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Israel - Where Now?
- Rabbi David Rose

Ukraine - Kenneth Collins

MPH - Maurice Naftalin

Festival Fun - Julian Goodman

David Daiches - Jenni Calder

Views & Reviews



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The Edinburgh Star
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 Fresh start for the orange and blue

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From the Editor

What could be more tragic than to build up your hopes and dreams of a better future for your children and then to have them cruelly dashed? But cruelty did not feature in the way soldiers, overcome with emotion themselves, had to carry out their heartbreaking task. Despite the terrible possibility that lives might be lost, or that IDF rebellion could unbalance the only democracy in the Middle East, it never happened. Rather, Israelis expressed their frustrations in a battle of orange and blue. Disengagement took place in a remarkably short space of time affording a greater chance for the wound to heal and for the desert to continue to flower under the responsibility of Mahmoud Abbas, more so than was ever possible under Yasser Arafat. You may not agree with Ariel Sharon or even like the fact that he has reneged on his original policy to encourage settlement in sensitive areas after 1967, but it takes great courage to do what he has done; like a parent who is willing to risk temporary hatred of his child in order to avoid an even deeper pain. Rabbi Rose explores this highly emotive topic in 'The knitted kippah unravels'?

It appears that in the last three months settling the world and its problems has been uppermost in the news, and it can only be to the credit of ordinary people, that they truly believe that they can persuade the powers that be. And how much more powerful can you get than the combination of eight of the most influential countries in the world coming together? Some might feel, however, that the millions of pounds spent managing this highly commendable show of solidarity, might have been better spent on the people for whom 'Make Poverty History' was intended. Read how MPH impressed Maurice Naftalin.

Being on the side of the underdog has always been one of Britain's most endearing qualities but have we gone too far? In the wake of not just one, but two attacks on London, some pressure groups are still unable to see that most people do not need political correctness forced down their throats to acknowledge that most Muslims are decent law abiding citizens who value the humanity Britain has to offer. That is why they are here. Why then jeopardise our way of life and theirs for the sake of pacifying a very small but dangerous group, who even Muslims would not recognise as brothers? They must be challenged even at the risk of hurting some people's feelings. Israel has managed to institute reasonable and effective procedures following 119 attacks; few get past them now and we should learn from their experience.

Israel is a remarkable example of life continuing to go on despite everything, and this can be seen so markedly in the joyful celebration of Rabbi Cohen's 90th birthday in Jerusalem. We hear from a few people who were lucky enough to be able to participate in this event and pay tribute to a well respected and loved gentleman.

We move swiftly from one continental meandering to another, from Germany to the Ukraine, to Dubrovnik and back again with pride to one of Scotland's greatest institutions; the Edinburgh Festival. Did Jewish shows make an impression this year? Julian Goodman fills the gap left by our inability to see absolutely everything, try as we may.

No issue would be same without a comprehensive update of community events. Ian Shein covers those that have been and those we have yet to enjoy.

We are most sad to see the passing of a remarkable man. Jenni Calder remembers her father, David Daiches, and allows us a privileged insight, unique to the Star.

Regretfully we say farewell to Lindsay Levy whose contribution to the Board has been greatly appreciated. She will be sadly missed.

As ever thanks go to all our contributors. As Peter observed before I took over; you start off with nothing and then suddenly you find you have difficulty trying to fit it all in. I am thankful for that!

It is only left for me now, on behalf of the Editorial Board, to say to all our very supportive readers, L'Shanah Tova and may you be inscribed for a happy and peaceful New Year.

Judy Gilbert



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Rosh Hashanah Message

Rabbi David Rose

We again approach Rosh Hashanah and the beginning of a new year. The forty days between the beginning of Ellul and Yom Kippur are called in Jewish tradition, 'Days of Mercy'. During these days G-d is especially close to us and, hopefully, we to Him. It was during these forty days that Moses again ascended Mt Sinai to receive the Second Tablets; symbolising the reconciliation between G-d and Israel after the sin of the Golden Calf. It is interesting, therefore, that these days are also ones of introspection and self-criticism.

Indeed, they are the essential ingredients of the reconciliation and forgiveness experienced during this period. It appears that the closer the relationship, between G-d and Israel the more it must be based on the ability to be honest and even critical of the other. Without that honesty and introspection, no change is possible. Without our ability to examine ourselves truthfully and openly we can never restore our relationship with G-d. For this reason Maimonides regards confession, i.e. self-criticism, as the central mitzvah of Yom Kippur. It is the essential ingredient in having a decent relationship with those around us and G-d. As we look at the often-disturbing events of the last year and contemplate the future; this is possibly the most important lesson we can learn. Whether as a community, a people or a nation, only by an honest appraisal of ourselves and the world around us, can we hope to make things better. Denying the obvious, seeking to stick our head in the sand

and blaming others, are recipes for disaster, not salvation. Ignoring the facts will not change them. Not seriously contemplating the future will not make it go away. One of the great strengths of the Jewish people has always been its ability to be critical of itself. Other communities seem to have more problems in achieving this. We can all see the consequences of this failure. We should therefore learn the lessons and not follow the same path. Whether in our own community, British Jewry as a whole or in Israel, a fundamental reappraisal of ourselves is in order. We need to ask ourselves the very questions that are central to the liturgy of these holy days. Where are we, and are we satisfied with that? Can we carry on in the way we have or do we need to change? How can we best change and ensure a better future? These are the challenges of the hour and there is no better time of the year to start answering them. Drawing on a long history of self-appraisal and the introspective nature of these days, we can seriously and honestly look at ourselves and begin the process of change. In doing so we cannot only ensure our own salvation but even be a light to others. Let us rise to the challenge that we all may merit to see a better world in the years ahead.

A Happy and Peaceful New Year
Rabbi David Rose

MAKEPOVERTYHISTORY

a Jewish Perspective

Maurice Naftalin



Make Poverty History—what a remarkable slogan! I can remember exactly my thoughts on first seeing it: how daring and ambitious an idea it seemed, how unrealistic, and how much worth working for. Two months after the extraordinarily successful Edinburgh demonstration, it is possible to review the progress so far of the campaign around this slogan, and the verdict has to be mixed. The same can be said of the Jewish contribution to it; we worked hard and achieved a great deal, more than ever before on such an issue, but in terms of concrete achievement, there is far to go.

Why was—and is—the campaign to Make Poverty History so important in 2005? Of course, what made it particularly relevant to us in Scotland was the G8 meeting at Gleneagles, at which Britain took the chair. But the background is an increasing understanding that poverty in the developing world is not inevitable or accidental, and that the policies of the developed economies can hold sway over the life and death of millions. People responded to the G8 summit because they recognised the responsibility of our leaders to repair the situation, and of themselves to influence our leaders to do it.

What has this to do with Judaism and Jewishness? Many words have been written on this, but the first of them all is Justice. The publicity for the MAKEPOVERTYHISTORY Jewish Coalition bore at the top of every leaflet the words of Deuteronomy: "Justice, justice shall you pursue". And clearly there is no justice in a world in which every day 30,000 children die from poverty, while in the rich world we spend more on cosmetics or ice cream (and far, far more on weapons) than would provide all the world's poor with basic education, or sanitation and clean water. And what does it mean to be Jewish if we can look on this injustice and do nothing? The Talmud glosses the words from Deuteronomy like this:

"Why is the word 'justice' written twice? To teach us that we must practice justice at all times, whether it be for our profit or our loss, and towards all people, towards Jews and non-Jews alike".

In 2005, the Jewish community in the UK obeyed this call as never before. Nearly 20 communal organisations, including all the main synagogue federations, came together to form the MAKEPOVERTYHISTORY Jewish Coalition – a broader alliance of our community than has ever been achieved

before. In itself this was significant, more so in that the coalition worked effectively both within the larger movement to give a voice to Jewish involvement and commitment, and within our own community to popularise the goals of the campaign. The climax of the campaign for the first half of 2005 was of course the great demonstration of July 2nd.

Here the Edinburgh communities really came into their own - we recognised our responsibilities as the hosts for the UK Jewish community who were in Edinburgh that weekend, and we worked with the Coalition to provide programmes combining observance with activity for both Orthodox and Progressive Jews. In spite of the inevitable problems, we achieved better co-operation between the Edinburgh communities than ever before, in pursuit of a greater aim. July 2nd was an organisational success for the Coalition, in our provision both for Jews who had come to Edinburgh and also for non-Jews, through the wonderful outreach event in the Faith Tent.

The demonstration itself was outstandingly successful. Its support exceeded everyone's hopes - not the expected hundred thousand but a quarter of a million people were prepared to come to Edinburgh to declare publicly that ending poverty must be a major commitment of the world's developed nations. No-one who was present will forget the atmosphere of the day - universally good-tempered but united and passionate on the issue. And just as significant was the variety of the support - old and young, people from the Scotland and the South of England, of all ages and race and social class. You could truly feel that this was a movement being born.

But now, two months later, we should look back - and forward - and ask: was a movement really born on that day? I think that it was, though if I were accused of letting hope colour judgement, I would have to agree. The vital signs are good: popular support is strong, the goals were clear and concise, and the emotional and political appeal of the cause is undeniable. My biggest concern is the political weakness of the campaign. Its media-friendly nature has made it hostage to the pronouncements of a few pop stars. The strategy of working closely with the government blunted its focus but in the end didn't produce the results from the G8 that some had



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hoped for. But despite all that, I believe that the plain demand for global justice has taken root in people's minds.

Looking forward: where will the campaign go next? By the time you read this, the Millennium Development Goals Summit will already have passed. The Millennium Goals, agreed in 2000 by every member of the United Nations, would end extreme poverty and disease by 2015. Their future hangs in the balance as the new US ambassador to the UN begins to exert his influence. After the Summit, the World Trade Organisation meets in December. By now we are informed enough to know that these meetings, remote and uninteresting as they seem, actually make decisions that mean life or death to millions. Our leaders need to know that we understand this, and we expect results.

Because of the success of MPH, there is discussion of carrying it on past 2005. Unfortunately the need for it will not end in December! Similarly the MPH Jewish Coalition will continue in some form that can preserve the hard-won organisational gains of the campaign and carry it forward on issues of special interest to Jews—for instance Trade Justice, where our tradition is very strong: as Maimonides said, the highest degree of charity is setting a poor man up in business so that he is no longer dependent on outside help. We need to look at our own practice too: as consumers, there is a lot we can do to favour trade that pays a fair price instead of pennies a day for sweated labour.

So, how right were my first impressions of that slogan? Daring and ambitious, unrealistic? Hardly so in material terms: it would take very little resource, relatively speaking, to make a

huge impact on the the problem of world poverty. What is daring and ambitious is to imagine finding the political will to do it. Worth working for? Actually, as Jews we don't have any choice: the Talmud tells us, "Whoever is able to protest against the transgressions of the entire world and does not do so is held responsible for the transgressions of the entire world."

But will we succeed? I don't know the answer to that, but I do know that it's the wrong question to ask: "He [Rabbi Tarfon] used to say: *It is not your duty to finish the work, but neither are you free to abandon it*". (Pirkei Avot, Ch 2)

You can learn more about the MAKEPOVERTYHISTORY Jewish Coalition at www.eljc.org/mph, or by contacting World Jewish Aid at 74 Camden Street, London NW1 0EG

Highlights from the Millennium Goals

All UN member states pledge that they will, by 2015:

- halve the number of people living on less than \$1 a day
- halve the number of people who don't have clean drinking water
- provide a full course of primary school to every boy and girl
- reduce by two thirds the number of children dying before the age of five
- reduce by three-quarters the number of women who die in giving birth

The MPH weekend the logistics for the EHC

Hilary Rifkind

'... there could be 200 Jewish people coming to Edinburgh for the MPH March and we have to feed them!!'

I had just been given the news that the EHC had been asked by the Make Poverty History Jewish Coalition to host Shabbat meals for this event.

How was the Shul Events Committee going to cope?

On Friday night we wanted to provide a traditional Shabbat Dinner following the Kabbalat Shabbat services held by EHC and Sukkat Shalom; on Saturday, following the morning services, there would be a substantial Kiddush for everyone going to walk to the Meadows for 2pm; and in the evening a Seudah between Minchah and Maariv.

'We're a very small group, should we cater ourselves?'. "Holiday time - probably not many people around to help". "Lots of vegetarians - need alternatives" - - - "Be sensible - order the main food for the dinner and Kiddush from Simcha Catering in Glasgow".

This we arranged to do; careful costings were made; a booking form was published on the Liberal Community's web site - we were committed!!

What worries then beset me?

How would I cope with heating all the food if there were more than 120 for dinner? ...I would rely on the late start of the meal causing a natural restriction on the numbers booking.

How would we accommodate the inevitable last minute requests for meals without incurring unnecessary expense by over-ordering? - - I would prepare some extra food for the

dinner for both vegetarians and chicken eaters, and I would augment the Kiddush food with big bowls of substantial salads.

Relax - we would cope!

The weekend arrived: - yes, there had been urgent emails with last-minute pleas for hospitality, the checking of numerous 'to-do' lists, the marathon shopping expeditions, the collection of the caterer's food from Glasgow and the in-house food preparation.

Sixty-five people came to Friday Night dinner, liberals and orthodox eating and singing together in a wonderful atmosphere of unity and community. This ruach extended to the pre-walk kiddush/lunch at which there were about ninety people and onto the Seudah where forty people joined to bring Shabbat to a close.

It had been a truly memorable Shabbat.

Three Generations involved in Making Poverty History

Janet Mundy



Remember the David Daiches book "Between Two Worlds"? That summed up my problem on the day of the Make Poverty History march. I spent the whole day torn between politics and religion. I started with friends who are loosely affiliated to the Green Party. However, when it became obvious that there was going to be a very long wait to march, I gave up on my idea of marching twice (which now seems ridiculous) and rushed off to meet up

with the group who were marching from the shul. Apparently, I missed them by moments, and never caught up with them. By the time I got back to the Meadows there were so many queues and so many people that it was impossible to find anyone. So I was delighted to bump into Elaine Samuel, and we agreed to give up on the idea of marching, this being late in the day, and we listened to Baaba Maal, one of the few African artists appearing. Everything and everyone came together later at the Faith Zone to hear Clive Lawton lead a large and enthusiastic group of Jews and non-Jews in singing. Edinburgh Hebrew Congregation supplied refreshments, which I helped a visiting Rabbi to hand round to the impromptu choir. Despite a lack of amplification (this being Shabbat), Clive's wonderful voice still carried to the back of the tent. Hinei ma tov u ma nayim shevet achim gam yachad, indeed. In the meantime, my daughter, far wiser than I, decided to go the political route (in more ways than one) and queued up for nearly 3 hours to march with her civil service union. Good on her!



My mother felt that she was not quite up to attending or marching herself. However, she showed that everyone could do something to help. In her own words, "I offered accommodation as a small contribution to the activities taking place and the young lady from Leeds who applied was most appreciative and a delightful companion. My flat, which is very close to the Meadows, proved to be convenient for friends popping in for cold drinks and other facilities. I thoroughly enjoyed the service on Friday evening in the Pollock Halls and it was a joy to meet up again with Rabbi (Dame) Julia Neuberger, whom I had met on several occasions."

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The Knitted Kippah Unravels?

Rabbi David Rose

Traumatized children and weeping adults. Acid poured on soldiers and people wearing tefilin dragged from synagogues. Utter anguish and Holocaust imagery. Few of us who watched these scenes would have been left unmoved. Our emotions probably ran the whole gamut: from sympathy to anger; resignation to relief. Yet we must ask ourselves, where did these images come from? Why were adults tearing their garments and children their hearts? Why the emotion; from where the passion? To answer the question we must realise that the disengagement from Gaza has provoked first and foremost an existential crisis in one of the most important and influential movements in Jewish history: Religious Zionism. It is an important question for all of us. Not only because many of our young Rabbis, educators and youth leaders in this country, including myself, count themselves as members of this movement, but because the survival of Religious Zionism is vital for the future of Israel. So what is Religious Zionism, how did it get to where it is today, and where do we go from here?

“The desire of the Jewish people to return Jewish sovereignty to the Land of Israel is a basic part of Jewish belief.”

In some ways all Zionism is religious. The desire of the Jewish people to return Jewish sovereignty to the Land of Israel is a basic part of Jewish belief. Yet the modern Zionist movement that put that belief into practice was a mostly secular movement rising out of the Haskalah or Jewish enlightenment. For this reason many Rabbis, while not necessarily disagreeing with its ultimate aims, were deeply suspicious of the movement or even hostile to it. Religious Zionists were those who were not. This stemmed either from a belief that this was the solution to the parlous state of most of the Jewish people,

especially in Eastern Europe; or a messianic expectation that the settlement of the Land would lead to the ultimate redemption. Rabbis such as Reines, Maimon and Kook supported the Zionist movement and took part in its institutions. They created kibbutzim and moshavim, joined the Haganah and created their own political movement; Mizrahi, the forerunner of today's National Religious Party. They took a full part in the establishment of the State, fighting in the War of Independence and joining the first, and successive, Labour led governments.

Yet the early years of the State were not easy ones for the National-Religious, as they were now called. Israel was dominated by a secularist-socialist Labour party who benignly tolerated the religious; provided they did as they were told. While not ostracised like Menachem Begin's right-wing nationalists, the National-Religious were always a poor second fiddle in an orchestra clearly conducted and controlled by Labour. This led to poor morale among the youth and increasing secularisation. To combat this, Religious Zionism devised in the 1960's what has become one of its hallmarks and strongest assets: the Yeshiva High School. Here young religious Jews could be given a strong Religious Zionist identity that could compete with the secular world outside. Here youth were imbued with the idea that they were not only the equal of the 'Zionist Vanguard' on the kibbutzim or in the army, but even superior. What was needed was a chance to show it and in 1967 they got it.

The Six Day War of June 1967 profoundly transformed Israeli society but nowhere more so than in the Religious Zionist camp. For the first time religious youth from Zionist Yeshivas had been in the forefront of the fighting, among the paratroopers who liberated Jerusalem, for example. Furthermore, the capture of large parts

of the historic Jewish homeland that had been off limits to Jews for nineteen years galvanised the new generation of religious youth. Many in Israel, not only the religious, had never really accepted the partition of the country in 1948. The heart of the ancient Jewish homeland; Bethlehem, Shechem, Hebron had been denied to Jews, now they were ours again. Led by the ideology of Tzi Yehudah Kook, son of the renowned first Chief Rabbi, Religious Zionist youth saw the opportunity of taking the Zionist mantle from the secular left. They too would settle the Land, creating Jewish settlements in inhospitable terrain just as the Labour movement had a generation before. They would be the new vanguard of Zionism and thus make a place for themselves at the forefront rather than at the sidelines of Israeli society. This rebellion, for that is in effect what it was, profoundly changed the whole Religious Zionist movement. The National Religious Party went from being a dovish voice in a Labour cabinet in 1967, to being the most hawkish part of a Likud cabinet in 1997. Religious Zionism created Gush Emunim, one of the most successful extra-parliamentary movements in the world, which in twenty years put over 250,000 settlers in the territories captured in 1967. Religious youth also stormed the citadel of the army, so that today 30% of the officers and the majority of members of elite units come from a National-Religious background. Yet all this success hid a fatal flaw at the heart of the project; a time bomb that has exploded in recent weeks with results we all have seen.

The Religious Zionist movement has indeed proved it can settle and fight with the best of them. But in doing so it has made itself a hostage to fortune. For the new Religious Zionist identity was not based on merely settling the Land, an important Torah commandment. It created as its sole raison d'être the settlement and retention of all the Land captured by Israel in 1967. Ever since, for the last

ten years at least, it has been clear to most Israelis that this is an impossibility, Religious Zionism finds itself in deep crisis. A whole generation has grown up whose religious, political and national identity has been inextricably linked with the settlement project in the West Bank and Gaza. Their very religious faith, national credentials and even Jewish identity has been based on a Messianic-Zionist vision of the Greater Land of Israel. Now that this vision is being dismantled, we should not be surprised at the scenes we see on our television screens. We should not be shocked at the use of Holocaust imagery by youth for whom their whole identity as Jews is being undermined. We should not be astounded to see soldiers grappling with tefilin-clad men whose very religious foundations are being shaken. We should not be amazed at the passion of people for whom not only their home, but the very ethos of their existence is being destroyed. The disengagement from the territories captured by Israel in 1967 has undermined the very foundation on which Religious Zionism has been built for the last thirty years. It has destroyed the basis of their self-esteem and identity within Israeli society. It is indeed a catastrophe unparalleled in the century-old history of the movement. The question remains whether Religious Zionism can survive this disaster and reconstruct a different identity and why this is important for the future of Israel and the Jewish people.

“What they achieved in the West Bank and Gaza they can replicate in the Galilee and the Negev.”

It is clear that, whatever the final borders of the State of Israel, the vision of a Greater Israel on which Religious Zionism has built its identity, is not feasible in the foreseeable future. What sort of future therefore remains for this movement? Firstly, I would argue, one of settlement. Large areas of pre-1967 Israel are under populated. Gaza may be one of the most densely populated areas of the world but the coastal

plane of Israel is even more crowded. The State of Israel has a pressing strategic and environmental need to disperse its population. The highly motivated National Religious are the perfect group to be at the vanguard of this change. What they achieved in the West Bank and Gaza they can replicate in the Galilee and the Negev. Indeed the process has already begun. Communities, even of a left-wing persuasion, have thrown open their doors to evacuees from Gaza: even building synagogues where none have existed before. They understand the tremendous potential of this hard-working, idealistic and enthusiastic group of people and how they can be their saviours. Indeed, one aging moshav, whose future looked bleak, will have from this autumn a hundred new children to fill its school and give new hope for the future. There is no doubt that the National-Religious community has a vital role to play in this regard.

But it has an even more important and pressing task. Religious Zionism was always seen as a bridge between secular Zionism and the religious community. That bridge is needed now more than ever. The most pressing internal issue facing Israel today is creating a united society. This is especially true in religious-secular relations. Reconciliation is urgently required and none are better placed to effect it than the National-Religious camp. They who are integrated into Israeli society, at the highest echelons

of the army and business, straddle both worlds. They talk the language of both sides. They are a living example of how to be fully engaged in Israeli society and yet religiously committed and knowledgeable. Yet Religious Zionism, in its fixation with settlement, has sorely neglected this historic task. By settling the West Bank and Gaza, they have created self-imposed ghettos in Bet El and Netzarim as surely as the Haredim have in Bnei Brak and Mea Shearim. They have effectively cut themselves off from Israeli society; which is why disengagement came as such a traumatic shock to so many of them. This process now needs to be reversed. Religious Zionism must re-engage with Israeli society, first of all by living among them. They must reach out to both an alienated secular Russian population and to the disaffected ultra-Orthodox. They must create a new compact between religious and secular, creating a definition of a Jewish State that both can comfortably live with. Not only should Religious Zionism fill this role; probably, they alone can fulfil this role. This is the historic challenge now facing us. Can Religious Zionism, traumatised and perplexed, redefine its identity in a new world for the benefit of itself and the whole of the Jewish people? Can they become the catalyst for positive and vital changes in Israeli society? I believe they can and will succeed. We, indeed, must help them succeed. For, that they succeed is vital for us all.

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Stewart Saunders

Kovshevata

A VISIT TO THE UKRAINE

Kenneth Collins



At the entrance to Kovshevata

From my earliest years the village name Kovshevata carried a special fascination. It was over there, in 'der heim', the ancestral Jewish heartland in the Pale of Settlement, backward and poverty stricken, but certainly possessed of a special charm. My grandfather occasionally referred to the village of his birth, but we all knew it was very different from the Scotland round about us. We were also grateful to him for leaving it behind to seek safer pastures, firstly in London at the end of the nineteenth century before settling in Glasgow in 1912.

For many years visiting the Ukraine seemed hardly practical. It would have been possible though difficult enough to get to Kiev, and Babi Yar – the ravine at the city's edge where so many of the city's Jewish community were murdered during the Nazi occupation. To travel the sixty miles further south of Kiev to visit the village of my grandfather's birth would have simply been off limits. The trip had to wait for the fall of communism and the slow and hesitant opening up of the Ukraine to western tourism.

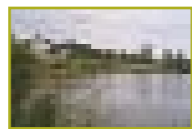
My grandfather referred to his village as Koshoveta in the Yiddish pronunciation. There had been about 600 Jews there when he left but there was to be a steady decline in the local Jewish rural population. While he was leaving for London, his brother Zalman set up in business in Nikolaev, while his father Zev settled in Novomirgorod with his second wife and still enlarging family. By the time of the Soviet census of 1926 there were only 300 Jews left in Kovshevata.

Before leaving Glasgow we booked our day's travel from Kiev into the Ukrainian countryside. We had arranged a driver and a translator/guide who were to meet us in our hotel in the morning and take us round our chosen route. When we met with our

guide before setting out we had to correct their impressions of the day ahead. The tour company had never heard of Kovshevata and presumed that we were heading towards Korsun Sevchenko, scene of the major tank battles of the Second World War on the road to Stalingrad.

“The town square, like hundreds of others, boasted a Soviet tank, mounted on a display plinth as a memorial to the sacrifices of the ‘Great Patriotic War’ against the Nazis.”

We headed south stopping first in Kagarlyk. This small town, about 20 miles from Kiev, had been founded in 1135, and had a small Jewish community dating back to the eighteenth century. It was here that the family adopted the name Kagarlitzky probably at the time of their migration south to Kovshevata in the 1830s. The town square, like hundreds of others, boasted a Soviet tank, mounted on a display plinth as a memorial to the sacrifices of the ‘Great Patriotic War’ against the Nazis. After a brief stop we headed south once more stopping next at Boguslav, just a few miles from our destination. Boguslav is a medium size market town which in pre-war days had a lively and literary Jewish community. In earlier years there were Jewish printing presses and Hebrew schools but very little Jewish remains there today.



By the lake in Kovshevata

The information we had was that Kovshevata did not have its own Jewish cemetery and the burial grounds at Tarasha, about 5 miles beyond Kovshevata, had been destroyed during the War. The few remains from pre-war times did not survive the Soviet era. We decided to visit the Jewish cemetery in Boguslav instead. This was situated at the edge of the town overlooking a wooded valley. The cemetery itself was a shambles. Headstones at all angles, some with inscriptions that could hardly be read through weathering and age. Some from the Soviet era were inscribed in what only resembled

Hebrew characters illustrating the tenacity which bound the local community to their cemetery. There was nothing there that we could identify.

A few miles later we entered Kovshevata. It was just as I had pictured it. The countryside was truly beautiful. Graceful hills and valleys, lakes and streams were spread out before us. The onion-domed Orthodox Church sat at the top of the hill and was being lovingly restored. Our guide spoke briefly to the workmen. No, the Jewish community had not been re-established after the war but there was a Jewish monument we should visit. We drove along the paved road past horses and carts and off into an area of simple farm houses. The original houses of Tsarist times had gone during the communist era to be replaced by standard white-washed buildings with corrugated roofs. I took a picture from the spot I remembered seeing in a photograph of the village from the 1920s. Unfortunately, when I got back home and compared the pictures I realised that I had got the domes of the church the wrong way round, so I had been standing at the other side of the village!



The Holocaust Memorial in Kovshevata to 44 Jews killed by the ‘German fascists’

We stopped briefly for some further directions at a farmhouse surrounded by mulberry trees. A woman was drawing water from the well and she gave us some to drink. We followed the dirt track till the car could travel no further. We set off on foot, past barefoot children, well aware that the village probably looked little different from the day my grandfather had left over a hundred years previously. Walking gingerly past a skinny tethered cow and then a tethered goat we found ourselves in a small valley. There were stone steps cut into the hillside opposite, and we made our way across.

There was a small stone monument at the top of the steps and we approached this with our guide. The inscription was simple and poignant. It

referred to the murder at that spot of the last 44 Jewish inhabitants of Kovshevata by the ‘German fascists’ in early September 1941. During those few days the einsatzgruppen moved through the countryside between Boguslav and Tarasha killing every Jew they encountered. My grandfather's contemporaries and their families had been cruelly murdered in this peaceful valley. We felt deeply saddened and emotionally drained. Yad Vashem had not received the names of all the 44 – some have never been identified - but there were no Kagarlitzkys amongst them. Family members had been moving west to Britain and America or east and north to Moscow and Leningrad and were beyond the reach of the murderers.

“We discovered that the local sugar factory had run out of money to pay their workers and were paying them in bags of sugar instead.”

Returning to Kiev on the main north-south highway that stretches from Kiev to Odessa we stopped briefly to visit a road stall selling sugar. We discovered that the local sugar factory had run out of money to pay their workers and were paying them in bags of sugar instead. Our guide checked the prices and returned to the car. No point, she said, I can buy the sugar cheaper in Kiev. Our driver was more interested in the stall selling tyres just a few hundred metres further own. The stall holders had the same story. They too were trying to sell factory produce to pay their wages when the factory ran out of money.

Just outside Kiev and not far from an estate of dachas for the wealthy elite who have benefited most from the fall of communism we visited another small village. This collection of muddy pathways, broken down houses, collapsed wooden fences resembled more the traditional shtetl than the village we had just visited. It reminded us of the real poverty which continues to blight the Ukraine, one of the poorest countries in Europe, and how, just a few miles from the opulence shared by some of the Kiev city dwellers life continues to be as

wretched as it ever was.

We returned to Kiev for a couple of days before leaving for home. We visited the Brodsky Shul, named after the wealthy sugar magnate who had built it in the 1890s and admired not just its beautiful restoration but the Jewish activities going on within it. A lunch club, educational programmes – it was a hive of activities and we were happy to sit at a pavement table outside the kosher snack bar. There we reflected on the transformation of Jewish life for the 60,000 community members left after the major wave of aliya of the early 1990s and other migrations – to America and also to Moscow. The shul building had been confiscated by the communists in the 1920s and converted into a puppet theatre but had been returned to the Jewish community and had become the centre of local Chabad activity.

The next day we visited Babi Yar. We stepped out of the Metro into a large park area surrounded by fairly characterless tenement blocks. Our map was none too clear and using the Ukrainian phrases from the back of a guidebook and showing pictures of the Babi Yar monument, we tried to get directions from passers by without success. Eventually some German tourists led us to the communist era monument which had been erected about a kilometre from the massacre. The monument had only been provided after the poet Yevgeny Yevtushenko wrote his heroic poem about Babi Yar bewailing that there was no memorial for the slain tens of thousands. When the impressive memorial was eventually built, the Jews of Kiev bewailed the absence of a Yiddish inscription which was only grudgingly added in later years.

Now there is a new memorial, in the form of a menorah, closer to the site of the massacre. There are also smaller memorials for the murdered children and the destroyed Jewish community centre. The new memorial still had a wreath of flowers from the recent visit by President Katzav from Israel and while we stood there a young woman, carrying a single rose, slowly walked past leaving the flower at the base of

the menorah.

We had time also to visit Podil – the old ghetto area and the site of the only functioning synagogue from Soviet times. Again we saw a lovingly restored synagogue with some new features added during the restoration. A triptych of stained glass windows in the entrance hall showed the traditional Jewish life of the shtetl in the first, the dislocations and massacres under fascism and communism and finally rebirth and aliya in the modern period. The signs of the zodiac round the gallery had survived the refurbishment but the twin girls (Gemini) had been replaced by a pair of candlesticks and the maiden (Virgo) had also been transposed into a more neutral image.



The ravine where the massacre took place

At the back of the building a small yeshiva with about 20 students was functioning and I joined them for mincha. We also visited the matzah factory. We were told that it functioned through all the communist years and that the Jews of Kiev had always registered in large numbers to buy their matzah even in the darkest times. It certainly looked very ancient, but we were assured that it still worked efficiently and to the strictest religious requirements. The mikvah had also been restored and kosher foodstuffs were available from a small shop. At the side of the shul were several containers loaded with foodstuffs brought from Israel and America to feed the local Jewish poor.

Our trip to the Ukraine proved to be a highly emotional experience. While there is much to celebrate in the newly emergent Jewish life, especially in Kiev, the country has destroyed Jewish communities by the hundreds. Much good work is being done by organisations like the Joint, World Jewish Relief, the Jewish Agency for Israel and Chabad, but it is likely that the Jewish population will continue to leave for Israel and other destinations. The Ukrainians welcome Jewish visitors in search of family roots and we can certainly recommend the experience.

Commemorating the Holocaust in Berlin

REFLECTIONS ON THE MEMORIAL TO THE MURDERED Jews of Europe

K. Hannah Holtschneider



And yet, Scotland's Jewish population also took in Jewish refugees from the continent, and relatives of Scottish Jews in Europe became victims of the Holocaust. Many European cities have established their own Holocaust memorials, often in reference to the local Jewish population which was affected by Nazi persecution and murder. This is the case particularly on the continent, but Britain has a national Holocaust exhibition in the Imperial War Museum (opened in 2000) – even before that, private initiatives established memorials such as the one in Hyde Park, London, and the Beth Shalom museum in Nottinghamshire. Scotland does not have its own nationally instituted Holocaust memorial, but one may speculate that this is only a matter of time. For what reasons are these memorials erected, and what could we, as Jews, expect of a Scottish memorial? From the gamut of local and national initiatives of museums, memorials, days and ceremonies, let me pick out one, controversial effort, opened to the public in May this year, The Memorial to the Murdered Jews of Europe in Berlin. As Jews living in Europe today, what does this memorial tell us about Jews in Europe and the memory of their persecution and murder?

In between the Brandenburg Gate and the Sony Centre of Potsdamer Platz, built onto the waste land formerly leading up to the east side of the Berlin Wall, lies Germany's newly opened national Holocaust memorial. A gestation period of more than a decade, cluttered with many public rows about its appropriateness and necessity, and in particular about its design, finally, for better or worse, resulted in a memorial and an information centre. The memorial is a 'forest of steles' of different height, built on a sloping, uneven cobblestone surface: 2,711 pillars of concrete, ranging in height from floor level to 4.5 meters, arranged in rows on an area of 19,000 square metres. Walking through this field, one is meant to reflect on the murder of Jews during the Holocaust, a deliberately disorienting experience in which visitors are left alone with their thoughts and imagination. No commentary is offered, no visual or audio aid is given, individual contemplation is sought, the aisles between the steles being too narrow to accommodate more than one person. The memorial is accessible 24 hours a day, 365 days a week, one only needs to step off the pavement and into the forest of steles.

Attached to this is an information centre which allows visitors to access narratives about the Holocaust. Descending below the memorial, one finds a variety of textual and visual information on offer, ranging from historical narrative to points for contemplation. A timeline introduces the visitor to the development of what came to be known as the Holocaust. Thereafter narratives of and about the victims take the lead. One can read reproductions of letters and postcards of victims sent from various locations in Nazi-occupied Europe to their families and friends, or diary entries of people held in ghettos and camps. Panels with photographs and short texts illustrate



Berlin Memorial

the context of life for Jewish families across Europe, noting the fates of individual family members during and after the Holocaust. Here one encounters Ashkenazim and Sephardim, religious and secular, politically-active and culturally-engaged, Jews of all ages and walks of life. I am impressed by the exhibition in the documentation centre which, though not without its flaws, addresses the experiences of victims of the Holocaust through their own voices and perspectives. It is an exhibition that unabashedly does not see the need to produce lots of artefacts, or to

present the process of persecution and murder as envisaged and carried out by the perpetrators. There are no original documents, no prominent images of perpetrators, no biographies of Nazis. This one can find in other Holocaust exhibitions around the world, and also nearby in Berlin at the exhibition *Topography of Terror*, still temporarily mounted in the place where once the headquarters of the secret police, the Gestapo, stood. In the documentation centre, the victims are people with dignity and expectations and hopes for their lives, which were interrupted and destroyed.



The visitor commemorates their lives as much as, if not more so, than their death.

Outside, in (and on) the field of steles, couples pose for each other while taking photographs. Children and teenagers jump from pillar to pillar, or play hide and seek between the steles. Even adults cannot resist the temptation to join in such activities. 'Codes of conduct' have been mounted on all sides of the memorial in direct response to such irreverent behaviour. The lower pillars are great places to sit on, congregate, take a break or eat one's lunch. Naturally, reverential silence and hushed voices need not be the only appropriate way to commemorate. Conventions of remembrance are also there to be broken and reinvented in order to make sense to generations fortunate enough not to have experienced such brutality and violence. Thus a memorial can – and maybe should – break our assumptions of how we should behave when commemorating. Being built by non-Jews, with a mainly non-Jewish audience in mind, the memorial is supposed to offer non-Jews, in particular in Germany, possibilities for reflecting on what they lost through the murder of Jews in Europe. It is a memorial for the society which succeeded Nazi Germany. As a memorial it is supposed to disorientate, and in the information centre it seeks to remember the Jewish victims of a previous generation of Germans to a society in which relatively few Jews remain (now c. 120,000). This is a difficult task. One might be outraged about 'steele jumpers', couples posing for photos, or people playing hide-and-seek. Alternatively, one may ask whether and how these activities can be forms of Holocaust remembrance, which remains topical in German public discourse.

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Rabbi Professor Daniel Sinclair continues his theme on Halakhah

THE APPLICATION OF HALAKHAH IN ISRAELI LAW IN AREAS OTHER THAN FAMILY LAW AND JEWISH IDENTITY – MISHPAT IVRI

The dream of a number of 19th and early 20th century Zionist jurists that the legal system of the Jewish State would be based upon the halakhah did not come to pass for both practical and ideological reasons. However, the study of *halakah* from the perspective of modern legal analysis (*Mishpat Ivri*) did become a popular and dynamic field of study for academic jurists, and courses in *Mishpat Ivri* are taught at all Israeli Law Schools. Furthermore, the selective application of halakhic rules and principles by the secular Courts to a diverse range of legal problems has always been a feature of Israeli jurisprudence, and two cases illustrating this trend will be described below.

The Foundations of Law Act, 5740-1980, also provided *Mishpat Ivri* with an official legal basis:

"Where a court finds that a question requiring a decision cannot be answered by reference to an enactment or a judicial precedent or by way of analogy, it shall decide the same in the light of the principles of freedom, justice, equity, and peace of the heritage of Israel".

A striking illustration of the role played by *Mishpat Ivri* in secular Israeli law is the case of *Moshe Cohen v State of Israel* Cr. A 9 1/80, P.D.35 (3) 281, in which a husband was found guilty of raping his wife on the basis of the halakhic principles governing marital intercourse. At the time of the trial, the relevant section of the 5737-1977 Penal Code governing rape provided that a charge of rape could only be brought if the act of intercourse was an "illegal" one. This term reflected the Common law doctrine that a husband could not be charged with the rape of his wife which was, in turn, based upon the Christian concept of the wife's obligation to pay the 'marital debt' i.e. to provide her body to her husband. Under the Common law, therefore, coercive intercourse with a wife could never be illegal, and the Israeli law was interpreted in this light.

The prosecution in the Cohen case argued that the word "illegal" should be understood, not in the light of the Common law, but in accordance with Jewish law, since Moshe Cohen was an Israeli Jew and, as such, was bound by the halakhah in relation to matters of personal status. Biblical law grants a wife a right to sexual gratification from her husband (Exodus 21: 10) but not vice versa. The halakhah provides that a wife who refuses to have sex with her husband may be divorced; she is certainly not compelled to give her body to him. Indeed, the use of force is specifically forbidden in the context of marital sex (Maimonides, *Laws of Marriage* 15:17). The Supreme Court in rejecting the appeal held that the extrapolation from the realm of halakhic prohibitions to that of rape in the criminal law was perfectly legitimate, and the guilty verdict of the first instance court was upheld. It is noteworthy that only in 1991 did the House of Lords finally abolish the ancient and pernicious doctrine that a husband could not be charged with raping his wife.

"Non-consensual life-saving medical procedures are incompatible with the right to privacy in Israeli law, and the general principles of patient autonomy."

In the Cohen case, the application of *Mishpat Ivri* resulted in an unimpeachably liberal result, to the satisfaction of halakhists and secular democrats alike. The result in *Kurtam v State of Israel* Cr.A. 480/85, P.D. 40 (3) 637 however, whilst not necessarily an illiberal one, would probably not be acceptable across the entire spectrum of contemporary liberal thought. In this case, the appellant, a suspected drug dealer, was operated on by a police surgeon against his express wishes, and two packages of pure heroin were removed from his stomach. The ostensible justification for the actions of the surgeon was the need to save the drug dealer's life. Upon his recovery, he was charged with drug

dealing, and the packages of drugs removed from his stomach were entered in evidence against him. His defence was that the evidence was inadmissible since he had refused to consent to the operation, and it had, therefore, been obtained by illegal means. Non-consensual life-saving medical procedures are incompatible with the right to privacy in Israeli law, and the general principles of patient autonomy. The Supreme Court ruled that the heroin was admissible evidence, and Beiski J.cited *Mishpat Ivri* in support of the Court's ruling. According to the halakhah, a sick person is under an obligation to accept life-saving medical treatment, and if he refuses it, coercion may be applied as in the case of any refusal to perform a positive halakhic precept (R. Jacob Emden, *Mor Ukeziah, Orah Hayyim* no. 328). This obligation is predicated upon the principle that bodies are owned by God, and Divine property may not be destroyed at will. Citing the *Foundations of Law Act* mentioned above, Beiski J. ruled that the drugs were admissible evidence since, under Jewish law, "the patient's wishes are of no account... and his lack of consent is irrelevant".

In a later Supreme Court decision, Elon J. clarified the issue of mandatory medical treatment in the halakhah, and pointed out that the patient's wishes certainly do possess normative weight, especially in the case of a terminally ill patient who is likely to suffer greatly as a result of any attempt to force life-sustaining treatment upon him (*Yael Sheffer v State of Israel* C.A. 560/88, P.D. 48 (1) 87).

Coercive life-saving therapy is now a statutory option under Israeli law. Section 15 (2) of the *Patient's Rights Law*, 5756-1996, provides that a hospital ethics committee is authorized to approve non-voluntary therapy if the patient is fully informed of the medical background and prognosis, all the treating doctors agree that coercive therapy is the only sure way to save the patient's life, and "that there is a reasonable possibility that the patient will consent retroactively". Clearly, the last requirement is an attempt to combine patient autonomy with halakhic obligation, which is, after all, the hail mark of *Mishpat Ivri* in modern Israeli law.

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OY! TO THE WORLD

The Edinburgh Festival Fringe 2005

Lord Julian Goodman

OY! Indeed. It's that time of year again, when Edinburghers grit their teeth, and show their true ambivalence towards the half a million plus visitors to the city. Traffic snarls up in the city centre, a ten-minute bus journey takes an extra hour, tourists take up ALL the pavement space, lunatics accost anybody with a pulse with a rainforest's worth of flyers, and a lot of hostelries suddenly require one to take out a second mortgage to pay for a glass of water! Yes, the world's biggest Arts Festival is in town, and boy, is it fun to watch!. We fight our way through everyday life, taking no prisoners, but, when we allocate our time to viewing performances, our chests swell and we say with great pride, "No-one does it like Edinburgh"!

My first port of call this year was to The Assembly Rooms to see **Steve Furst - Behind The Net Curtains**. Creator of Lenny Beige and now star of the Orange Mobile adverts and Little Britain, Steve returned to The Fringe with his 10th one-man show. Behind The Net Curtains was a cornucopia of wonderfully bizarre character sketches linked together by video films of a beautifully inept and accident prone stunt man. As ever, all his characters were brilliantly portrayed with great humour and some pathos. Of particular note was his Scottish husband; a man with a penchant for extremely overweight women, whose wife is now so huge after his feeding her, she needs a block & tackle to get out of bed and hasn't been downstairs for some considerable time. Also extremely funny



Kit and the Widow

was his Middle Eastern former terrorist now in a London Safe House, who in an attempt to take a journalist hostage, once kidnapped the crossword compiler for The Ham & High. However his best character in this show was Queenie, a grotesque, velvet-jacketed fop, with sinister criminal tendencies and the most hideous make-up it has ever been my delight to see! The show was very darkly comic, but exquisitely portrayed, as one would expect from Mr. Furst. I look forward to seeing him on television soon in his own show, which surely must be on the cards now.

The next show was at The Smirnoff Baby Belly. **Rain Pryor**, the Jewish daughter of comedian Richard Pryor, was making her debut in **Fried Chicken And Latkes**. As we sat in the caves awaiting the start of the show, we heard the radio newsreels of the assassinations of Kennedy, King etc., and a few zemiros thrown in for good measure. Rain appeared on stage and gave an anecdotal account of what life was like being Black AND Jewish, growing up "proud but guilty"! Her topics covered the 60s, a time of war and assassinations



Rain Pryor

where Blacks and Jews were being blamed for everything, growing up with a mother who was white and Jewish but thought she was actually a black militant activist, the difficulties in being Jewish in Black company and being Black in Jewish company, and the difficulties with her father's addictions and subsequent suicide attempts. The show as a whole wasn't quite as hilarious as had been implied in the promotions; however it was extremely heart-warming and her mimicry was excellent. Her impersonations of her father, her Jewish grandmother and Black great grandmother were quite brilliant and worth seeing alone. There was a definite Yiddish ruach to the whole performance, her opening line being "Shalom to the Mishpuche" and her throw away lines such as "If Jewish guilt doesn't kill you - a depressed Jewish woman WILL"! Despite having the sniffles and being a bit heizedik, she ended with a charming rendition of G-d Bless The Child and we all left with contentment having been to a funny, moving, feel-good show.

On the way out I bumped into a promoter of another Jewish performer, and very kindly she invited me along to see her show. **Jackie Loeb** was appearing at the Gilded Balloon Teviot. A very talented Antipodean Singer/Songwriter. One of her early triumphs was a brilliant Love Song sung in pidgin French. She took us through the world of jingle writing, did a wonderful sketch taking off a relaxation tape with ALL its sounds and music, a very funny song on text messaging whilst driving, and a wonderful piece of comedy where she shamelessly took of her top, stood there in an outrageous purple bra & less than fashionably perfect body, dancing about with gay abandon and wobbles that even put me to shame! She then pulled out a press cutting that slated that very performance AND body, and brilliantly dismissed it as obviously being some other woman who must've stolen her act!

Also at the Smirnoff Baby Belly was another great find, **Andrew J. Lederer** in **Me And Hitler**. I have to admit that I was rather intrigued as to how someone had got Hitler into the title of a comedy show, but as Mr. Lederer

pointed out fairly early on, he had apparently been to see Boothby Graffoe in a previous show who had simply said, "Hitler sells tickets", and circumstances reminded him of this! In fact it is the first question Lederer asked the audience, "Why have I got Hitler in the title of my show?" "Is he doing the encore?" asked one more or less set the tone for the show. It was a very interactive comedy show, not once did Lederer sit on the chair provided on the stage, but sat amongst the audience benches at the front, almost conducting a debate.

When the Brooklyn-based comedian met the fabled Nazi documentarian Leni Reifenstahl, he realised he was now only two degrees of separation from Adolf Hitler. Later, a chance encounter with the doctor who'd ministered to Hermann Goering during



Balagan

the Nuremberg Trials, found Andrew wearing Goering's watch and ring. It reminded him of the time he'd worn a tuxedo that had been owned by the late Mel Blanc to an animation awards ceremony in Los Angeles. Another voice artist was complaining that he'd done many voices in Warner Bros. cartoons but that Blanc, who did Bugs Bunny and Daffy Duck among others, had hogged all the credit. Andrew told him, "You're still around to complain but all that's here of Mel is his suit, which I'm wearing. You've won." Likewise, the architect of the Jews' extinction was gone and a Jewish comedian was wearing his ring. The

Jews had won. This Jew, anyway!

In telling this tale Lederer asked many questions of the audience to trigger the debate; however, he picked on me as I was trying to blend into the background (as usual), and was rather taken aback because I'm not quite as shy as I may appear, and I ended up asking him for Equity Rates! At one point, to illustrate who survives in an argument, he told a tale of the origin of the Mars Bar. However, another Jewish lady in the audience and I sidetracked the debate to include Cadbury's, Rowntree's, Nestlé's and Duncan's. He seemed quite at ease with all the audience participation, but he did ban me from answering any more questions, saying "judging by your past record we'll just ASSUME you know the answer!" Roll on next year's Quiz Night I say!

Lederer is a gifted storyteller, and adapts to the changing flow of topics with consummate ease. He didn't have any backing tracks or music, so on running out of time, which was a great shame, he serenaded the audience as they left the venue with broad grins on their faces!

My next show was **The Bubonic Play** at The Pleasance Dome. I had chosen this because I had recognised one of the actors, Jamie Glassman, from being a few years below me at school, and his occasional appearances on TV. I also learned that he had been a writer, co-creator and co-producer for Da Ali

G show on Channel 4 and HBO. The play was a lighthearted romp of a love story set during the Black Death. The Minstrel played by **Mathew Baynton** appeared on stage, singing in a falsetto voice and whistling a very amusing introduction to the tale. He falls in love with Mathilde, played by **Clare Thomson**, servant to the villain of the piece, George of Ponsonby, played by **Jamie Glassman**. The play was a very funny spoof of period tales and old-fashioned melodramas, almost like Panto in parts and full of wonderfully hammy acting at times. It was full of double entendres, and quite a few single ones as well! George of Ponsonby's evil sneer EVERY time he left the stage was a favourite with the audience, as was Mathilde's naïve responses to nearly every situation. The dances were ridiculous, as were the sex-scenes and many of the situations, but I mean this as a great compliment. George's use of Yiddish words here and there was wonderfully incongruous, as was his singing of Yerushalayim Shel Zahav as they finally arrive at their destination of Leamington in search of a cure. This was a brilliantly performed piece of fun, greatly received by the audience.

I went to Augustine's to see **The NPLS Spectrum Youth Theatre Company** production of **Golem**. This was a new musical based on the tale that was the inspiration for Mary Shelly's **Frankenstein**. Set in 16th Century Prague and opening on the first Seder night in 1523, it tells of the persecution of the Jews by the Monk Thaddeus, and how it led Rabbi Loëv, leader of the Prague Jewish Community, to create the Golem in order to protect the Jews, and what happened when it all went wrong. The Northwood and Pinner Liberal Synagogue Spectrum Youth Theatre is noted for having one of the youngest casts at The Fringe. Their previous shows have mostly been upbeat and cheery so this was a definite departure. A very dark, spooky opening set the scene of this gothic tale. The children all gave a spirited performance, but special mention must go to **Raymond Sacks** as Rabbi Loëv, and **James Lewis** as Thaddeus the Monk. It was really impressive to tell the tale musically in just an hour or so, but the performance was highly

atmospheric and held the audience all the way.

At the Gala Launch, I was intrigued by **Balagan**. Everyone seemed to be making quite a balagan about **Balagan** and their Gypsy style performance of Klezmer sounding music. So off I went to The Assembly @ St. George's West to see what it was all about. Balagan was essentially a collection of Eastern European circus acts, nicely put together with jazzy and atmospheric sets and music. Traditional contortionists, clowns, juggling et cetera and I was quite impressed. There wasn't much Klezmer until the end when they marched round the audience playing Chossen, Kolleh Mazeltov, but that was it really.

As circuses go, I much preferred **La Clique - Un Spectacle Sensuel** at The Spiegeltent. This was much more circus-like with the audience sitting in a circle around the stage. We were all welcomed in at the door by all sorts of circus characters. It was much more fun too, blade swallower & clown **Miss Behave**, doing paper cutting tricks to a jazzy rendition of Bei Mir Bist Du Shoen, then swallowing the scissors. Trapeze artistes, roller skaters, belly dancers, torch-song performers, a brilliant pianist changing her clothes while still playing, a very revealing handkerchief trick performed by **Ursula Martinez** (who also appeared in her own show at The Assembly Rooms), and the acrobatic feats of the very

talented **Caesar Twins** (also appearing in their own sell out show at The Assembly Rooms). This was billed under comedy, and quite rightly so too. It was tremendous fun, and it was just like being a kid again (except for the bit with the naked lady - as I don't remember THAT from Chipperfield's Circus or The Blackpool Tower). Chairs were cleared away, a dance floor, emerged and the mellow music of Louis Armstrong, Ella Fitzgerald were played. A perfect way to end the evening!

My penultimate show was at the Stage by Stage Edinburgh Academy, where I went to see **Kit and The Widow** and **Dillie Keane** in **Tom Foolery - The Songs of Tom Lehrer**. It was quite a treat to see Kit and The Widow team up with Dillie Keane (of Fascinating Aida fame) for this showcase of Tom Lehrer's best loved songs. They gave him a fine introduction as the greatest Jewish American creative genius in 200 years, and gave detailed and informative insights into his work. They explained his "prolonging" adolescence - "He is 79, but prefers to think of it as 26, (degrees Centigrade!)". Furthermore, his quote got everybody in the right frame of mind to appreciate the rest of the show - "If, after hearing my songs, just one human being is inspired to say something nasty to a friend, or perhaps to strike a loved one, it will all have been worthwhile". The second half opened with the Hunting Song, prompting Kit to appear

in Hunting Pink. This started an amusing debate. "My grandfather rode out with Siegfried Sassoon!" "I'm sure they both had a lovely time, but this is a song about hunting in the USA!"

There were other great lines as well - "Life is like a sewer. What you get out of it depends entirely on what you put into it!", and more much loved songs; including The Wiener Schnitzel Waltz, The Masochism Tango. However my favourite was The Irish Ballad, a hilarious song about a girl killing off her family one by one, with a spirited and lively spoof of the Riverdance jig in each chorus. The show was brought to a close with a celebration of the end of the world by intercontinental ballistic missiles in We'll All Go Together, however the audience gave such tumultuous applause, that for the first time in their run we were treated to TWO encores of the fabulous Vatican Rag! I think that was rather my fault though, yelling like a banshee from the back tier!

The final show was **Moishe's Bagel** at The Brunton Theatre, Musselburgh. This was a 5 piece Klezmer/Folk band based in Edinburgh and Glasgow, led from the piano by the yiddishe bit of

the ensemble, **Phil Alexander**, with **Peter Garnett** on the Accordion, **Greg Lawson** on the Violin and Mandolin, **Mario Caribe** on Bass and **Guy Nicolson** on Percussion. They specialise in Klezmer music and Balkan Folk Music with a wee smattering of tunes from all over Europe, describing themselves as a bit Jewish, but not too much. They opened with a Freilach (a frenzied dance), starting off with traditional Jewish melodies, building into a jazzy middle section and settling back to the traditional feel for the close. This first piece was about 12 minutes long but most of their pieces averaged about 10 minutes, giving them plenty of time to explore each piece's possibilities. They played several Freilachs over the evening, Folk songs from The Balkans, France, some with a Spanish style, but all of them still retained a Jewish feel to them. The second half opened with the piano playing the rich theme from the Erev Shabbos melody Sholom Aleichem, then joined by the violin, and gradually all the rest joining in to a crescendo as the piece moved into post chuppa wedding themes. There was a piece set in the 1920s Chicago, with gunshots, police chases in hot pursuit and the chaos that ensues, charmingly titled Flying By Jewish Radar! To be

honest, I personally feel that to be proper Klezmer there has to be at least a clarinet, (it was the wind instruments that lifted **Balagan's** music at the end), but Moishe's Bagel was full of extremely talented musicians and plenty of ruach, with Phil Alexander positively bouncing up and down on his piano stool, yet the 'nisht frum inzerer' musicians were just as passionate, with the violinist, Greg Lawson looking almost possessed during some of the pieces. I had been equally carried by the more melancholy themes as I had by the upbeat themes. The whole evening was an immense success and greatly appreciated by a varied audience.

All in all there had been plenty of Jewish content in this year's Fringe. Not all of it covered here. Some that had been advertised, only made passing reference to any form of Yiddishkeit, others made no mention at all in their information and I found them purely by accident. Some of it was good, and some not so good, which is how it should be. This was just a sample of the best that was on offer.



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

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

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Joe, Rosa and Clara Massie 22 Silverknowes Midway Edinburgh	David and Anita Mendelssohn 23 Braid Hills Road Edinburgh	Harold, Esther and Roy Mendelssohn	Sam and Rachel Skop 2 Greenbank Gardens Edinburgh	Carolyn and Mervyn Smith 43 Shirley Avenue Cheam, Surrey	Gladys and Laurence Smith 20 Cammo Road Edinburgh
Gershon Mendick	Rose and Hannah Newman 1 Bellevue Gardens Edinburgh	Eve Oppenheim and family 10 Ravelston Dykes Edinburgh	Nobby and Shelagh Smith 3/7 Nitza Boulevard Netanya, Israel	Jonny, Joyce and Avigal Sperber	Stephen and Leila Steel Jonathan, Wendy, Paul and Anthony Goldberg
Mrs Rose Orgel 89 Polwarth Terrace Edinburgh	Clarice and Berl Osborne 56/2 Spylaw Road Edinburgh	Maurice, Dinah & Samantha Penn 47 Fountainhall Road, Edinburgh	Harold Sterne 12 Harduf St, Ramat Poleg Netanya, Israel	Sukkat Shalom, Edinburgh Liberal Jewish Community	Cis and Henryk Szpera Kinghorn, Fife
Elaine Pomeransky (aka Pomm) 6/5 Restalrig House 22 Restalrig Gardens, Edinburgh	Charles, Gillian and Jonathan Raab and Anna and Tim Dover	Stanley, Elaine, Aaron and Joel Raffel, 31 Leamington Terrace, Edinburgh	Jackie, Raymond, Lawrence and Michael Taylor	Carole Weinberg, Manchester	Hilary and Graham West Martin and Laura 14 Leighton Avenue, Pinner, Harrow

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

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

Syd and Paula Zoltie

Angela and James Brydon
3 Wellington Street
Edinburgh

Dr Dov (Bertie) and Elizabeth Dorfman
19/32 Shlomo Hamelech Street
Netania, Israel

Ruzenna Wood
50 Spotiswode Street
Edinburgh

Around and About The Shein Scene

Yom HaShoah

The annual Yom HaShoah took place in the attractive surroundings of Princes Street Gardens Peace Park on 5 May. The weather was pleasantly dry as the President, Dr. Philip Mason, welcomed the Lord Provost Lesley Hinds, civic dignitaries and members of the community to the short ceremony. Rabbi David Rose conducted the service and Lord Provost Hinds expressed her pleasure at being invited to attend. She commented on the strong rapport, which existed between the Jewish community and the city. Dr. Mason reminded the audience that it was exactly ten years since the City Council initiated the Memorial plaque commemorating the liberation by British forces of Bergen Belsen and which had been unveiled nearby. David Goldberg, a victim of the Holocaust, lit the memorial candle and, after one minute silence, recited the Kadish.

Yom Ha'atzmaut

On 11 May a service was held in the Synagogue to celebrate Yom Ha'atzmaut. David Mendelsohn led the Synagogue choir, which greatly enhanced the proceedings. Rabbi Rose recited the Memorial Prayer for Israeli Fallen Soldiers and read the opening of Israel's Declaration of Independence. The service concluded with Bill Simpson blowing the Shofar and the singing of Adon Alam and Hatikvah by the choir and congregation.

Afterwards the congregation moved downstairs to the community centre to be greeted with an appetising buffet of falafel, pita bread and Israeli salads. Dr. Mason introduced the entertainer David Apfel from Leeds who was reappearing by popular demand after his barnstorming performance the previous

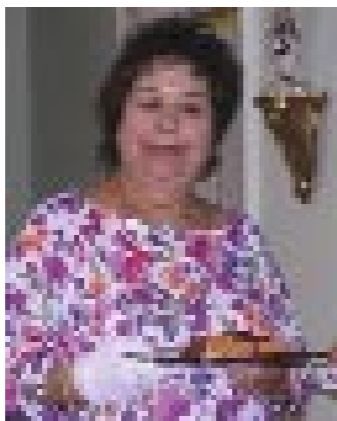
year. His hour-long repertoire of songs, interspersed by witty and hilarious stories, made him the perfect choice to end a perfect day. Talented Rachel Cohen again accompanied him on the piano. Thanks were given by the President to all concerned.

Shabbat Service

Another very successful Shabbat evening dinner took place on 3 June when more than 60 members of the community attended the service and the subsequent dinner organised by the Shul events committee under the convenership of Hilary Rifkind. A familiar and popular guest was Rabbi Rubin who, with his wife and children, had travelled from Glasgow. The following morning he gave Rabbi Rose a respite by delivering the sermon. At the Kiddush the President extended a warm welcome to the Rubin family and all other visitors.

WIZO Lunch

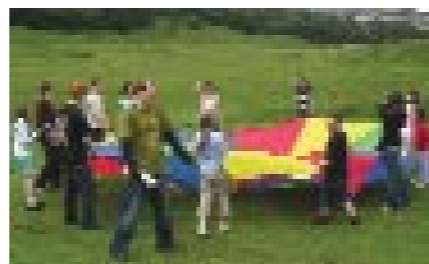
The Goodwin residence was again the popular venue for the annual WIZO lunch on 12 June. The summer sun, ever unpredictable, hid behind threatening clouds and intermittent rain, drove the 70 guests from the garden into the house on occasions,



literally failed to dampen their spirits or enjoyment. Six prominent ladies from Glasgow WIZO made the journey from West to East renewing contact with friends and participating in the pleasurable afternoon. Over £800 was realised for WIZO funds.

Cheder Prize giving and Picnic

On Sunday 19 June, Myrna Kaplan distributed prizes marking the end of the Cheder year. Chalah covers were handed out for regular attendance to Morris Kaplan's ever-popular family service. Isaac Ansell-Forsyth was awarded the 'cup for effort' and Jacqueline Kahn received the 'girls Chanukia' donated by Sylvia Donne. Murices Griffin collected a certificate confirming a future trip to Israel and Rabbi Rose awarded 'The Rabbi's prize' in memory of his grandmother Freda Buetow, to James Hyams. A buffet picnic prepared by parents was consumed in the Shul yard, followed by teachers, parents and children, ambling, to the foot of Holyrood Park, for sports as good weather held despite adverse forecasts. Children disappeared and reappeared from beneath the colourful parachute, which



billowed and gleamed in the sun, which obligingly shone also on the cricket team, as Rabbi Rose went in to bat!

Synagogue AGM

The Annual General Meeting of the Congregation and the Community

Centre Committee took place on 22 June when the proceedings were opened by the President, Philip Mason. He gave a résumé of the progress made during the previous year, which had been highlighted, in the comprehensive Financial Statement and Report previously distributed to members. He called upon the Hon. Treasurer Lawrence Bowman, to present the balance sheet which although not unsatisfactory did show a deficit. After discussion it was agreed that seat rents would be raised retrospectively from the beginning of the year. It was pointed out that this was the first increase since 2002. Dr. Mason thanked the Vice Presidents, Executive and Council for the excellent support received during a busy year.

The following were appointed. President, Dr. Philip Mason; Hon. Treasurer, Mr. Lawrence Bowman; Hon. Secretary, Mrs. Jackie Taylor; Administrator; Mr. Arnold Rifkind; Council; Messrs. Steven Hyams; Gershon Mendick; Dr. Anthony Gilbert; Dr. Howard Kahn; David Neville; Raymond Taylor; Mrs. Hilary Rifkind; Mrs. Anita Mendelsohn. Mr. David Goldberg and Mr. Sas Judah were re-elected respectively Senior and Junior Wardens. Hon. Vice-Presidents re-elected were Messrs John Cosgrove, Malcolm Cowan and Alec Rubenstein. Mr. Steven Hyams, Co-Chairman, gave a résumé of the activities of the Community Centre Committee. He thanked all who had helped in the many and varied functions held within and on behalf of the Centre.

Lunch Club Outing

On 28 July members cooks joined members of the luncheon club to go on a trip "doon the watter", which in Edinburgh parlance, meant they partook of an elegant "cruise" down the river Almond. Embarkation at Ratho proceeded smoothly, and no sooner was the anchor raised on the barge, then an excellent tea was served. This and non-stop chatter from the contented group catching up on the latest gossip compensated somewhat for the disappointing weather.

Community ramble

Edinburgh Hebrew Congregation set out on their annual ramble to raise money for the Synagogue. Starting at Aberlady golf course, the group ambled in a circuit of about five miles along the

East coast spotting seals, heron, cormorants and deer among other delights. Returning to the clubhouse for welcome refreshments, the ramblers raised over £100 with additional



sponsor money from generous non-participants.

Festival Service

The annual service celebrating the opening of the Edinburgh International Festival took place on 20 August when a large congregation witnessed the arrival of Councillor Rev. Ewan Aitken, deputising for the Lord Provost, city councillors and High Constables entered the Synagogue preceded by officials carrying the mace and sword of the city. In his sermon, Rabbi Rose commented on the excellent relationship, which existed between the community and the city and the opportunity given by the Festival for people of all nationalities to meet together. Interfaith meetings contributed greatly to this.

After the service the congregation joined for Kiddush in the community centre when the President reiterated the Rabbi's comments and mentioned the fact that the city's population doubled during the Festival giving everyone the opportunity of meeting so many visitors from all over the globe. He presented Councillor Aitken with an illustrated book on Jerusalem. In reply Councillor Aitken thanked the Rabbi, the President and members of the

community for their hospitality and for his, and his colleague's pleasure at the visit which brought about friendship and understanding.

Open Day

A Festival open day took place within the Synagogue and the Community Centre on 21 August when visitors and artistes from the Festival were welcomed. Rabbi Rose and members of the community escorted visitors around the Synagogue, whilst downstairs, non-stop refreshments were served and performers from the Fringe, interviewed by David Neville. They included author Michael Mail who read extracts from his novel 'Coralena', Karen Fodor who sang excerpts from her show 'The Silver Swan' and Daniel Cainer performing from 'The Surbiton Washerama'. Musicians David Vernon and Dick Lee displayed their sheer professionalism in their playing Klezmer and Cajun music on clarinet and piano accordion to an enthusiastic



audience to round off a most pleasant and stimulating afternoon.

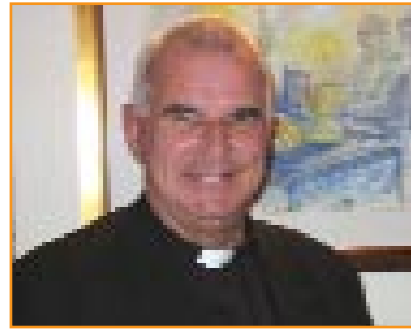
Musical Evening

(see Society Reports for a more in depth account) Another most entertaining evening under the auspices of the Literary Society occurred on 24 August when the Shalom Ensemble, under the leadership of Madeleine Whiteson, played a selection of music for various combinations of strings and piano. The programme, which included items by Vivaldi, Bruch and Gershwin, also featured descriptions of Jewish composers by Madeleine. She also portrayed a fascinating background to Jewish music. On behalf of an appreciative audience a vote of thanks was extended by Bill Simpson.

Society Reports

Council of Christians & Jews: Cardinal O'Brien 40 years on in Jewish Christian relations

Micheline Brannan



On Tuesday 17 May 2005 the Edinburgh Council of Christians and Jews was honoured to welcome His Eminence Cardinal O'Brien to address the Branch. This was a very well attended meeting with around 60 in the audience, testifying to the importance of Cardinal

O'Brien and his popularity. The Cardinal had been 40 years a priest and 20 years a bishop. His family had moved to Glasgow from Ireland when he was a boy and later to Edinburgh where they worshipped at St Columba's Upper Gray Street. Despite the proximity of the synagogue it was a closed world to him but over the years he gradually got to know what went on there and developed a closeness to the Jewish community, having spoken at the synagogue in his early days as a bishop. He described the developments in the Roman Catholic attitude to the Jews over the years since the 2nd Vatican Council which condemned every form of persecution of the Jews and all displays of anti-Semitism. This was a historic breakthrough after a long and sad history. Now we have reached the 40th anniversary of that historic declaration. During the last 18 of those years, the Catholic Church was led by the late Pope John Paul II who described

Jews as 'dearly beloved brothers, older brothers'. In March 2000 Pope John Paul cemented this relationship with his pilgrimage to the Holy Land, and the Cardinal could not forget him standing at the Western Wall placing a prayer in the Wall and his visit to Yad Vashem, the Holocaust Memorial. Referring to the unforgettable horror of the Holocaust, the Cardinal moved on to consider where the dialogue is going now. He said that the relationship must be future orientated and that the World needs the common witness of Jews and Christians who have the potential to teach the World their shared values – such as the inalienable sanctity and dignity of every human being, rejection of immorality and idolatry, standing up for justice and peace, and family life, and testifying to the sanctity of G-d's name in an ever more secular World. He recognised the work of Action of Churches Together in Scotland, which links Christian churches, and also the Scottish Interfaith Council, but he felt that the bond between Jews and Christians was special. Concluding, he called for an intensified dialogue which needed to discover its very existential and religious depth, and said that our ethical and spiritual common heritage requires a common stance on political issues such as human rights. In furtherance of this Pope Benedict XVI had already signalled his commitment to continuing the approach of Pope John Paul II to the Jewish people.

The meeting was chaired by Rabbi David Rose in the absence of co-Chair Mr Robert Munro. Best wishes to Mr Munro for a speedy recovery from illness were recorded. There were numerous questions from the floor and this was a highly successful, as well as a moving and significant occasion for our sharing of faith. The vote of thanks was given on this occasion by Mr Michael Brannan.

Edinburgh Jewish Literary Society - A Musical Evening with the 'Shalom Ensemble'

Bill Simpson

On Wednesday 24th August, in the Marian Oppenheim Hall, we were treated to a talk by Madeleine Whiteson entitled "Jewish Medley" with musical illustrations by the Shalom Ensemble. The evening was organized by the Edinburgh Jewish Literary Society and proved to be a highly successful and enjoyable event, even though the evening had mistakenly been billed as a singer/guitarist and then announced in Shul as a talk by a distinguished "Author/Composer".

Madeleine Whiteson, who is a good and valued friend of the Edinburgh Hebrew Congregation, discussed references to music in the Bible, spoke briefly about the music and composers, and led the Shalom Ensemble in various examples of Jewish music and music by Jewish composers.

The music ranged from duos, trios and the full quartet playing music from a variety of Jewish composers. Among the works performed were:-

A beautiful cello and piano duet composed by the cellist David Popper and played with feeling by Ann and Madeleine.

A string quartet by the Russian/British Jewish liturgical composer, Samuel Alman. Although I cannot recall the name of the piece it was my personal favourite of the evening.

Works by Ernst Bloch, the Swiss composer and Castelnuovo Tedesco the Italian composer followed.

We then heard "Hebrew Melody" perhaps the most famous work by Lithuanian composer Joseph Achron. This was followed by a quartet version of one of George Gershwin's most

popular tunes and the concert finished with a vigorous and beautifully performed version of the popular "Gypsy Carnival" by Yascha Krein.

The Shalom Ensemble comprising Madeleine Whiteson (violin & piano), Juliet Davey (violin & piano), Lucy White (viola) and Ann Sheffield (Cello & piano) have been together for ten years and give concerts in London and Edinburgh. They aim to present programmes varied in style, mood and instrumentation and provide pleasant listening to suit all musical tastes. This was certainly the case on Wednesday. A most enjoyable evening.



Dunfermline honours its last Jewish minister

Ian Shein

On 29 June, for the first time in 60 years, a Jewish ceremony was held in the town of Dunfermline. The local council headed by Provost John Simpson honoured the former tiny community by naming a street on the site of the old Synagogue after its minister, Reverend Morris Segal. The area has been redeveloped into a new housing estate and community centre and it was decided by the council to commemorate the old Jewish presence. Local councillors, representatives of the Council of Scotland Jewish Communities, the Scottish Jewish Archive Centre, and visitors from out of town including members of the Jewish Hebrew Congregation, headed by Rabbi David Rose witnessed the unveiling of the plaque at Segal Place by Philip Segal, son of the minister. At a reception in the town hall, Depute Provost Andrew Paterson emphasised the multicultural tradition of the Kingdom of Fife.



Families included the Sclares, Brodskys, Millers and Bernsteins. A few Jewish families resided in nearby Fife towns, setting up businesses in Methil and Cowdenbeath. In 1941 the community consisted of seven families who as far as possible managed to uphold Jewish traditions.

Mr. Philip Segal commented that his father, being a very modest man, would have been astonished and delighted at the ceremony. Reverend Segal and family moved to Dundee in 1944 when the Dunfermline Synagogue closed. Here he very soon established himself within the slightly larger community of about thirty families. His appealing dry sense of humour would often pervade his thoughts and it was a

delight to be in his company listening to his wise counsel. He combined sheer humanity with great insight, making for close lasting relationships with Jewish and non-Jewish citizens who knew him as the "Rabbi of Dundee". He died in 1975 leaving a wonderful legacy of a man who inspired all within and outwith the Scottish Diaspora.

The only other occasion when a street in Scotland was named after a Jewish minister was in Edinburgh several years ago when Daiches Brae was named after Rabbi Salis Daiches. Reverend Segal was a brother to Mrs. Packter of a well-known Edinburgh family and great-uncle to Jonathan Roberts, a member of the Edinburgh community.

(Acknowledgments are due Mr. Harvey Kaplan for permission to use part of his article recently printed in the Jewish Telegraph)

The earliest mention of Jews in Dunfermline is in the census of 1881. Isidore Lyons, a jeweller from Poland, is shown residing in the town whilst two travellers of Russian extraction called Cronson and Rubeins lodged nearby. The actual community was not founded until 1908 and ultimately consisted of a dozen or so families. Reverend Segal succeeded Reverend Balanow (father of the minister of Netherlee and Clarkston congregation in Glasgow) in the mid 1920s. The Synagogue was a small stone hall in Pittencrieff Street, which had been built as a small sectarian religious meetinghouse either by Seventh Day Adventists or Jehovah's Witnesses. The children were taught in Cheder and kosher meat was obtained from a special department (within the Dunfermline Co-operative Society. In the 1930s there existed a Lady Zionist Group.

Answers to Star Trek Issue 51

Cousins picture taken at the wedding of Toby & Bella Cohen, Edinburgh 1933:

Back Row LEFT TO RIGHT:

Boris Caspi, Joe Goldberg, Berl Cohen, Anne Plotkin, Abe Plotkin, Rose Rifkind, Jack Rifkind, Zeldia Baker, David Rifkind, Joseph Rifkind, Elky Rifkind, Ellis Wolfe

Middle Row LEFT TO RIGHT:

Michle Morron (Dorfman), Annie Cohen, Leah Rifkind, Bessie Rifkind, Esther Rifkind, Jeannie Wolfe, Kate Plotkin, Rebecca Sless

Front Row LEFT TO RIGHT:

Esther Covitz, Rae Lurie, Rose Nathan, Rachel Sless, Millie Nathan, Becky Goldberg



Rabbi Cohen's 90th Birthday Celebration

Honouring Rav Isaac Cohen

The quiet gardens of an elegant restaurant in central Jerusalem were recently host to a most unusual event. Some forty-six Israeli citizens, most of whom had lived in Edinburgh half a century ago, gathered together to honour Rabbi Dr Isaac and Rebbetzin Fanny Cohen and to mark their ninetieth birthdays. Isaac and Fanny Cohen had led the 300 Jewish families of the Scottish capital from 1947 until 1959, when he was appointed Chief Rabbi of Ireland.

The idea of honouring the Cohens in this way was born in the Bet Shemesh home of Shulie and Stefan Reif a few months ago when they were entertaining Nat and Arlene Gordon to dinner. Rose Elkana (née Gordon), Nat's sister, made all the necessary enquiries in order to establish whether there would be any interest in such a function on the part of the Edinburgh expatriates in Israel, and found a very enthusiastic response. She set about making the arrangements and a dinner was planned for 14 June, the day after Shavuot, at the Anna Ticho House in central Jerusalem.

The Cohens were very excited to meet each of the guests as they arrived and it was astonishing just how well the Rebbetzin remembered all those that she was meeting again after such a long time. Many memories and comments about Edinburgh in the late forties and early fifties were exchanged even before the formal proceedings got under way. When they did, they began with some tributes to the Cohens from Stefan Reif, (who chaired the dinner party) for the warmth, hospitality and guidance they had provided. He himself particularly remembered sitting on the Rebbetzin's knee in synagogue, being introduced to "duchanning" by Rabbi Cohen, and receiving lessons in Talmud as a teenager, keen to go to Jews' College.

While the first course was being cleared, Asher Selig Kaufman, who thought that he was probably the most senior of those present, gave an interesting and well-planned "dvar Torah", setting the tone for the recurrent theme of the evening. This was undoubtedly the centrality of Jewish traditional practice and learning, as well as of Zionist ideology, to the identity and the future of the Jewish people. As the courses proceeded, many of the participants simply stood up and offered their reminiscences of the synagogue, the Cheder, and the kosher shops, as well as of the social functions that the Cohens had led, and the warm hospitality that they had provided in their home.

There was talk of their sukkah, of the new flavour of Simhat Torah that they had introduced, of the Cheder and its move from Sciennes to Duncan Street and eventually to the Communal Centre across the street from the Synagogue. The Cohens' kindness to the elderly members of the community and their warm relations with such as Messrs Nathan, Rifkind,



Caplan, Rubenstein, Dorfman, Fluss, Rubenstein and Rapstoff were also recalled in various ways by some speakers. Others recalled the new discipline in the Cheder classes, the relations with the Synagogue officials, and how shidduchim had been inspired by the Rebbetzin.

The group that had apparently enjoyed the most major impact from the Cohens had been the Cheder class that included Sonia (née Levinson) Cohen, Barry Fluss, Edwin Hoffenberg, and Mervyn Warner, and they all described that impact in their own ways. The other member of that class, Rosalind (née Adelman) Landy, was unable to be present but sent a delightful message from Cambridge. This was read out, together with an amusing anecdote from Arnold Rifkind, about the suit that Abe Rabstaff made Rabbi Cohen, and how the Rabbi had come to think about his tailor during the Yom Kippur service. Harold and Anne Sterne also spoke, as did Klellie (Fluss) Lerner, Ruth Fluss, Nat Gordon, Maurice Dorfman and Brenda (Burns) Habshush.

In a powerful, moving and amusing response that belied his ninety years, Rabbi Cohen assured those present that the happiest ministry that he and the Rebbetzin had enjoyed, had been their years in Edinburgh. They had loved the community and had always thought of the youngsters as taking the place in their hearts of the children that they had themselves had not had. They had often asked themselves whether all their efforts had been fruitful and productive, and the evening's proceedings had brought them the satisfaction of knowing that many Edinburgh natives of that period appeared to think so. They were deeply moved by the tribute and the presentations and hoped to remain in contact with all those present.

Ninety trees were planted in Israel in their name and they were presented with a special certificate, an album of messages and a bouquet of flowers, the presentations being made by Rose Elkana and Harold Sterne. Eddie Hoffenberg led the 'bentshing' and Mervyn Warner the ma'ariv service that ended the formal part of the function, but the Edinburgh "blether", encouraged by wee drams of a single malt, continued late into the evening and it was generally agreed that we should not wait so long before another Edinburgh get-together in the Jewish homeland.

Stefan Reif

A most memorable, nostalgic and touching gathering was held at Ticho House Jerusalem on 14th June to celebrate the 90th birthday of Rabbi Isaac Cohen. About 40 ex 'Auld Reekians' travelled from all over Israel, from Tsfat in the north to kibbutz Sde Boker in the south, to celebrate together this remarkable occasion. Both Rabbi and Mrs Cohen were immaculately turned out - just as we all remember them in their Edinburgh days. It was hard to believe we were celebrating a 90th birthday. Rosie Gordon, who had played a large part in the organization of the party, ushered us all into an attractive corner of the outdoor restaurant and we all had a chance to renew old acquaintances until the arrival of Rabbi and Mrs. Cohen, who greeted each guest personally. Rabbi Cohen showed a remarkable memory for each one of us and welcomed us warmly. Before the meal Professor Zelik Kaufman set the tone by giving us a thoughtful devar Torah. During the meal a number of guests mentioned the hospitality and guidance they were shown at the home of Rabbi and Mrs Cohen. Mention was made more than once of Mrs. Cohen's cooking and also her impressive hats. But the emphasis was on the love of Yidishkeit Rabbi Cohen instilled in his congregation. The evening was informal but ably chaired by Professor Stefan Reif. At the end of the meal, Rabbi Cohen treated us to an inspiring sermon. Everyone there felt the vibes of affection and respect. It was an evening never to be forgotten.

Golda Friedler, Nee Greenstone.

Rabbi and Mrs Cohen

It is a great pleasure to have this opportunity of writing a few words about Rabbi and Mrs Cohen as our family have had a long association with them. Rabbi Cohen officiated at Joe's brother's Julius's wedding to Brenda Gordon in August 1952, at Joe's and my wedding in May 1953 and then my sister Golda's marriage to Sail Freidler in 1957. After that there was a long pause till 1988. Our daughter Rachel had gone to live on Kibbutz Tuval in the Galilee where she met her future husband Stanley from Port Elizabeth. They were looking for a rabbi to conduct their marriage ceremony, when they heard that the rabbi who had married us had retired to Jerusalem with his wife. They

Who are they?

Answers on the back page.



thought how wonderful it would be if Rabbi Cohen could marry them, and much to their delight after several meetings together Rabbi Cohen willingly agreed to come to Tuval, which for a retired couple was quite a journey. Their presence was greatly appreciated with Mrs Cohen, as always, beautifully turned-out with an attractive hat and Rabbi Cohen, smiling yet so dignified. The "chuppa" was held outdoors and the evening sun, shining over the hills, provided an atmospheric background. In his address Rabbi Cohen said that he had married me to a S. African (though brought-up in Scotland) in Edinburgh and now he was doing the same again for the young couple, but this time in Eretz Yisrael.

Hazel Rubin (nee Greenstone)

Honouring Rav Isaac Cohen

Some forty former Edinburgh folk and their spouses met on 14 June 2005 in the Anna Ticho restaurant, Jerusalem, to celebrate the 90th birthday of Rav Isaac Cohen. In the Jewish calendar it was *Isru Hag Shavuot* for people living in Israel; 2nd day Shavuot for people in the *Golah*.

Rav Cohen was the spiritual leader of the Community from 1947 to 1957. The gathering in the restaurant was presided over by Prof. Stefan Reif. Credit is due to Shoshanah (Rose) Elkana (née Gordon) and Nathan Gordon for the meticulous organization of the function. During the course of the meal Asher Selig Kaufman was asked to speak and below is an almost verbatim account of his *Devar Torah*.

'When I look around, there are here more eloquent speakers than I could ever be. Nevertheless, I am told that I am the senior of the Edinburgh-born. So I am honoured to be given the opportunity of delivering Devar Torah on the occasion of Rav Cohen having passed his 90th birthday.

First of all Isaac, I am going to remind you of a sermon that you gave in Edinburgh about the second day of *Yom Tov*. The reason for keeping the second day is no longer valid, except for *Rosh Hashanah*. It would seem that you were worried about how to explain to people why the second day should still be kept.

After a long discussion, you came up with the idea that on the first day, one has not overcome the transition from the weekday atmosphere. A second day is needed to enjoy the *Yom Tov*. At the time, I am not sure that I was convinced by this argument.

Today, I have somewhat changed my mind for people in the *Golah*. For what reason? By comparing with life in Israel. Here, in a Jewish country, one is aware of a *Yom Tov*, even weeks ahead. One of my gym classes is on Sunday morning. And so on Sunday a week ago, we were informed that there would be no class Erev Shavuot. Shortly afterwards, I heard one of the ladies of the class referring to the Giving of the *Torah* on *Shavuot*. And so this brings me to the *raison d'être* of my speaking.

Would it surprise you that in the original tradition of Erez Yisrael, there is no mention of the association of the Giving of the *Torah* with *Shavuot*?

Let us turn to the *Mishnah*¹, that great depository of law and custom redacted about 200 CE. In tractate *Megillah* the *Torah* reading for *Shavuot* is the portion beginning Deuteronomy 16/9 "You shall count off seven weeks". There is no mention of the portion alluded to the Ten Commandments. This is confirmed by the minor tractate *Soferim*². Such a *Torah* reading befits an agricultural festival, the time of the first fruits in Israel.

My son Shmuel said to me: Why don't you look at the *Amidah* (standing prayer) as given in the ancient rite of *Erez Yisrael*? In our *Siddur* we have "Season of the Giving of our *Torah*". So I turned to the Cairo Genizah, of which Stefan here is the director of the Cambridge Collection. In the rite of Erez Yisrael, there is no mention of the Giving of the *Torah* in the *Amidah*³.

This is not the end of the story. In the *Tosefta*, a later compilation of laws and customs than the *Mishnah*, we have the following about the *Torah* reading: On *Shavuot*, Deuteronomy 16, as in the *Mishnah*. But there is an addition - and some say (in another version, others say), the portion of the Giving of the *Torah* should be read⁴. This is supported by the Jerusalem Talmud, as might be expected.

The Babylonian *Talmud* is more explicit. On *Shavuot*, Deuteronomy 16, as in the *Mishnah*. Others say, the portion of the Giving of the *Torah*. This appears to be a repetition of the *Tosefta* statement. But then it adds: today, now that there are two days of *Yom Tov*, we read both portions, but in the reverse order⁵. That is, on the first day, Giving of the *Torah* (also in Erez Yisrael) on the second day, for the *Golah*, Deuteronomy 16, and this is the practice even to this very day. The Babylonian *Talmud*, as in the majority of cases, won the day, much to my regret.

What can one learn from all this? It may be that in ancient times there was already a tradition that the date of the Giving of the *Torah* on Mount Sinai coincided with that of *Shavuot*. For the people living here in *Erez Yisrael*, *Shavuot* was a harvest festival - the wheat harvest and first fruits. No particular significance was attached to the coincidence of the Giving of the *Torah*.

However, in the *Golah*, in Babylon, conditions were quite different. The people were divorced from the land. They had to cling to something. And so the Giving of the *Torah* was placed first in the public reading from the *Torah*.

For me, this is a good example of the mutability of *halakhah* (Jewish law). Conditions, social and otherwise, change in the course of time, and so laws have to be adapted accordingly.

Procedure at the gathering was very democratic. The opportunity was given to everyone present to speak. Many did so, especially those who were in their teens when Rav Cohen was in Edinburgh. They were very appreciative of his spiritual guidance, aided by his wife Fanny.

Asher Selig Kaufman

References

1. Mishnah Megillah 3,5.
2. Soferim 17,6.
3. Fleischer, Ezra 1988 Eretz-Israel Prayer and Prayer Rituals as portrayed in the Geniza documents, pp. 102, 105, 106. Jerusalem: The Magnes Press (Hebrew).
4. Tosefta Megillah 3,5.
5. Babylonian Talmud Megillah 31a.



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Reviews

West, East... and Andalucia

Janet Mundy

It is impossible to discuss the West-Eastern Divan Orchestra without reference to Middle Eastern Politics. The orchestra was formed in 1999, the brainchild of Daniel Barenboim and Edward Said, to bring together young musicians from Israel, Palestine and other Arab countries.

However, most of the audience, and certainly the orchestra and conductor, gathered on Monday 15th August at the Usher Hall to listen to the music, as part of the Edinburgh International Festival which came into being, like the modern state of Israel, in 1948.

The programme commenced with Carl Maria Von Weber's overture to his opera Abu Hassan, appropriately based on one of the tales in "One Thousand and One Nights". Enthusiastically performed by the large, youthful orchestra, it nevertheless was more redolent of 19th century Europe than Arabian nights.

This brief opening was followed by a swift reorganisation of the orchestra to allow the four soloists to take centre stage for Mozart's Sinfonia concertante for oboe, clarinet, horn and bassoon. During this performance, the relationship between Barenboim and his protégés began to come through. The interpretation was very much the conductor's, both lyrical and passionate, especially in the second movement, the Adagio. However, the soloists' individual performances and the interplay of the instruments were superb and Barenboim was happy to stop conducting at one point to enable the four musicians to perform as a quartet, setting their own tempo, a reflection of the mutual respect between the leader and his ensemble. The oboist, in particular, was outstanding, a young man (unnamed in the programme, as were all the members of the orchestra) very much at one with his instrument.

The second half of the programme was

a performance of Beethoven's Symphony No 5 in C Minor. No matter how many times one hears the familiar four note motif at the commencement of the symphony, it never ceases to thrill, especially under the command of such an assured conductor in a live performance with young performers commencing their musical careers. Thoughts of the Israeli withdrawal from the Gaza Strip that day and all the impenetrability of the Middle Eastern conflict disappeared as the harmonies washed over the audience in a way that the political world sadly cannot match.

“this orchestra is not about politics but about working together in spite of political differences”

There was, of course, a standing ovation at the end of the published programme. The audience was delighted when Barenboim addressed us, unamplified, but with a clear message that this orchestra is not about politics but about working together in spite of political differences.

“but this particular Jew was unprepared and initially angered at having Wagner imposed”

He said that the members have to agree to listen to what each other has to say and “to see things from the other point of view”. This lesson was not lost on me when Barenboim announced that, as a result of requests from the Israeli contingent during rehearsals, the concert would conclude with the prelude and Liebesetodt from Tristan and Isolde. Barenboim's campaign to reinstate Wagner for Jewish audiences is well known, but this particular Jew was unprepared and initially angered at having Wagner imposed. But as I began to listen to the music and not just the pounding of my heart, I

realised that I too have “to see things from the other point of view” – Barenboim's, the orchestra's and music. Taken on its own merits, I came to appreciate that the overture is an exquisite piece of music, performed with a combination of sensitivity and zest by this extraordinary grouping of young people, who will not allow personal and political differences to get in the way of the music they love.

An extraordinary, thought-provoking evening. Barenboim admits that the orchestra itself cannot solve any political problems but if it can encourage a few more people to listen “from the other point of view” it will have achieved a great deal.

And Andalucia? The only non-Middle Eastern musicians in the orchestra hail from this area of Spain where, according to the concert programme, “Muslims, Christians and Jews have lived peacefully in Andalucia for seven centuries” and where the orchestra is permanently based today.

Apologies for omitting relevant information in the review by Janet Mundy. The book 'Outwitting History' by Aaron Lansky is published by Souvenir Press and priced £20.

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A concert to remember

Berl Osborne

On the 15th August I attended a remarkable concert in the Usher Hall that will live long in my memory. It was remarkable both for the music and for the sense of occasion.

A hall that was packed to the rafters stood to applaud and welcome the players as soon as they walked on to the stage and before they had played a note, how come?

Well, the international Maestro Daniel Barenboim, assisted by his friend the late Edward Said a distinguished Arab journalist, assembled the orchestra. The West-Eastern Divan Orchestra is made up of young musicians from both Israel and the Arab world. The only qualifications are a willingness to talk one to the other, and an acceptance that there can be no military solution to the Arab-Israeli conflict. Barenboim is ever mindful of the fact that Jews and Arabs lived together quite harmoniously for six centuries during the golden age of Spanish Jewry.

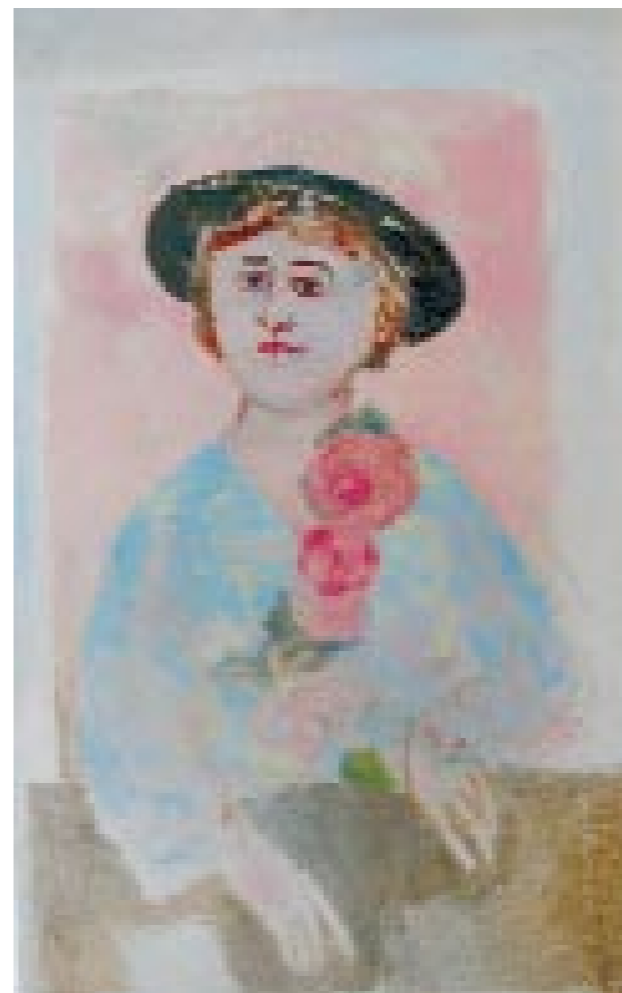
“Barenboim is ever mindful of the fact that Jews and Arabs lived together quite harmoniously for six centuries”

Thus this concert had a socio-political as well as a musical significance.

I found the music thrilling and inspiring; the centrepiece was a blazing account of Beethoven's Fifth Symphony.

There have been adverse comments by some music critics about Barenboim's control of the orchestra, but for me the evening was totally absorbing. But then, although I am a music lover, I am not a trained musician. The sum total of my musical accomplishment is an ability to belt out a tune in the Synagogue choir, which I can just as so long as nobody is too fastidious about my always sticking to the correct key; my singing is 'can belto rather than 'bel canto'.

The finale of the evening was the un-programmed Prelude and Liebestodt from Wagner's Tristan and Isolde. This inclusion was surely a statement of faith by Barenboim. As Geoff Brown wrote in the Times 'May the harmony continue' – and so say all of us.



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Karl Emil Franzos

Michael Mitchell

Karl Emil Franzos was a popular German author of the last quarter of the nineteenth century. His works, both reportage and fiction, concentrate on the multi-ethnic corner of Eastern Europe, now largely in Ukraine, where the Habsburg and Russian empires met. This area became so closely associated with his name that one critic called it “Franzos country”. A number of his books were translated into English, and Gladstone is said to have been among his admirers.

The main focus of his writing is the relationships between the different nationalities of the region—Poles, Ukrainians, Russians, Germans and Jews—and his sympathies clearly lie with the oppressed groups, in particular the Ukrainian peasants and shtetl Jews. He insisted that he was free from racial prejudice and that his attacks on particular nationalities were because they oppressed others: “I spoke out against the oppression of the Ukrainians and Poles by the Russians, but where the Poles do the same, as is the case in Galicia, then I speak out against their oppression of the Ukrainians, Jews and Germans.”

He also “spoke out” against the rigid attitudes and practices of orthodox religion, and in this his attacks were directed above all at his fellow Jews: “I stand up for the Jews because they are enslaved, but I attack the slavery the orthodox Jews impose on the liberal members of their faith.”

Franzos’s family came from Spanish Jews who fled the Inquisition to Holland and later settled in Lorraine. Around 1770 his great-grandfather established a factory for one of his sons in East Galicia. This was the time when the Austrian administration insisted on all Jews having “proper” surnames, so that “Franzos” became his grandfather’s name, from his French background, even though he regarded himself as German.

Franzos’s father was a highly respected doctor in Czortkow (Ukrainian Chortkiv). He regarded himself as German, a term which at the time had mainly linguistic and cultural

meaning, there being no state called “Germany”. He was steeped in the humanistic ideals of the German Enlightenment as expressed by Kant, Lessing and, especially, Schiller. This brought certain isolation: for the Poles and Ukrainians he was German, for the Germans a Jew and for the Jews a renegade, a deutsch. In the first half of the nineteenth century, liberalism and nationalism went hand in hand, and Franzos’s father was one of the first Jews to join the student fraternity whose ideal was a German nation state with a liberal constitution. It is ironic that by the time Franzos, who shared his father’s ideals, went to university, the German student fraternities had “dejudaised” themselves.

Karl Emil Franzos was born in 1848. His father died when he was ten and his mother moved to Czernowitz (Chernivtsy). The first languages he spoke were Ukrainian and Polish, learnt from his nurse; his first school was attached to the local Dominican abbey, where the teaching was in Latin and Polish; in Czernowitz he attended the German Gymnasium, graduating with honours in 1867. By now the family was in reduced circumstances and he supported himself by giving lessons, later, as a student, from his writing.

He would have liked to study classical philology with the aim of becoming a teacher, but no scholarship was forthcoming. Jews were not eligible for teaching posts, and even though he was non-religious, he refused to convert to advance his career. An additional reason for the refusal of a scholarship was that he did not



attempt to conceal his liberal outlook, having, for example, tried to organise a celebration for the liberal poet, Ferdinand Freiligrath.

He studied law, that being a shorter course. When he graduated, he found himself in a similar situation: he did not want to become an advocate, and a position as judge was closed to him as a Jew. Having had a number of pieces published while he was a student, he went into journalism and worked for newspapers and magazines for the rest of his life, at first in Vienna, after 1886 in Berlin. The move was caused as much by the greater opportunities for publishing there as by his “Germanic” tendencies. Indeed, the increasing virulence of anti-Semitism in Germany meant that later on he had difficulty placing pieces, which were felt to be too pro-Jewish—which was often another way of saying “not sufficiently anti-Jewish”. Today Franzos is best known as the man who saved Georg Büchner’s works from oblivion, editing them from the already fading manuscripts (which is why *Woyzeck* first appeared as *Wozzeck*, giving that title to Alban Berg’s opera). He died in 1904.

Galicia was the most backward, the poorest province of the Habsburg Empire, so that Franzos saw his promotion of Germanisation as part of an attempt to improve conditions there politically and economically as well as

culturally and socially. Jews made up some 12% of the population, the largest proportion of any province; two-thirds of the Empire’s Jews lived in Galicia. Besides being mostly poor, the shtetl Jews were strict, conservative Hasidim, shutting themselves off as far as possible from their Christian neighbours, who responded in kind. Poor orthodox Jews from the east were a not uncommon sight in Vienna and were probably regarded with even greater hostility by many of the westernised Jews of the city than by the Christian population.

The rigidity with which the eastern Jewish communities shut themselves off from outside influences is the theme of Franzos’s most ambitious work, *Der Pojaz*, completed in 1893, but not published until after his death in 1905.

The hero, Sender Glatteis, is the son of a shnorrer, a vagrant, but is brought up by a poor washerwoman as her own child. His talent for mimicry becomes evident at an early age and brings him the name of the ‘pojaz’, (payats: clown). He works as a carter and one evening in Czernowitz he happens to go to the German theatre. It is an event that transforms his life. He is determined to become a “proper” actor. Encouraged by the theatre director, an assimilated Jew himself (probably based on the famous German-Jewish actor Dawson), he decides to learn German. He has to do this in secret; in the Jewish community only those for whose work it is absolutely essential were permitted to learn German; if he were discovered he would be excluded. He bribes the janitor of the local monastery (with schnapps) to let him secretly into the library, which the ignorant monks do not use, and is later helped by a monk who has been sent to that distant outpost as a punishment for suspected heresy. (The blinkered conservatism is on both sides; in his novel *Judith Trachtenberg* Franzos talks of “the stale air of the ghetto mixing with other, though not purer air heavy with the incense of fanatical belief”). Sender eventually cuts off his sidelocks, the long skirts of his caftan and his ties with the ghetto, and sets out for the city, only to die before he gets there from pneumonia; his weak chest is the result of winter hours spent in the unheated monastery library.

Why this novel, which Franzos regarded as his major work, remained unpublished during his lifetime is a mystery. It is possible that he thought his critical portrayal of the ghetto might be exploited by anti-Semitic elements which were becoming increasingly active in Germany in the 1890s.

The relations between the Christian and Jewish communities come into sharpest focus in sexual matters—as a young man Franzos fell in love with a Christian girl but renounced her because of the barrier between the two groups. This problem forms the subject of a number of his works, including two of his best novels, *Judith Trachtenberg* (1890) and *Leib Weihnachtskuchen and his Child* (1896).

Judith Trachtenberg is the beautiful daughter of a wealthy Jew. The upper floor of their house is rented by the Polish district commissioner, whose family treats Judith as an intimate friend. Her father is well aware that this treatment is put on to ensure the favours the commissioner expects from him, such as

ignoring arrears of rent. Judith, however, takes it at face value. Similarly she believes the protestations of the young lord of the local estate when he falls in love with her. Count Baranowski is basically a decent man, but he is weak and gives in to the proposal of a vagabond monk, who performs a fake baptism and marriage. Judith goes through many humiliations, not least of which is the exclusion from her family and community. Even after she has shamed the count into marrying her properly and accepting their son as his heir, her



Jewish family group in Rava Russka

brother will not recognise her. At the end she commits suicide. Her gravestone inscription - “Judith Countess Baranowska, daughter of Nathan ben Manasse, of the tribe of Israel” - asserts her belonging to both communities, but that expresses a future hope rather than a present reality, as the end of the inscription makes clear: “She died in the darkness, but one day dawn will come.”

In Franzos’s last novel, *Leib Weihnachtskuchen and his Child*, the critical picture of 19th-century Hasidic Judaism is replaced by a sympathetic portrayal of an individual Hasid. The other central male character is Janko Vygoda, a Slav peasant whose parents drink themselves happily to an early grave, leaving their farm under a burden of debt. Janko swears to keep his inheritance intact; his obsessive work to achieve this makes him an outsider among his easy-going neighbours.

The man he holds responsible for his misfortune is the village innkeeper, Leib Weihnachtskuchen. When he discovers the Jew is the opposite of the bloodsucking monster he imagined, the little shenker becomes his only friend. Gradually the Christian Janko falls in love with the Jew’s daughter. His determination to marry her is as obsessive as his determination to retain his farm and can only lead to tragedy.

In *Leib*, a painfully honest man who has a profound, living faith, Franzos has demonstrated his ability to portray sympathetically a person who has the religious belief he himself lacked. His depiction of anti-Semitism also goes below the surface. Like his flock, the village priest responds automatically to the word “Jew” with the common prejudices. But that does not stop him respecting Leib for the very qualities he believes Jews cannot by their very nature



Galician orthodox Jews in Vienna

possess. He is so unaware of the contradiction between his attitude to Jews in general and the way he sees individual Jews, that he can express both views almost in the same sentence. Franzos also uses the institution of the shabbes goy to show that the two communities can live together in harmony when they see and know each other as individuals.*

Franzos showed the attitudes of the 19th-century assimilated Jew in their best light. His conviction

that Germanisation was the way forward was based on the idealistic strain in German culture and will have looked very different in his day to our post-Holocaust perspective. He believed, following the example of Schiller, that literature should have an ethical purpose, but he managed to express that purpose through a range of vivid characters who still have the power to move the modern reader.

(Michael Mitchell's translation of Leib Weihnachtskuchen and his Child is published by The Ascog Press, 0-9545989-0-3, price £7.50.)



In July, he and Billie were married, without the knowledge of David's family whom he knew would be deeply distressed by his marriage to a non-Jewish girl. Shortly afterwards he was offered a job at the University of Chicago. He accepted the position, he said in *Two Worlds*, for his father's sake, to save embarrassment to the family. For the same reason, in Chicago he and Billie had an orthodox Jewish marriage. In the summer of 1939 they were back in Scotland for a holiday with both their families, making real the 'inclusive world' they had always hoped for.

It was in the US that David's career took off. It rapidly became apparent that he was a gifted teacher, and in addition, from 1938 to 1942 he published a book a year, mainly on modern poetry and fiction. His interests expanded to American literature. With the outbreak of war he tried in vain to return to Britain, and in 1943 he joined the British Information Service in New York, going on to Washington as Second Secretary at the British Embassy. He continued to write, often scribbling on the train commuting to work; the result was *Robert Louis Stevenson – a revaluation* (1947).

By this time he had accepted a position as Professor of English at Cornell University, but the intention was always to return 'home'. Eventually, in 1951, after several unsuccessful attempts at jobs in Scotland, he took up a lectureship in Cambridge. He had added books on Robert Burns and Willa Cather to his publications, as well as numerous articles and reviews. He was a regular broadcaster in the US, and in 1949 began to write for *The New Yorker*.

David, Billie and their three children settled in a small village outside Cambridge, and after six years David became a Fellow of Jesus College. His early years at Cambridge were not entirely comfortable. His US reputation and manifest interests in contemporary writing and Scottish literature cut little ice with Cambridge traditionalists. But as a teacher he was enormously influential, and of course he continued to publish. In 1951 came *Willa Cather: A Critical Introduction*; in 1956 *Two Worlds: An Edinburgh Jewish Childhood*, *Critical Approaches to Literature and Literary*

Essays; in 1957 *Milton*; in 1960 *A Critical History of English Literature*. It was an extraordinarily productive period, and it was the prelude to the next chapter of his life.

But 1961 marked a change of direction for which he was more than ready: he became Professor of English and American Studies at the newly founded University of Sussex. The approach at Sussex was innovative and interdisciplinary, and David played a key role in shaping it. He responded with vigour and excitement to the challenge, and relished the opportunity to escape from the confines of Cambridge. At the same time he became involved in developing *The Norton Anthology of English Literature*, with his former colleague at Cornell, M H Abrams. It would become an invaluable collection for students of English literature, still in demand over 40 years after its first publication in 1962.

In the 1960s and '70s David continued to teach and publish on literary themes, but he was moving into more wide-ranging cultural and historical areas, with Scotland continuing as a major focus. But not only Scotland. Alongside 'The Paradox of Scottish Culture' (1964), 'Scotch Whisky' (1969) and 'Charles Edward Stuart' (1973) were 'More Literary Essays' (1968), his sequel to 'Two Worlds', 'A Third World' (1971), 'Moses' and 'Was' (both 1975), the latter an impossible to categorise autobiographical celebration of language and diversity. He continued to write and lecture on Scottish themes at the same time as maintaining his involvement with the more mainstream canon of English literature. He would describe himself as 'the last generalist'.

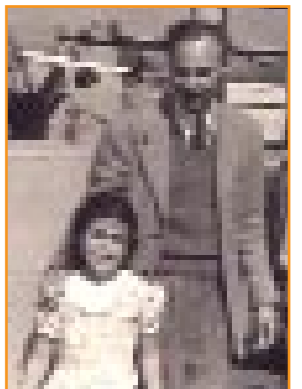
In 1977 David retired from Sussex and returned at last to Scotland. In that year Billie died of cancer. He never came to terms with her loss. But he at once took his place as a leading figure in Scotland's cultural and academic world, becoming Director of Edinburgh University's Institute for Advanced Studies in the Humanities in 1980, and contributing through lectures, publishing and broadcasting to the vitality of Scottish life. He also contributed, in ways those who knew him will never forget, to every social occasion that he

graced, with insight, wit and an inimitable penchant for puns. His family and friends will remember a man of huge intellectual stature who was a warm and gifted communicator. A man who could turn his talents as readily to making up nonsense songs for his grandchildren as to developing an elegant and close-knit analysis of the Scottish Enlightenment. When he lectured it was often without notes, and he was renowned for his extempore performances.

Salis Daiches and Flora Levin brought their internationalism to Scotland; David had opportunities to re-connect with some of the countries whose languages he heard at home, and to explore new territory. He lectured in the USSR and Germany, Hungary and Yugoslavia, France and Italy, India and Hong Kong.

Although David moved beyond orthodoxy, of any description, the spiritual and cultural richness of his Jewish inheritance informed his whole life. Without being thirled to tradition he valued it, and maintained a very real continuity with his family's past. His own parents had also instilled a receptiveness to the cultural environment of Scotland. Just as the resonance of the Scottish Enlightenment influenced his father and the way he saw his role in Scotland, so the language, literature, music and intellectual climate of Scotland were profound currents throughout David's personal and professional life. And there were tantalising analogies and correspondences: a shared respect for education, a long history of living with problematic neighbours, a shared tradition of migrancy, Jewish pedlars in Scotland and Scottish pedlars in Poland... Both David's Jewishness and his Scottishness travelled with him wherever he went, and it was profoundly important to him that he was able to spend the last decades of his life in the city that had nourished both.

Jenni Calder



Obituaries



David Daiches

From his boyhood David Daiches delighted in words. He was exposed to several languages. Visitors to his parents' Edinburgh home might speak Russian, German, Yiddish, or indeed an amalgam of more than one language. With his grandfather in Leeds he could communicate only in Yiddish or Hebrew, and as a student he read literature in Scots and learnt Gaelic. He also absorbed a musical tradition: his mother Flora Levin and her sisters were gifted musicians. And he grew up in a house full of ideas, not just related to Judaism but to the wider world of intellectual engagement. It can't have been a

surprise to anyone that literature was his passion.

He was born in Sunderland, where his father Salis Daiches was rabbi, on 2 September 1912. In 1919 his father became rabbi of the Edinburgh Hebrew Congregation, and it was in Edinburgh that David grew up with older brother Lionel, sister Sylvia, and much younger sister Beryl. The family lived first in Millerfield Place off the Meadows, and then in Crawford Road in Newington. He went to George Watson's College. His Edinburgh boyhood is described in what is perhaps his best-known book, *Two Worlds* (1956), which celebrates the city as an environment in which a family could sustain its Jewish heritage. His father, born in Vilna, that extraordinary vibrant centre of Jewish life and learning which flourished amid continual shifting of borders and rulers, was committed to the idea of synthesis, Jewish tradition in the context of European secular culture. When David grew up he evolved his own particular way of keeping faith with his inheritance and at the same time responding to the creative richness of many other cultures.

The process began with Scotland, of course. Although an early ambition was to be a second Shakespeare, he identified with a literary figure much closer to home, Robert Louis Stevenson, and as a student at the University of

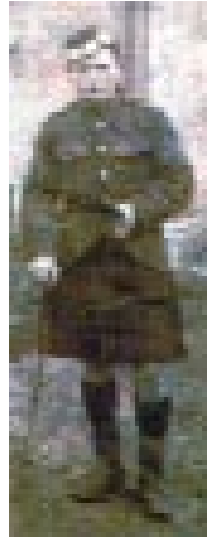
Edinburgh, became acquainted with a much wider range of Scottish writers. Throughout his career as scholar, critic and teacher, Scottish writing, from the Makars to the poets and novelists of the late twentieth century, claimed his attention. No one did more to revitalise interest in Scottish culture and to re-focus critical scrutiny of Fergusson, Burns, Scott, Stevenson, and other less prominent figures.

In 1934 David completed his degree at Edinburgh, having collected a clutch of awards and distinctions. He had also met the woman he was to marry, Isobel (Billie) Mackay, the daughter of William Mackay, an agricultural journalist, and Janet Lauder, both from farming stock. In that year he published his first two major critical articles, on John Donne and Hugh MacDiarmid. They signalled key preoccupations of his future career.

He went to Balliol College, Oxford, to research his DPhil on translating the King James VI bible, but the range of his interests soon became apparent. In 1935 his first book, *The Place of Meaning in Poetry*, was published, followed the next year by *New Literary Values: Studies in Modern Literature*. He was in his twenty-fourth year.

The following year, 1937, was a watershed, both personal and professional. He was awarded his DPhil.

Dear Editor Gordon Highlander!



May I just say how much I look forward to and enjoy the 'Edinburgh Star'? I was particularly interested in the article concerning the origins and history of the community in Aberdeen, which appeared in the last issue. My grandfather Barnet Gordon was a founder member of the original Shul having arrived in

Aberdeen around 1890 from Janova in Lithuania along with my father, his brother and sister.

In 1914 when World War I broke out my father Alexander Gordon was called up to the army and became a 'Gordon highlander' and wore the kilt! He was sent to the trenches in France and elsewhere. There he experienced many horrors including the loss of friends and colleagues. After the war he joined his family business, which sold boots and shoes to farmers in the area until he married my mother Ada Simenoff and settled in Edinburgh. My cousin unearthed the photo showing my father in his kilt.

Brenda (Gordon) Rubin

Memories

We always look forward to our Edinburgh Star. I have spent ten years of my life in Edinburgh, five as a student and five, with my family, as a medical civil servant between 1968 and 1973. I first learned to play bridge with Berl Osborne in the students union over 60 years ago. We were delighted to see the photograph of Irene and David Hyams; they don't look a day older. Somewhere we still have a bentscher from a son's barmitzvah.

It was with nostalgia that I read Nick Cosgrove's memories of the Lurie shop. I used to leave meetings at the, then, Scottish Office and, once a week,

go to the shop to collect the meat. If ever I had inflated views of myself as an English, (oops) Scottish gentleman this visit quickly brought me down to earth. One thing I could never understand was how Joe's father, who, at that time always made up the parcels, could break the string with his bare hands; and he thirty years older than me!

My wife Sheila writes – Nick omitted to mention Joe Lurie's (unique?) culinary achievement – the kosher haggis. A marvellous delicacy though I cannot personally vouch for its authenticity. Several months after our removal to London in 1973 we were amazed to find an emissary from Joe, bearing a kosher haggis, on our doorstep. This is just a tiny example of Joe's kindness. In the wider community it was said that no-one ever went without meat because they could not afford it. He was a very special person whom it was a privilege to know.

Alfred Yarrow

Small world

Following your article '60 Years Ago' I would like to add the name of Shimon Poliwansky who served in the British army during WWII. Shimon and his family lived opposite mine in South Clerk Street. We shared our Pesach order. I think it came from London. It is still sad to report that he never returned home: reported missing through enemy action.

It is interesting to note too, that the small area of South Clerk St, including Lutton Place, bounded by Preston St. and Lutton Place, produced the following academics in the first half of the 20th century:

7 in medicine (Sir Abraham Goldberg, Cyril Hyman, Mossie Hyman, my brother Leon [Mordechai] Kaufman, Berl Osborne, my brother Abe Pinlcinsky, Julius Zucker [son of Rev. Zucker])

Dentistry Jack Hyman (brother of Cyril and Mossie)

Engineering (Max Zucker [son of Rev. Zucker])

Languages (my sister Meechie Pinkinsky)

Mathematics (Prof Hyman Levy, Imperial College, London, also Dux of George Heriot's School)
Physics (Asher Selig Kaufman)

Asher S. Kaufman

Like Meechie Pinkinsky, who wrote in the last edition, and whom I remember well, I was born in Edinburgh, and lived there until shortly after the war ended, when my husband Jerry and I with our two-year-old son emigrated to the United States in 1951. My father, L.J. Cohen was treasurer of the Jewish congregation for many years, and Dr. Daiches was one of his closest friends. I have such wonderful memories of the warm friendly congregation, and of how much we were involved in every aspect of the community.

During the war: the weekly dances that we held in Duncan Street for Jewish servicemen who were in town; the 35 refugee children that my mother, in charge of the Children's Refugee Committee brought into the city after finding homes for them in the congregation, (two brothers made their home with us for six years); the Whittingehame Farm School, the beautiful house near Dalkeith, given to the Jewish Community by Lord Traprain, nephew of Lord Balfour. My parents together with a chosen Committee furnished it, hiring a qualified teaching staff and then brought 165 refugee teenage children from Dovercourt camp in England to make their home there until after the war. There they were schooled and taught how to farm in the event that they would eventually make their home in Palestine.

Now after 54 years, I am living with my youngest son Cohn, in this beautiful state of Virginia, close to the Capital, and for the last eleven years, have volunteered at the United States Holocaust Memorial Museum, working in the photo archives and now in collections. I have recently finished recording the names of the 14,500 children who were in the Lodz ghetto for an exhibition about the ghetto. This is scheduled to open at the museum in 18 month's time, and I am now transcribing histories of survivors. I

have placed in the permanent records of the archives, where they are available for any visitor to see, a memoir of Whittingehame, and a photograph of several children in the Shul, shortly after their arrival in Edinburgh. It has meant the world to me to think that I am in some way carrying on the work that my parents started so many years ago.

Yours sincerely, and with best wishes for the New Year

Hilda Seftor

Family Roots

One fine morning I discovered that I am not a "pure" Ashkenazi Jewess as I always thought; it was revealed that a larger part of my family are Sephardim and live in Cuba, Uruguay and France! Me being Yorkshire lass born in Leeds and raised in Edinburgh for the best part of my youth, suddenly discovering the family roots was a very exciting revelation that grew into a concentrated effort to search near and far for clues to discover relatives.

The story behind the Sephardim came from the fact that Napoleon's army arrived in Jonava, a shtetel near Kovna (19th century) There were Jewish soldiers in Napoleon's army. They made acquaintance with the local Jewish girls, the result being that some marriages came about. Thus... 'the French connection!' During the recent years, thousands of Jews from Russia arrived in Israel. I began to wonder if possibly I might discover some relatives amongst those families. And eventually, from the French part of the family living here in Israel (all born in Jonava) we discovered a distant cousin who had arrived in Tel-Aviv.

The possibilities are endless. There are many sites for root searches on the Internet. The most amazing thing is that so many people are looking for their lost identities, some contact with family, lost parents, siblings and names.

Many search for relatives who lived in Edinburgh in the

past. This brought me to suggest that The Edinburgh Star could prepare a special section to which people can write letters in search of their families.

I am offering assistance and guidance to anyone who may want to start a search over the web.

*Good Luck, Brenda Habshush (formerly Burns) Kibbutz Sde Boker, Israel
e-mail: brentsi@sde-boker.org.il*

Synagogues abroad

On the 19th May David and I embarked on the P&O Ship 'Oceana' for a 17 night Mediterranean cruise. Although we shored at various places, the more interesting stops we made were in Dubrovnik and Corfu where we visited the Synagogues. The one in Dubrovnik is the second oldest in Europe and mainly kept as a Museum. In the museum shop one could purchase souvenirs and paintings depicting life as it was in pre-war days. The Synagogue in Corfu was well kept. Interestingly, instead of a Mechitza, seats were arranged back to back. The delightful lady who showed us around told us that services were still held on the Yom Tovim. There was also a room where the forty or so Jewish People still living in Corfu could go for Kiddush after the Service. Before the War the Congregation numbered several thousands. Although neither Synagogue was easy to find, it was interesting to note that each had many visitors, comprising English, Scottish, Israeli and American, illustrating that we all tend to gravitate towards our own People wherever they are.

Rose Orgel, Photograph by David Goldberg



Mechitza in Corfu

With Compliments
from
John & Hazel Cosgrove



Caption Competition



Barbara Kwiecinska will donate a bottle of Champagne to whoever sends in the best caption to this picture.

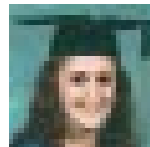
Announcements

Congratulations



David and **Elisheva** and grandparents **Irene** and **Philip Mason** on the arrival of **Netanel Menachim Peretz**.

Judy Sischy on her new appointment as President of the Rotary Club of Edinburgh.



Katie Lurie who attained an LLB (Hons.) degree from Cardiff University.

Amanda Hyams who celebrated her Bat Mitzvah on Saturday 6th August. Wishing **Bessie Glass** a

speedy recovery from her successful cataract operation at the age of 100!



Susie and **Jonathan Adler** on the birth of their daughter **Ruth Heather** born

on 17 August 2005.

Thank you

Edinburgh WIZO organisers would like to thank all who supported them in their various junctions during the past year and are very pleased to report that a total of £5795 has been sent of Head Office of WIZO in London, an impressive amount from a small group!

Sylvia Donne – co chairman of Edinburgh WIZO

On behalf of the committee of the Scottish Friends of Alyn, I should like to thank all those who so generously responded to our recent appeal. Alyn Hospital is Israel's only orthopaedic hospital and rehabilitation centre for physically handicapped children, caring for children, regardless of religion or ethnic background, suffering either from crippling diseases or from trauma after accidents.

As a result of this generosity we have been able to fund the purchase of two special mattresses to prevent pressure sores for children in the rehabilitation wing of the hospital, and a digital camera for this ward to record the progress of the children's steps to recovery. In addition we have been able to purchase a pack of therapeutic games and toys

requested by the day case centre.

I should also like to thank all those who have marked the celebration of birthdays, anniversaries and other happy events by making a donation to Alyn. This is most appreciated.

We wish all our friends and donors a happy and healthy New Year.

*Clarice Osborne
Chairman of Edinburgh Alyn*

Ian Shein would like to express his sincere thanks for the many cards, telephone calls and good wishes received during his stay in hospital. He is happy to say that he is now recuperating at home.

Forthcoming Events

October

1 Saturday

WIZO; Theatre/Supper evening "Stones in his Pockets"; Kings Theatre

4,5 Tuesday & Wednesday
1st, 2nd day Rosh Hashanah

10 Monday

Lodge Solomon 7.00pm

12 Wednesday

Kol Nidre

13 Thursday

Yom Kippur

18 Tuesday

1st Day Succot

26 Wednesday

Simchat Torah

30 Sunday

8.00pm

EJLS; Bernard Jackson 'History and Authority in the Halakhah: the Problem of the Agunah'

November

6 Sunday

Scotland Day Limmud 'Windows of Opportunity' – Hutcheson's Grammar School, Glasgow

13 Sunday 8.00pm

EJLS; Jenni Calder Professor David Daiches, personal memories of her father'

21 Monday

Lodge Solomon 7.00pm

27 Sunday 8.00pm

EJLS; Literary Society Susanna Heschel will talk about the 19th century Jewish thinker, Abraham Geiger

30 Wednesday

WIZO; Lunch in Hilary Rifkind's home

December

4 Sunday

EJLS Nathan Abrams; The Jewish Dream Factory: Jews and the American Film Industry.

17 Saturday

Community Centre Social Evening 7.30pm

19 Monday

Lodge Solomon 7.00pm

26 Monday

1st Day Chanukah

January 2006

16 Monday

Lodge Solomon 7.00pm

Junior Maccabi: For details please contact Jonathan Danzig on 0131 229 3054

These along with dates of future WIZO lunches to be confirmed in next edition.

Answers to Who are they?

- 1 Rose Elkana (nee Gordon), Nattie Gordon, Sharon Elkins(nee Reif), Stefan Reif, Shuli Reif.
- 2 Brenda Rubin (nee Gordon), Judith Reeve (nee Rosin), Ena Amitai (nee Dorfman), Sarah Dorfman