the next reunion will be in the country and land which we as Jews have always called our own home?

David V Kaplan is the son of Morris, grandson of Esther, great-grandson of Charles and Nechama Rifkind, great-great-grandson of Yoshe and Sarah Rifkind and of Isaac and Sheine Hoffenberg, great-great-great-grandson of Bere and Esther of Salant, Chaim and Breina Jurisharbra and Joshua and Nechama Pessil Romm. He is currently Scottish Renewal Director for UJIA.

STAR TREK INTO THE PAST

In our last issue, the World War One photograph was taken in 1916 or 1917. Unfortunately we can only recognise four of the six soldiers. Can any of our readers help to identify the other two? If so, please contact Ian Shein. The four that we can identify are:

Back Row: extreme left Abram Franklin (father of Betty Franklin); middle Max Gold (father of Michael Gold).

Front Row: extreme left Sam Brown (father of Morris Brown and daughter of Anna Bloom., who has written to **The Edinburgh Star** from Canada. See letter on page 23 below); extreme right Louis Bindman.

The swingers in the other photograph, taken in 1951 or 1952, were all attending an Edinburgh Jewish Students' Society ball. It is believed that one or two of the 'unknowns' were students from Glasgow. Readers with long memories may be able to help.

Back Row: Harold Isenberg (with moustache); unknown; Gordon Daniels; Bernie Cohen; unknown; Michael Levine.

Middle Row: Unknown; Lyelia Shulman (now Benson), Hazel Greenstone (now Rubin); Carmel Caplin; Derek Pugh.

Front Row: Bernice Gould (now Newman); Harold Hart; Ruth Goldstein; Cecil Gillis; Vivienne Goldberg (now Shrier); Matthew Allan; Janice Gauld (now Commins).

In this issue, we again publish two photographs. The first (reproduced below) is another World War One photograph depicting a soldier thinking about and writing to his wife who is shown at the top. This soldier was a very well-known and well-loved member of the community. Who was he?

The second photograph (reproduced on the next page) is, once again, a group photograph and is clearly of a later vintage. It is of a group at a function in Edinburgh. Who can you recognise and what were they celebrating? Hold your breath - all will be revealed in the next issue.





60th ANNIVERSARY OF THE 'KINDERANSFORT'

Rose Orgel, who attended the anniversary celebrations as a guest, reports: 60 years ago Britain took in 10,000 children from Nazi Germany and on the 15th June 1999, over 1,200 of these 'children' from all over the world gathered together in London for a three day re-union.

At the opening session, the 'Kinder' were welcomed by David Jedwab and Bertha Leverton who had arranged the whole re-union - a mammoth task. This was followed by a memorial service with an address given by the Chief Rabbi, Dr. Jonathan Sacks, who spoke about the Kristalnacht after which many (but sadly not all) German Jews realised there was no place for them in the Third Reich. Keynote speeches were given by Lord Williams, Minister of State at the

Home Office, and by Lord (Greville) Janner. Lord (Richard) Attenborough also spoke, recalling the time when his parents took in and later adopted two young girls, both of whom were refugees from Nazi Germany.

After a Glat Kosher lunch at the Royal National Hotel, the programme continued in Logan Hall with prominent speakers such as Lady Jakobovits and Dr Elizabeth Maxwell and numerous discussions and meetings involving various 'Kinder'. It was a time for people to meet up with old friends and to talk and to recall their experiences during this terrible period in their lives. But what was most apparent to me as an 'outsider' was that there appeared to be no bitterness, only sadness. And it was wonderful to

hear how so many of the 'Kinder' had made their mark and gone on to live very full and successful lives.

On the Wednesday evening we were treated to wonderful concert with the Zemel Choir, the Kletzner Swingers, Mona and Renee Golabek and Michele Golabek-Goidman, three well known and highly talented pianists. At one point, there was also a screening of the BBC documentary 'Whatever happened to Susie', a remarkable story of Susie Bechhofer's discovery of her identity. Thursday was free day at Canon's Park when an informal 'picnic in the park' was held.

Although I am not one of the 'Kinder', the three days spent at the London at the re-union were truly a most moving experience.

AN INSIDER'S LOOK AT THE EUROPEAN MACCABI GAMES

by Mark Jacobs

It is said that, until this summer, only one Jewish person had ever stayed in Stirling for more than a week. On Friday 23rd July 1999, the town did not know what had just hit it. Stirling University played host to the 9th European Maccabi Games for a week and what a week it turned out to be.

For 18 months, the Organising Committee had been involved in planning everything including transport, accommodation, an education programme and, of course, the sports events themselves. Teams from 27 countries arrived in Stirling all hoping to do their community and their country proud by coming home with one of the all important gold medals.

Before the events started, everyone spent what turned out to be one of the most special Shabbat evenings I have ever experienced. Imagine sitting around your Friday night table with your family and now add on about 1200 extra guests, all singing the tunes that you are all familiar with. I must admit I had a few tears in my eye that night. Although there were huge language barriers, when it came to the services or to the Hebrew songs, the barriers dissolved and everyone joined in. I suppose that was what made it so special.

A few matches took place on the Sunday morning before the games were officially opened but most of them started afterwards. The official opening took place on the Sunday afternoon in Forth Bank Stadium, home to Stirling Albion Football Club. With the event opened to the whole of the Scottish Jewish Community, the Organising Committee planned an entertaining opening. The teams were led in, one by one, in alphabetical order and it was then that everyone felt themselves to be part of one large Jewish family. The competitors from

each country entered halfway round the stadium and seemed to find it necessary to throw as much of their uniform into the crowd as possible. It wasn't as bad as I have made it sound but really! The Turkish team came wearing their red and white uniforms and by the end a number of the crows had flown off with them. The Scottish team were the last team to enter as they were the host nation. They were led in by a pipe band and the other 26 teams who had already entered the stadium and the spectators gave them a standing ovation.

When all the teams had entered, the Chair of the Organising Committee, Doreen Minster welcomed everybody, and the Chief Rabbi, the Israeli Ambassador, the Chairman of the European Maccabi Confederation, the Chairman of the Maccabi Union of Great Britain all gave short speeches of welcome. Once all of the formalities were out the way, the fun could begin with parachutists, professional dancers and a youth theatre company who combined with young people from the Glasgow Jewish Community to present a pageant. After all the fun and excitement the games were officially opened with the traditional lighting the flame and the handing over of the European Maccabi Flag. This was followed by a huge cheer which marked the beginning of a week that most of those who attended will never forget.

The sports events included athletics, football, basketball, karate, tennis, table tennis, golf, tenpin bowling, chess, bridge and many more. Apart from the events themselves, there were many other things that needed to be organised to ensure that the competitors had a memorable experience. For example, over 40,000 meals had to be cooked during the week, transport to and from the different venues and

(something that I was heavily involved with) an educational package. This had an on-going theme throughout the week of 'bravery'. Different activities that were provided when and where they were needed. Three talented young leaders were brought from Israel to help with what was called **education.com**. There were exhibitions of famous Jewish heroes, an on-going competition to find out the bravest Jew of this Century, Internet lessons and facilities for participants to use the Internet, educational videos based around a magazine that was designed by the administrator of the UJIA Resources Centre, Michael Jackson. This magazine gave an outline of what the week would entail and contained articles on the 'Recapturing of Jerusalem' and on 'Operation Thunderbolt (The raid on Entebbe)'. **education.com** was a great success, although it must be said that it took a great deal of skill to put together a programme for 1200 Jewish people from all over Europe.

Overall the week was a great success, medals were won and the games were played in a very friendly and exciting atmosphere. I am sure that everyone went home with the knowledge that they had been part of the biggest Jewish sporting event ever to be held in Britain. I know for that week. I wasn't away from my family but I made many new friends with whom I have every intention of keeping in touch.

As we say in *Maccabi Chazak Ve'matz* (strong and brave). Both these virtues were much in evidence at the games.

Mark Jacobs is Scottish Community Youth Worker for UJIA and works with young people in the Edinburgh Community.

THE FOOD COLUMN

My daughter Debbie drew this picture of me in cooking mode! Debbie has inherited my love of food but only eats about a quarter of what I eat! No wonder she is so shm.

Honey is used in many recipes associated with Rosh Hashanah to symbolise the wish for a 'sweet year'. Often the honey is served plain as a dip for apple chunks or challah which, for this festival, should be baked in coiled circular form as a sign of the year's cycle - round, complete and uninterrupted.

The traditional recipe I have chosen for this issue is for **Carrot Tzimmes**. Here are the ingredients:

- 4-5 large carrots, sliced
- 2 tablespoons margarine
- 1/2 tablespoon flour
- 1/2 cup orange juice
- 1/2 tablespoon sugar
- 1/2 tablespoon honey
- Salt to taste
- a dash of ginger

by Shirley Bennett

Place the carrots in cold water, cover and cook until almost tender. Melt the margarine in a saucepan and add the drained carrots. Cook until the juice evaporates, add flour and



stir, being careful not to break carrots. Add the remaining ingredients and cool slowly until tender.

I have also chosen a Scottish recipe in which honey is used to make **Atholl Brose Pudding**. This was originally a recipe for a drink but by using cream, it can become a rich and delicious dessert, a sort of Scottish syllabub. The ingredients are:

- 1/2 pint double cream
- 3 fluid ounces whisky
- 3 tablespoons heather honey
- 2 ounce pinhead oatmeal (toasted)

Whip the cream until firm. Stir in the oatmeal with the honey. Chill and then, just before serving, mix in the whisky.

Note: Peter says use a blended whisky as he couldn't bear to see a malt used for cooking!

DOWN MEMORY LANE

by Sas Judah

When in Rome, do as the Romans do' is a cliché which I have come to grudgingly accept as a matter of expediency rather than conviction. In the UK, in an effort to swim with the tide of *Ashkenazi* mainstream Judaism lest I be singled out as the 'odd one out', I have had to abandon most of the rich and colourful *Sephardi* traditions which were handed down to me as a child.

Jews all over the world, whatever their leanings or labels, will be preparing for *Rosh Hashanah*, the day of remembrance and reckoning for the harvest of man's deeds, on which judgement is sealed nine days later on the Day of Atonement. At this time of year, I cannot help reflecting on the customs and observances of my childhood which I miss so dearly.

Rosh Hashanah, the Jewish New Year, was a unique combination of solemnity and rejoicing. On the one

hand, the Torah requires its observance to be 'a solemn rest unto you, a remembrance proclaimed with the blast of a ram's horn, a holy convocation' and on the other, it recalls Nehemias' proclamation to the Jews of Jerusalem 'This day is holy unto the Lord your God, mourn not nor weep.... Go eat rich dainties and drink sweet drinks, and send portions to him who has nothing ready.... Grieve not, for the joy of the Lord is your strength'.

During the month of *Elul*, the entire *B'nei Israel* community would set about preparing for the approaching day of judgement and expiation. The penitential mood of the day was ushered in by a month of *Selichot* - confessional devotion of self-examination and supplications for forgiveness recited daily at four in the morning. Devout Jews would fast for the whole month, taking only

one meal a day in the evening after sunset, except on *Shabbat*, when the fast was not observed. An atmosphere of complete communion between the human and the divine characterised the month's devotion. It was an occasion that helped the Jew to rouse his heart for repentance, to find healing for the sickness caused by his iniquities. The essence of repentance was the firm repudiation of past transgressions and the resolute undertaking never to return to old follies in the future.

On the last day of *Elul*, the *Shofar* was not blown but at the end of the *Selichot* service, the congregation divided into two parties facing each other. One party stood up while the other sat down. Those standing read the *Hattarah*, - the prayer of forgiveness. Those sitting down responded 'As we forgive you, so you may be forgiven from the High'.

The ceremony was re-enacted with those previously standing taking their seats and those previously sitting standing up to say the *Hattarah*. If man does not seek forgiveness from his fellow man then how can he hope to be forgiven his sins of commission and omission from the Almighty? Only when one achieves peace with this world can one be free to transcend himself and approach God.

The home ceremonial of the *Kiddush* at the family table and the folk customs associated with *Rosh Hashanah* expressed the joyousness of the festival. It was customary to precede the family meal with special foods chosen symbolically and eaten with appropriate blessings and wishes suggested by their names or qualities. For instance, we ate fresh dates with the blessing 'As we eat the date, may we date the New Year that is beginning as one of happiness and blessing and peace for all, adding the prayer of *Haetz* thereafter. The pomegranate was consumed with the

blessing 'In the coming year, may we be rich and replete with acts inspired by religion and piety as the pomegranate is rich and replete with seeds'. The apple was dipped in honey and eaten with the blessing 'May it be Thy Will, Lord our God, God of our fathers, to grant us a year from first day to last, goodly as the apple and sweet honey'. The pumpkin was eaten with the blessing 'May the coming year grow as a gourd in fullness of blessing. In the year to come, if enemies gird at us, mayest Thou guard us as we eat of this gourd', tagging the blessing of *Haadamah* after it. The beetroot was consumed with the blessing 'As we eat the beet, may those who in the past have beaten us or sought our harm, beat to cover in the coming year'. We ate leeks with the blessing 'Like as we eat the leek, may our luck never lack in the year to come'. Finally we ate a small portion of sheep's head (tongue) or fish head with the blessing 'May it be Thy Will, Lord our God, God of our fathers, that in the coming year we

may go ahead in all we undertake'.

On the first day of *Rosh Hashanah*, it was a popular custom amongst the *B'nei Israel* to visit the seashore or a stream of running water beside which they expressed the penitential mood of the New Year season by saying the *Tashlikh* prayer in echo of the words of the prophet 'Thou will cast off all your sins into the depths of the sea'. As a result of the two wars with Pakistan over the issue of Kashmir and the skirmish with China following the invasion of Tibet, access to seafronts was prohibited by the Indian Government. However, an exception was made in the case of the *B'nei Israel*, who were allowed to say the *Tashlikh* prayer by the sea.

9th *Tishri* was an important date in the Jewish calendar. Many *B'nei Israel* visited the cemetery to say *Kaddish* for their departed loved ones. This practice is, it is believed, based on the *Yom Kippur* prayer for the souls of the dead, the object of which is to invoke their intercession for the ensuing day, the Day of Judgement. An interesting ceremony was performed at the entrance to the cemetery. This was *Kapparah* or atoning sacrifice and involved waiving a live white fowl over the heads of every entrant to the cemetery by the Minister of the Congregation and alluding to the words of the Prophet Isaiah 'Though your sins be in scarlet, they shall become white as snow'. Before sunset, every man, woman and child went to the Communal Bath (the *Mikhva*) for the ritual immersion and purification (*Tevillah*). On returning home, the last meal of the day was consumed around 5 p.m. before setting off for the *Erev Yom Kippur* service. Everyone was dressed from head to foot in white apparel. The non-Jews knew that this was the most revered day in the Jewish year and kept their distance in order not to contaminate the pious. The entire *B'nei Israel* community fasted on this great solemn occasion. On reaching the precinct of the Synagogue, everyone removed their footwear and laid them out in the courtyard and put

on white socks or stockings before entering the packed beautifully lit Synagogue. It must be remarked here that even the most non-observant Jew did not wish to be excluded and made it a point to attend the *Kol Nidrei* and *Yom Kippur* services.

Our normal Synagogue services were always well attended but on this solemn occasion, additional seating arrangements were made to accommodate the 'three times a year Jews'. While many congregants returned home for the night after the services, an equally large number remained in the Synagogue and recited 'the Crown of the Supreme Sovereignty' a poem by Rabbi Solomon ben Gabirol and the Psalms until dawn. The next morning's services commenced at 5 a.m. and lasted until sunset, with congregants confessing their sins, imploring pardon from God and praying for the continuance of His mercy and loving kindness. During the *Shacharith* and *Mussaf* services, the most imposing ceremony was the confession of sins called *Viduy* and the kneeling and prostrating of the entire congregation, not just the Minister and a few devout worshippers, exclaiming with one tremulous voice, 'Blessed be the name of the glory of His Kingdom for ever and ever' when they imagined hearing the ineffable name from the mouth of the Minister with sanctity and purity, as it was in the time of the Holy Temple.

The *Ne'illa* service was observed with great awe. At nightfall the *shofar* was sounded proclaiming the termination of the fast and the conclusion of the day's sacred observances. Every Synagogue offered its congregants a glass of wine with which to break the 28-hour fast. The congregation then assembled in the Synagogue courtyard to sing the praise of the Lord and recite a prayer to the moon to renew her crown of glory.

Sas Judah was born in Bombay and graduated from Bombay University. He came to Scotland in 1972 and is now Junior Warden of the Edinburgh Hebrew Congregation.

MY SUMMER HOLIDAY IN THE BALKANS*

by Simon Brodie

For those who don't know me, my name is Simon Brodie, I was born and raised in Edinburgh and have been in the Royal Air Force for about 12 years now. I am currently the Junior Engineering Officer on a Puma Helicopter Squadron in Southern England. When the 'Kosovo Crisis' first began (well actually it began in 1693 at the Battle of the Blackbirds in what is now central Kosovo but that is another story) it was all pretty low key. There was a fair amount of planning going on at all levels of the military but it all seemed to be contingency planning and no one was getting panicky about it. At the time, I was due to fly off to Germany to carry out a 'recce' of a proposed exercise site and as I was sitting the German driving test (to allow me to drive MOD vehicles in Germany) I decided to sit my Balkans test as well. When everyone found out they 'took the mick', saying I was being a bit pre-emptive - boy were they wrong! Not long after returning from Germany, plans were afoot to deploy some of the Puma utility helicopters in support of the Army's 4 Brigade who were to be deployed to the Balkan theatre.

I went out as the Force Engineering Officer, responsible for aircraft engineering, support engineering and mechanised transport; not only for the actual work being done, but also for the management and welfare of all the men and women tasked to do the work. The deployment was split in two, the advance party, consisting of aircraft and skeleton manning, went out followed just over two weeks later by the main party, comprising manpower and equipment. I led the main party out, flying first to Thessalonica International Airport. From there we picked up our vehicles, which had already been shipped over and drove up through Greece and into the former Yugoslavian Republic Of Macedonia (FYROM) to our operating base.

Well conditions were 'different' to say the least. For those who enjoy the comforts of home, working on a field deployable squadron is NOT for you. Whilst the fast jet squadron personnel complain that they have only three restaurants in the hotel to choose from, we live in tents, wash and shave in plastic bowls with lukewarm water from the world largest and most ineffective water boilers, often have no access to showers (this time we did) and often have to dig our own toilets (only partially true on this occasion). You either love it, learn to love it, or shut up and get on with it. Within my first two weeks, we had gone from 60 degrees and sun to -1 degree and a foot of snow. To say that FYROM has changeable weather is like saying it may sometimes rain in Edinburgh. The countryside itself is beautiful, there are vast mountain ranges with tiny villages scattered over the country. It is without any doubt an incredibly poor country. Until you have seen it for yourself you can't really imagine what it is like. Many houses have no running water; in fact some villages have only a well for water. But, surprisingly enough (or if you are a cynic like me, unsurprisingly enough) the poorer the country is, the nicer the people appear to be (and from experience that works in reverse also).

For those of you who have been asleep for the past nine months or have paid no attention, the conflict in Kosovo is basically that of religion. The ethnic makeup of the Kosovo region of Serbia was mainly Albanian Muslim, with a minority of Serbian Christians. With Albania to the West of Kosovo, and the mainly Albanian area of North West FYROM to the South of Kosovo, there was some concern about the formation of a Greater Albanian state from these areas. The main reason for the conflict in Kosovo from the Serbian viewpoint (in my opinion) was to change the Jethnic

map of the area. If sufficient Kosovo Albanians could be driven into Albania, FYROM and the refugee camps, the Kosovo Serb minority would become the majority.

Although the people of FYROM (it is called FYROM so as not to offend the Greeks who consider the Northern region of their country as 'Macedonia') were obviously concerned about a fairly significant conflict happening over the border and also about the large number of foreign troops in the country (whom they saw as pro-Albanian while they were often pro-Serbian), they were really nice people. Like so many who have nothing themselves, they are willing, in fact they consider it an obligation, to share what little they have with you. We arranged to have a basketball court built at the local primary school from the funds available to us for such 'goodwill' projects. When we turned up at the school for the official visit (we had been a few times before to sort things out), the Mayor was there with his top people and the school headmistress with her top people and there was a table with soft drinks and two large glasses of spirits (at about 10 a.m.). Well it would be rude not to wouldn't it? So there we were, sitting in the middle of the school playground in our combat uniforms, surrounded by about 200 frenetic children, drinking the local poison (and I DO mean poison) at 10 o'clock in the morning with the sun blazing and only one translator at the other end of the table. Slightly surreal but good for public relations.

In case you think it was all sun and fun, let me put you straight, right here, right now! We worked (and the guys still out there still are working) damn hard, seven days a week. I was putting in 15+ hour days (sometimes 20 hour days); with no time off, no weekends, no home comforts and one ten-minute phone call a week. The constant noise of over-flying aircraft kept you awake

at night, it was either too hot to sleep or too cold depending upon the weather. It was hot, sweaty, smelly and dusty. You were spending all day, every day, living in the pockets of the same people. And believe me, after a few weeks everyone's little personal habits began to wind everyone else up.

Although there is normally no time off 'in theatre', I was incredibly lucky as I was fortunate to sort out a two-week break in the middle of my tour. Unfortunately I was not going to have the option of going out with the lads and getting 'lagered-up' as I was getting married. Not only was I getting married for the second time (lucky old me), it was to the same young lady (lucky old her) and was the religious ceremony to complement our civil wedding. The organisation went like clockwork, assuming your clock is pear shaped. The caterer provided enough food for three skinny people on a diet, the bus to the reception never turned up, the reception room was locked and we couldn't find the keys, it rained and five minutes before the ceremony both the bride and groom were running around the house in jeans! However, the wedding itself was absolutely lovely (if I may say so myself). It took place in our back garden, we were

surrounded by friends and family and the service went really well (apart from my mother having an emotional moment halfway through and Sarah's mother not being told she was reading one of the seven blessings). The Rabbi was Jonathan Romain from Maidenhead, which has been our 'local' shul for about 4 years now. The sermon was particularly nice and concentrated on how close we must be to be getting married to each other again (I'm sure it was a complement).

Unfortunately, due to poor timing on someone's part, I got married on a Sunday and flew back out to FYROM two days later on the Thesday for another month. The second month was even more hectic and stressful than the first month. Buy me a drink sometime and I may just tell you all about it. When I finally got back home, it was about 30°C+ in the shade (it later rose to 40°C+), which is nice on holiday but dangerous for working in due to heat stress. The site was constantly patrolled and point guarded to prevent terrorist activities and local thieves. Our vehicles were often stoned or had eggs thrown at them. And one local individual used to run out of the barber's shop to attack (physically hit and kick) any military vehicle passing his shop. Mountains overlooked us, leaving ourselves wide open to terrorist snipers or observation (which I am sure went on). And we didn't know what was going to happen.

I can sympathise with the Vietnam veterans who were affected by the anti-war stance in the US in the 1960s and 1970s. When you are sitting on a powder-keg trying to stop tens of thousands of people being killed, tortured, raped, orphaned etc., it is "slightly annoying" (re-written to pass censorship) to see people demonstrating (in both the UK and the USA) about NATO being murderers, about precision bombing being wrong, in favour of NATO pulling out and leaving things well alone. For anyone reading this who believes that what NATO did in Kosovo was wrong, think back to the horrors of the last 'Great' War, to the killing and the looting, and to the ethnic cleansing which nearly put paid to the Jewish people (amongst other peoples) in Europe. And think what might have been if some country or organisation or religious institute (and there were enough of them who knew what was going on) had stood up then and said 'This is wrong, this must stop' and had then actually done something to stop it.

Oh, and by the way I'm due to go back out for another two-month tour early on in the New Year. So take care out there people and remember that your taxes may be high, but boy are we earning our wages.

**The views expressed by the author are his own and not those of the RAF, MOD, NATO or any one else.*

CHIQUE

LEADING LADIES' FASHION HOUSE

Select from:

Basler, Jobis, Lucia, Frank Usher,
Mansfield, Weill, Electre

23 JEFFREY STREET
EDINBURGH EH1 1DR

Telephone:
0131 557 3044

SUPPORT The Edinburgh Star

SEND US YOUR LETTERS AND ARTICLES

NEXT COPY DATE: 1st December 1999

Donations to THE HON. TREASURER MICKEY COWEN
SYNAGOGUE CHAMBERS, 4 SALISBURY ROAD, EDINBURGH EH16 5AB

SOMETHING OLD, SOMETHING NEW, SOMETHING BORROWED AND SOME OF IT DEFINITELY BLUE

ITEMS OF JEWISH INTEREST ON THE FRINGE

My first port of call was the Assembly Rooms to see Lenny Beige in *The McBeige Lecture*, a take-off of the prestigious McTaggart Lecture at another festival in Edinburgh. After an absence of nearly two years, Lenny was back in town with an all-new, one-man show to delight any yiddishe palate. The show started off with an hilarious spoof of the hit single 'Sunscreen', offering the audience such invaluable advice as, "Do not read my reviews as they will make you feel inadequate. Never name drop - unless it is my name.", and most importantly where to order your cheese blintzes! Lenny then bounced onto the stage in an amazing new costume resembling a certain biblical figure named Joseph! For the next hour we were all treated to a roller coaster ride of show biz and family anecdotes and tributes, insights into his home life including his bagel shaped swimming pool, and his mural of great Jews starting with Moses, and ending naturally, with Lenny. As a tribute to 'his people', Lenny played a rendition of 'My Yiddishe Momme' on the violin and shamelessly picked up his Irish drum and did the 'Chopped Liver Dance', pointing out the similarity of hardship between the Irish and the Jews. In 1878 the Irish had the Potato Famine. In 1979 there was the Bagel Drought, when Brick Lane Bakery closed down for refurbishment! There was the usual belting out of show stopping songs, and everybody left the theatre with a huge grin on their faces. In the words of Jack Tinker (you ask Lenny who!), "Never have so many, been entertained, by such a Jew!"

Also at the Assembly Rooms, Gareth Armstrong had brought back his excellent play *Shylock*, a look at

by Julian D Goodman

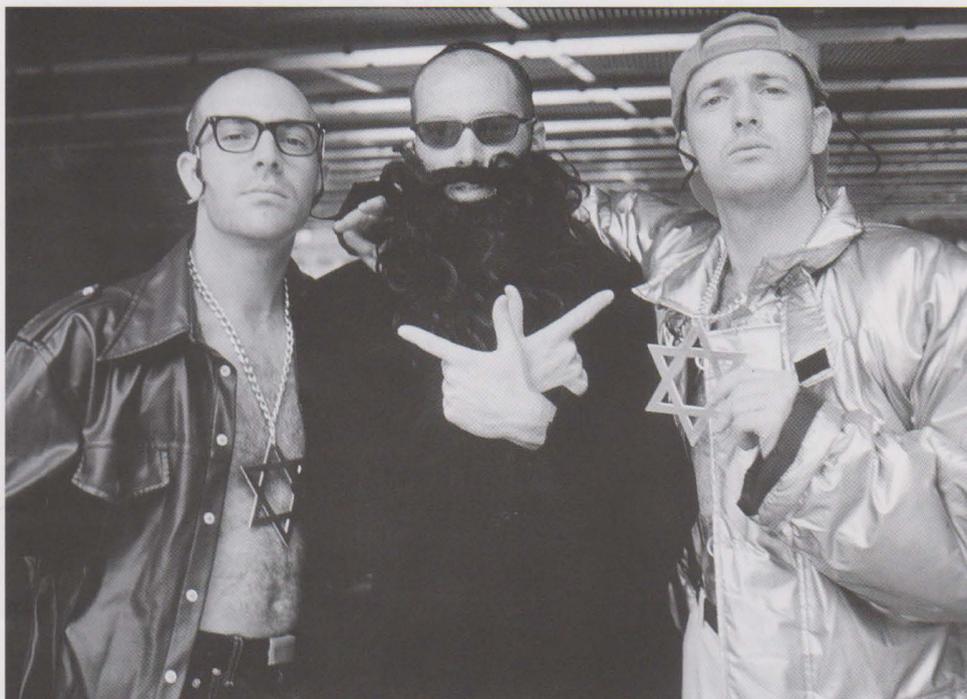
anti-Semitism through the ages, which I reviewed last year. While I couldn't fault last year's performance for drama and wit, the rather better venue with much improved staging and lighting only served to enhance the performance. I left the theatre much impressed, and glad that I had gone to see the play again.

For more serious drama I went to the Hill Street Theatre to see two plays about The Holocaust. The first, *Kaddish - Ethnic Cleansing 1944* by Dead Earnest Theatre, was a very powerful, well written and well produced play set in Hungary. It opens with members of the company playing very atmospheric yiddish folk music on organ, clarinet, violin and flute, and as the play unfolds, the cast rather cleverly indicate which characters they are

portraying by having in front of them a very old framed photograph of their character. The play starts off with every-day Jewish life - with Klezmer music, dancing and yiddish singing. Gradually stories filter through of Nazi atrocities, only to be met with disbelief by the village elders. Life then starts to get bleaker as the events come closer to home. After the main family in the play are removed to the Ghetto with the other Jews, reality finally sinks in, all too late as everyone is deported to the Concentration Camps. The young theatre company gave an excellent and moving portrayal of the horrors and emotions of the victims of the Holocaust, capturing key moments such as the panic of deportation and the cattle trains remarkably well with excellent acting and very clever use of music. The ending was extremely poignant with the counting of the 404,351 Jews deported from Hungary by



A scene from *Kaddish* by Dead Earnest Theatre.



The Baron Brothers performing "The Hampstead Village People".

using empty photograph frames - the characters ripped their photographs in two and set light to them to signify the furnaces, and finally, stood behind their upturned suitcases (resembling tombstones) with their names written on in chalk. In the light of the burning photographs, *Kaddish* was recited!

The second play, *Ashes to Ashes* by the Badac Theatre Company was even more powerful than the previous one. The audience walked into the theatre to the three actors reciting *Avinu Malkeinu* in English, wearing their Concentration Camp uniforms and staring straight ahead into space. We were then introduced to Philip, our guide, from Bialistock who gave a brief history of the creation of Auschwitz. The other two inmates, Hersch from Berlin and Moshe from Corfu, were introduced, and then our souls plummeted. For the next hour, three young actors, one of them the writer of this play, dragged our emotions through the depravity of the Nazis' efficiency in genocide and the humiliation of one human being after another. This was the most 'real' portrayal of the Holocaust I have ever seen. The guard's use of

psychotic behaviour and disgusting language were incredibly shocking. His ordering of the inmates to strip and enact bizarre rituals for him such as whistling on one leg, dancing and praying, gave one a vivid picture of how warped the human mind can get. The only thing keeping the inmates alive was their friendship, and their determination to avoid 'The Road to Heaven'- the crematorium. Every few minutes throughout the play "If you can't work - you die" was screamed at the audience. One inmate was made to beat another, remarkably helping the beaten one to find God in such a desolate place. "If I die with dignity, I'll have won. God will have triumphed over their depravity."

Eventually they end up on the 'Road to Heaven' despite Philip graphically explaining the workings of the Gas Chambers and how he copes with working there, just to try and keep them going. Standing naked in the Gas Chamber, they recited *Avinu Malkeinu* again. Finally Philip explained what stopped him from walking into the Gas Chamber with another group of Jews, how one of them made him leave and live to tell the story. As the doors

closed, he heard them sing 'Hatikva', "Life was meaningless. My life was over!" And, as the play finished, the audience sat there dumb struck. Eventually there was a trickle of applause - on some nights, apparently, the audience could not even manage that. I left the theatre that night physically and emotionally exhausted.

I spent the rest of the Festival looking for Jewish comedy. I discovered *The Baron Brothers* at the Gilded Balloon II. A trio of Jewish siblings performing sketches, songs and showing surreal short films. Some of their material was a bit near the knuckle, but some was just hilarious. This tended to be the Jewish content. Their Tel-Aviv mime artist, Morris Marceau was a wee bit surreal as were the skating Robbis, but funny nonetheless. One funny routine was the 'New Happy Slapstick Nazi Party' trying to prove that they had a sense of humour, as did the tailor who dreamt up their fluorescent pink and green uniforms! The funniest part though had to be 'The Hampstead Village People', a rap band with *peyot*, beards and huge *Magen Davids* round their necks and jackets. The rap artist was Nathan, from the West Bank (Nat West Bank), accompanied by M C Shylock, and fronted by Rabbi Williams singing "I'm Loving Bagels Instead". They sang their latest single 'Oy Vay' from their current album, 'Eilat outa Hell', and finished off with 'Sabbath Night Fever'. I was definitely impressed.

Sadly I can't say that I was over impressed with the Banana Rebel Company's *Ultimate Kosher Comedy Experience* at the Rocket venue. Whoever thought up the title, had obviously never been to one of Willie Caplan's Bingo sessions at the Friendship Club. Unfortunately, I found the show rather amateur for a Fringe show. It seemed to be stuck in 'high school' humour, geared, however, for a

totally Jewish audience. Of the few jokes I hadn't heard before, I could predict the punchline before the end of the second sentence. They did put in a lot of effort, particularly with their musical numbers, but I left feeling rather disappointed.

As the Festival drew to a close, I was delighted to hear that 'Frankie Tan', the inept former partner of Lenny Beige, was back in town. Everyone gathered for this 'one night only' on their last night of the Fringe, hosted by Lenny at the Palladium. What a way to finish off.

This year, I decided to make two awards. The five *Magen Dovid*s must definitely go to **Lenny Beige** for the combination of sheer entertainment and *yiddische* humour. However, a further five *Magen Dovid*s have to go to the Badac Theatre for *Ashes to Ashes* for the amazing power and exceptional quality of their production

It should be clear from this review that there was plenty of Jewish interest in this year's Fringe. Here's to next year.

In addition to reviewing shows for The Edinburgh Star, Julian Goodman is an entertainer in his own right. He is available for performances although, it should be noted, his fees are astronomical.



Photo by Keith Brame

A scene from Ashes to Ashes by Bodac Theatre Company.

With
Compliments
from
JOHN AND HAZEL
COSGROVE

STEWART SAUNDERS
ESTATE AGENTS & MORTGAGE CONSULTANTS
41 FREDERICK STREET
EDINBURGH, EH2 1EP

SELLING YOUR HOME?

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

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

Tel: **0131 226 6464** Monday to Friday 9.30 a.m. to 5 p.m.
Saturday 10 a.m. to 1 p.m. Sunday 1 to 4 p.m.

In Memoriam

As a tribute to Dr Oppenheim, *The Edinburgh Star* is publishing an edited version of the *Hesbed* given by Mickey Cowen at the funeral service on 17 August 1999:

We are gathered here on this sad occasion to pay our last and indeed lasting respects to my cousin Nathan Abraham Oppenheim, *Avrom Nossan ben Benyomin*. But Nate wasn't simply my cousin, he was my friend and my confidant. It is said that if in life you were to count true friends, they would number less than the fingers on one hand. That was so with Nate for me and reflects the quality of our friendship.

It is true that friendships can last a lifetime. That was so with Nate and me but was equally so with Nate and his brother-in-law Berl (Osborne). Nate and Berl met in the playground on their first day at George Heriot's School. They were both nine years old when they first met and obviously had no idea where this encounter was to lead. However, that chance meeting was the basis of a friendship which never faltered.

There are many facets to a life which was blessed with 75 years. Education at Heriot's was followed by a medical degree at Edinburgh University and, shortly thereafter, Nate found himself in the Armed services, stationed in the Far East during the closing years of WW2. On his return to civilian life, his expertise as an army medical officer was followed by appointment as a medical practitioner in the not-too-large-conurbation known as Middlesborough. This move was to change his entire life as, at that time, a young Dr Eve Halson was also



DR NATHAN OPPENHEIM
President of The Edinburgh Hebrew
Congregation, 1994-1998
Died 14 August 1999, aged 75

practising medicine in the area. 1952 witnessed the marriage of Nate and Eve and the commencement of a truly devoted relationship. Marriage was, in due course, followed by children and Nate derived great pride and pleasure in watching his three children Gillian, Jeremy and Audrey grow up and establish careers of their own.

By the time children arrived, Nate's career had changed direction - he decided to leave the medical world and to pursue a career in the commercial life of this City, running the family business.

This change in no way deflected him from his intellectual interests and cultural pursuits. Family meals were the scene of debates, sometimes of course quite mischievously argued by Nate, who enjoyed both the argument and the repartee. But his love and devotion to his children were ever-present.

Nate's enjoyment of conversation was a ritual part of his commercial day at South Bridge where he and I had adjacent premises. Coffee time at J & R Allan's was the ritual to which I am referring. The 'regulars', as our table became known, became an institution both in the House of Fraser and on South Bridge. Our late and respected fathers, along with Nate and I, held a kind of business forum to which all who supplied our respective business interests were invited, without appointment, knowing that this was where we could be found. Naturally, business was interspersed with a great deal of dialogue concerning the morning's headlines, what was happening within our community and, indeed, further afield. Global problems were resolved on a

daily basis.

When I was initially invited to make give a short address at Nate's funeral, I attempted to clear my thoughts and asked myself 'If you had to describe Nathan, what would be the main attributes that spring to mind?' It was not a difficult question to answer - I suspect that most people would list the same attributes, although they might adjust the order.

Nathan was a man of principle, a man of dignity, a man who cared, a conscientious and indeed a devoted man. His devotion to his family and to the values of Jewish life and education were reflected their upbringing and in the activities which he undertook on behalf of the community. As a young man, he had always enjoyed the theatre and participated in the Jewish Dramatic Society. As a caring individual who always had the welfare of others on

his mind, he became Chair of the Board of Guardians to ensure that the problems of those less fortunate than himself were addressed. He was likewise concerned with care for the aged and, when this type of social work was only in its embryo stages, Nate became Chair of the Committee for the Old Age Home of Scotland now known as Newark Lodge. Latterly Nathan could be found dispensing advice at a local branch of Citizens' Advice Bureau

I have already referred to Nate, my cousin, as a man of principle. So strong were those principles that, despite being approached on several occasions to join the Executive of the Congregation, he consistently declined until his retirement. This not only gave him the time but also, as he said, enabled him to comply more fully with the requirements of regular attendance in synagogue.

Nate served the Council of the Edinburgh Hebrew Congregation for over thirty years - a remarkable achievement - and until his death, he was still a member of the Council. He held all the offices that a lay person can hold - Secretary, Treasurer and President. During his period as President, he at no time found himself in conflict with colleagues on the Council. As a matter of course, Nate always believed that dialogue and diplomacy and striving to find a common consensus would win the day. This non-confrontational approach enabled him to fill the role of President with dignity and gave him much personal satisfaction.

But Nate was, above all, a family man. I recall how, as we sat with a small malt to aid the discussion, he told with great delight of the return of his sister Clarice to Edinburgh and the completion of the family unit with his sister Freda. The Friday evenings the three of them spent together were a highlight of his family life. The other highlights were his children and, latterly his grandchildren. Their youthful and exuberant style was a constant source of pleasure. That and his ability to come home for a rest. All

recalled with that twinkle in his eye and with that dry sense of humour that we knew so well.

With such a full life, you may ask, what time was there left for Nate and Eve to enjoy strolling through the art galleries, going to concerts, the opera which he so enjoyed so much, and the theatre? It is indeed ironic that at this time of year, at the start of the Edinburgh International Festival, which Nate always looked forward to so much that he should be taken from us so suddenly.

I said at the beginning of this address that Nate's life was a many faceted one and I am sure that each and every one who knew him will have their own personal memory to hold onto. An irreparable void has been left not only at the Oppenheim table but also at the Council table and, by no means least, at the bridge table

I would like to end by reiterating the message given by Rabbi Sedley at the funeral, by thanking Eve for inviting me to give this address, by trusting that Eve, Freda, Clarice, Gillian, Jeremy, and Audrey their wives, husbands and children will be spared any further sorrow and anguish for many years to come.



NAN CAPLAN
Died 22 March 1999, aged 88

Nan's son, Sidney Caplan, writes:

My mother, Nan Caplan, was the twin daughter of Jack and Jessie Lipman, who were both fishmongers. She was born in Edinburgh and took great delight in her date of birth: 10-10-10. With her twin sister, Dolly, she was educated at James Gillespie's School for Girls. Her childhood and early adult years were spent in a traditional orthodox family with uncles, aunts and

USER FRIENDLY

Personal Computer Services
Tel: 0131 539 7272
Fax: 0131 539 7273
e-mail: admin@user-friendly.co.uk

COMPUTER TRAINING CONSULTANCY
COMPUTER SYSTEMS
NETWORKING - SUPPORT
MACRO & TEMPLATE
INTERNET SERVICES

For further details or brochure please telephone

**Unit 5 West Gorgie Park
Hutchison Road
Edinburgh EH14 1UT**

cousins, all of whom grew up together. Her early experience of family life had a lasting effect on her and she was always very interested in the children and grandchildren of her brother and cousins, as well as in her own immediate family. Her grandsons, in particular, gave her great *nachas*. She married Michael Caplan in 1934 and theirs was only the second wedding in the 'new' Synagogue in Salisbury Road. They celebrated their diamond wedding in 1994.

With war on the horizon, Nan trained as a hairdresser and ran the family salon until her husband's demobilisation when she opened her own. She was a founder of Ziona, the forerunner of Wizo, but her main communal interest was in working for the Community Centre which, she believed, was the cornerstone of the Edinburgh Jewish Community. She was actively involved in the Community Centre until old age caught up with her but her interest in it never faded.

Nan was a superb and innovative cook and, even in her later years, was always trying out new recipes and passing them on to her daughter-in-law. The traditional Sunday lunch was when the family could judge their success. She was also a dress designer and dress maker and always declared that, if she had been born in more modern times, this would have been her occupation.

Nan passed away in her 89th year. She was one of the last of her surviving cousins and her death marks the end of an era. She is sadly missed by her son, daughter-in-law, grandsons, greatgrandson, more distant family and friends.

MARY DAVIDSON

Died 21 February 1999, aged 77

Mary's sister Ethel Goldstein (née Davidson) writes:

I am sure the Edinburgh Hebrew Congregation would wish to pay tribute to my sister Mary who was a pillar of strength to the community in her younger days. Of course, the community was very much larger then than it is today and Mary was involved with various groups which raised money for different charities. During the war, she gave her services to the nation by working in the Royal Infirmary and in the YMCA Canteen. She also helped to extend a warm welcome to Jewish servicemen from overseas and, in recognition of this work, she was honoured by being made a life member of the British Legion.

Mary's loyalty and devotion to our parents who, in their later years, were unwell and needed a great deal of care, was outstanding - in spite of running a thriving lady's outfitter business, she gave them love, care and attention. Mary put into practice the injunction to 'Love thy neighbour as thyself'. Her motto could have been 'If I can help someone as I go along, my life will not have been in vain'.

FEIGE FLUSS

**Died in London, 19 May 1999,
aged 91**

Feige Fluss lived in Edinburgh from 1939 to 1969 when she moved to London to be near her children Ruth and David Fluss but will undoubtedly be remembered by some of the older members of the community. The obituary below is written by her granddaughter Sharon Fluss and is based on a speech she gave at a *Shiva* for her grandmother.

A friend who was expressing his condolences on hearing of Grandma's death told me that he would remember her as a really lovely lady, and said to me that 'she was just really cool'. Yes, Grandma was really cool, but it occurs to me that her 'coolness' may be due to her

unusual background and the rather unconventional early years of her life.

She was born Feige Chalupovitch in Finland in 1907, the second of four siblings in an observant family who played an active role in the Jewish community of Helsinki. She lived in Helsinki until her marriage to our grandfather, Victor Fluss, in 1932, at which point her rather itinerant years began.

For someone who had never left Finland other than on the odd day-trip by boat to Estonia, she took these new experiences in her stride. Whenever she found herself in a new city she somehow managed to produce another child there. First stop was Stockholm where Auntie Kleile was born; then came Rosvadov in Poland where she had Uncle Sev (her wee Polak as she used to call him). The next stop was London, when Uncle Barry joined the crew, and finally Edinburgh, when Daddy (David Fluss) came along. I don't think there are many people who have had four children, each born in a different country.

Settling in Edinburgh wasn't easy - another new language to learn, a new culture and a new community to get used to. But again Grandma adapted well. Over the years Grandma grew very fond of Edinburgh and became quite attached to the city. She would recall with nostalgia discussing the progress of the War with neighbours as they hung the washing out to dry, or taking tea with friends at Binns on Princes Street. "I cried when I came to Edinburgh and I cried when I left", she used to say.

Grandma would often tell me, with a slight sense of shame, I felt, in an age when most women go out to work, that she had never earned a day's wages in her life. But she did work hard, exceeding her duty as a loyal and devoted wife and as a kind and loving

mother. It certainly wasn't easy to travel Europe with young babies and to bring up four children, almost single-handedly for five years, whilst her husband was absent, serving in the British Army during the War.

And what greater legacy is there of a life lived to the full, than her four children, all of whom have made their own significant contributions both to the Jewish and to the wider secular world, and her 14 grandchildren and 15 great grandchildren.

Widowed at the relatively young age of 55 and with all her children having flown the nest, Grandma moved to Edgware to be near my parents. Yet again she settled in to a new life and a new community, where she became a loved and respected figure.

The final years of her life were not easy, when, due to her deteriorating eyesight and hearing, she could no

longer look after herself and moved in with us. I can't pretend these were easy years for us either, but we adapted and having Grandma live with us enriched our lives. Indeed, I think we were fortunate, even privileged, to have Grandma with us for those years. Whether it meant taking her for walks up and down the street, cutting up her food at meal times, telling her about our day, or simply popping into her room before leaving for *Shul* on *Shabbat* morning to let her see us, with what little eyesight she still had, dressed in our *Shabbat* finery, Grandma became an integral part of our lives. Even the very individual expressions and turns of phrase which peppered her language, whether in Swedish, Finnish, Polish or Yiddish, have become part of the Fluss family vernacular.

Grandma was a modest, unassuming lady, with an unceasing interest in people and the world around her. A very dignified lady,

she was loved and respected by her immediate and her wider family. This was made evident by the regular stream of visitors who came to see her - children, grandchildren and great-grandchildren, from Israel and Switzerland, as well as nieces and nephews from the United States, and other distant cousins. Even friends of her children from Edinburgh days now living abroad would make a point of including a visit to Grandma in their holidays to London.

Yes, the loss of Grandma is very sad, but Auntie Kleile, Uncle Sev, Uncle Barry and Daddy, may you be comforted in the knowledge that Grandma is now at rest and with memories of a wonderful lady.

*With Compliments
from Mark and Judith Sischy*

Why

Sam lost £34,000 to the tax man

Sam Herdman of Bournemouth did not think it was worth his while to make a Will. Which is why his estate lost £34,000 to the tax man - hard-earned savings that could have benefitted others instead. Sam could have saved up to 40% on Inheritance Tax alone - and avoided legal costs - simply by leaving a legacy to JNF and using KKL Executor & Trustee Company to draw up his Will.

With its history of legal excellence in Wills and Inheritance Tax, KKL Executor & Trustee Company has helped thousands of people to make a Will which avoids legal pitfalls and expensive mistakes, so benefitting family, friends and favourite charities - rather than the tax man.

Call me, Harvey Bratt, for a free booklet about making or changing your Will or to arrange a free meeting.

Freephone 0800 358 3587

To: Harvey Bratt, KKL Executor & Trustee Company Limited, 58 -70 Edgware Way, Edgware, Middlesex HA8 8GQ. Please send me your latest booklet.

Name (Mr/Mrs/Ms).....

Address

Postcode Tel.

(Name and identifying details have been changed to protect confidentiality)
SMRHA A subsidiary of the JNF Charitable Trust (Reg. No. 225910)

**EXECUTOR & TRUSTEE
COMPANY LIMITED**

Letters to the Editor

Dear Editor

I receive **The Edinburgh Star** on a regular basis. When this last issue arrived I opened it up, flipped through the pages and did a double-take. There [in 'Star Trek from the Past': Ed.] was a picture of my father, Samuel Brown, sitting in his World War I uniform. He is the soldier on the left in the front row. Of course, the son who became a well-known member of the community was my brother, Morris Brown.

I left Edinburgh in 1947, but my husband and I have been back many times, and it is always good to visit with old friends and relations. We enjoy receiving **The Edinburgh Star**. The articles are always of high quality. We read each issue from cover to cover, and then we pass them onto my brother Emanuel (Manny) Brown, whom many readers will remember.

We wish you all a Happy New Year and Well over the Fast.

Yours sincerely,

Anna Bloom (née Brown)
450 Hounslow Avenue,
North York,
Ontario
M2R 1H8
Canada

Dear Editor

We would like to respond to your comments regarding the "local problems" besetting the Edinburgh Hebrew Congregation (**The Edinburgh Star**, Editorial, July 1999). You state that this "was clearly not a black and white issue" and that the Council and Trustees need to work together to find a solution to the problems faced by the community. While your attempt to strike a conciliatory tone can only be welcomed, in this case it is likely to distract us from the basic issues at hand. The position of the Trustees was put to the community at the AGM by Malcolm Cowan. As a rhetorical device, his speech was effective in helping to achieve a less than two thirds majority in favour of the Council's recommendation and thereby overruling the Council. Now that the dust has settled, however, it is time to evaluate exactly what Mr

Cowan was saying or implying on behalf of the Trustees. He stated that the Trustees were rejecting the Council's recommendation to build amenity housing for elderly congregants by selling land to the Glasgow Jewish Housing Association on the grounds that their overarching duty, as Trustees, was to maximise the financial assets of the community. Indeed, we were told that even if the community voted for the Council's recommendation by more than a two thirds majority, the Trustees had the power to veto the Council's recommendation and would use that power in this case. In what was probably the single most surreal moment of the proceedings, the community was also informed that should it proceed to vote for the Council's recommendation to sell the land in order to provide amenity housing and other benefits, each and every member ("you, you and you!") was vulnerable to legal proceedings.

This position has very serious implications for our community and it is essential that we now examine them. Is it the case and, more importantly, **should** it be the case that the overarching duty of trustees of a religious community is to maximise profit? What exactly is the remit of the Trustees of the Edinburgh Hebrew Congregation and what exactly are their powers of veto? If the Trustees are going to assume such a dominant role in the life of the community, our need to know this is imperative.

It may be that Mr. Cowan was overstating the Trustees' case and that the Trustees are now willing to reconsider their remit in the cool light of day. If so, then with a more considered characterisation of their constitutional position, we must vote again on the Council's recommendation. If, however, there is some basis for their position in our constitution, then, dear Editor, this is no longer a matter for Council and Trustees. If our Trustees are actually obligated to make decisions which are at odds with the core values of the Edinburgh Hebrew Congregation and its members - and with the core values of any worthy community - then surely we must act to change their remit. Either way, it is clear to us that we are in the midst of a crisis - a crisis which can only be resolved by satisfying ourselves through open communal discussion that governance of our community is according to the values of the community.

Yours sincerely,

Elaine Samuel and Stanley Raffel
31 Leamington Terrace
EH10 4JS

לשנה טובה תכתבו ותחתמו

Alec and Betty Abrahams
26 Terrars Croft
Edinburgh

Mrs S. Abrahams and family
10 Lochend Avenue
Edinburgh

Jackie and Frank Abramson
3 Gloucester Mews West
London

Jean Abramson

Joe and Margaret Aronson
15 Arden Street
Edinburgh

Jonathan and Susan Adler
63 Montgomery Street
Edinburgh

Michael Adler, Sue Fyvel and
Benjamin Adler
9 Warriston Crescent
Edinburgh

Clarice and Joe Been
80 Willifield Way
Hampstead Garden Suburb
London

Shirley and Peter Bennett
and family
5 Oswald Court
Edinburgh

Avril and Norman Berger
3 Kirk Park, Edinburgh

Marcia and Lennie Berger
Yvonne, Gillian and Gary
19 Springwood Park
Edinburgh

Mrs M. Berkengoff
and family
71 Glendinning Crescent
Edinburgh

Sybil and Ernest Black
Glasgow

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

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

Micheline, Michael, David
and Duncan Brannan

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

Norma and Ian Brodie
and family
60 Telford Road
Edinburgh

Christine and Dave Burns

Andrew and Kathy Caplan
and Benjamin and James
43 Woodside Avenue
London

Sandra, Sidney and Ian
Caplan
30 Duddingston Road West
Edinburgh

Willie and Betty Caplan
25 Watertoun Road
Edinburgh

Dr Dov and Carmel
(née Caplan) Cohen
Safad, Israel

Nick and Caroline Cosgrove
7 Exeter Road, London

Flora Ciprut,
Moris Ciprut and family

Myra Cohen,
Braham and Ruth
40 Ladysmith Road, Edinburgh

Dr Martin and Dr Shari
Cohn-Simmen
10 West Savile Terrace, Edinburgh

Kenneth and Irene Collins
3 Glenburn Road, Giffnock
Glasgow

John and Hazel Cosgrove

Andrea and Malcolm Cowan
Elliot and Caroline

Carole and Mickey Cowen
and Sally
58 Fountainhall Road, Edinburgh

Joyce and Norman Cram

Lesley, John, Samuel,
Benjamin and Jonathan Danzig
7 East Castle Road, Edinburgh

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

Fiona and Nigel Davies
Robbie and Matthew
c/o Ross Road, Edinburgh

Sylvia and John Donne
and family
*11/4 The Steils
Glenlockhart Road, Edinburgh*

Betsy Dorfman
San Francisco, California, USA

Norman Dorfman

Rachel and Bernard Dorfman
and family

Dr Dov (Bertie) and Elizabeth
Dorfman
Jerusalem, Israel

Fay, Max and Rodney Dorfman
*72 Pentland View
Edinburgh*

Maurice Dorfman and family
Jerusalem, Israel

Executive and Committee of
the Edinburgh Jewish
Friendship Club

Sev S. Fluss and family
*5 Chemin Taverney
1218 Grand-Saconnex
Geneva, Switzerland*

Ruth, David, Michael, Nikki,
Aran, Sharon, Tamar Fluss
Edgware

Betty Franklin
*1/2 New John's Place
Holyrood View, Edinburgh*

Mrs Jess Franklin
*205 Stenhouse Street
Cowdenbeath, Fife*

Caroline and Lennie
Freedman

Friends of Alyn Hospital

Mrs Viviane Furst
*Drummond Grange Nursing Home
7 Kevock Road, Lasswade*

Adam, Marla, Joel, Daniel
and Naomi Gamoran
*317 Cheyenne Trail
Madison WI 53705, USA*

Judy and Anthony Gilbert
Mark, Daniel and Paul

Arnold and June Glass

Mrs Bessie Glass
*17/1 Wyvern Park
Dick Place, Edinburgh*

Sylvia, Gerald and David Glass
*1/14 Kinellan Road
Edinburgh*

Betty and Michael Gold
and family
19 Marchmont Road, Edinburgh

David and Philip Goldberg
*22 Mid Liberton
Edinburgh*

Kate and Ronny Goodwin
*2 Etrick Road,
Edinburgh*

Edward and Gillian Gordon
*55 Rodney Road
West Bridgford, Nottingham*

Maryla and Edward Green
and Freddie

Vicky Gruneberg
and family
*2 Orchard Brae Gardens
Edinburgh*

Leon and Joyce Harris
(née Hoffenberg)
Ontario, Canada

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

Sheelagh and Phillip Harris

Irene, David
and
Gary Hyams

Susan and Steven Hyams
James and Amanda

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

לשנה טובה תכתבו ותחתמו

Howard and Valerie Kahn
and Jacqueline
27 Blinkbonny Road, Edinburgh

Myrna, Morris and David
Kaplan

Sylvia and André Kaye
and family
63 Arden Street, Edinburgh

Alan, Betty-Ann and Kayla
Izenman
*818 Wickfield Road, Wynnewood,
PA, USA*

I. Zack and L. Klayman and
family

Arthur and Alex Kleinberg

Abby, Joel, Deborah and
Saul Korn
*13 Glover Road, Pinner
Harrow, HA5 1LQ*

Sam Latter
*46 Liberton Gardens
Edinburgh*

Ian and Joan Leifer
Andrew, Dina and Roby
and Dalia

Kleile & Moshe Lerner
*21 Massada Street
Ramat Gan, Israel*

Harold and Alison Levey

Fanny and Simon Levinson
Netanya, Israel

Anita Levinson and David
3 Ross Road, Edinburgh

Emma and Bert Levy
Giffnock, Glasgow

Carol, Tom, Maurice
and Benjamin

Hilda and Sam Levy
and family
2 Beauchamp Grove, Edinburgh

Miriam Lichtenstein
(née Meechie Pinkinsky)
San Francisco

Vanda Lipetz
*11/131 Palatine Road,
Manchester*

David and Elaine Litman
Daniel and Michael
*23 Beestonfields Drive
Nottingham*

Vicky and Tom Lowrie
*11 Greenhill Place
Edinburgh*

Philip Lurie and family
*7/2 South Oswald Road
Edinburgh*

Rena Lurie
and family

Sharon and Mike Lurie
Kate and Debra
82 Belstead Road, Ipswich

Sheva, Joe and Ann Lurie
*26 South Lauder Road
Edinburgh*

Henry Mann and
David Mann

Irene, Philip and Jonathan
Mason,
David and Elisheva

Joe, Rosa and Clara Massie
*22 Silverknowes Midway
Edinburgh*

David and Anita
Mendelssohn

Harold and Esther
Mendelssohn
Cassie and Roy

Gershon Mendick

Rose and Hannah Newman
*1 Bellevue Gardens
Edinburgh*

Geoffrey and Lorna Nicholsby
and family

Fay and Harold Ordman
*187 Springwell Road, Heston
Hounslow*

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

Mrs Rose Orgel
89 Polwarth Terrace
Edinburgh

Maurice, Dinah
and Samantha Penn
47 Fountainhall Road, Edinburgh

Charles, Gillian
Anna and Jonathan Raab

Stanley, Elaine, Aaron
and Joel Raffel
31 Leamington Terrace, Edinburgh

Dr Rachel R. Razbeau

Hilary and Arnold Rifkind
Richard, Michael and Sharon

Malcolm, Edith, Caroline
and Hugo Rifkind

Basil and Margaret Rifkind
Rockville, Maryland, U.S.A.

Joseph and Renée Rifkind and
family
London

Alec and Pearl Rubenstein
16 Hillpark Crescent
Edinburgh

Brenda and Julius Rubin
Netanya, Israel

Jonathon, Molly, Ben and
Jonna Seckl

Rabbi and Mrs D. Sedley,
Avi and Shani

Ian and Pearl Shein
37/4 Orchard Brae Avenue
Edinburgh

Valerie and Bill Simpson
3 Hallhead Road
Edinburgh

Bill and Susie Sinclair
9 Blackwood Crescent
Edinburgh

Rabbi Dr Danny, Debbie
Yonatan and Naom Sinclair
Yael and David Berman
Jerusalem, Israel

Mark, Judith and
Debbie Sischy

Sam and Rachel Skop
2 Greenbank Gardens
Edinburgh

Nobby, Shelagh and Harvey
Smith
3/7 Nitza Boulevard
Netanya, Israel

Carolyn and Mervyn Smith
43 Shirley Avenue
Cheam, Surrey

Gladys and Laurence Smith
20 Cammo Road
Edinburgh

Jonny, Joyce
and Avigal Sperber

Lawrence Spurling

Stephen and Leila Steel
Jonathan, Wendy,
Paul and Anthony Goldberg

Cis and Henryk Szpera
Kinghorn
Fife

Harold, June and Symon
Sterne
12 Harduf St., Ramat Poleg,
Netanya, Israel

Jackie, Raymond, Laurence
and Michael Taylor

Mrs R. Weinberg
and Carole
Manchester

Hilary and Graham West
Martin and Laura
14 Leighton Avenue
Pinner, Harrow

Jean, Richard, Michelle and
Sarah Winetrobe
24/11 Craighouse Terrace
Edinburgh

Sybil and Berl Winetrobe
Largs

Michael Wittenberg and
Manny and Nicole Wittenberg
and family

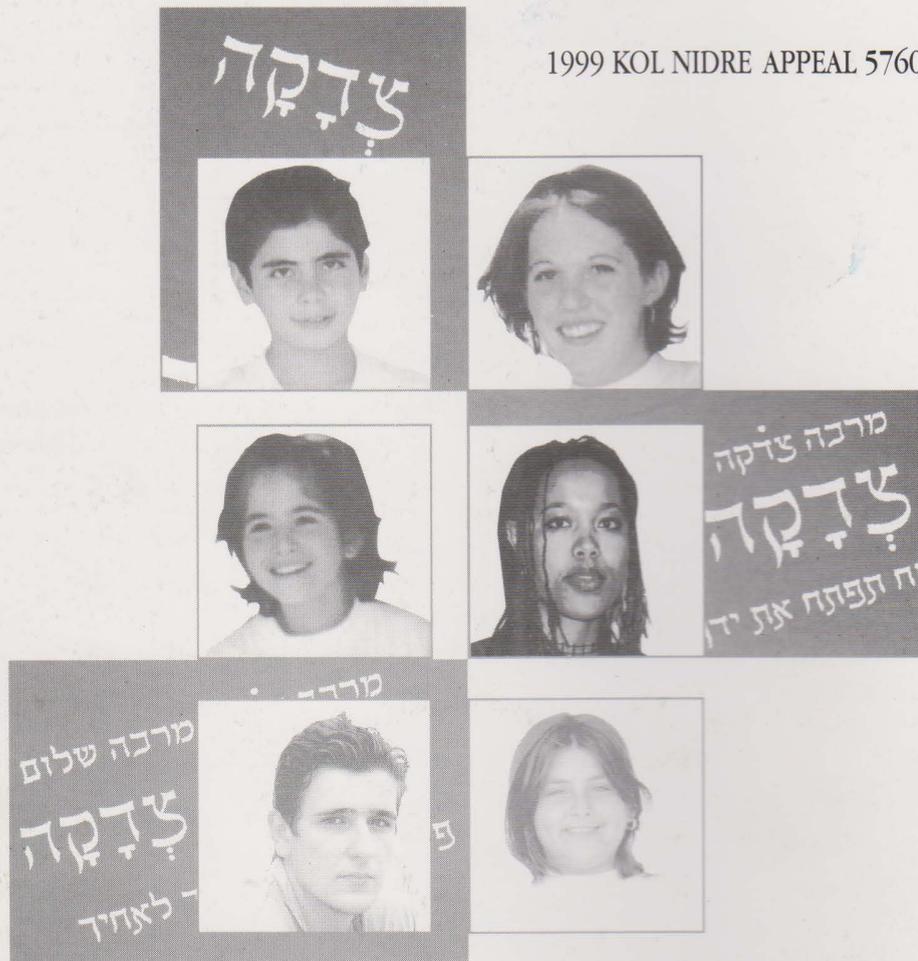
Sheila and Alfred Yarrow
9/4 Nof Harim
Jerusalem

Syd and Paula Zoltie

Executives and Committees
of the Ladies' Guild
and Community Centre

Your pledge...

1999 KOL NIDRE APPEAL 5760



...to their future

Thanks to the Kol Nidre Appeal, thousands of Jewish children and young people - in Israel, Ethiopia, the Former Soviet Union and the UK - will look forward to a bright Jewish future.

Your contribution to the Kol Nidre Appeal helps rescue young people from around the world and bring them to safety in Israel. And it helps to renew Jewish life in the UK by providing funds for a variety of educational and community-building programmes in your own Synagogue, as well as Jewish Chaplaincy at Universities.

Your contribution to the Kol Nidre Appeal is a pledge to the future. Our future.