

The Edinburgh Star

Journal of the Edinburgh Jewish Community

September 2001

No. 40

Tishri 5762



The Edinburgh Star

SYNAGOGUE CHAMBERS
4 SALISBURY ROAD
EDINBURGH EH16 5AB

Guest Editor:

Esti Sheinberg

Editorial Board:

Michael Adler

John Cosgrove (*Chairman*)

Sidney Caplan (*Hon. Treasurer*)

Phillip Harris

Janet Mundy

Eve Oppenheim

Freda Riffkin

Elaine Samuel

Ian Shein

Judith Sischy

Robin Spark

Typesetting, page origination and printing:

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

Cover Picture:

Bill Simpson blowing the Shofar.
Photo: Judy Gilbert.

APOLOGY:

The Cover picture of the last *Edinburgh Star* issue, featuring David Brannan and Michael Taylor planting a Tu-biShevat tree in Princes Street Gardens, was taken by Judy Gilbert.

Contents

Editorial.....	1
Rabbi Daniel Sinclair's Rosh Hashanah Message.....	3
Community	
Coming Events.....	4
Community News	5
Historic event at Lodge Solomon	8
Congratulations	9
Community Centre 100 Club Draw Results	9
Star Trek into the Past.....	10
Conflict	
Jerusalem / Joyce Caplan.....	11
Embassy of Israel report.....	12
People	
Life in Israel / David Mason	14
Newcomers to Edinburgh / Ian Shein	16
Life in Edinburgh / Ian Shein.....	16
Edinburgh and Glasgow / Dick Wolfson.....	18
Second time round / Judy Gilbert	19
Intermarriage / Micheline Brannan.....	20
Reply to Micheline Brannan / John Cosgrove.....	22
Arts and Reviews	
Hawa Naschira / Michael Jacobsen.....	23
Where do you come from: book review / Judy Gilbert	25
Matrouz / Samuel Robin Spark	26
Jewish Jazz / Bill Simpson	27
Lee Miller / Philip Caplan	28
Obituaries	
Betty Franklin / Alick Glass.....	30
Martha Herzfeld / Philip Weiss.....	30
Rachel Shapira / Vicky Lowrie and Esti Sheinberg	31
Rae Weinberg / Carole Weinberg.....	32
Yom-Teruah Greetings	33

The Editorial Board of The Edinburgh Star is pleased to announce that the guest editor of the next issue in January 2002 will be Peter Bennett.

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

Mr & Mrs D. Brodie

Mr & Mrs K. Cooper

Dr & Mrs E. Gordon

Sir Gerald Gordon

Mr & Mrs P. Harris

Mr & Mrs A. Kaye

Mrs E. Oppenheim

Mr J. Rabinowitz

Dr D. Sim

The Board would also like to thank

Mr & Mrs Harold Mendelssohn for kindly defraying the cost of sending *The Edinburgh Star* overseas.

CHAVERIM KOL ISRAEL, Ve-NOMAR AMEN

“All Israel are friends, let us say Amen” (from Birkat ha-Chodesh)

The Jewish High Holidays are a time of forgiveness and reconciliation. On Yom-Kippur we pray for God's forgiveness for sins we have committed against His law, but this does not include sins we have committed against each other. As individuals and as a community, we must reach into our hearts, examine our deeds, inspect our hearts, find whichever harm we have done, and make amends.

This issue of *The Edinburgh Star* focuses on the Jewish community in Edinburgh and beyond, aiming to find better ways of living together and of relating to each other. Many in our community do their best to achieve these goals throughout the year. Their achievements are applauded and described in our “community news” pages and, sadly, also in the obituaries to Betty Franklin, Martha Herzfeld, Rachel Shapira and Rae Weinberg, four unique women who passed away recently and left a void behind. On the other hand, we also recognise and present less-inspiring instances, with the hope that an open discussion will lead to improvements in this coming New Year. Our toughest challenge, so it seems, is overcoming the natural tendency to alienate whoever is “different” in some way. This would comprise “newcomers” (whoever has lived in Edinburgh for less than 30 years), complete aliens (Israelis, Americans and people from England) and those who did not find a partner within the 1.72 available Jewish persons that live nearby, and married “someone else.” In fact, we should aim to accept all Jewish people across the world, including Glasgow, who may have opinions or styles of life unlike ours. “Knowing is loving”; therefore, a relatively large number of “personal portraits” and articles that touch controversial subjects appear in this issue. The portraits include people “born and bred” in Edinburgh, “newcomers” and people who left Edinburgh to live in other places, but still relate to us through family, friends or through their Sco’ish accent. Some of the articles use humour, others express pain and frustration. All are genuine expressions of our community’s true diverse character.

Two controversial subjects in this issue deserve special attention. The first is intermarriage. One of the main messages that come out of Micheline Brannan’s moving article is the distress experienced by members of our community when they are subjected to non-Halachic “humiliations” after marrying a non-Jewish partner. “Putting the subject on the table” for open discussion is a first step that should be welcomed. The next step, while debating the pros- and cons- of this excruciatingly complicated issue, particularly if we approach it from a genuine *from* point of view, would be *learning the Jewish law*. Unlike some later “local traditions,” the Halachic law says specifically: “One...who humiliates his fellow in public... though he may have Torah and good deeds, he has no share in the World to Come” (*Ethics of the Fathers*, 3:15). The Talmud says: “It is better to let oneself fall into a burning furnace than to humiliate his fellow in public,” explaining that humiliation is like shedding blood (*Berakhot* 43:2). Hillel, the sage, whose teachings inspired the *Sanhedrin*, answered to a heathen who asked him to teach him all the Torah in a nutshell: “The entire Torah is summed up in the teaching, do not unto others what you would not have them do unto you. This is the core of the Law” (*Shabbat* 31a). If indeed we consider ourselves to be a Jewish Orthodox community, shouldn’t we follow Hillel’s, the Mishna’s and the Talmud’s good advice? Our hope is that John Cosgrove’s reply to Micheline signals the start of a fruitful dialogue on the subject.

The other controversy raised for discussion in the following pages is no less bitter, and concerns those that are now fashionably called “Jewish settlers.” In many cases these “Jewish settlers” are our own friends and even family members, who happen to live in Judea, Samaria or in the Golan heights, areas topically labelled “the occupied territories.” It is not only unfortunate but also illogical to ignore the historical fact, that Israel of 1948 is *also* a result of a war which, like the 1967 war, started with an Arab attack aimed to eradicate Israel. This is not “past history, dead and gone,” mainly because the Palestinian authorities, media and public repeat their aim to “liberate *all* Palestine.” According to this, Tel-Aviv, Netanyah, Haifa or Nahariyah are no

less "occupied territories" than Judea or Samaria. "The settlers," as a group, are not more "a group" than "the people of Tel-Aviv." They are all Jewish people living in Israel, our own flesh and blood. With incredible courage they live through the day-to-day, minute-to-minute stress and horrors of a constantly endangered life. The least we can do, while comfortably enjoying the safety of our living-rooms in peaceful Edinburgh and reading David Mason's "report from the battlefield," is to remember that in spite of being distant, we belong together. David, who left Edinburgh a few years ago, made *Alyiah* and lives near Efrat. His account about his life there and about the infamous "tunnel road" that leads to Efrat, where so many Israelis were shot by snipers, should open our eyes, ears and hearts to the real facts of Israeli life.

In the "confessions" of Yom-Kippur we read "*Ashamnu, bagadnu, gazalnu, dibarnu dofi, he'evinu, ve-hirshanu...*" (we are guilty of betrayal, usurping, back-biting, wrong doing and condemnation). It is not a coincidence that these terms follow each other: in alienating our brethren we have betrayed them, we usurped their self-dignity by back-biting them, and wronged them by our prejudiced condemnation. The Jewish people living in Israel, regardless of their convictions, are our brothers. People that "married out" still belong to our family. We need to get together, to love and care for each other. We need to *wholeheartedly* include all Jewish people in our joint life, allowing each of us the dignity of preserving our own uniqueness, recognising each other's worth as individuals and as contributing members to our community and our people, here and in the Land of Israel. We must make amends.

ES

EDINBURGH HEBREW CONGREGATION

OPEN DAY

We are a warm vibrant Jewish Community, and are always looking for more Jewish people to participate in our many activities including *Cheder* classes (Sunday School for children).

We are delighted to invite you to an Information Afternoon on

Sunday, 16 September 2001

This open forum will be of interest to parents of children who wish to attend *Cheder* and those who want to know more about the various religious and social activities taking place within the Jewish Community.

This will be an informal afternoon open to all Jewish persons.

For your personal invitation and details about times, please contact our Administrator,
Mrs Jackie Taylor.

Mailing address: 4 Salisbury Road, Edinburgh EH16 5AB. Telephone 0771-354-8274

E-mail address: ray.taylor@lineone.net

WE LOOK FORWARD TO WELCOMING YOU THERE

APPEAL

We need assistance in delivering *The Edinburgh Star*.

Just 4-5 addresses in your area.

Please help.

Call Ian Shein, Tel. 0131-332 2324

Rosh Hashanah Reflection

Rabbi Prof. Daniel Sinclair

Jewish festivals are generally linked to a specific event in the past and feature rituals associated with that event. Pesach, for example, celebrates the Exodus from Egypt and the matzah which is eaten during this festival represents the type of bread eaten by our ancestors as they left the land of bondage. The sukkot we erect on the festival of Sukkot recall the booths used by the Israelites in their wanderings in the wilderness, and the four species mark the transition from the arid desert into the lush and well-watered land of Israel. Yom Kippur is the Day of Atonement and whilst its significance is often understood in purely theological terms, the past is not entirely missing and the centre piece of its liturgy is an elaborate description of the ritual of atonement carried out by the High Priest in Temple times.

Rosh Hashanah, however, does not fall neatly into the general pattern of Jewish festivals. There is no one single past event which it seems to represent, nor does its major distinguishing ritual i.e. the blowing of the shofar seem to be tied to any specific historical occurrence. From a theological perspective, it is the Day of Judgment, but there is no clear reference to this idea in the Torah, as there is in relation to the central themes of the other biblically-based festivals. In any case, the concept of judgment is a feature which is shared with the Ten Days of Penitence as a whole and it is not, therefore, unique to Rosh Hashanah. The most obvious explanation – that it marks the new year – suffers from the fact that it has no biblical source and does not appear to be featured in the body of the synagogue ritual in any significant manner.

In fact, Rosh Hashanah is the blue-print for the whole cycle of the Jewish year, and for Jewish life in general. Literally, Rosh Hashanah means ‘head of the year’ and it is indeed, the chief of all the festivals. The biblical names it carries are Yom Teruah, the day of sounding the shofar, and Yom Hazikaron – the day of remembering. In relation to Yom Teruah, the primitive sound of the shofar symbolizes prayer in its most basic form. Its sounds are emitted by a curved horn. The curving is important for it symbolizes the humility required in prayer. Intention to fulfil the mitzvah of blowing the shofar is mandatory; doing the act without thinking about it is unacceptable. This is not necessarily the case in relation to the mizvot of the other festivals e.g. eating matzah, but it is clearly a vital prerequisite of prayer. Shofar then, is essentially prayer which is the basis for Jewish ritual as a whole. This is the first sense in which Rosh Hashanah is a blueprint for the rest of the year.

The second sense is linked to the name Yom Hazikaron. On this day, we do, indeed, recall the past in its entirety. All the festival themes are included in the Rosh Hashanah liturgy including the Exodus, the wilderness experience of the Israelites and the Temple and its rituals. These “memories” also embrace the coming of the Messiah and the final redemption. Of particular significance is the memory of the binding of Isaac with its message about the self-sacrifice required for the preservation of Jewish identity and spirituality. In this respect, there is a link between memory and shofar, since the ram’s horn is closely associated with Isaac’s binding. It is interesting to note that the word “remember” may be understood as a putting together of parts or members after they have been pulled apart (“re-member”). On Rosh Hashanah, we recall who we really are; we remember our collective cultural and spiritual past and try to put together an authentic identity. This may be the deep significance of the judgment idea so central to Rosh Hashanah. The judgment is one we pass on ourselves in terms of how we have integrated our Judaism into our lives and how we need to do better in the future. As a result of undergoing the mental preparation of Yom Hazikaron, we are in a position to realise the full significance of the specific memories and rituals celebrated by the feasts and fasts of the year ahead.

On behalf of Debbie, myself, Yonatan, Noam and Yael and her family, I take this opportunity to wish the entire community a very healthy, happy and successful new year.

Coming Events

September 2001

17th	Monday	<i>Erev Rosh Hashanah</i>
18th-19th	Tue-Wed	<i>Rosh Hashanah</i>
26th	Wednesday	<i>Kol Nidrei</i>
27th	Thursday	<i>Yom Kippur</i>

October 2001

2nd-3rd	Tue-Wed	First two days of <i>Sucloth</i>
9th	Tuesday	<i>Shemini Atzeret</i>
10th	Wednesday	<i>Simchat Torah</i>
15th	Monday	Lodge Solomon 7pm
18th	Thursday	Council of Christians and Jews 7.30pm

November 2001

15th	Thursday	Council of Christians and Jews 7.30pm
19th	Monday	Lodge Solomon 7pm

December 2001

10th	Monday	First day of Chanukah
17th	Monday	Last day of Chanukah

The following regular meetings take place at the Community Centre, 4 Salisbury Road. All meetings are subject to alteration.

The Edinburgh Jewish Literary Society meets on certain Sundays at 8pm.

For dates and further details contact Dr Tony Gilbert (667-4266) or Dr Avery Meiskin (447-5883).

The Luncheon Club meets every Tuesday and Thursday.

The Friendship Club meets on Alternate Sundays at 3pm.

For dates and further details, contact Willie Caplan (667-7984)

The Parent and Toddler Group meets on Sunday mornings at 10am.

Maccabi meetings are held in members' homes

Junior Maccabi meets on Sundays 1-3pm.

Senior Maccabi meets on Sunday evenings.

For further information contact David Brannan (667-3409), Samuel Danzig (229-3054) or Joel Raffel (229-5541).

EDINBURGH HEBREW CONGREGATION

CHEDER

NOW ENROLLING FOR NEW CHEDER TERM 2001/2002

We currently run classes from 5 years of age to post Bar/Batmitzvah. This is a great opportunity for your children to mix with other Jewish kids and have fun while they learn the 3 'r's': their Roots, their Religion and its Relevance in the 21st century.

For further details please contact:

Lesley Danzig – Headteacher, Tel: 0131-229 3054

or write to Mrs L Danzig,

Headteacher – Cheder

Edinburgh Hebrew Congregation

4 Salisbury Road, Edinburgh EH 16 5AB

FREDA RIFFKIN REPORTS....

The Annual General Meeting of the Edinburgh Hebrew Congregation, 20th June

A large group of members attended the AGM at the Communal Hall. The President, Dr Ian Leifer, opened the proceedings with one minute silence in memory of members who passed away since the last AGM. The resume of last year was read and Dr Philip Mason, the Treasurer, gave his report, presenting a fairly healthy balance sheet. However it was noted that the improvement was due to the fact that we have been without a Rabbi for a year and that the Rabbi's accommodation in Newington Road was sold. The following members were elected to the Council:

President: Dr Ian Leifer; Treasurer: Dr Philip Mason; Members of Council: Laurence Bowman; John Danzig; Edward Green; Stephen Hyams; Dr Ron Lewis; Mrs Anita Mendelssohn; Mrs Rose Orgel; Arnold Rifkind; Jonny Sperber; Raymond Taylor.

SHABBAT EVENTS

Shabbat lunch, 2nd June

The Shabbat lunch, organised by the Future Generations Committee at the community centre, had beautifully set tables with delicious, tempting salads. A large number of the congregants enjoyed the lovely meal, introduced by John Danzig. He told us that it was the brainchild of Lesley Danzig and Carol Levstein who, ably supported by their friends, worked very hard to cater this lunch.

Our *Parness*, Ian Leifer, led the meal's blessings and encouraged the singing of Shabbat songs between courses. It was a great joy to celebrate the Shabbat in this most friendly and companionable atmosphere of togetherness, and we all hope that this will only be the forerunner of many such happy gatherings.

Erev Shabbat Supper – 15th June

Thanks to the generosity of Morris and Myrna Kaplan the Community enjoyed a most pleasurable Friday

night Supper at the Communal Hall. 92 adults and children attended the Shabbat Evening Service in the Synagogue and were then entertained to supper. Introducing the evening Mr. Kaplan said he felt many members did not have the privilege of enjoying a traditional Shabbat evening and he and Myrna wanted to give this joy to them. Rabbi Katanka, on visit in Edinburgh, made the Kiddush and led the Shabbat songs. David Goldberg led the Grace after Meals. Everyone enjoyed the meal and the Shabbat atmosphere. To conclude the evening Mr. Kaplan thanked all who had helped, mentioning in particular Irene Mason and Jackie Taylor, and expressed his hope that this would only be the first of many such evenings and that members of the Community would step forward to sponsor them.

Erev Shabbat supper 27 July

Sponsored by Philip and Irene Mason, and Raymond and Jackie Taylor, Morris Kaplan, who initiated the idea of communal *Erev Shabbat* suppers, opened the meal. Rabbi Shapira, our guest, vigourously led the *Shabbat* songs, and David Goldberg led the Grace after meals. The great effort invested in organising and preparing a meal for the 66 people was highly appreciated. Irene, Jackie, and an enthusiastic ad-hoc group of supporters including Lawrence and Michael Taylor, ran into and out of the kitchen carrying dishes and drinks. Most popular was Raymond Taylor, who floated between the tables with a not-so-clandestine bottle of whisky, granting the meal its unique Scottish flavour.

SOCIAL EVENTS

WIZO Garden Party, 17th June

This year the WIZO Party was held in the beautiful garden of Edward and Maryla Green. Although the weather was more reminiscent of November than June, the 150 guests were well rewarded for their hardiness. £600 were raised from stalls selling flowers, bric-a-brac and

cakes. For the children there was a huge bouncy castle, which was well used. We, the older guests, were well entertained by a Jazz Band playing popular music of our youth. The WIZO committee led by their Chairwoman, Kate Goodwin, provided a wonderful Buffet lunch, which arrived at the peak when the band struck up 'Happy Birthday' and a birthday cake was provided for Peter Bennet who was that very day reaching another milestone. Many thanks are due to Maryla and Edward for letting WIZO use their garden for this event, in which the impressive amount of over £2000 was raised to support WIZO's work in Israel and the Diaspora.

Rabbi Shapira's visit 12/7-2/8

We were delighted to have with us Rabbi Shapira, who came for a three-weeks visit to see the old friends he and Rachel had made during their stay in Edinburgh. During his visit Rabbi Shapira led all the Shabbat and the Tisha be'Av services. With his friendly smile, clear voice and relaxed manner he encouraged many of the congregants to attend the services and join in the prayers. It was a real pleasure to have him with us, except for the sadness we felt for Rachel, whose absence was acutely felt. A few days before he left a memorial evening for Rachel was organised by him with the assistance of Philip Mason and the community. (see below)

A Memorial Evening for Rachel

Shapira: 30 July

A large representation of the Edinburgh Community met in our Hall, to pay tribute to our late dear friend, Rachel Shapira.

Dr Ian Leifer opened the meeting with a tribute to Rachel, who had touched so many lives and supported her husband in his work. He reminded the importance that the Torah attaches to "acts of kindness," for which Rachel was renown. Ian Shein, who helped Rabbi Shapira in organising the evening, told about the support and encouragement Rachel granted him throughout both hard and good times. Many

other spoke: Lennie Berger, Shari Cohn, John Cosgrove, Joyce Cram, David Goldberg, Kate Goodwin, Vicky Grüneberg, Anita Mendelsohn, Rose Orgel, Esti Sheinberg and Valerie Simpson. All told about her kindness, her hospitality, and how she brought the community together, having in her house more than 3000 guests, each one made welcome regardless of rank, roots or position. No difference was made between Orthodox and non-Orthodox, Jewish and non-Jewish. Many mentioned her modesty and her warm, simple manner of treating people. Rabbi Shapira then thanked all those who attended the evening, stating how significant were this visit and this evening for him. The formal part of the evening was then closed with Psalm 23 and the Kaddish, but many stayed afterwards, talking about Rachel's influence on our lives, and feeling how much we all miss her.

Association of Jewish Refugees

The Association of Jewish Refugees held its first meeting in Edinburgh

on Monday 23rd July. Susanne Green from Liverpool told us about the association. AJR's purpose is to bring together Jewish people who were victims of the Nazi regime and who sought protection in Britain. The Association is totally non-religious. Fifteen people, all first and second generation survivors, were present. Many Jewish people in Edinburgh have not found their particular niche in this community. It was good therefore to meet five new faces who were comfortable to join as part of an AJR group. During the meeting, each person told shortly about the sad events that brought them to this City.

If you were a Jewish refugee or are one of the 2nd generation, please join us on Monday 3rd September. Michael Newman will then speak as an expert on the subject of 'claims'. For further information contact Judy Gilbert 667 4266 or Vicky Grüneberg 332 6181

The Worktops Walk, 5 August

A brave group of 15 determined souls endured a 6 hours walk along

the Water of Leith in a sponsored walk, aimed to fund new worktops in our Community Centre's kitchen. Neither strained muscles nor blisters deterred our commitment to the human cause (who wants to eat food prepared on derelict worktops?) and to our generous sponsors. See page 7 and the full account in the next *Edinburgh Star*.

SPORT

Cricket: Edinburgh Public Parks Final – Maccabi vs. Muslims Cricket Club.

After a gap of 17 years, Maccabi reached the final against Muslims, the holders of the trophy at Roseburn Park. Batting first, Maccabi scored 120 runs for 1 wicket in the allotted 20 overs. In a fascinating seesaw struggle, Maccabi's score of 120 was just not quite adequate to gain victory and Muslims squeezed through in the last over in a nail biting finish scoring 124 runs and winning by 4 wickets. Anyone interested in playing for Macabbi should contact Norman Berger at 0131-664 2938.

Give more to charity without it costing you any more

The KKL Charity Account is a simple and effective way of giving to charity.

Just pay in the amount you want to give to charities of your choice and use the KKL Charity Account voucher book to make your donations. KKL recovers the tax - adding 22% more to your account. So you give more without paying more.

Make one phone call and see your KKL Charity Account open in 3 working days.

- Payroll Giving
- Tax Reclaiming for Charity
- Tax Efficient Giving
- Gifts of Shares

Contact Hilary Cane on

Freephone 0800 358 1991

www.kkl.org.uk

KKL Charity
Accounts
and Services

KKL Charity Accounts, established in 1948, charges a reducing sliding scale fee starting at 5%. All profits go to charity. JNF Charitable Trust Reg No 225910 CRH01.

The Worktops Walk

The courageous Worktops Walkers Wonderteam:



Food for the body, rest for the feet and friendly chat for the soul.

Starting the walk: with smiles ...

Photographs: Judy Gilbert



... ending the walk: still smiling!

HISTORIC EVENT AT LODGE SOLOMON – 21st May 2001

Philip Mason

The initial contact between Fair Oaks Lodge No 1006 from Chicago, Illinois and Lodge Solomon happened nearly one year ago. Although our brethren from Illinois were planning a Masonic pilgrimage just to Lodges in the south of England, their two Deacons, Barry and Mitchell Goldberg, the grandsons of our David Goldberg, wanted to fit in a short trip to Scotland. For Lodge Solomon this was a unique opportunity. We agreed that a special meeting should be organised.

Our Secretary, Alec Rubenstein, made quick contact with the Grand Lodge of Scotland, and from then on he was hardly ever out of the Grand Secretary's office. At Lodge Solomon's Committee meetings we were soon being told that the Grand Master Mason, the Grand Secretary and the Provincial Grand Master of Edinburgh would be very pleased to attend the Special Meeting. No Grand Master Mason had ever visited Lodge Solomon in its 80-year history. This really was going to be a very special meeting.

The presence of our ladies added much to the colour and atmosphere of the evening and made it memorable. In the past, except for the occasional dance, all Masonic meetings, including the 'Harmony' part, were very much men-only. Many of our Illinois guests would be wives, and we thought that this was an opportunity to share the historic occasion with our own spouses – a feature we knew the Grand Master Mason would favor.

Through the hard work of our Junior Warden, Philip Goldberg, our brethren from Illinois enjoyed a weekend of activities prior to the special meeting including visits to Roslyn Chapel, the Grand Lodge of Scotland and St Andrews. My wife, Irene, hosted the wives of our American brethren and of the dignitaries, including the wife of the Grand Master Mason.

Alec Rubenstein had planned everything to the minute. With just

45 minutes to go, the Grand Master Mason, Archibald Donald Orr Ewing arrived led by the Master of Fair Oaks Lodge No 1006, Richard H Prugh. The atmosphere in the Lodge was electric. As I was guided to the Master's chair, I saw many friendly faces of brethren I knew dressed in an array of different coloured sashes from throughout the UK – not that it relaxed me. Shortly I welcomed into the Temple the 22-strong Deputation from Illinois led by its Master. The next deputation, from the Provincial Grand Lodge of Edinburgh, was led by its Provincial Grand Master, Robert S Tait. Finally the Most Worshipful Grand Master Mason entered. It was truly an awe-inspiring occasion. I felt overwhelmed and very honored to be the Right Worshipful Master welcoming the Grand Master Mason into Lodge Solomon for the first time.

A total of 145 brethren were accommodated within the Temple. They represented 50 Lodges; 24 from Edinburgh, 12 from outside Edinburgh including 2 from London and 1 from Newcastle, and 14 from Illinois. Of the 36 UK Lodges, 24 were represented by their Right Worshipful Master whilst within the Deputation from Illinois, 2 brethren were Past Grand Masters and most

were at least Past Masters of their own Lodge. The Meeting, an Initiation of two new brethren, proceeded smoothly. After the ceremony the Grand Master Mason accepted Honorary Membership of Lodge Solomon and retired from the Temple. When the formal proceedings in the Temple were completed we joined our ladies to relax and enjoy the 'Harmony' or social part of the evening.

The sight of brethren, with their ladies, for a change, enjoying a masonic evening together, was pleasant: so unusual for free-masonry yet so clearly successful. The evening was interspersed with fine food, speeches, a piano recital by a good friend of Lodge Solomon, Alberto Massimo, and a medley of light music from the Fair Oaks Chorus, superbly sung by Barry and Mitchell Goldberg, and Gregory Dennis. I sat between the two key dignitaries of the evening, the Grand Master Mason and the Master of Fair Oaks Lodge. This was a truly historic evening. Many called for a repeat recipe with the same ingredients, but – can such a recipe be repeated? You never know! – especially when your Secretary's name is Alec Rubenstein. Bro. Dr Philip Mason
Right Worshipful Master
Lodge Solomon

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 Rebecca Sieff Award WIZO Luncheon

We were delighted to be personally invited as guests of Enid Sandelson (Oppenheim) to attend the Rebecca Sieff Award Luncheon in London on 9th July 2001. Enid was being honoured for being a founding Member of Edinburgh Aviv and for the many years of hard work and enthusiasm for WIZO after moving to London. The Luncheon at the Hilton Metropole was attended by over 300 dedicated WIZO ladies, who give time and expertise to the cause

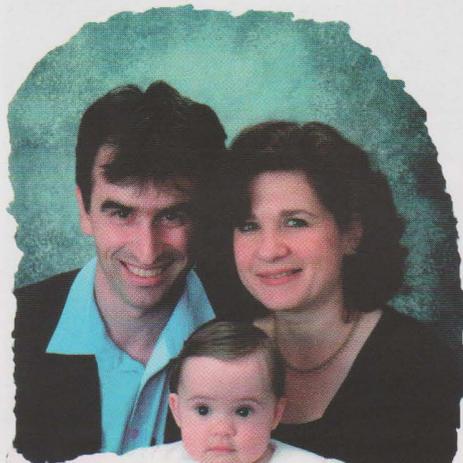


of women and children in Israel. The award to Enid was presented by Leila Wynbourne MBE Past Honourary President of British Wizo, who recalled Enid's input in the WIZO furniture shop she organised and to the team that made

Jewish Women's Week. Enid's charm, patience and interest in all those around her make her a worthy recipient of this special award.

Anita Mendelssohn & Kate Goodwin

Kiddush for Hanna-Rebecca Simmen-Cohn



The Rhythm of Life

Movement within the womb
This rhythm of life.

A bridge connecting the past, present and future.

Precious stories, memories and experiences

Handed down through generations

A sacred chain of tradition, of being and love.

You are my jewel, my sparkling star.

My connection to the cosmos and my path to God.

When Hanna-Rebecca was born (see *Edinburgh Star* No. 38) and the e-mail from Martin said that "Mummy is recovering and Daddy is over the moon," many in our community took a great breath of relief, since we all knew how much Shari and Martin waited for this baby. The first months of Hanna's life were devoted to get acquainted with Mum and Dad, but on the 26th of May she met her enlarged family in the synagogue, where a Kiddush in her honour was thrown by Shari's mom, Grandma Elinor Froehlich. In the picture: beautiful Hanna with her happy parents and Shari's poem, describing her feelings during her pregnancy.

The *Edinburgh Star* wishes
Mazel Tov to the following:

Dr Avery Meiksin

on his appointment to a Readership in Physics and Astronomy at the University of Edinburgh;

Sylvia and Gerald Glass
for their Golden Wedding;

Mr Cecil Samuels

on reaching his 100th Birthday. We look forward to recording his 120th;

Jonny and Joyce Sperber
for their joint 100 birthday;

Benjamin Seckl
for his Bar-Mitzvah;

Jonathan Danzig
for his Bar-Mitzvah;

Ruzena Wood
for her conversion.

Best wishes for a Refuah Shelayma
to **Sidney and Paula Zolti**.

COMMUNITY CENTRE 100 CLUB DRAW RESULTS

May	No. 70	Mrs V. Lowrie	£25	July	No. 70	Mrs V. Lowrie	£10
	No. 46	Miss S. Baker	£10		No. 52	Mrs L. Danzig	£10
	No. 6	Mr H. Mendelssohn	£10		No. 9	Mrs R. Braverman	£10
	No. 43	Mr S. Skop	£10	August	No. 101	Mrs R. Lurie	£25
June	No. 48	Mr G.Scott	£10		No. 37	Mr H. Mann	£10
	No. 43	Mr S. Skop	£10		No. 32	Mr D. Lipetz	£10
	No. 14	Mrs M. Seckl	£10		No. 76	Mrs R. Orgel	£10

STAR TREK INTO THE PAST

Continuing our popular series of "whosinnits" and "whatwasits" we reprint a photograph taken in the late 1940s. What was the occasion? Who do you recognise? Answers on page 17.



SUPPORT The Edinburgh Star

SEND US YOUR LETTERS AND ARTICLES

NEXT COPY DATE: 1st December 2001

Thanks to those who responded to our appeal which is still open

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

With Compliments

from

Jess Franklin

205 Stenhouse Street
Cowdenbeath, Fife KY4 9DL

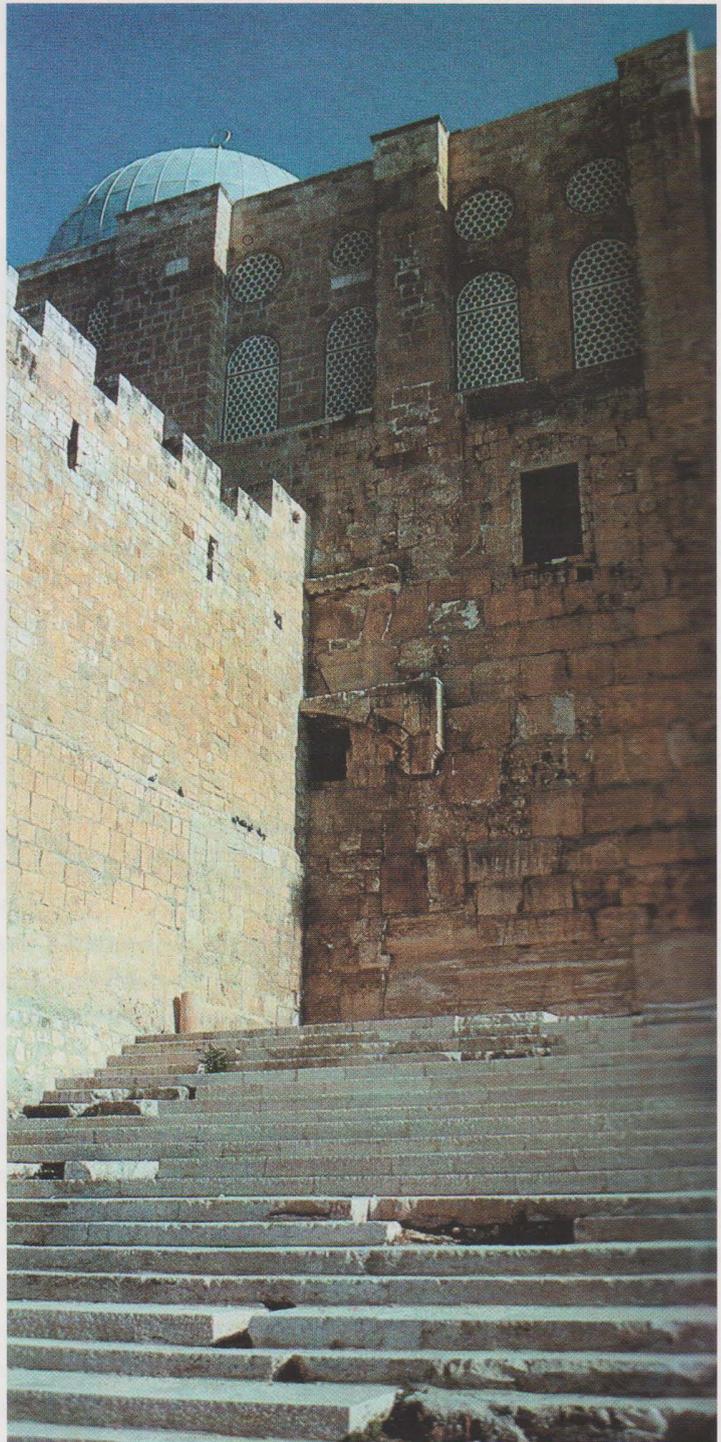
Jerusalem – Winter 2001

Joyce Caplan

To strangers also
the city gives light.
Even in this winter
when the bare olive-branches
clatter like the long-dead
and those who are allowed
to leave footprints
have been condemned
to madness or prophecy.

At the windows
lit faces watch only
for the day of judgement;
a swift division of rock and stone.
They look eternally
for omens and portents,
knowing death is no excuse
for the living.

Ancient walls are folded
round the fragile words;
hope, love, terror, oblivion.
On the banner of the hills
is written 'return'
and the valleys shout 'redemption'.
Always the grape remembers the vineyard,
the fig, the tree.



The photograph was taken by Uzi Keren. It appears in *Derekh Eretz: A Nation Living in its Landscape*.
Editor: Irit Zaharoni, State of Israel, Ministry of Defence 1983.

Following is summary of a paper distributed by the Israeli Embassy, London.
The full document can be found on www.israel-embassy.org.uk

ISRAEL AND THE PALESTINIANS: KEY ISSUES IN DISPUTE

1. Why did the Palestinian violence start?

- The Palestinians rejected the Camp David summit proposals: Arafat was not prepared to compromise.
- Arafat used Sharon's visit to the Temple Mount to start a conflict that was already planned for months.
- Arafat supported the use of Palestinian violence and used it for his campaign as a "unifying leader" among radical Palestinian groups.
- Violence enhanced Arafat's status in the Arab world and strengthened his negotiation position.
- Arafat prefers to be "the champion of Islamic rights" rather than a compromising leader.
- Arafat refuses to control terrorist groups such as the Islamic Jihad, Hamas and others.
- The Palestinian leadership failed to instruct its people about the benefits of peace, the need to compromise, and their Oslo commitments to stop violence and solve the conflict by peaceful means.

2. Fostering a climate of violence

- Arafat and the PA encouraged the outbreak of violence and its perpetuation.
- The Palestinian authority has released all previously-jailed terrorists.
- The Palestinian authority has forty-thousand strong police force, yet it does not prevent outbreaks of violence nor controls them once they occur.
- The Palestinian authority does not apprehend and prosecute violent instigators and perpetrators.
- The Palestinian authority encourages incitement – in schools, mosques, radio, TV, at funerals, etc.
- Official Palestinian security recruits lead the violence, ignoring repeated Palestinian commitments.

3. Is Israel using excessive force?

- Palestinian violence continues unabated. Israel has a legitimate right to self-defence against attack.
- Over 6,000 live-fire incidents were initiated by Palestinians in this crisis.
- Most alleged innocent demonstrations involve stone-throwing, Molotov cocktails and live fire.
- The use of live-fire by the Palestinians has rendered the question of non-lethal measures moot.
- Israel has used only the minimal that has been deemed necessary to protect lives and defend the state.
- Palestinian casualties outnumber Israeli due to the greater number of Palestinians involved in violence.

4. Palestinian incitement

- Mullah's in Palestinian mosques spread the call for Holy War, *jihad*, informing their congregation that it is their duty to kill the enemy – Israel – *and kill Israel's friends*.
- Palestinian school textbooks preach to repel the Israeli aggressor. No peace process is mentioned.
- Children at school and at summer camps are taught that martyrdom is honourable and that killing Jews should be their purpose in life.
- School children are being cynically used as political pawns to achieve world sympathy.
- Children are brought to crisis fronts, to cover Tanzim forces who fire from a safe distance.
- The PA, Saudi Arabia and other Arab states offer cash rewards to the parents of a "martyr" child.
- Palestinian radio and TV praise Palestinian violence and broadcast false reports of Israeli "atrocities," drawing false parallels between the Nazi regime and the Israeli government.

5. The Palestinian refugees

- The Palestinian refugee problem was created and perpetuated by the Arab states.
- The Arab states refused to absorb the refugees, preferring to use their misery as a political weapon.
- Israel expressed its intention to build new homes for refugees in a Palestinian state or repatriate those who wish to live elsewhere.
- Ignoring the interests of their own people, the Palestinians rejected Israel's practical solutions.

- The Palestinian demand for a “right of return” aims to retain a permanent claim on Israel itself after a Palestinian state is established alongside Israel.
- Applying an unqualified Palestinian “right of return” would undermine the very foundations of Israel.
- The “right of return” contradicts the Palestinian own demand for a separate state of their own.

6. Jewish settlements

- The Palestinians agreed at Oslo to resolve all outstanding differences with Israel by peaceful means.
- The Palestinian violence is *not* a response to the existence of Israeli settlements in the West Bank.
- Israel’s proposed permanent agreement suggests 80 percent of the settlers to be under Israeli rule. In terms of actual land, this entails less than 5% of the territory. The Palestinians rejected this proposal.
- There are 125 settlements in the West Bank (outwith East Jerusalem), with c. 190,000 Israeli citizens.
- The Jewish community in Hebron existed throughout the centuries of Ottoman rule, while settlements such as Neve Ya’acov and the Etzion block were established under British Mandatory Administration.
- No clause in bilateral agreements or memorandums prohibits construction inside Israeli settlements.
- Most settlements were on the chopping block at Camp David. Nothing on the ground has changed to warrant the abandonment of the peace process.

7. The Mitchell Report and the Ceasefire

- The Mitchell Fact-Finding Commission (October 2000) was aiming to bring violence to an end.
- The Mitchell Report (12 May 2001) program for restoring calm and returning to peace negotiations includes a complete end to violence, a “cooling-off” period, confidence-building measures (including a settlement freeze), full implementation of former agreements and a return to political negotiations.
- The end to violence (including the arrest of known terrorists and the end of incitement) called for by Mitchell is unconditional, and is the prerequisite for continuing with the program’s other elements.
- Israel enacted a unilateral cease-fire already on 21 May.
- 650 incidents of Palestinian violence were registered since the beginning of June to mid-July.
- To achieve progress in resolving political issues, the Palestinian Authority must act consistently and resolutely to end all violence and incitement, to arrest known terrorists and confiscate illegal weapons.

8. International Observers – Israel’s position

- An observer force cannot succeed in observing an agreement to which both sides are not committed. Palestinian violence continues to emanate unchecked from Palestinian-controlled areas.
- The observers will be incapable of monitoring the plotting and perpetration of terrorist acts.
- Other international forces (e.g. UNIFIL in Lebanon) did not prevent terrorist violence against Israelis.
- International observers are compromised by the need to pay deference to their hosts (in this case the Palestinian Authority) and thus, by definition, are not in a position to play an objective role.
- The Palestinian insistence on establishing an observer mechanism aims to internationalize the conflict, bringing automatic international majorities into play against Israel.

9. Pinpoint Targeting of Terrorists

- Israel is committed to protecting its citizens from the unique threat posed by Islamic suicide bombers. This right to self-defence is embodied in the UN Charter.
- In such circumstances, where Israel has direct knowledge that a terrorist atrocity is being planned, Israel will act to intercept the perpetrators before they carry out their terrorist mission.
- Suicide bombers cannot be apprehended by ordinary means, as their very proximity to Israeli citizens constitutes an immediate and unpreventable danger to Israeli lives.
- The Palestinian Authority’s resort to violence forces Israel to act unilaterally against the terrorists.
- Israel neither seeks nor enjoys the use of such methods. Unfortunately, all other means of preventing terrorism have failed.
- There is no moral equivalence whatsoever between the violence perpetrated by both sides. **Israel’s actions are pinpointed** (even if sometimes imperfectly) against those actively engaged in violence against Israeli civilians. **Palestinian violence intentionally targets innocent Israeli civilians.**

Life in Israel

David Mason

On October 1st 2000, Motza'ei Rosh Hashana, I was walking downhill from evening service in my Yeshiva to my home. Suddenly a loud-speaker was heard from across the valley: "stay at home, there has been shooting." That frightening experience signalled a drastic change in what it meant to live in Israel.

I live with my wife, Elisheva, in a yeshiva just next to the town of Efrat in what is known as the Etzion Block (Gush Etzion), about half an hour's car journey south of Jerusalem. The connection between Jerusalem and Gush Etzion is through the "tunnel road" which exits Jerusalem at the neighbourhood of Gilo before entering two tunnels and continuing on to Gush Etzion. Zionist Pioneers from Europe originally built Gush Etzion before the establishment of the State of Israel. It was an important stronghold preventing Arab penetration into Jerusalem from the south. On the eve of Israel's declaration of Independence, after a heroic fight to protect Jerusalem, Gush Etzion fell to the Arab Legion, and its residents, save the children that were earlier evacuated, killed or taken prisoners. The place was recaptured in the Six Days War and resettled. By the end of the century the Etzion Block was a peaceful, beautiful and picturesque part of Israel, with approximately 20,000 residents living here now, mostly in the towns of Efrat, Alon-Shvut, Neve-Daniel and El'azar. The block includes also kibbutzim such as Migdal-Oz and Kfar-Etzion, and is a flourishing area with a very diverse population of

Israelis and new immigrants from Russia, America, Britain and South Africa. The area is largely religious; however, because of its moderate religious approach, it is joined by a considerable population which is non-religious. Politically, a large majority of residents are right-wing, an approach that results from a realistic estimation of the security situation and, to no less extent, relates to the religious outlook that attributes great importance to settling the Land of Israel. Relations do exist, however, with some Arab villages that neighbour Efrat due to efforts of the Chief Rabbi of Efrat, Rav Shlomo Riskin, and many residents of these villages work in Efrat and around Gush Etzion, thus relying on them financially.

However, last Rosh Hashana our belief in the importance of living here has been severely and relentlessly tested. In fact living anywhere in Israel, whether in within the 1967 borders or in what is called "the occupied territories" has once again become the nervous wait for the next bomb or next shooting. Ironically, Efrat, where we live is itself relatively safe due to its central location within Gush Etzion. The worst problems are when Jewish areas are adjacent to Arab populated areas. This has caused much trauma in the Jerusalem neighbourhood of Gilo which is within small-arms range of the Bethlehem suburb of Beit Jala and is frequently shot at by Palestinian terrorists. The road that connects Gush Etzion to Jerusalem, as it passes alongside Bethlehem, has also been a focus of deadly

shootings on Israeli citizens as they travel to Jerusalem. Palestinian gunmen began to exit from Bethlehem onto the "tunnel road", gun down innocent citizens in their car and then return to immunity inside Bethlehem, which is in the Palestinian area. Many citizens from Efrat lost their lives because of this, and so much of the last nine months has been spent going to funerals and listening to eulogies for the dead. People began to deliberate whether to use their car at all. Many cars have been shielded against stoning (which is a continuing threat to those who drive the roads) but shielding against shooting is expensive, so people carry machine guns and wear bullet proof jackets (which are also not cheap) instead. Driving at night is out of the question unless necessary, and the buses that are bullet-proof are fuller than ever. Palestinians who do not want to risk being caught on the road will simply shoot and snipe at passing cars from within Palestinian territories. All of this has meant the constant closure of the tunnel road whenever there is an incident, and so the major route between Gush etzion and Jerusalem is closed. My wife Elisheva studies nursing in Sha'arei Tzedek hospital and travels to Jerusalem and back daily by bus. Many times the road would be shut and so the buses and cars needing to return to Gush Etzion would be diverted to other, much longer routes to Gush Etzion taking sometimes more than two hours instead of half an hour. I would find myself many a time phoning the information numbers

so as to relay to my wife whether the tunnel road was open or closed due to an incident that I had heard about on the radio. However, we have never had the feeling of being under siege or trapped. There are places such as the Jewish settlements in Gaza (Neve Dekalim, Gush Katif, Kfar Darom to name a few) and settlements in Samaria (Har Bracha, Chomesh) that really feel under siege and that are under greater threat on the roads than we are, not to mention the continuous shooting into the Jewish neighbourhood of Hevron. Additionally many towns within Israel have suffered bomb attacks by Palestinian organisations bent on taking their message of hatred anywhere in Israel. The list is astounding – Tel-Aviv, Hadera, Netanya, Afula, Jerusalem and more. At the end of the day, every town settled by Jews before and after 1948 is considered a Jewish settlement by the Palestinian Authority.

But my wife and I, as well as the majority of the people populating Gush Etzion are proud and thrilled of the possibility to live in such an important historical part of Eretz Israel. The Arab-Israel conflict aside, this area has large sentimental, historical and also archaeological value for the State of Israel. In fact even in Ehud Barak's far-reaching proposal at Camp David a year ago, Gush Etzion would remain within Israel, as well as a small area in western Samaria and an area around Jerusalem containing Maale Adumim. There is consensus in Israel that Gush Etzion will remain a part of the future of the State. This gives the residents a confidence to continue to develop the area, its public services, its communications networks and of course its religious services. There are over twenty

synagogues in Efrat, serving a population of about 7,000 people. There is a Sefardi synagogue, a Yemenite synagogue and many *minyanim* for the youth. A Religious Council is run professionally and provides an abundance of services from the many *shiurim* that take place for the maintenance of the *Mikveh*. From a religious point of view, we are a spoilt community! Shabbat is such a calm, serene experience for us here, the sunset over the Judean hills doing much to create this atmosphere. The residents in Efrat are friendly and we have on occasion gone to eat Shabbat meals with families who live in Efrat. There is even an e-mail network so that people can discuss burning issues, or simply write in an advert to sell some shelves.

One thing that cannot go without mention is the power of restraint, and belief that residents of Gush Etzion have shown. We have had to suffer our share of mourning over

the last number of months, but never have people taken the law into their own hands and gone out to revenge what has happened. There exists of course a great deal of anger directed at the Palestinians and at the Government for their general lack of sufficient action, but this has been expressed through legal and safe means such as demonstration and petition. The heads of our communities work with the army to develop ways of preventing the security problems on the roads and are always willing to co-operate with the government. People are surviving the hard times here because they believe that by setting up a religious community, loyal to social justice and other values of Judaism on the Land of Israel, they help to fulfil the prophecy: "for out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem".

David Mason grew up in Edinburgh. He is now a Rabbinical student in Israel



The "Tunnel Road" to Efrat passes on a bridge between two tunnels. When an Israeli car is on the bridge, it serves as easy target to Palestinian snipers. The road has become a focal point of Palestinian terror, and a source of endless distress to the Jewish inhabitants of Gush Etzion. Every day there are shootings, but the 30 of May will be remembered as one of the most horrible days in the history of the "tunnel road." The following excerpt was taken from *The Jerusalem Post*, 30 May, 2001:

"Gilad Zar, 40, father of 8, was killed by Palestinian gunmen as he traveled between Yitzhar and Kedumim on Tuesday morning. Two terrorists shot at Zar's car, causing it to overturn, and then shot him in the head at point-blank range. Zar was buried in Karnei Shomron on Tuesday night.

Sarah Blaustein, 53, of Efrat, a new immigrant from New York, and Esther Alvan, 20, were murdered by Palestinian gunmen on Tuesday as they were traveling on the Jerusalem-Gush Etzion (tunnel) road to Jerusalem to attend Zar's funeral."

God bless their memory, and please let Him keep safe all our dear ones who live in the Land of Israel.



photographs by Guy Raz

Newcomers to Edinburgh: Jackie and Raymond Taylor

Ian Shein

Falkirk has never been a town noted for a strong Jewish influence, teaching or thought. It sits somewhat equi-distant between Glasgow, in which city resides the majority of the Jewish population of Scotland, and Edinburgh, struggling successfully to maintain a presence if not numerically certainly qualitatively. Falkirk had at one time an extremely small community and a small Synagogue, now sadly if inevitably closed. *Minyans* for *Yahrzeits* were carried out in members' homes but it is now impossible to raise the necessary quorum for this. In an earlier edition of the *Edinburgh Star*, Jackie Taylor wrote an article describing a delightful Compton Mackenzie-like situation where the porter at Falkirk High Station was the individual who conducted the above services and consequently the timing of the *Minyans* had to coincide with the railway timetable. As soon as the Edinburgh train had left, he would be collected at the station to conduct the service and then hurriedly conveyed back to the station in time to meet the Glasgow train.

A minimal Jewish business presence prevails in the town, one of which is owned by Raymond Taylor. The younger of a family of two, Raymond was born in Falkirk and received his education at the local High School. Enjoying a normal active adolescence, he had to travel regularly to Glasgow for religious education and subsequently celebrated his *Bar-mitzvah* at Queens Park Synagogue. Leaving school at the age of 16, he immediately joined the family business, a long established furniture store started by his grandfather in 1921. At that age he became the youngest buyer in the trade, travelling extensively and widening his horizon well beyond the confines of his local environment. Outside business, his interests centred a great deal on sporting



activities and he became the president of the local snow-ski club and a judge of the British Water-Ski Federation. He also has shown his prowess as auctioneer for the *Glasgow Youth Aliyah Furniture Men's Committee*, raising many thousands of pounds.

On one of his sojourns around the country, he was encouraged to participate in a 'blind date' and a hugely successful initial meeting culminated in his marriage to Jackie Jacobson. The couple married in Heaton Park Synagogue in Manchester in 1988. The Taylors have two boys, Lawrence, aged 11, and Michael, aged 7. Jackie, an only child, was born in Manchester and received her education at Broughton Jewish Primary and King David High Schools. She attended college to take a secretarial course that led to employment as secretary at the North Manchester General Hospital where she remained until her marriage. The couple set up home in Falkirk but a desire to be part of a Jewish community saw them join Queens Park Synagogue in Glasgow and ultimately the Edinburgh

Hebrew Congregation of which they became members in 1997, marginally increasing its size and certainly enhancing its presence. Very quickly Jackie and Raymond became involved with the community. Raymond is a member of the Synagogue Council, with special responsibilities for student liaison. Jackie is the unofficial administrator to the Synagogue secretary, assisting him greatly in his duties to his great relief and eliciting such comments from former holders of that office as 'I wish I had had her help when I was secretary.' Both are computer competent and provide invaluable service to the community with up-to-date information on news and events by e-mail, mail and various advertisements.

In the comparatively short time since they became members of the Edinburgh Hebrew Congregation, Jackie and Raymond have certainly left their own special mark. They are ever willing to become involved in any capacity and obviously enjoy doing so. Extremely socially minded, their infectious enthusiasm and strong commitment make for a refreshing experience when in their company. They are hospitable, warm, affable and generous. We are indeed fortunate that on reaching the M8, Jackie and Raymond decided to change course, head east and provide our community with their pleasing, likeable personalities, their friendliness, warmth and sincerity.

Life in Edinburgh – Ian Shein

As a direct contrast to a comparative newcomer in the community, I have been invited by the editor to write on the experiences of a Jew born in Edinburgh, even though my life was interrupted by a 20 year sojourn in Dundee. Born, bred and *Bar-mitzvahed* in the South Side in a compact, respectable, working-class district, equivalent to a small-scale Glasgow Gorbals, was an interest-

ing, enlightening experience for a young boy. Here were to be found a large number of the pre-war Jewish community numbering well over 1000 people. The Pleasance, a somewhat architectural misnomer, comprising the streets of St. Leonards, Roxburgh, Richmond, Carnegie and Adam among others, housed a close-knit community which met, gossiped and shopped

in the Kosher butcher, baker and deli shops. Not far away was to be found a Jewish chip shop which, frying in oil, was a welcome and popular innovation for Jewish and non-Jewish residents. Lack of telephones, let alone e-mail and fax, generated a shopping situation where daily one met one's neighbours and a warm *heimishe* atmosphere prevailed. The housewife would patiently pick her piece of pickled meat, *worsht* or *bola*, inspect the scragginess of the chicken, decide whether or not the *chaleh* and bagels were as fresh as yesterday's and drive the deli man to distraction after his vain attempts to procure the right size of *shmaltz* herring from a barrel which submerged his arm from finger to elbow. In those far days when the sun always appeared to be high in the sky, life as a youngster was exciting, edifying and carefree. The inevitable passage of time contributed to the nostalgia and sentiment that helped to conceal the daily difficulties suffered by our parents. Home life consisted of endless visits from friends and neighbours who would pop in at all hours with the latest news and where Yiddish and Litvak vied with broken English. Invitations were unheard of. Open doors prevailed at all time, welcoming and warm; lemon tea and strudel ever available. Should one call during a meal-time, there was always plenty of potato or *lokshen kugel* or *cholent* to go round.

Every evening after school the children of the community would make their often-reluctant way through the Meadows to *cheder* in Sciennes School to be taught Hebrew and given homilies by Rabbi Daiches, Reverend Ordman, Reverend Levinson and Mr. Rubenstein, if only to be immediately forgotten by the writer. On Shabbas morning a large congregation attended the service in the Synagogue. Dire punishment befell the delinquent, inattentive, talkative boy when Mr. Rubenstein, advancing ominously, would take him firmly by the ear and lead him to a seat directly in front of the Rabbi, a

distinguished if stern looking religious leader of great intellect who served the community so well influencing thought and practice for 25 years. Here you sat, emotionally unable to move, hardly daring to breathe in case his eagle eye transfixed you. Girls, who perhaps did not unduly distract the service as much, were immune from such disgrace due to their seating high above in the Ladies' Gallery. *Yontef* brought a packed congregation and extra seating would be brought in by our smart, uniformed wax-moustached caretaker Mr. Goldie. On occasions he would methodically wend his way round the Synagogue with his aerosol spray dispensing fragrant odours to the devout prayers. It was a much-appreciated act complementing the pungent snuff sniffed surreptitiously during the Rabbi's sermon. It also acted as a little interlude during the service which to a child seemed to be interminably long and repetitive. Communal activities took place in a rented room in the nearby Duncan Street. Here all adult and junior events, functions, meetings and discussion groups were to be found occurring in cramped quarters. A house opposite the Synagogue was subsequently acquired for such purposes until some 20 years ago the transformation of the existing premises provided the excellent facilities enjoyed by the community today.

A much smaller community was my home for 20 years. Dundee boasted a tiny Synagogue, ample for its 100 strong congregation. Reverend Segal, a brother of Edinburgh's Mrs. Packter, was the minister and his engaging, warm personality encouraged one to attend services which, outwith *Yontef*, only took place on Friday evenings. It was not possible to gather a *Minyan* on a Shabbas morning. A comparison with Falkirk can be made now but that would be another story. I thus missed out on a generation before returning to Edinburgh.

In bygone days the Edinburgh Jewish Community was divided

unwittingly by financial considerations. This obviously reflected not only where one resided, but where one sat in the Synagogue. Seats were allocated on a subscription scale, the 'haves' at the front and the 'have-nots' at the back. *Mitzvahs* not surprisingly were awarded to those who could and did donate to Synagogue funds. As with the wider population, the demographic and affluent changes contributed to the demise of the Pleasance scenarios. Today the community is considerably smaller and if there are divisions these are no more distinct than elsewhere. If anything Edinburgh maybe said to have a town and gown divide, although the two have occasionally been known to cohabit to mutual advantage. It is very much a cohesive unit where everyone shares in each other's joys and sorrows. Newcomers may have to make an effort but our members do take the initiative and make contact with them. A member of Council already has that responsibility on behalf of the congregation. The Taylor family is an excellent example of a satisfying adoption and it is hoped that other families can be similarly attracted. Perhaps the editor should encourage recent additions to the community to relate their impressions and experiences so that any necessary course of action could be considered. If the pre- and immediate post-war members did not require such guidance, perhaps the South Side motto could have been 'plus ça change'.

Answers to Star Trek Quiz on page 10: The photograph shows members of the Jewish Branch of the British Legion marching along Princes Street in Edinburgh on Armistice Day in the late 1940s. In the front, left, George Magrill. Front Row left is Philip Stoller, behind him Avrom Abramson, and behind Lazar Landsman. Next to Mr Abramson is Willie Caplan. Mr Ossie Spark may be the marcher on the left in the seventh row back. Can any reader identify the others?

EDINBURGH AND GLASGOW: A TALE OF TWO CITIES

Dick Wolfson

The two main cities in Scotland are Glasgow and Edinburgh. The former is the larger with a population of 700,000 which includes 6000 Jews. The latter's population is 350,000 of which fewer than 1000 are Jewish. Humour is frequently poked, with friendly rivalry, at Edinburghians and Glaswegians, using clichés. More fun is to be had at a Glasgow funeral than at an Edinburgh wedding.

In Edinburgh reside the *culturati*, the *literati*, the *illuminati*, and the *cognoscenti*. Glasgow has the *adulterati*. Nevertheless, Glasgow boasts the second oldest University in Scotland, having recently celebrated its 550th anniversary, and no, Edinburgh University is not the oldest: St Andrew's University was founded first, in 1410.

Mid-Atlantic weather, influenced by the Gulf Stream in the west, makes Glasgow milder and wetter than Edinburgh. In winter even the Glasgow bedroom windows can be kept open. Scotland as a whole suffers from weather rather than climate.

In Edinburgh, when tables and chairs are out in the pavement it is known as a café. In Glasgow it is an eviction. But few would dare doubt the claim that Glasgow has the better football teams in Rangers and Celtic.

The Capital, with its Castle towering over Princes Street, is like no other city in the world. The Royal Mile, flanked by narrow winding cobbled streets and alleyways, stretches from the Castle down to Holyrood Palace, the Queen's main residence in Scotland.

The Edinburgh Festival, held in August, is the world's largest and perhaps most famous Festival of the Arts. Edinburgh will soon be the proud possessor of a Parliament building with a wonderful view – overlooking the mortgage.

Many consider Glasgow to be the friendliest city in Britain. All know that 'no mean city' means Glasgow.

It had a reputation for drunken characters who floated across the streets. Some even fell into the Clyde, the longest river in Scotland. However, nowadays the occasional drunk will at most stagger up to you and politely ask "Excuse me Sir, could you spare £10 for a bottle of *Beaujolais*?"

Glasgow waitresses are a race apart; you'd do well not to patronise them. A story is told of the two snobbish suburban ladies who went to 'Miss Cranstons' for afternoon tea. One summoned the waitress: "bring us a pot of tea for two, and make sure I get a clean cup." The waitress returned with a tray and rasped "which of yous wanted the clean cup?"

Nowadays the city has taken a new look: the Victorian buildings have been cleaned up and the Burrell Collection is famous for its architecture as for its contents. Princes Square mall in Buchanan Street walkway is said to be the most elegant in Europe. In 1999 Glasgow was voted European City of Architecture. The only people more surprised than the citizens of Edinburgh were the citizens of Glasgow.

Before that, in 1990, Europe's Capital of Culture. The banners above the City Chambers were flying with the words – Glasgow, Europe's City of Culture: our time has come.

What Glasgow says today the whole world tries to pronounce tomorrow.

Glasgow has the largest Synagogue in Scotland. Someone asked "How many people does it hold?" I said – "It sleeps 1100!"

Queens Park Synagogue, another of the remaining five, is blessed with stained glass windows by the artist John Clark, and the old Garnethill Synagogue is now a listed building.

As a retired doctor I recently joined a group of OAPs marching down Princes Street in protest against cuts in the National Health Service. We were carrying flags and chanting "What do we want? What do we want?"

And we couldn't remember.

But what I do remember are the happy times growing up in Glasgow and the magic of Edinburgh, our fairy tale Capital.

Dr. Richard Wolfson is an anaesthetist, and a well known, humorous, after dinner speaker, much in demand. He lives in Glasgow

STEWART

SAUNDERS

**ESTATE AGENTS
& MORTGAGE CONSULTANTS**

SELLING YOUR HOME?

41 FREDERICK STREET
EDINBURGH, EH2 1EP

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

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

Tel: **0131 226 6464**

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

SECOND TIME ROUND

Judy Gilbert

Anthony and I had to get married ... again! Not that we have been living in sin for 30 years. (I'm afraid we are much too boring and conventional to rejoice in such an exciting situation.)

It all began during a discussion as to how one might determine the true Jewish identity of prospective members to our orthodox Shul. I am careful to attribute the term orthodoxy to the Shul not the people, because it was possibly this very distinction in our case, which was the cause for the following scenario.

The one unquestionable proof of one's Jewish identity is to provide a Ketubah. It set me thinking. Ketubah? What ketubah? I can't remember ever having had one despite the fact that we were married (honest injun) in Shul. I made subtle inquiries about other people's ketubot and discovered that I was in a minority of one. Why was this? Perhaps Reform Shuls (yes I know, another black mark) don't issue such documents? Perhaps I was so preoccupied then, I didn't notice it disappearing into the black hole of my mother or mother-in-law's handbag for safe-keeping. The truth is at that time, it wouldn't have even occurred to me to ask why I hadn't got my ketubah.

This certificate is a contract ensuring a wife is always provided for even in the event of later separation, and proof of her Jewish status and that of her offspring. To become a fully paid up member of the 'Club of Ketubees' would be my passport to respectability. Nothing could be easier; **no one could be more wrong!**

All I wanted was what I felt fully entitled to. 'Sorry, no such thing as a copy' the Edgware Shul official told me unhelpfully without further guidance.

My knight in shining armour came in the form of our much missed Rabbi David Sedley who very kindly offered to make inquiries for me. It transpired that

we would have to get married again. Nothing could be easier; **no one could be so wrong!**

I asked if we could carry out the deed as quietly as possible on our 30th anniversary (nobody wants to admit to such ignorance as ours). David had a very small window in his extremely busy schedule which miraculously coincided with our day. Why not carry out the ceremony in our own sitting room? Easy. **Wrong!**

We would just have Mark and Paul (Daniel in Australia kindly declined), our parents, Anthony's sister and brother-in-law and a couple of our friends under the 'Chupah'. I suddenly had visions of Anthony and me toiling up the Dalkeith Road dodging in and out of the traffic with a huge construction which looked like one of those affairs you see perched atop an elephant. David had a better idea. Just get down to the garden centre and buy four bamboo poles to support a good large tallis at each corner and we would be in business. What could be simpler? Well for a start finding a tallis that would not force intimacy to the top of the agenda. Apart from that what more could possibly be needed? Well you don't really need a minyan do you? 'David we don't need a minyan do

we? ... well do we?'. 'Well actually yes.'

A quick count up soon revealed the problem of balancing the necessity of having ten men and their partners within a limited space, (that tallis would never do!) and having no option but to exclude a lot of our friends from the proceedings. I really could have done with a 'Solomon', but instead I opted for closing my eyes tight, gritting my teeth and avoid causing offence by telling everybody not to broadcast the Chupah. **Obvious really.**

Perhaps I didn't say 'discretion' with sufficient conviction. Perhaps I forgot to tell someone. It was when the little boy of the husband of the lady who plays first clarinet in Colinton Amateur Orchestra congratulated me, that I realised just how wrong one could be. My astonishment must have shown just ever so slightly.

Great flurries of correspondence were going between Edinburgh, London and Leeds to prove we were genuinely Jewish. We had to produce both sets of parents' ketubot, our birth certificates and civil marriage certificate. On the face of it, it should be very straightforward. **Wrong.**

The problem wasn't that parents may have mislaid their ketubot in

CHIQUE

LEADING LADIES' FASHION HOUSE

Select from:

*Basler, Jobis, Lucia, Frank Usher,
Luis Civit, Marcona, Delmod, Condici*

23 JEFFREY STREET, EDINBURGH EH1 1DR

Telephone: 0131 557 3044

the combined 113 years interim, it was the little matter of the surnames. Both sets had changed them after their marriage and before our births. So now just days before the happy occasion, proof of name change by deed poll had to be procured. Shavuot was in sight, post was on a go slow and David asked if they could be faxed through. Though I am the apple of his eye, my father rather drew the line at rushing out to buy a fax machine. Instead he drove 15 miles with the document to my cousin who then took it to his business where it was successfully faxed to David, who then faxed it to the Chief Rabbi. The Bow Street Runners have nothing on the Harwoods née Hoffstadters or the Gilberts née Isaacs! Well at last

everything seemed set. Freezer bulging with food, friends preparing their 'simcha' contributions, and the mums' panic buying of flowers, lest the house failed to stand up to the floral scrutiny of a funeral director (actually I did the panicking, they did the paying).

K-Day had at last arrived. Ring at the door. 'What a lovely surprise. An enormous bouquet of flowers from my 'fiancé'. Would a tastefully decorated bucket do?

The telephone rings about two hours before the ceremony. 'David, how lovely to hear from you. Do I have a what? Well I have a hat, but a veil! I'm sure I'll come up with something' I say lying through my teeth. Ancient hiding places were excavated and I emerged tri-

umphantly with the original veil, albeit complete with 30-year-old coffee stain.

Despite my less than reverential account of the lead up to a very important event, I would like to say that David made the ceremony a very relevant and moving occasion. There was just the right amount of seriousness mixed with just the right amount of humour. What could be more amusing than Anthony stepping on an exquisitely wrapped test tube, or us demurely retiring for five minutes to 'get to know each other?'

It was a truly memorable afternoon, and I am proud to relate that I am now a fully paid up member of the K-Club, and an orthodox one at that.

INTERMARRIAGE / Micheline Brannan

"The marriage of a Jew with a non-Jew has no binding force under Jewish religious law and is not recognised as religiously valid even if performed and blessed by a hundred rabbis."¹

That is the position under Jewish law, but it does not act as a deterrent to some one-third of Jewish men and women in the UK, who marry non-Jewish partners. The option of conversion is rarely chosen by these partners. It takes a long time and demands a sincere belief in Judaism, as conversion may not be pursued for an ulterior motive. It is a hard road to travel.

In addition, a Jewish woman can reassure herself and her partner that any children will be Jewish and will gain almost the same acceptance in the Jewish community as the offspring of a Jewish marriage. I say 'almost' because sons will not be able to have a *Pidyon Haben* and will not be called up to read the law in their father's name. To prove they are Jewish at the time of marriage, such children will have to hunt around for the *Ketubah* of grandparents to prove that their mother is

in fact Jewish as there is no Jewish register of births.

A man who 'marries out' will tend to have 'burnt his boats' religion-wise. His children will not be Jewish and will be treated in the same way as any other non-Jewish child with respect to *cheder* attendance, participation in synagogue services, and future marriage. The answer in most communities will be 'no' to all three, although some schools may make Jewish education available to non-Jewish children who are being brought up as Jews, in the hope that they will convert as adults. I have heard of men who decided to keep their children well clear of synagogues in order to spare them from being hurt, and this seems a wise decision unless some changes are made.

There are disabilities for adults of either sex in some communities, following from intermarriage. For example they may not be allowed to exercise public duties or teach in the *cheder*. In addition, a man who has 'married out', whether with children or not, may be put under disabilities with regard to his own synagogue participation. I imagine this is very painful for a man – for

example if he cannot have an *Aliyah* when attending a *Bar Mitzvah* or '*Aufruf*' for a close relative. It is hard to understand special rules, which are not based on *Halachah*, allowing a man with a non-Jewish wife to sing in a Shul choir or have the honour of lifting or binding the Torah, but not allowing him to say a *Brachah*.

Not everyone will have children but children can add to the tensions. I would advise anyone who is thinking of marrying out or has done so to consider very carefully the status of their children and discuss it with their future husband or wife.

A woman can choose whether to try to bring up her children as Jewish or not, but it is important that her husband knows what to expect. It is not fair to introduce the Jewish religion suddenly into the life of a man who has no experience of what is involved. The problem starts very early, with the law of circumcision, which some Jews nowadays find hard to reconcile with modern ideas of human rights, let alone non-Jews. The few days just after a birth are very stressful, and the need to circumcise a boy is something I

¹To be a Jew, by Chaim Halevy Donin

would advise any Jewish woman to discuss with her non-Jewish husband well in advance. I would extend similar advice regarding a *Bar Mitzvah*, since the boy will be caught up for several months in preparations of which his father will have limited understanding.

As Tolstoy observed about unhappy families, all intermarried families are different. There are families, whether the man or the woman is Jewish, who have simply abandoned religion. They may occasionally be invited to someone's *Seder* or *Simchah* but that is all the contact they have. There are families where the non-Jewish partner goes along with, or even actively supports, the Jewish partner's adherence to his or her own religion. And there are families where the non-Jewish partner actively pursues another religion.

My own experience is of a family where both of us are actively trying to pursue different religions to some extent. The most moving speech at my son David's *Bar Mitzvah* was when my husband, then rather ill, rose to say that he regretted that David had not followed his religion. He felt that it would be hypocritical to congratulate David on his achievements as a Jewish boy without making this point, and most people who heard the speech appreciated his feelings.

Our family is an almost daily Council of Christians and Jews. We are always explaining to each other aspects of our respective faiths. My husband does not feel particularly at home in *shul*, but I can say that Rabbi Sedley visited him in hospital and this was greatly appreciated by all of us. Some Christians I meet express an almost embarrassing admiration for the Jewish people. I suspect that this is driven by post-Holocaust guilt although the interest goes back a long way in some cases. One of the hymns in the New English Hymnal is called 'The God of Abraham Praise' and the tune is quite recognisably *Yigdal*, adapted after a visit to a Friday night service by an English clergyman, T. Olivers, in the 1700s! When the late

Cardinal Winning talked to the Council of Christians and Jews last year, my husband took the chance to ask him what advice he would offer to a family where the parents were pursuing different religions. The Cardinal said that he was less worried about our family than he was about families where no religious values were being taught at all.

There are positives, but I am not going to advocate intermarriage as a life choice. What I would like to see is more open discussion of the subject, and I welcome the editor's invitation to write about it. I would like to see Jewish communities approach the subject according to *Halachah* and not embroider the requirements of Jewish law. In particular I do not understand why members of the community should be put under particular disabilities which are presumably meant to shame them or deter others. They have broken one Jewish law, but there are other people breaking other Jewish laws all the time. We are not supposed to calculate the reward or punishment for the different *mitzvot*.

Secondly, I would like to see some Jewish education offered to people who are not technically Jewish but who have thrown in their lot with the Jewish people. It was wonderful when Alit Sedley ran her crash courses in Hebrew and the non-Jewish fathers were welcomed to these. There is of course our Literary Society and the Council of Christians and Jews, where non-Jewish members are encouraged, but that is not the same as reaching out to individual families. Recognising that someone is trying to bring up children as Jewish, or even just wanting them to understand their heritage, could do with some help.

Thirdly, I would like to see more understanding shown to men who have married out. Such men often have an intense sense of Jewish identity and are great supporters of the community. They can still join a *Minyan*. They still say *Kaddish* for parents and siblings. They still have

Jewish relations who have *simchahs*. So why have special rules that exclude them from honours and *mitzvot*?

Lastly, I would like to see more open discussion with the children themselves. The message they are receiving in their schools and from politics in Scotland today is one of equality and social inclusion. How can we reconcile that with a message from our own religion that the worst offence is to marry 'outside the tribe'? The usual explanations sound false to many young people. They don't believe that mixed marriages are more likely to break down, that our religion is 'right' and someone else's is 'wrong', that the non-Jewish partner will be the first to turn against them should there be a wave of anti-Semitism. Our young people are very similar to the teenagers they meet around them and these fears don't ring true to them.

What dialogue are we to have with children in a *cheder* where there is a massive imbalance between girls and boys? Is it realistic, in 2001, to ask children to wait until they leave Edinburgh completely and hopefully go to Manchester, Leeds, London, or further afield before they start any relationships? As my son recently said, "If G-d had wanted us to go out with Jewish girls he would have provided some!" These issues are painful, but they must be discussed. Otherwise children will grow up seeing the Jewish religion as a nice social club or a little game they play to please adults, but as having very little genuine connection with their lives.

With Compliments

from

John and Hazel

Cosgrove

Reply to Micheline Brannan

John Cosgrove

One of the advantages of being Chairman of the Editorial Board of *The Edinburgh Star* is that I sometimes have sight of articles before they are published, although the actual decision as to what gets published lies with the editor. Micheline Brannan's article on Inter-marriage and the editorial comments about it require some clarification which I think I am in a unique position to provide. Having been a member of the Council of the Edinburgh Hebrew Congregation continuously since 1970, I can categorically state that there are no "local" or special non halachic rules which discriminate against people who have married non-Jewish partners. If there were special "rules" they would have to be embodied in the constitution and they are not.

Our services, ritual and ceremonial are conducted according to the manner of the United Hebrew Congregations of Britain and the Commonwealth i.e. the Chief Rabbi and the apportionment of mitzvot (honours) in the Synagogue is the responsibility of the Council which in turn delegates that duty to the President. In his absence there is an order of precedence as to who presides at the service (vide constitution of EHC). The actual decision as to who gets called up is a mixture of need and taste. Need is defined in the Shulchan Aruch and refers to a *yahrzeit*, an *aufroof* and a *barmitzvah* etc. Taste refers to a member or a visitor whom the President feels the Community would like to honour.

In the 1980's, the Cheder suffered the loss of two wonderful teachers

both of whom married non Jews after their marriage to Jewish men was over. Both these teachers were of a quality that would be the envy of any community in British Jewry and both of them had had a powerful influence on the children (including my own). But the example they provided by their personal life, which in our small community is all too visible, was bad for the future of our Congregation and for the very survival of Judaism. They were fortunate that they were female and therefore their children would be Jewish but what of a man who marries a non-Jewess who decides not to convert. That is the end of the line according to our religious authorities. In his book "Will we have Jewish Grandchildren", Jonathan Sacks writes, "...we have lived through the century in which, between 1941 and 1945, one third of the Jewish people died. Eighty per cent of European Jewry was murdered.....there is one thing which every Jew understands, best summed up in the words of Emil Fackenheim, that we must not hand Hitler 'a posthumous victory'. What greater posthumous victory can we give the enemies of Jewry than, in the space of the next generation, to cease to be Jews".

This was the background when I was elected President in 1986. I was (like every president before and after me), delegated with the task of distributing mitzvot. No person who "needed" a mitzvah was ever denied one. However, I felt that it was not intellectually honest nor tasteful for a man who had married a non Jewess, who in turn had

decided not to convert to stand up in Synagogue and publicly recite the blessing affirming allegiance to the commandments of the Torah. There were other mitzvot that he could be given and if people felt that I was showing disapproval of his personal status so be it. There are times when it is necessary to stand up and be counted, to approve or disapprove, whether an action is "politically correct" or not. Our Congregation is a democratic body and if my course of action was disapproved of, it was never reflected in the ballot box. To the best of my knowledge, all the Presidents who followed me have continued the same policy, although they were at liberty to ignore it.

I am saddened that the current editor has not said in her editorial that "marrying out" is from the point of view of the Jewish Community, wrong. The implication of Micheline's argument is that Judaism's non-recognition of marriage between a Jew and a non-Jew is somehow a reason for carrying on as if nothing has happened. Conversion is indeed a difficult path but in our small community we have shining examples of two wonderful couples who chose this path and succeeded in becoming huge assets to the congregation.

Finally I must say how much I admire Micheline for her courage in bringing up her two boys in Judaism, despite the apparent opposition of their father. That she is willing share her thoughts in the *Edinburgh Star* can only be positive and helpful to all members of our Community.

A Phoenix from the Ashes

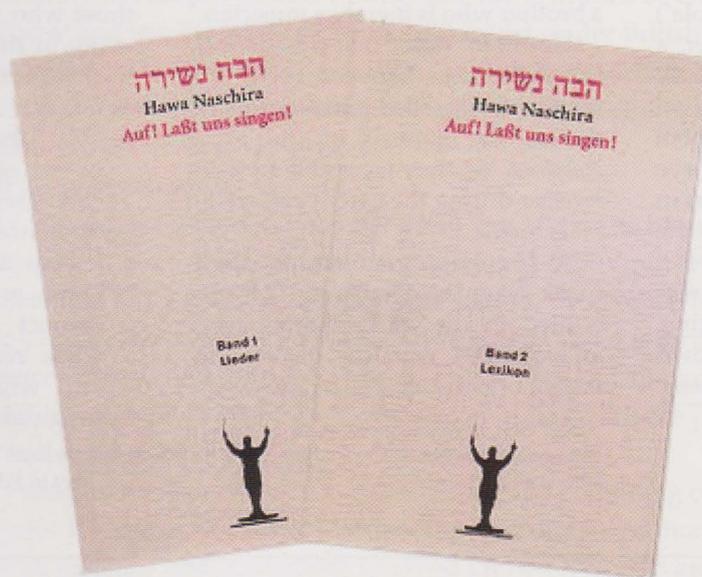
Michael Jacobsen

A Jewish Song-book titled *Hawa Naschira* ("Let us sing") appeared in Germany during the Nazi period. More than 5600 copies of its first edition were sold in three years, from 1935 up to a few days before the November 1938 'Kristalnacht' pogrom. German Jews who were still able to escape before the war took some of these volumes with them to safe havens in various corners of the globe. Other copies were crammed into the suitcases and rucksacks carried by Jews on their way to 'resettlement' – the death camps in the East. There the books will have been reduced to ashes, together with their owners. Earlier this year the book was republished,¹ an event described by a German newspaper as "a demonstration of togetherness in the separation of Jewish from German."²

So how come that these ashes are glowing again today? And in Germany, of all places? Who fanned the embers, and why?

A specialist on the history of Jewish education in Hamburg, Ursula Randt, drew the book to the attention of musicologist Rainer Licht. In an article that Licht prepared for a 1988 exhibition in Hamburg's Town Hall, he enthused about the *Hawa Naschira*: "It is probably unique in its presentation in one volume of Hebrew, Yiddish

and German songs."³ He saw the book as testimony to "the desire of Jews to remain part of German cultural life," and he lauded the editors' declared intention not to exclude songs because of their outward appearance, such as the language in which they were



written. (The Foreword to the book had quotes the Rambam in support of this position.) Licht was thrilled to make contact with a retired rabbi from Jerusalem, Rav Zew Walter Gotthold, who collaborated in the compilation of the book some sixty years earlier, as a young pupil of one of the authors. In his fascinating reminiscences about the origins of the book, Gotthold records that his task had been "to attend meetings of various Jewish youth groups; to notate their songs and melodies ... and then, whenever possible, to trace the origin of the tunes."⁴

Licht was keen to see the *Hawa Naschira* re-published, complete

with the original Foreword and appendices. He wanted to add a new introduction and a further appendix that would explain the background to the book and the circumstances in which it first appeared. A Hamburg publisher, Peter Dölling, was interested. His Company had already produced two books of songs. Both were accompanied by companion 'Lexikon' volumes. These supplements provided short articles and illustrations about the origins of the songs – who sang them, when and where and why. Folk song enthusiast and singer, Jochen Wiegandt, who had contributed extensively to the earlier ventures, joined the editorial team for the new edition of *Hawa Naschira*, as did Walter Gotthold. Various experts (Jewish and non-Jewish) and surviving contemporaries of the original authors were invited to contribute material for the planned 'Lexikon' volume.

An astonishing and bewildering mountain of manuscripts began to pile up in the publisher's office. They were astonishing in number; they were bewildering in the variety of points of view that the different authors expressed. Some were short articles about the various songs themselves (Hebrew, Yiddish and German), with notes about the composers and the authors of the texts. Solicited biographical sketches about the compilers of the original work provided moving insights into what motivated them and the individuals who influenced their attitudes to music and their religion. Other articles provided personal reminiscences of life in the Jewish community in Hamburg during the 1930s and of the different occasions when the songs were sung. And there were some lengthy, learned essays on musicological issues, on

¹ 1st edition: "Hawa Naschira! (Auf! Lasst uns singen) Liederbuch für Unterricht, Bund und Haus" Joseph Jacobsen and Erwin Jospe (Eds.), Anton J Benjamin A-G. Leipzig – Hamburg, 1935. New edition: Volume 1 is a facsimile reprint of the 1st edition. Volume 2; *Lexikon*, Dagmar Deuring, Zew Walter Gotthold, Rainer Licht, Jochen Wiegandt (Eds.) Dölling und Galitz Verlag GmbH, Hamburg – Munich, 2001.

² *Die Zeit*, 22 March 2001.

³ Licht R. *Hawa naschira – Auf laßt uns singen!* *Jüdisches Musikleben in Hamburg 1933-1945. In: Zündende Lieder – Verbrannte Musik, Folgen des Nazifaschismus für Hamburger Musiker und Musikerinnen.* Petersen P (Ed). VSA Verlag, Hamburg, 1995. 9-22.

⁴ Gotthold, Z W. *Ein jüdisches Liederbuch aus Hamburg.* In: *MaZe* Nr.2/3, 1994/1995, 5-9. (POB 332 31 48, 20116 Hamburg).

theological matters, on fundamentals of Judaism, on Zionism, the Kibbutz movement, Shabbat, Yomim Tovim, Teffila, ... and more; *much more!*

The differences of opinion evident in some of the contributions were echoed, in part, in the editorial team. Predictably, this led to some difficulties and delays in the publication schedule. The original authors, both endowed with a good sense of humour, would have enjoyed the joke. Joseph ('Jola') Jacobsen was a talented teacher, a gifted musician, and a strictly orthodox Jew. In an essay published in 1928 he wrote: "Music is a symbol of divine work that no human eye has yet beheld. ... For us Jews, art in the context of religion is only the servant of that which is holy."⁵ But on appropriate occasion he was known to sing softly, and with a twinkle in his eye, a well-known ditty: *Lieber Gott, mach mich fromm,*

⁵ Jacobsen J. *Musikalisches und religiöses Erlebnis, Jeschurun* January 1928, 61-68.

*dass ich in den Himmel komm; was aus den Anderen wird, ist mir ganz egal!*⁶ Erwin Jospe on the other hand, also a gifted teacher of music, was an organist and director of choirs that contributed to services at Reform Temples in Berlin. His nephew, Raphael Jospe, recalls that, when introduced to people who also knew his brother, Erwin would quip: "I come from a better family than my brother. I have a brother who is a Rabbi and a PhD. But *my* brother has a brother who is merely a musician."

Gotthold⁴ notes that the ideological differences between these two Jews sometimes led to tense debates during the genesis of the *Hawa Naschira*. Yet they were able to work *together* during the early years of the Nazi terror.

A Hamburg graduate in literature, Dagmar Deuring, was recruited to the 2001 editorial team and charged with the challenging task of organising and arranging the

⁶ 'Dear God, make me pious, so that I may enter heaven. What happens to the other folks is all the same to me.'

oft-disparate material into a coherent whole. She did the job splendidly, with sensitivity, tact and humour. She also added some of her own notes, mainly on literary and etymological matters. In her thoughtful introduction to the companion 'Lexikon' volume Dagmar Deuring comments that its preparation involved careful and intense co-operation between Jews and non-Jews, between people from different generations, as well as between those who were persecuted in Germany in the past and young, non-Jewish Germans. She ends her essay as follows:

"May the *Hawa Nachiral* help us to appreciate individual characteristics of different traditions and languages. May it help us to see those differences as an opportunity for contact and togetherness – while reading and browsing, and while singing the fine songs, alone or communally."

Prof. Michael Jacobsen is an epidemiologist and lives in Edinburgh



Are you over 50?

Many people aged fifty or over postpone writing their Will because they don't know who to trust.

Harvey Bratt of KKL Executors and Trustees, is a solicitor with a difference. For a start, he'll come to you if you prefer. For another thing, his services are free if JNF benefits from a legacy.

For over 50 years, KKL has helped thousands of people to write their Will and minimise or eliminate Inheritance Tax, avoid family arguments and make sure their possessions go to the right people.

Your Will is more than just a legal document. We offer a professional legal service, with a deep understanding of Jewish concerns and a human face.

Call to arrange a confidential meeting or request a free booklet.

Harvey

Freephone
0800 358 3587

A subsidiary of JNF Charitable Trust Reg. No.225910 RH01

KKL Executors
and Trustees

Carl F. Flesch: WHERE DO YOU COME FROM?

Book review / Judy Gilbert

There are many books which illustrate the poignancy of pre- and post-war experiences. Other documents are of a more academic, historical and factual nature. There are not many texts, however, which portray the Jewish refugees' attempt to adapt to their host country, and their host country's attempt to adapt to them.

Carl Flesch fills this interesting gap in his book, *Where do you come from?* by trying to make sense of certain attitudes held by the British to the influx of Second World War refugees. Flesch recounts his experiences and those of others with thought provoking images and analyses that border on sociological studies. He has an extraordinary capacity to see things from a different perspective, seeing both the British and the refugees' points of view.

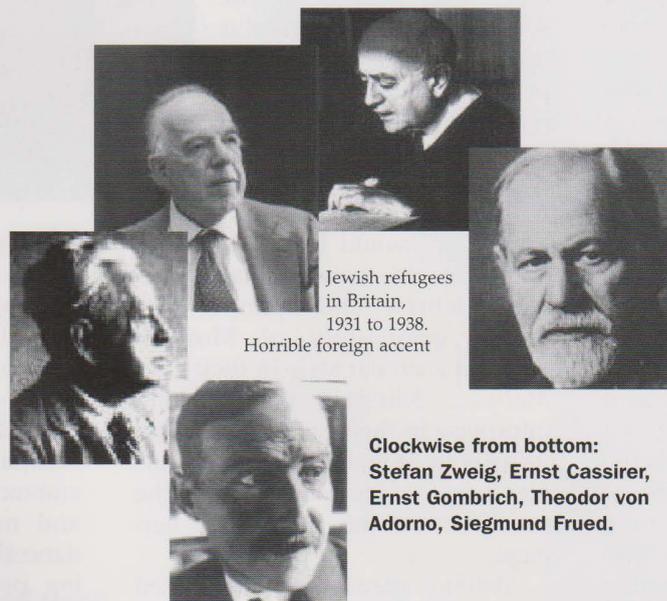
Although he has an overriding sense of gratitude to Britain for giving him the chance to make a life in a non-hostile environment, the route to total integration has not been without its frustrations. Flesch concedes the difficulty of the uninitiated to understand the feeling of rejection suffered by the Jews in Europe during this period. Thus, he understands why the newcomer, unable to immediately absorb every bit of cultural protocol, was at times met with an attitude hardly short of intolerant. He goes to great pains to emphasise that he never came across any intentional anti-Semitism. The huge desire to be accepted by their adopting countrymen, encouraged the German Jewish refugee to adopt English customs as

quickly as possible in order not to commit too many 'faux pas'.

Flesch ascertains that refugees coming to Britain after the age of 12 have never quite lost their German

in with their environment.

Flesch writes with insight, understanding and the gentle humour of one who eventually succumbed to the sometimes bewildering customs of his host country. He acknowledges too, that as a 'foreign body' (a term he uses on more than one occasion), even in the context of modern society, refugees will never quite be accepted as part of the establishment. Flesch observes with magnanimity that it is after all only human nature. His account is entertaining with an underlying seriousness, and is accessible to all.



Clockwise from bottom: Stefan Zweig, Ernst Cassirer, Ernst Gombrich, Theodor von Adorno, Sigmund Freud.

identity. Initially the unfamiliar language construction had to be overcome, but even when this was mastered, the tell-tale accent, however slight, is still, for most, the major fly in the ointment. There is a chapter devoted to misunderstandings caused by people who were as yet not conversant with the vagaries of the English language. These resulted in the often hilarious and inevitable 'double entendres'.

This book will appeal not only to the generation who will, by default, empathise with Flesch's observations, but also to those who have been connected with them, notably the next generation. Belonging to this category myself, I now understand why I was sadly deprived of the opportunity to be bilingual. My own parents also feel frustrated and disappointed in response to the question 'Where do you come from?' after more than six decades of having worked so hard to blend

Flesch, Carl F. *Where do you come from?: Hitler refugees in Great Britain then and now – the happy compromise!* London, Pen Press Publishers, 2001. £9.99, 210pp.

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**

SIMON ELBAZ – MATROUZ

Samuel Robin Spark
Edinburgh Fringe Festival 2001

Edinburgh was privileged during the International Festival last year to have as a performer on the Fringe the Jewish composer, musician, singer and actor Simon Elbaz. He will return this year to perform at the French Institute.

Simon Elbaz was born in Boujaad, Morocco, and grew up there. Later he moved to Paris where he completed his university education and studied singing and the *Oud* – the oriental lute. He thus grew up exposed to the mix of North Africa, Arab, French and Jewish, and absorbed its traditional poetry and song. In addition he is steeped in the medieval music and poetry of Andalusia in which songs are sung in a mixture of Arabic, Hebrew and Spanish. This intricate interweaving of languages and styles is called *Matrouz*, after the traditional Moroccan embroidery style, creating a new style of “embroidered poetry.” Simon’s songs are his own compositions, but they are created in a traditional style. With his background it seems that no one is better equipped than him to perpetuate this rich tradition in modern times.

For part of his stay in Edinburgh Simon was accompanied by the accomplished violinist and musicologist Rachid Brahim Djelloul, originally from Algeria but now living and working in Paris. Played together, the *Oud* and the violin produce a fascinating combination of sounds, and it is hoped that Rachid will be here again this year.

From his early Moroccan background Simon acquired the discipline of traditional singing. In Paris he had voice lessons with Tamia, Giovanni Marini and Sigmund Molik. His tutor for the *Oud* was Hossein el-Masry.

Simon recreates in his songs the tolerant and humanitarian philos-

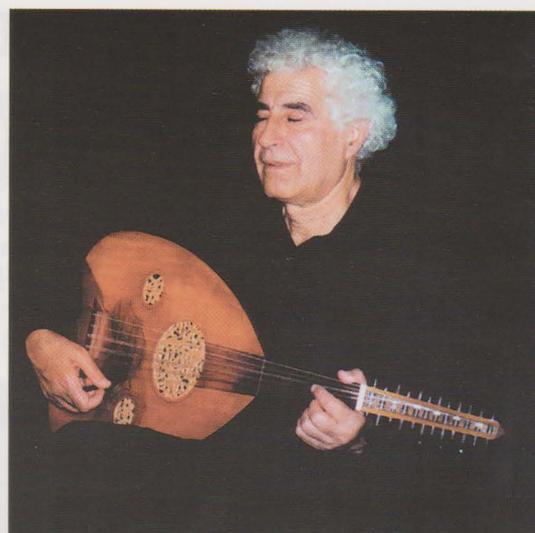
ophy that permeated the society of al-Andalus (medieval Andalusia). Those poems called “*muwashahat*”, characteristic of this society, were put to music, combining flexible metrics with rich and varied rhyme.

The songs would begin in Arabic, which would soon be interwoven with Hebrew and Spanish. The Jewish community of Morocco adopted a similar style in their own *Matrouz*. Bilingual poets would improvise in their musical meetings using both Arabic and Hebrew. Thus we have in Simon’s work the restoration of this Judeo-Arab heritage.

Matrouz spans both the sacred and the secular; indeed the two are often closely intertwined. Simon’s repertoire includes excerpts from the *Song of Songs*; a love song called “*Khamsa*” (literally meaning “five”; the word is used throughout the Maghreb and the Middle East to denote the hand-shaped amulet to ward off evil spells); “*Boujaad*”, a song expressing Simon’s love for the town in which he was born; and “*The Blind Beggar*” who says:

My bread is in your hands
God provides, God assists ...
From Sion
Came the Torah
From Jerusalem
Came the Word of God
He rules, He ruled, He will rule
Until the end of time

On the Continent Simon is well-known also for his theatre work in such plays as *Mchouga-Maboul*. Set in Morocco the play depicts the character Mchouga, the madman of Mellah or the jester of Maghreb, adopted by the local communities, Jewish, Moslem and Christian. The tale is told both theatrically and musically,



employing three languages, predominantly French with Arabic and Hebrew weaving in and out of it. Indeed it is intended for a multicultural audience. The style is tragicomic; the message is tolerance and respect for others. The role of Mchouga himself is very exacting, embracing clever word-play, songs and nursery rhymes, poems and dances. This compelling and absorbing piece of theatre will also be brought to us this year.

Simon Elbaz is a man of great warmth and charm whose desire is to bridge Jewish, Arab and Christian cultures in his music. He is a charismatic performer but one who is self-effacing, allowing the music to speak for itself. He is an artist of international standing. We are fortunate that he will be back in Edinburgh this year with some of his fellow-artists.

The CD *Matrouz – Le Chant Vivant Des Langues Croisées* (CDAL245 CC853) is available from Simon Elbaz, e-mail: media @ easyset.fr
Photograph: Samuel Robin Spark

With Compliments

from

Mark and

Judith Sischy

The Edinburgh Jazz Festival started, and yet again we were showered with dizzying lists of names, performers, singers, players... Who are they? What do they do? And who were the greatest and best? And, of course, the most important question: is all this good for the Jews or bad of the Jews? Bill Simpson, a popular Saxophone and Clarinet jazz performer, a music teacher much in demand and a renowned Shofar blower, volunteered to grant us a wee *Jewish Jazz Guide for the Preplexed*. We'll learn all about who they are and what they do, and yes, it is good for the Jews!

Jewish Jazz

Bill Simpson

Jazz can be regarded as the classical American music, having its roots in the African-American slavery experience and developing through Ragtime, Swing, Be-bop and Progressive music. It is essentially improvisation built on the harmonic structure of an original piece of music. It reflects all elements of society and allows for self expression. It will be obvious that with a musical form rooted in the African-American tradition, Jewish involvement will be small and whilst this is true, it is also the case that the Jewish contribution has been significant. Space will preclude mention of all but those few musicians who have had the greatest influence on jazz. Among these musicians are:

Michael Brecker, born in Philadelphia, 1949. He was influenced by his father's love of jazz and by saxophonist John Coltrane. Brecker studied music at Indiana University and has established himself as one of the foremost tenor saxophone performers of all times. A remarkable technician, he has performed with all the leading players and is in demand the world over. He is certainly the foremost influence to saxophonists at the present time.

Stan Getz. Legendary tenor sax player. Born 1927 and died 1991, still performing at the peak of his powers. One of the greatest jazz players ever, he played with Jack Teagarden, Jimmy Dorsey, Benny Goodman, Woody Herman and Stan Kenton. His main work was with small groups. He developed an interest in Latin-American music, helping to launch the Bossa-Nova craze (his interpretation of *Girl from Ipanema*). He played with a delicately smooth floating sound and was gifted with a rich romantic melodic sense beneath which lay a burning emotional quality, sup-

ported by a flawless technique. He was, I believe, one of the greatest jazz musicians.

Benny Goodman. Known as the "King of Swing." He was born in 1909, the 8th of 11 children of David and Dora Goodman, who had emigrated from Warsaw, Poland to Chicago. His father was a poor tailor and life was always a struggle for the family. *Kehilath Yaakov* Synagogue was giving music lessons and lending instruments for 25 cents a week and Benny and his two older brothers went for lessons. Benny was given a clarinet and the rest, as they say, is history. He was something of a child prodigy; at the age of 14 his tone and 'attack' left seasoned pros astonished. He joined the Ben Pollack band in 1926 and formed his own band in 1934, reaching its peak in 1937/8 with the wonderful Carnegie Hall Concerts. He exerted a direct and decisive influence so powerful that it literally changed the course of American music and stamped an era with his name. He developed various small groups with Teddy Wilson, Gene Krupa, Lionel Hampton and Charlie Christian and he was the first white bandleader who had black musicians in his band. He found time to appear in movies and in 1955 the film "The Benny Goodman Story" was made. He toured the world with his band as a "Goodwill Ambassador" and after 1963 he toured and recorded less, choosing where and what he played. Much of what he chose to play was the classical music repertoire. He died in his sleep on June 13th 1986 after rehearsing for a Mozart performance at Lincoln Centre. He left the world a rich heritage of music.

Lee Konitz. Alto sax player, born Chicago in 1927. Studied classical music on clarinet before switching

to saxophone and playing jazz. He made his name with the Stan Kenton band and is one of the few sax players of his generation not influenced by Charlie Parker. A sensitive player and a great teacher, his playing shows thoughtfulness rather than instinctive responses.

Buddy Rich. Born Bernard Rich 1917 and died 1987. Rich was the drummers' Drummer and played with great sensitivity and a phenomenal technique. He made his show business debut at 18 months with his parents *vaudeville* act, danced on Broadway at age 4, toured Australia at age 6 and led his own band when he was 11. He worked with most of the big name bands and led his own bands throughout his life. In later years his band became a proving ground for the most talented young players. He was a friend of Frank Sinatra who gave a eulogy at his funeral.

Red Rodney. Born Robert Chudnick, he received his first trumpet as a Bar Mitzvah present and was regarded as a child prodigy. Played with most of the well known big bands but after hearing Dizzy Gillespie he switched to Be-bop style and became so good that he was invited to become the trumpet player with the Charlie Parker Quintet, surely the best progressive group at that time. He played with inventiveness, lyricism and fire. His nickname "Red" came from the colour of his hair; later he was also nicknamed "Albino Red" by Charlie Parker, who claimed he was a black albino, so that could play in black bands in the American South, as mixed race bands were frowned on. He died in 1994.

Shorty Rogers. Born Milton Rajonsky in 1922, died 1994. One of the leading figures in West Coast jazz, Rogers was a trumpet player,

composer and arranger of great distinction. He played with many well-known bands but made his name with the Stan Kenton band. He moved to California where he led influential small groups in the "cool" idiom. He was a very professional musician who moved into TV and movies where he was responsible for many popular music scores.

Ronnie Scott. Best known as the owner of Ronnie Scott's Club in London, which he opened in 1959, he would have preferred to be thought of as a tenor sax player. He was one of the best British jazz musicians of all times, having played with Ted Heath, Jack Parnell and leading the "Jazz Couriers" with Tubby Hayes. Born in 1927, he died in 1996.

Artie Shaw. Born Arthur Jacob Arshawsky in 1910 to Russian immigrants. Shaw was a famous bandleader by the 1930's with his great hit "Begin the Beguine". The band broke up in 1940 and Shaw went to Hollywood where he had

success with his Gramercy Park Five band. He continued to perform until 1954, but then retired and did not play again until 1983. He was universally recognised as a great clarinet player, but was a perfectionist and became frustrated with music. In 1954 he gave up music and went to live in Spain for five years, after which he returned to buy a farm in New England. He moved to California and played at various times but also became a ranked precision marksman and an expert fly fisherman. He remains one of jazz's most gifted performers.

Willie "the Lion" Smith, 1897-1973. A black musician, born Will Bertholoff Smith, who was one of the leading stride pianists in Harlem and a major influence on Duke Ellington and Art Tatum. He began playing piano at age 6 and was influenced by his mother and grandmother who were both pianists. He was a colourful character and known as a 'musicians' musician'. Born a Presbyterian he had a Bar Mitzvah at 13 in a Harlem

synagogue. After his mother died he became more religious and eventually became the cantor in a black synagogue in Harlem.

Mel Torme. I cannot leave the subject of Jewish jazz without mention of Mel Torme who although a gifted musician and composer was best known as a singer. Of immigrant Russian-Jewish stock he was born in Chicago in 1925 and was regarded as a child prodigy at the age of 4. He published 250 songs, the best known being "The Christmas Song." He created the Mel Tones, a singing group far in advance of its time. Torme went solo in 1947, gaining the nickname of the Velvet Fog for his silky smooth voice. He had perfect diction and was able to use his voice to improvise without words, almost like an instrument. He was a musicians' Singer and to my mind the best singer of popular song since the advent of modern popular music. He died in 1966 and it is hard to see anyone capable of replacing him.

Lee Miller: Delight in the Surreal and the Beautiful

Philip Caplan

In recent years Edinburgh has been favoured by a series of photographic exhibitions of stunning quality. The Exhibition of the work of Lee Miller, which features at the Scottish National Gallery of Modern Art from 19th May until 9th September 2001, fits comfortably into that pattern. Lee Miller has perhaps never attained the popular celebrity accorded to some twentieth century photographers but make no mistake about it, she is a major contributor to photographic Art. She was also a remarkable woman, demonstrating in full beauty, courage (both mental and physical), and a capacity for creative innovation. The current exhibition is very extensive and enjoys the advantage of being imaginatively presented. It is easy to follow her development as a photographer in sequence. Moreover it is laced with photographs of her

personally, taken by colleagues and friends, so that we are able to see into the spirit of the exhibitor both in her capacity as an observer and as a photographic subject. However, if the photographer herself is going to be a photographic subject, Lee Miller was remarkably well equipped to offer this possibility. She benefited from an advantage which unfortunately is not bestowed on all who photograph – she was beautiful and glamorous. That circumstance no doubt accounts for the fact that, in addition to her other achievements, she had remarkable success as a model.

Lee Miller was born in Plough-keepsie, New York State, in 1907. She was originally called Elizabeth, which perhaps does not so well fit her romantic and adventurous image as the "Lee" which was eventually adopted by her. She was

educated and brought up in her native country but I would hesitate to describe her as an "American photographer" for although her career embraced some spells in America much of her working life was spent in Europe.

As she moved into the career environment her first success was as a model. She also took advantage of her versatility and was able to draw fabric patterns for designers. At this stage of her life as a personality she tended to be shocking and provocative.

1929 marked the turning point in her career when she travelled to Biarritz and met the surrealist photographer and artist Man Ray. He taught her photography and presumably a great deal more for she moved in, and for a while lived, with him. She soon became a celebrated photographer but this

was not the limit of her reputation. After a photograph taken by Man Ray (to be seen in the present exhibition) she was described as being the possessor of the most beautiful navel in Paris. Nevertheless, despite her beauty and modelling skills, after meeting Man Ray, Lee Miller quickly became acknowledged as an outstanding photographer. By 1934 she was being described in *Vanity Fair* as being one of the seven most distinguished living photographers. It is scarcely surprising that all along some of her work was flavoured by surrealism. Through Man Ray she was deeply involved in the Surrealist movement. Moreover throughout the remainder of her life she was in intimate contact with surrealist Art. She was friendly with important figures such as Max Ernst and Magritte. She was a close friend of Picasso. Her second husband was Roland Penrose, who as an artist, and more particularly as a collector, was profoundly connected with surrealism. A distinctive feature of Miller's work arose when she collaborated with Ray is the use of solarisation and they developed this together. There are good examples of such work in the current exhibition. The 'Explosive Hand' is another example of Miller's surrealism. The glass door of the shop front of Guerlain the jewellers is scraped by constant contact with the diamond ring of customers. This diffuses the light so that the hand of another entering customer seems to disappear in an explosive cloud. However the flavour of surrealism in Miller's work is gentle. She is not of the school of artists, such as Dali, who seek to escape reality by flight into a dream world. Rather she treads the path in surrealism that seeks to find in detail the subconscious significance of banality.

The life and work of Roland Penrose is the subject of a contemporaneous exhibition at the Dean Gallery and will be of special interest to those who have seen Lee Miller's work.

In 1931 Miller met Aziz Eloui Bey, an Egyptian, at a Swiss Ski resort. This might seem an unlikely loca-

tion to form a commitment to life in the desert. However, the relationship developed and in 1934 she married him and went to live in Egypt. The feel of this experience is perhaps clear from the wonderful surrealist print 'Portrait of Space'. From the anonymity of her tent the photographer peers through the gaping hole of the insect flap at the seemingly endless desert beyond. The desert is scarcely inviting but perhaps to the photographer it represented clear, bright light and boundless space to develop her talents and lifestyle. It is a perhaps curious circumstance that among the numerous and eclectic portraits on display, including many of Lee herself, I did not notice any portrayal of Mr Bey.

1937 represented another milestone in Lee Miller's life when she met Roland Penrose. Like her relationship with Bey that with Penrose took some time to mature to total commitment but Miller and Penrose travelled a lot together until in 1939 Miller left Bey to go and live with Penrose. They eventually married in 1947 and had a child.

Thus the pre-war period saw Lee Miller flourish as a photographer and with her established entree to the giants of the artistic world she was able to produce some remarkable and powerfully interesting portraits. These should be carefully viewed at the exhibition. Of special significance is her close relationship with Picasso which lasted until her death. Her photographs of Picasso are magnificent and he in turn was inspired by her beauty and painted her on five occasions.

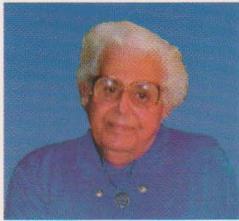
Then came the war in 1939 and this opened up another chapter in Lee Miller's life – perhaps the most important. In 1942 she was accredited to the US forces as a War Correspondent – the first woman to have been appointed to this work. Indeed it was dangerous and she bravely followed the American Army in its European campaigns including in particular the eventual defeat of Germany. Many superb images from this period are on show. Miller was present at the liberation of Buchenwald and Dachau. The images from these par-

ticular events will of course be of special interest to the readers of *The Edinburgh Star*. Some of them are of striking authenticity. At Buchenwald she shows the striped pyjama bottoms of some of the liberated prisoners but neglects to show the upper bodies of their occupants. The photographer loses none of the horror by this approach. There is a photograph of the dead body of the daughter of Leipzig's Burgmeister after she has committed suicide in April 1945. There is a dispute as to whether or not the father of this deceased might be some other local official but this seems an arid, almost academic quibble, given the significance of the image. The dead body of a German Guard at Dachau floating in a stream surrealistically looks like some innocent Ophelia. Then there is a terrible photograph of American soldiers opening the door of a cattle truck at Dachau and bodies come tumbling out. A photograph of amazing surrealist quality is taken in fact by Miller's photographic partner, David Scherman. It shows Miller having a bath. The key to this photograph is that Miller, at the time, was occupying a house in Munich that had been Hitler's house; the bath is in fact Hitler's. Among the cozy ornaments that surround the bath one searches in vain for a rubber duck. The various war time photographs of Lee Miller show amazing toughness. This is shown dramatically by the frightful photograph showing the execution of the Hungarian, Bardossy, which event she covered.

Lee Miller died in 1977. She was dispirited and much diminished. She achieved much in the post-war years but eventually became seriously unsettled which some have attributed to the post-traumatic effects of her experiences in Germany. This Exhibition is full of much that is beautiful but also much that is powerful but horrifying. However, all is intensely interesting. I can recommend it.

Lord Caplan who has recently retired as a Senator of the College of Justice is a highly acclaimed photographer. There was an exhibition of his work at the Edinburgh Festival in 1999.

Betty Franklin (1915-2001)



The pattern of Betty's life was intimately linked with the history and evolution of the Jewish

Community in Edinburgh. Her early working career found her behind the counter of its grocer and baker shops. First *Kleins* in Richmond Street, then *Cowans* in the Pleasance, and some years later, *Kleinbergs*, following a period during which she managed and eventually acquired the wholesale drapery business of Lee in Cockburn Street and with exceptional enterprise, developed a significant business trading in Belgian carpets.

She was particularly close to the large family into which she was born at a time when the Jewish population in Edinburgh was at its peak. She was a devoted daughter to her parents Abram and Rose (née Shemanski) and a devoted sister to her younger brother Alexander ("Sonny"), in whose career as an eminent medical practitioner she took enormous pride. Following her mother's death in 1953 she gave herself unsparingly to the well being of her father, ensuring that their home in Sydney Terrace retained a warm and traditional environment.

Sonny's untimely death in 1975, and the months preceding it, was a traumatic time for her. Shielding her father from the anguish of her brother's incapacitating illness and hiding the extent of her isolation during the five years prior to his own death in 1980. In the meantime Betty's family circle in Edinburgh had dwindled but she maintained contact with her cousins in South Africa, Australia and the USA. To her Aunt Bessie, her mother's last surviving sister, she assumed the role of a pseudo-daughter, and, following her move to St. John's Place and her "post retirement" work in *Kleinbergs*, her links to the community were further strengthened.

Betty died at The Royal Infirmary, on Monday May 14th after a long and debilitating illness that even her brave and indomitable spirit failed to overcome. The respect in which she was held was evidenced in the fine oratory by Alec Rubenstein and in the attendance at her funeral at which a myriad of her friends, led by Arthur Kleinberg, her soulmate for almost 20 years, expressed their sadness at her passing away.

Her closest family, sister-in-law Jessie, Aunt Bessie, my brother Gerald and myself, find it hard to accept that she is no longer with us. She was somehow the link between past and current generations. She alone never severed the ties with our far-flung family, whom she visited with Arthur in her later years.

Within her larger adopted family of the whole Edinburgh Congregation, the pain of her passing will be deeply felt. My brother and I, in our privileged position as her Executors, have prior knowledge of the fact that her significant generosity is expressed in her final wishes, bearing witness to her total commitment to the Community to which she devoted her life.

Alick Glass

Martha Herzfeld (1910-2001)



It is a daunting task to encapsulate the life of someone as special as Martha Herzfeld. Simple words cannot adequately

describe my feelings and memories of my dear cousin and friend Martha. Below follows an extract of the *Hesped* I was asked to give, which refers to Martha's unique contribution to Jewish life.

We were truly closely linked. Soon after escaping from the fires of Germany she visited London on her way to Ireland. There she met my late dear Mother Lilly, her first cousin. Martha would regularly visit

and stay with my family – especially over the *Yomim Tovim* as I remember as a child.

Her sister Friedl adds a brief personal note, she writes: "Martha took on most of the responsibility – financially and otherwise – for our parents and me. She insisted that I should have better schooling than she had. She organised the many removals we were forced to have through the Nazis *yemach shmom*. This was necessary, as our parents were bewildered with all the new regulations. She was most courageous in those difficult and depressing times. A caring daughter, sister and a caring friend who did not forget kindnesses extended to her.

Martha's Jewish name was Miriam-bath-Naftoli. In the Bible, Miriam was an incredible personality. As daughter of Amram and Yocheved, it was Miriam who persuaded her parent, despite Pharaoh's oppression, to "remarry." It was due to Miriam's caring and decisive actions that Moshe Rabeinu was born! Martha too was a true latter day Miriam! She, too was caring and decisive.

Martha was the daughter of Naftoli the Jewish name of her father. In the Bible the tribe of Naftoli was symbolised by the hind (deer) reputed to be fast and speedy. Certainly, Martha was capable of moving very fast, especially to do mitzvos.

Throughout her working life she was very well thought of, very well liked and respected by her colleagues. In speaking to some of her ex-colleagues the following marvelous insight into Martha's unique personality came to light... She exercised her responsibilities and powers as a hotel catering supplies buyer so ethically that our dear quiet Martha was nonetheless "hated by the suppliers." In fact her cousin from Zurich was once reputed to have told Martha: "you could have been the richest person in Edinburgh!" – to which she replied: "I want to sleep at night!"

Martha gave of herself in many ways. For example, she stayed on and delayed her retirement at the

hotel a full year. Why? – to help a colleague to settle in to his new job. What an inspiration for all of us! “Say little and do much” could have been her motto. In her quiet and modest way, Martha surely has many, many good deeds to her credit – these are never forgotten by the recipients of her kindness.

She took a lead in establishing the Luncheon Club in Edinburgh. Martha cooked for the Club as well as keeping the accounts for the Club for many years. She always tried to visit people in Hospital – often contacting the Synagogue to get early, advance news of sick congregants. This is an outstanding example of *Ahavas Chesed*: loving of kindness. Martha’s character was one of someone who was very independent, very efficient and organised. These qualities she put to good effect when koshering her flat for Pesach! Martha was very dedicated to perpetuating Jewish practices that she felt she could follow, even to the extent that she was still busy working hard on her Pesach cleaning even in the last year of her life!

Martha felt added joy if things went well for others. What a selfless soul – so caring about others. So many people have told me how kindly and popular Martha was with everybody.

Martha leaves behind a wonderful inspiration of *Chesed* – kindness. Our Sages say that when a righteous person dies they are not really dead but keep on living. How is this possible? Martha will continue to live in the hearts and minds of those of us left behind – sister, cousins, friends, colleagues and readers of this short tribute! May you go dearest Martha, Miriam-bath-Naftoli to the World to Come and find there eternal rest and peace, a destiny you deserve so much!

With much love, your cousin
Philip.

Editor’s note: The obituary was written by Dr Philip Weiss. Mrs. F. Wollmerstedt Martha’s sister, wrote to us about Martha, too. She added that Martha volunteered and joined the NFS (NI) and the ATS (RASC)

during the Second World War. There are so many facets in a person, that it is impossible to cover all of them in an obituary. Still the editorial board believed this is an important addition to the description of Martha’s character.

Rachel Shapira: 1932-2001



Rachel’s place in the *shul* was not near the east wall. It was on the north-west side of the hall, in the front row of the *Ezrat-Nashim*, just near the stairs. It was not an “honorary” place, but the best position to welcome newcomers: “This one is new here,” she would whisper, “after the prayer I’ll go and ask him to have lunch with us.”

Rachel’s hospitality – in weekdays, Shabbat, Pesach and other holidays – knew no boundaries, no restrictions, no exclusions. Shabbat meals at her table were always a social event of some sort, where people would meet, chat, and enjoy the company of each other for several hours. It was not just the food, but the friendly and tolerant acceptance in which she treated people that made these meals so special. Her love for the *human* and her natural sense of justice surpassed all limitations and ignored all false “traditions” and prejudices, against which she fought ferociously with her characteristic forthright attitude. *Erev Shabbat* was a weekly pluralistic event, and in *Pesach Seders* the phrase “all who are in need, let them come and celebrate the Passover” was not only sung but also put into practice. Everybody was invited to her home: extremely *froom* people and people from complete secular backgrounds alike, all would meet at her table, join into the friendly chat and the singing of Shabbat songs. These allegedly casual meals, which would normally

start with a “Hello, are you new here? Would you like to join us for lunch after the prayer” – did for the integration of the community more than any formally organised event. Those “Homes Alone” and others whose circumstances precluded a home Shabbat will always treasure these memories. She had a big enough heart for a love to encompass an extended Scottish family, which included newcomers who arrived to Edinburgh from Israel, France, America, wherever... Language was never a real barrier where a cheerfull “*Hine ma tov u-ma na’im*” resonated around the table on which her traditional chopped red tomato salad looked even brighter due to the smiling faces that surrounded it. Rich and poor, elderly and young, “pillars of the society” and those who just floated on its fringe, aloof dwellers of academic ivory towers and more down-to-earth folk – everybody came along, all sharing the same human need for Rachel’s friendly company and unique kindness.

Throughout the seven years she spent in Edinburgh, Rachel was constantly homesick. Israel and Jerusalem were always on her agenda, and the “Friends of Israel” were particularly close to her heart. The special evenings at her home were friendly and joyful gatherings in which “her” group of singers learned Israeli songs.

Rachel felt estranged in Edinburgh, and painfully missed her family and friends in Israel. These feelings were poured down on scores of “adopted children” many of whom were older than herself. She gave us of her time, chatted and joked with us, taught us basic rules and traditions of Judaism, patiently listened to our *tsores* and always had a good piece of advice. When not cooking and serving her endless stream of visitors, Rachel would be constantly busy visiting the sick in hospital and looking after the disabled and housebound, always carrying “just a little something” she had just prepared or some fresh produce of which she “bought too much by mistake.” Pesach would

find her organising a traditional picnic in the Botanic Gardens, where the more elderly and fragile could join her and Shalom's company for a day out in the sunshine.

Oh, and we forgot to mention: Rachel was the Rabbi's wife. This would never be the first thing you learned about her. She detested public honours, and always seemed a bit embarrassed and out of place in formal functions, where her position called for a special honour. This is why her place in the *shul* was not the commonly "honorary" one near to the eastern wall. She didn't need that: her spirit and mind were anyhow, constantly, in Jerusalem. Besides, rather than facing a wall, as honorary as this may be, Rachel preferred to face us, her adopted community. Very few people touch other peoples' lives in a way that leaves them forever grateful and with abiding happy memories. Rachel Shapira is of that company.

V. Lowrie and E. Sheinberg

Rabbanit Rachel Weinberg

[died 20th May 2001]



My mother was born in Paris, but came to live in London as a young child. She was one of six girls in the family, and I

am told that people remarked on the beauty of the six Moscovitch sisters. But it was a particular hat my mother was wearing at a lecture that first attracted the attention of my father, and subsequent to their marriage in 1938 they settled in Oxford where my father served as the rabbi during the Second World War. Oxford was a major evacuation centre and had both a large resident and large visiting Jewish population, so my mother and father were both kept very busy during the war years.

In 1948 my father took up a position in South Africa, in a suburb

of Cape Town called Muizenberg (popularly known as Jewsenberg, due to the large number of Jewish residents, particularly during the summer months), and my mother, who was seasick at the drop of an anchor, spent fourteen miserable days on board ship, as that was the only mode of transport from England to South Africa in those days. But the thirteen years she spent in Muizenberg were very happy ones, and she involved herself fully in the life and activities of the Jewish community. She made many long-lasting friendships while in Muizenberg, and there was regular correspondence from these friends and visits too, for many years after she and my father had settled in Edinburgh. In a letter written to me after my mother's death, one of these long-standing friends said, and I quote, 'I still think of your Mom as I knew her in the Muizenberg days, always friendly and smiling'.

In 1961 my parents returned to Britain, and my mother spent the next, and longest period of her life (30 years) in Edinburgh. Once again she gave of her time and energy to supporting my father in his work, was actively involved in the Jewish community and, as in Oxford and Muizenberg, performed many, often unknown, acts of kindness.

My mother came from the generation that believed the role of a rabbi's wife was to support him in his work within the community, and she took this role very seriously. Throughout the many years of my father's ministry her support of him and her involvement in community work took first place. But she also had her own interests. The annual Edinburgh International Festival provided her with the opportunity for indulging her love of opera and classical music. My mother's favourite opera was 'Tosca' and she told my sister a few years ago that over her lifetime she had seen about twenty different performances of it! And her love of classical music was such that she once made my father drive 900 miles from Cape Town to Johannesburg so that she could hear

a famous Italian conductor who was conducting only one concert in the country!

My mother came from an observant family steeped in Jewish tradition, and her commitment to the Jewish way of life and values was total. But she also made friends within the wider Edinburgh community, without compromising her level of orthodoxy. After my father's death, when she became ill and needed care, she made the decision to come to Heathlands in Manchester (where I was living) because it was a Jewish home and had its own synagogue, and for the ten years she was in Heathlands she attended shul every Shabbat, except when too unwell. But she missed Edinburgh and was always pleased to hear from Edinburgh folk and to see those who visited her in Heathlands. Right until the end (although often unwell) she retained her sharpness of mind and individuality of character; she was not afraid to say what she thought, but it was always done out of the goodness of her heart and with the best intentions. She was a woman who was full of integrity, and stood by what she believed in. She was also a very kind woman, and a loving wife and mother. A true woman of worth, an *eshet chayil*.

Carole Weinberg

STOP PRESS!!!

The Ben-Uri Gallery, The London Jewish Museum of Art presents an exhibition of of 150 works of Jewish Art. The Exhibition is presented in association with Phillips auctioneers, George Street, Edinburgh, is open to the public on 3-17 September. A quick browse at the catalogue makes clear how interesting this exhibition must be: a visit there is highly recommended. Look for the full review in the next *Edinburgh Star*.

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
Nightingale House
London

Jonathan and Susie Adler

Michael Adler and Sue Fyvel
9 Warriston Crescent
Edinburgh

Ena Amitai (née Dorfman)
8b/18 Nitza Boulevarde,
Netanya, Israel

Joe and Margaret Aronson
15 Arden Street
Edinburgh

Clarice and Joe Been
80 Willifield Way
Hampstead Garden Suburb
London

Shirley and Peter Bennett

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

Fabien Borocin

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

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

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

Norma and Ian Brodie
and family
60 Telford Road, Edinburgh

Christine and
Dave Burns

Brian and
Louise Caine

Andrew and Kathy Caplan
and Benjamin and James
72 Loom Lane, Radlett

Ian and Rachel Caplan
20 Stephens Lodge
Woodside Lane, London

Sandra, Sidney Caplan
30 Duddingston Road West
Edinburgh

Willie and Betty Caplan
25 Watertoun Road
Edinburgh

Danny and Anne-Lee Ciprut
and Sheri
Nepean, Ontario, Canada

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

Flora, Moris and
Fiona Ciprut
Edinburgh

Myra Cohen,
Braham and Ruth
*40 Ladysmith Road
Edinburgh*

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

Kenneth and Irene Collins
*3 Glenburn Road, Giffnock
Glasgow*

John and
Hazel Cosgrove

Nick and Caroline Cosgrove
and Juliette
*3 Hollyview Close
London NW4 3SZ*

Andrea and Malcolm Cowan
*49/5 Mortonhall Road
Edinburgh*

Carole and Mickey Cowen
and Sally
*58 Fountainhall Road
Edinburgh*

Elliot and Caroline Cowan
*24 Colenso Drive, Mill Hill
London*

Joyce and
Norman Cram

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

Sylvia and
John Donne

Betsy Dorfman
*San Francisco, California
USA*

Rachel and
Bernard Dorfman
and family

Dr Dov (Bertie) and Elizabeth
Dorfman
*2 Bar Nissan Street,
Jerusalem, Israel*

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

Maurice Dorfman
and family
Jerusalem, Israel

Norman Dorfman

Committee and Members
of the Edinburgh Jewish
Friendship Club

Fransman Family

Caroline and Lennie
Freedman

Golda Friedler
(née Greenstone)
*3/7 Nurok Street
Netanya, Israel*

Judy and Anthony Gilbert
Mark, Daniel and Paul

Arnold and
June Glass

לשנה טובה תכתבו ותחתמו

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

Julian D. Goodman
Kirk Street, Edinburgh

Kate and Ronny Goodwin
2 Mayfield Gardens
Edinburgh

Nat and Arlene Gordon
David, Daniel, Moshe
and Sharon
8 Yahalom St., Petach Tikva, Israel

Maryla and Edward Green
and Freddie

Vicky Gruneberg and family
2 Orchard Brae Gardens
Edinburgh

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

Sheelagh and
Phillip Harris

Doreen and Edwin
Hoffenberg
6a Downes Hill, Haifa
Israel

Irene, David
and Gary Hyams

Susan and Steven Hyams
James and Amanda

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

I. Zack and L. Klayman
and family

Arthur and Alex Kleinberg
1 Lussielaw Road
Edinburgh

Lillian and Philip Kessly
and family
1/9 Bowman St.,
South Perth, Australia

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

Sam Latter

Ian and Joan Leifer
Andrew, Dina, Roby,
Dalia and Adin

Kleile and Moshe Lerner
21 Massada Street
Ramat Gan, Israel

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

Anita Levinson
and family
3 Ross Road, Edinburgh

Carol, Tom, Maurice
and Benjamin
"Underwood", Penicuik

Hilda Levy
and family

Ron Lewis and
Esti Sheinberg
*2 Gladstone Terrace
Edinburgh*

David and Elaine Litman
Daniel and Michael
*23 Beeston Fields Drive
Beeston, 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*

Irene, Philip and Jonathan
Mason,
David and Elisheva

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

David and Anita
Mendelssohn

Harold, Esther and Roy
Mendelssohn
Cassie and Jonty Karro

Gershon Mendick

Michael Miller

Rose and Hannah Newman
*1 Bellevue Gardens
Edinburgh*

Geoffrey and Lorna
Nicholsby
Emma and Howie

Mrs Rose Orgel

Clarice and Berl Osborne
*56/2 Spylaw Road
Edinburgh*

Maurice, Dinah
and Samantha Penn
*47 Fountainhall Road
Edinburgh*

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

Freda Riffkin

Hilary and
Arnold Rifkind

לשנה טובה תכתבו ותחתמו

Malcolm, Edith, Caroline
and Hugo Rifkind

Richard Rifkind
*17a Colchester Avenue
Prestwich, Manchester*

Sharon and Michael Rifkind
and Eli
*348 Forest Avenue, Teaneck
New Jersey, USA*

Alec and Pearl Rubenstein
*16 Hillpark Crescent
Edinburgh*

Brenda and Julius Rubin
*16a/27 Nitza Boulevard
Netanya, Israel*

Jonathan, Molly, Ben and
Joanna Seckl
*67 Murrayfield Gardens
Edinburgh*

Hilda and Colin Seftor
*4914 Van Masdag Court
Annandale, Virginia, USA*

Pearl and Ian Shein
*37/4 Orchard Brae Avenue
Edinburgh*

Valerie and Bill Simpson
*3 Hallhead Road
Edinburgh*

Rabbi Prof Danny and Debbie,
Yonatan and Noam Sinclair
and the Bermans
3/21 Ben Tabbai St., Jerusalem, Israel

Mark, Judith and
Debbie Sischy

Sam and Rachel Skop
*2 Greenbank Gardens
Edinburgh*

Carolyn and Mervyn Smith
*43 Shirley Avenue
Cheam, Surrey*

David and Lena Smith
(née Freedman) and family
Sydney, Australia

Gladys and Laurence Smith
*20 Cammo Road
Edinburgh*

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

Jonny, Joyce
and Avigal Sperber

Lawrence Spurling

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

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

Cis and Henryk Szpera
Kinghorn, Fife

Jackie, Raymond, Lawrence
and Michael Taylor

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

Michael Wittenberg and
Manny and Nicole
Wittenberg and family

Sheila and Alfred Yarrow
*9/4 Nof Harim
Jerusalem, Israel*

Syd and Paula Zoltie



Kol Nidre 5762

תְּשׁוּבָה תְּפִילָּה צְדָקָה

Appeal 2001

Working together for



A BRIGHTER FUTURE

From Israel to Ethiopia and across the Former Soviet Union, the Kol Nidre Appeal reaches out to thousands of Jewish people, helping them to provide a secure and vibrant Jewish future for their children.

Each and every week of the year nearly a thousand Jewish people arrive in Israel - from the Former Soviet Union, Ethiopia and elsewhere - with the hope of a new life; of a better Jewish future for their children. The Kol Nidre Appeal helps to make this journey possible.

From pre-Aliyah programmes in the Former Soviet Union to initial accommodation in Israel; from Hebrew language classes to after school activities for children; from student scholarships to vocational training; Every step of the way, the Kol Nidre Appeal will help new immigrants rebuild their lives in Israel, and ensure their successful integration into Israeli society.

Every single contribution to the Kol Nidre Appeal demonstrates a deep commitment to Jewish people in distress, to Israel and to Jewish children around the world.

By working together we can change lives, we can give hope and we can build a brighter future.



United Jewish Israel Appeal. Charity Reg. No 1060078. A company limited by guarantee. Registered in England No. 3295115. Registered Offices: **London** - Balfour House, 741 High Road, London N12 0BQ. Tel: 020 8446 1477. **Manchester** - Mamlock House, 142 Bury Old Road, Manchester M8 4HE. Tel: 0161 740 1825. **Scotland** - Jewish Community Centre, 222 Fenwick Road, Glasgow G46 6UE. Tel: 0141 577 8210.