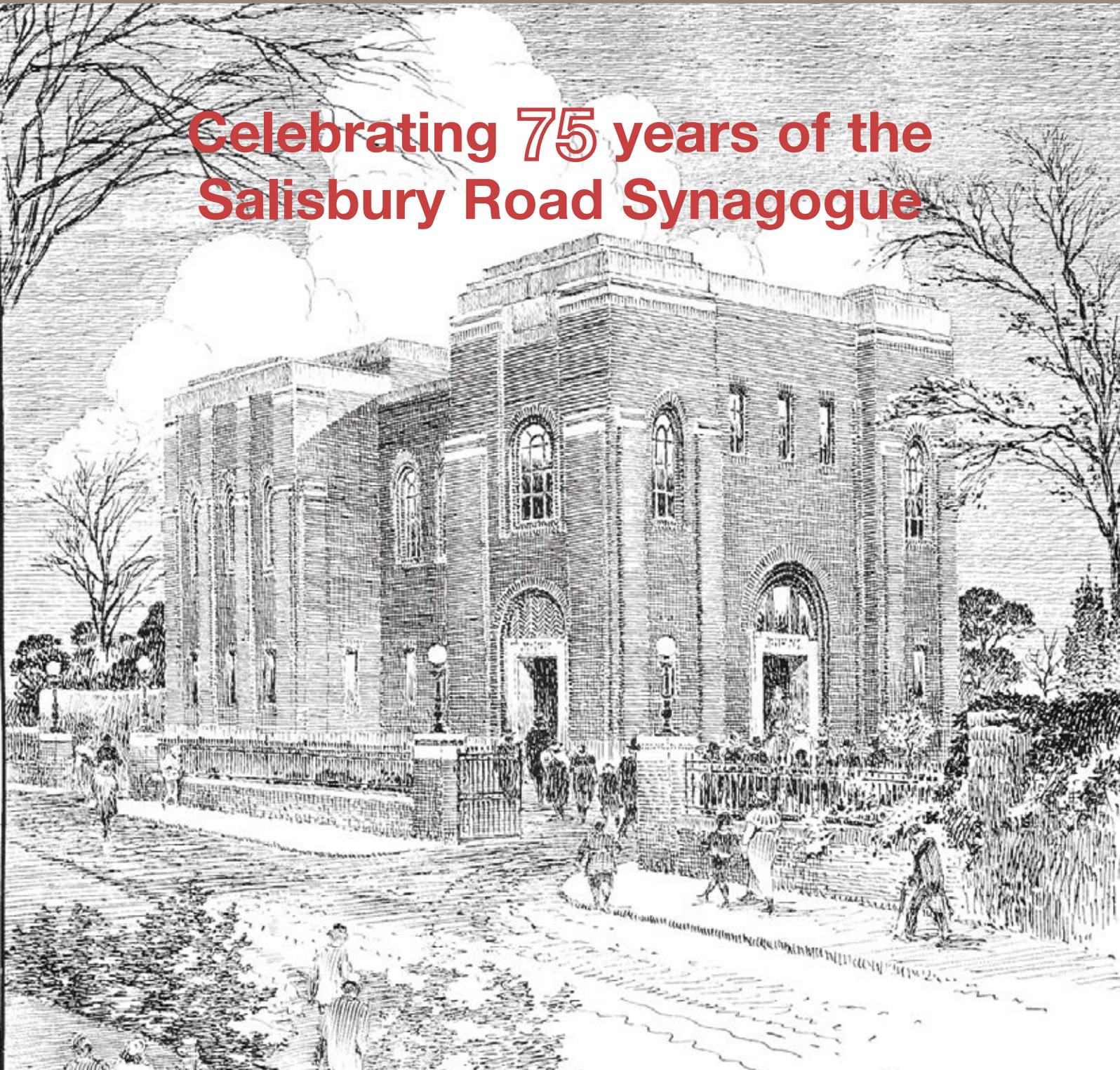


THE EDINBURGH

STAR

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Celebrating 75 years of the Salisbury Road Synagogue



THE MAGAZINE FOR THE EDINBURGH JEWISH COMMUNITY

The Edinburgh Star

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4 Salisbury Road
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Cover Picture

A look into the future
A. McGibbon's impression of the
new Edinburgh synagogue 1932.

Balance kindly loaned
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From the Editor

This edition celebrates a milestone in the Edinburgh Community's pivotal point of contact. 75 years have passed since the idea of building one Shul for all was conceived. It was mooted, in 1926, that the Graham Street building could no longer sustain the growing Edinburgh Jewish community, so that its members should be housed under one new roof. We trace back to that time, leading up to the momentous day in September 1932, when Rabbi Salis Daiches consecrated the new Salisbury Road Synagogue and Mr Charles Rifkind opened the building with a silver key. Arnold Rifkind takes us through this historical journey.

There have been many changes in policy, and the general running of the community since that time. There have been a number of Rabbis since then, and this is catalogued by Alec Rubenstein. But the one solid and unchanging feature is the exterior of the building. Although the community population is not the size it was then, we have accommodated for this fact and made positive improvement to its interior. The process of this evolution is reported by Mickey (Myer) Cowen.

One of the most revolutionary decisions recently made, was that of Hilary Rifkind's appointment as Chairman of the Shul. She is the first woman in our community to have that honour, and she joins the ever-growing band of ladies to have key positions in highly responsible situations.

Looking towards the wider scale of things we can observe that more

and more women are occupying high profile political positions. In conversation with Israeli Ambassador to the UN, Dan Gillerman, Benazir Bhutto was reported to have expressed a wish to have stronger ties with Israel. I really could not complete my writing without expressing my own, and many other people's shock at hearing, just two months ago, the devastating news that this highly respected lady, a potential Pakistani President, had been assassinated. I was motivated to recall other female pioneers in the political field. A short investigation revealed just how many influential women there were. I was not surprised to find Banderanaika, Ghandi, Thatcher, Merkel and some lesser-known names. Soon we will know if there will be a first lady president of the United States. I was, however, first surprised and then puzzled by the fact that as I opened websites, none that I looked at mentioned Golda Meir in their lists; certainly thought provoking.

To return to the more specific reason for my editorial, but not completely deserting the above theme, we have many reports written by, as George 'Dubya' might put it, 'an even distribution of gender representatives'.

At home we have the regular spots; 'Around and about', 'Society reports' and 'Reviews', and an interesting glimpse into the life of a non-combatant Israeli soldier. Yifat Haber demonstrates how rewarding life in the army can be.

Although it is with regret that we

have accounts of three people in the obituary section, we have the opportunity to write in celebration of their very meaningful lives. We include one documenting the life of our own Rabbi's mother. We wish him and the rest of his family a long life. As promised in the last publication, Sassoon Judah's interesting story can be read, and in edition 52 we highlighted the 90th birthday of Rabbi Dr Isaac Cohen; we now, sadly mourn his recent passing.

On a happier note our younger members have once again brought a youthful flavour to the magazine, which brings a note of optimism to our community. We come full circle, beginning in the 20th Century, from the birth of a building, central to our faith, social life and identity, to the 21st Century when the proof of our continuity lies in our youth who still take active part in community life, learning well beyond their rights of passage.

Change, may not always be, but in our case was, a change for the better. It is thanks to the leaders of our past that a fine building, was created for a much larger congregation. Together with the blessing of the community, we are grateful that our present leaders had enough confidence and foresight to go forward with an extensive, not to mention expensive programme to recreate a building better suited to our needs and, hopefully, to ensure the stability of the Edinburgh Jewish Community for the next 25 years.

Judy Gilbert

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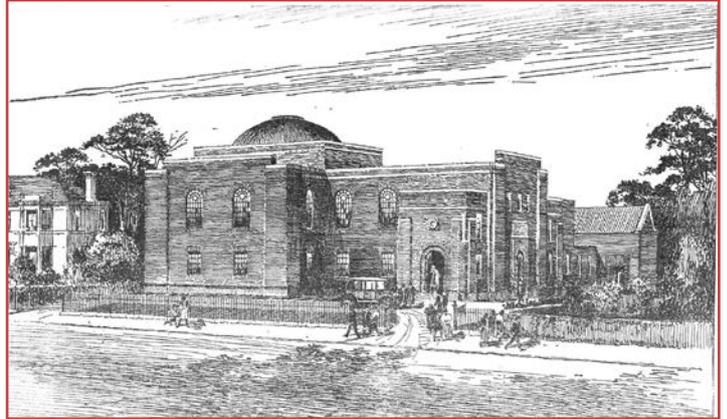
Edinburgh Synagogue – from concept to birth

Arnold Rifkind

On the 18th August 2007, a celebratory lunch was held to mark the 75th anniversary of the opening and consecration of the Synagogue, Salisbury Road, Edinburgh

The story of the conception and eventual erection of the new Synagogue at 4 Salisbury Road Edinburgh, culminating with the opening and consecration on 11th September 1932, is chronicled in the following extracts from the minutes of the Edinburgh Hebrew Congregation Council meetings, letters sent to members and from minutes of the Building Committee.

The following is a letter sent by the Hon. Secretary, Mr. A Phillips, entitled 'Proposed New Synagogue' on 13th January 1927:



At a Special General Meeting held in the Synagogue Chambers, Graham Street on Sunday 31st October 1926, it was unanimously decided that, owing to the unsuitability of the current Synagogue to meet the requirements of the Community, a new place of worship should be built in a suitable neighbourhood. It is proposed that the new building shall be conveniently situated on the south side of the city, and shall comprise a large modern Synagogue, Beth Hamedrash, Schoolrooms and Lecture Hall, Ritual Baths and a Caretaker's House.

As the Synagogue has always been the symbol and the centre of Jewish Communal life, we feel sure that you will realise the necessity of our growing Community possessing a dignified place of worship capable of meeting all our requirements.

Notwithstanding the industrial depression through which the country is passing, a large measure of support has already been secured. Subscriptions amounting to over £5,000 have been promised, but as it is estimated that the building will cost about £20,000 it is obvious that unless every member of the Community takes a personal interest in the scheme and gives it his utmost financial support the project cannot materialise.

It is hoped that within a period of three months the Committee will be able to submit a preliminary report with the full list of subscribers. If the amount subscribed is two-thirds of the estimated cost of the building, the scheme will be immediately proceeded with.

16th October 1927

"The sum of approximately £7,000 having already been promised, the Provisional Committee has decided that the prospects justify a start being made with the scheme at once. Suitable sites are being investigated at the present moment, and it is hoped in the near future to submit a suitable position for the building of a new Synagogue for the approval of the members. In the circumstances members of the Provisional Committee have already been good enough to deposit a first instalment of 25% of their promised contributions, and if the general body of contributors will deposit with the Treasurer a similar instalment, the scheme will be proceeded with forthwith."

4th March 1928

"A sum of £2500 was approved to buy a suitable site for the proposed New Synagogue. A sum of £320 representing the proceeds from the sale of the old Richmond Street Synagogue was placed on deposit in the Edinburgh Hebrew Congregation Building Fund."

17th May 1928

The Chairman reported that an offer of £2,500 for a house and grounds at 8 Salisbury Road had been refused. The proprietors sought £3,200 but their solicitor suggested a price of £2,850 might be considered.

27th May 1928

Although a firm offer of £3,000 was made subject to the plans being passed by the Dean of Guild Court and to occupancy being obtained in 1930, the offer did not proceed following a letter from the

proprietor's solicitor as follows:

"My client, Miss Milroy, considers it desirable to submit the following for your consideration:

"I am inclined to decide that if they do not, at once, decide to make an adequate offer for the place, it is best to be done with them. From their previous way of dealing with the affair I rather foresee a long wrangle over price and details, so in this case, I would decide to go no further in the matter."

A copy of this letter had been circulated to the members of the Council and the Provisional Committee. The view was expressed at the outset that the statements contained in the letter were unwarranted and that strong exception should be taken to its terms.

A sum of £280 from the sale of the Roxburgh Street Synagogue was added to the Building Fund.

18th November 1928

Mr Stungo informed the meeting that the special sub-committee had conducted negotiations for the acquisition of the site at No. 4 Salisbury Road, which had been advertised for sale. In depth it was the same size as the site previously considered at No. 8. A firm offer of £1,500 for the house and ground had been accepted subject to a certain provision in regard to the titles.

10th March 1929

A meeting was held for members to approve the purchase of 4 Salisbury Road

and to elect a Building Committee.

14th March 1929

Mr Stungo proposed that 'As the premises on the site at 4 Salisbury Road were now vacant, the Beth Hamedrash should be removed to Salisbury Road and the meeting place at Roxburgh Place sub-let until the expiry of the lease 18 months hence.'

The first meeting of the newly constituted Building Fund Committee took place on 17th March 1929 at the premises on the site at 4 Salisbury Road and Mr H.J. Levitt was elected Chairman of the Building Committee.

At a meeting on 15th May 1929 it was reported that Mr James Miller F.R.I.B.A. 15 Blythswood Square Glasgow be appointed architect for the New Synagogue.

3rd November 1929.

A copy of the plans was in the hands of all the members of the Building Committee and a discussion took place thereupon in regard to certain details. Several members urged that the 'Bimah' should be erected in the centre of the Synagogue and not combined with the pulpit as the plans showed. Neither did the plans show sufficient daylight in the main body of the Synagogue. The President promised these concerns would be passed to the architect and then read a letter from a firm of surveyors addressed to the architect, of which the following is an extract.

"As requested we have measured and cubed the 1/16th scale plans of the above building prepared by you and find the approximate cost to be £21,550, the Buildings being finished in a simple but substantial manner."

It was suggested that until the financial situation permits, the Synagogue only should be built and that the plans for a Hall, committee room, kitchen and servery etc should be delayed until funds were available.

At a meeting on 14th May 1930 consideration was given to the costs arising out of the removal of the Beth Hamedrash to 4 Salisbury Road and a sum of £50 was agreed to cover the electrical works, repairs and decoration

and to purchase linoleum for certain of the rooms at a cost not exceeding £10.

The new Beth Hamedrash was consecrated on the 29th June 1930 and the opening ceremony was conducted by Mr S Sklovsky.

A 'Reception & Garden Party' was held at 4 Salisbury Road on Tuesday 1st July 1930, organised by the 'Ladies' Building Fund Committee'. Admission was 1/6 including Tea.

12th June 1930.

The President intimated that the Executive had decided to recommend to the Council the name of Mr James Goldie for the post of caretaker at 4 Salisbury Road. His remuneration included 2 tons of coal per annum!

An Appeal by Rabbi Salis Daiches appeared in the Jewish Chronicle of 13th June 1930 appealing for British Jewry to contribute to the Building Fund and the following Leading Article appeared on the same date.

'We desire very earnestly to draw the attention of our readers to the appeal which is printed in another column for funds which are needed to build a new Synagogue, with other indicated institutions, in Edinburgh. The statements contained in the appeal headed, as it is, by the very able and respected Rabbi of the Congregation will, we feel certain, find a sympathetic response in all who read them. But there are circumstances connected with this particular Jewry that constitute a special claim on its behalf upon their brethren everywhere. Edinburgh has for many years been the centre of a peculiarly intensive missionary onslaught, and a campaign of assault upon Jewish souls has been constant. At one time, as our readers will call to mind, the moral damage that was being done to our fellow Jews in the Scottish capital assumed somewhat serious proportions; and it is only right to say that it was largely stayed and our people in Edinburgh protected from any development of it by the energy, the earnestness, and the personal influence of Rabbi Dr Salis Daiches. Still, even he has been unable to remove all possibility of a renewal of the attempt to undermine the Jewish faith, and we have no doubt that in

contemplating the scheme for a Jewish Centre, in conjunction with a Synagogue, he had in mind the necessity of shielding his flock from those who are ever on the wait for their undoing. We cannot believe that many Jews will not feel it a bounden duty to help in an enterprise which is undertaken in such conditions as those to which we refer. On the contrary, we sincerely hope that the appeal will be widely and generously met, and that it will not be long before the wherewithal is provided for Edinburgh Jewry for an enterprise, entered into truly "in the name of Heaven", that should be supported by the best hopes and encouragement of all Jews.'

At a meeting on 18th September 1930, it became clear that because of a lack of funds it would be possible at this stage to proceed only with the building of the New Synagogue and Beth Hamedrash, and as the Graham Street Synagogue was now in a very dilapidated condition and could hardly be occupied with safety much longer, consideration had to be given to starting the scheme as soon as possible.

20th November 1930.

"In accordance with a resolution of the Council, arrangements are being made to lay the Foundation Stone on the 3rd May 1931 and provided that all promised contributions are in the hands of the Treasurer prior to that date, the building of the New Synagogue will be proceeded with."

14th December 1930

"The President intimated that it had been arranged provisionally to erect, in addition to the buildings already contemplated, a Succah convertible into a committee room and a caretaker's house. The total cost of the scheme as at present contemplated would be £16,000 and it would be necessary to obtain a loan upon mortgage of £6,000. With regard to the laying of the Foundation Stone, the Council were of the opinion that 1 foundation stone and 3 corner stones should be laid at the opening ceremony and that Mr A H Hurst, whose original donation to the Building Fund had inspired the scheme, should be one of those invited to lay one of the stones."

At a subsequent meeting on 11th January 1931 the previous decision to lay 3 corner

stones was rescinded and also Mr A H Hurst informed the President that he was not able to accept the invitation to lay the Foundation stone. It was then decided to invite Lord Bearstead to perform the ceremony.

Messrs John Dansken & Purdie, 241 West George Street, Glasgow were confirmed as the quantity surveyors for the new Synagogue.

30th March 1931

The ceremony of laying the Foundation Stone was fixed for 3 pm and it was resolved to invite the Lord Provost and Magistrates, the Town Clerk and the Chief Constable to the functions. A Reception would follow at the Palais de Danse and the manager promised that the biscuits and cake would be purchased from Jewish merchants at a cost of 1/- per head.

In a leading article on 2nd May 1931, The Scotsman reported: "Considering the fact that the Jewish population of Edinburgh only consists of about 400 families, the problem of raising the necessary funds has all along been a very anxious and perplexing one. The financial burden which a Jewish family in a city like Edinburgh has to bear is always a very heavy one. For, in addition to all the responsibilities devolving upon a resident in a great city, the Jewish citizen has to support by his own effort the institutions, which make up the religious, charitable and educational activities of the Jewish community. The support of the Edinburgh Synagogue itself involves an expenditure of about £2000 a year. The maintenance of the Jewish poor, the support of the cause of Hebrew learning in this country and abroad, the relief of persecuted and poverty-stricken Jews in other lands, the claims of Palestine - all these burdens are borne cheerfully by the members of the Synagogue, whether they be rich or poor, successful business men or struggling tradesmen -- to which latter category the majority of the members belong. That it has now been found possible to begin the actual work of building is an eloquent testimony to the modern Jew's devotion to his faith and his determination to maintain at all costs the spiritual life of his community. The architect, Mr James Miller RSA, has made the new Synagogue a worthy expression of Jewish devotion and

self-sacrifice, and an impressive addition to the sacred edifices of the Scottish Capital."

7th May 1931

"It was resolved to circularise the members of the Congregation following upon the laying of the Foundation Stone and appealing for further contributions to the Building Fund."

13th September 1931

"It had now become imperative that the house at 4 Salisbury Road be demolished to facilitate the work of the builders. The President intimated that a house at 27 Newington Road could be leased to accommodate the Beth Hamedrash."

8th November 1931

"It was expected that the new Beth Hamedrash would be ready for Passover and that the main building would be ready for occupancy by the next High Holy Days."

30th November 1931

"The Council proceeded to consider the preliminary arrangements for the opening of the New Synagogue. It was decided that the consecration should take place on the 11th or 18th September 1932 and that the Chief Rabbi should be invited to preach the consecration sermon. An invitation should be sent to Mr Lionel de Rothschild to perform the opening ceremony and Dr Daiches was requested to make early arrangements to interview Mr de Rothschild on the subject."

3rd February 1932.

"Estimates were submitted by the chairman for the seating furniture of the synagogue. The estimate of Messrs John Cochrane, Glasgow was accepted. It was for £1,161 for all the seats with locks and keys for the gentlemen's seats. There would be approximately 562 gentlemen's and 406 ladies' seats. A Clerk of Works was now to be employed at a wage of £2-10-0 per week spending the equivalent of 2 working days each week until the completion of the work. A plan for the design of the Ark and pulpit was submitted the cost of which was provided for by a donation of £500. It was also reported that the Graham Street Synagogue Building was on offer for sale at £1,750."

14th February 1932

"Dr Daiches reported that Mr Lionel de Rothschild regretted that he expected to be in Canada in September and would not be able to accept the Committee's invitation to perform the opening ceremony. It was now thereupon resolved to invite Sir Herbert Samuel and if he was unable a list of names was drawn up; Mr James de Rothschild, Mr Samuel Samuel MP, Lord Rothschild, Lord Swaythling and Dr C Weitzman."

13th April 1932

Messrs Reuben Cohen & Brothers provided for the cost of the Mikvah (Ritual Baths) in memory of their late mother, and to be designated 'The Miriam Cohen Ritual Baths.' Donations were also forthcoming for the Bimah (Almemar), Ark in the Beth Hamedrash, Ark curtains and Chuppah.

5th June 1932

An offer for the Graham Street Synagogue Building of only £1250 was reluctantly accepted.

7th June 1932

"Dr Daiches reported that no reply had been received from Lord Rothschild. He had written to Lord Bearstead asking for suggestions as to whom should be invited to perform the opening ceremony and the name of Major Isodor Salmon, Treasurer of the United Synagogue, was suggested. It was agreed that Dr Daiches write to him. The opening ceremony was fixed for 11th September 1932 and it was also agreed that Rev. Mr Hirshow of Garnethill Synagogue, Glasgow be invited to take part in the ceremony."

28th July 1932

Mr Lionel Daiches was appointed chief steward in connection with the arrangements for the opening ceremony. Consideration to various matters followed including the allotment of reserved seats, details of the subsequent Reception etc. It was resolved that honorary membership of the Congregation should be conferred upon Mr L Lebus on the occasion of his opening of the Synagogue.

10th September 1932

The last Sabbath Service took place in the Graham Street Synagogue and Rabbi Dr Daiches took his sermon from the words of Isaiah: "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations. Spare not. Lengthen thy poles and strengthen thy stakes."

It had taken 15 months to complete the building and the new Synagogue was ready for consecration on the 11th September 1932 -10th Ellul 5692.

It is perhaps fitting to reproduce part of a report that appeared in the Scotsman on 12th September 1932:

"Jew and Gentile took part in the opening of a Synagogue in Salisbury Road, Edinburgh, yesterday. The new building was consecrated by the Very Rev. Dr J.H. Hertz, Chief Rabbi of the United Hebrew Congregations of the British Empire. Dr Hertz, in the course of his sermon, said that the advance in the organized religious life of the Edinburgh Jewish community had been great since the few Jewish

families in the City met to worship in a lane off Nicolson Street well over a century ago and today had erected a house of worship worthy of the mother community of Scotland. All good men and true noted with gratification the rise of one more witness to the Unseen in that noble City, of an additional monument in Scotland to the spiritual in man; of another fortress of the higher life, which enabled those who took shelter within it to resist the constant wearing down of high ideals and lofty purposes and which counteracted the forces of secularism and materialism so rampant in our generation."

At a Reception afterwards held in the Palais de Danse, Rabbi Dr Salis Daiches, proposing the toast to "The City of Edinburgh" said that "the history of Jewry in Edinburgh went back one hundred years, but still further back than that - two hundred and fifty years ago - a member of the Council of Edinburgh, in a memorable speech, said there was no reason why Jewish people should not have a right to participate in the life of Edinburgh and to be welcomed to the City. In all his life,

said Dr Daiches, he had never seen or heard of anything being done or said by a responsible citizen of Edinburgh, which caused the Jewish people in the community any unhappiness. He had seen many acts of kindness performed by their Christian friends. These bonds of friendship were more pronounced, when in nearly every other country in the world there was racial strife."

18th September 1932

The new Beth Hamedrash was consecrated by Rabbi Dr Salis Daiches. Mr Charles Rifkind performed the opening ceremony with a silver key presented to him by the Congregation.



Tracing Edinburgh Rabbis from 1919 through to the present day

Alec Rubenstein

Rabbi Dr Salis Daiches 1919 - 1945

My synopsis begins with the arrival in 1919 of the late Rabbi Dr Salis Daiches AM PhD, who, based in Sunderland, received and accepted a call to become the Rabbi of the Main Synagogue in Graham Street, Edinburgh. At that time there were two Synagogues and a few smaller places of worship, but with only one Rabbi.

Dr Daiches was born in Vilna, Lithuania in 1880, although his birth certificate showed as 10th March 1881. He was the second son of a distinguished Rabbinical and Scholarly family that stretched back to the Middle Ages. He was educated in the Gymnasium, Koenigsberg, and acquired a sound education in the classics, moving on to Berlin University to study Philosophy and at the same time to pursue his rabbinical studies at the Heldichheimer Seminary and later on to Leipzig where he eventually graduated AM PhD.

He was married in 1909 in Liverpool to Flora and arrived in Scotland with sons Lionel and David and daughter Sylvia. Later Beryl was born. About this time Sylvia was to care for her unwell mother.

There was not complete harmony among the many 'congregations' between 1919 and 1926. Rabbi Daiches, Graham Street Executives and representatives of the other Shuls decided to call a meeting. Rabbi Daiches' proposal for complete amalgamation into a single new Synagogue, to be used by all

Jewish people inside and out of Edinburgh, was unanimously agreed and a formal committee was set up to procure ground etc.

Rabbi Daiches was convenor of the Press Committee. Right Honourable Viscount Bearsted laid a foundation stone on 3rd May 1931 and the Synagogue was consecrated in Sept 1932. During his tenure of office as Rabbi, Dr Daiches led his congregation from strength to strength. An erudite speaker, he gave his sermon from the pulpit without notes. Much sought after as an after dinner speaker, notably to the Jewish Literary Society, Edinburgh University Union, he was very often heckled. He also spoke at many other organizations such as the Burns Federation Suppers, Masonic Lodges and Businessmen's clubs. As the first member of Lodge Solomon, he became the Right Worshipful Master 1935/36 and then Chaplain until his death. He enjoyed, and deemed an honour being the first Jewish minister invited to speak at the General Assembly of the Church of Scotland. The many letters Rabbi Daiches wrote to the Scotsman were always published and often his addresses to organizations were reported. The congregations of Dundee and Aberdeen and as far as Orkney and Shetland Isles, where he paid an annual visit warmly received him.

Salis Daiches was a well-kent figure dressed in his frock coat and silk hat, occasionally enjoying a dram or a glass of lager and a cigar. He visited the sick and the bereaved and during the war, met members of the forces in Duncan Street.

He was principal of the Hebrew classes, where he took an active interest in all the pupils and made a point of visiting every class. His book, 'Aspects of Judaism,' was published in 1928. In 1944, whilst boarding a tramcar, he was knocked down, and his fractured arm was in plaster for months. Unbeknownst to anyone he suffered illness for many years but although unwell, insisted preaching every Shabbat until he passed away on 2nd May 1945.

Rabbi Dr Isaac Cohen 1946 - 1959

Following the death of Rabbi Daiches, Reverend Dr Isaac Cohen applied for the vacant post. During his trial position he had not yet received his rabbinical degree but being the most prominent candidate and after extensive enquiries to the Manchester 'yeshiva', the president was assured that 'Reverend' Dr Cohen would receive his diploma roughly within a month. After receiving 'semicha' as Rabbi he remained in office until 1959.

Rabbi Cohen soon endeared himself to the congregation and took a keen interest in the religious welfare of the members. He taught additionally, classes for both adult and Hebrew class scholars. Such were his talents that he did not remain in Edinburgh. The Irish public offered, and he accepted, the position of not just Rabbi but that of Chief Rabbi of Ireland. His friendliness was such that he was invited to speak with both Jewish and non-Jewish organizations here and in Ireland where he remained until he retired and made 'aliyah' to Jerusalem.

He and his wife, Fanny, specifically entertained community members to Sunday afternoon tea parties, she in particular bringing together young married couples and many single members with great success.

The Rabbi was always immaculately dressed. It is no wonder that during his time here he was listed and elected as one of the best-dressed gentlemen in Edinburgh by the 'Sartorial and Tailors Guild'.

During his retirement in Jerusalem, the couple were visited by many of his Edinburgh pupils and constantly invited to their 'Simchas'. On his 90th birthday and anniversary surprise party given by

'expats' and their spouses, he said it was 'an evening that I will always cherish and never forget', and emphasised that these people brought back wonderful memories of Edinburgh, a city he so enjoyed. Fanny passed away 6 months ago and we were all very upset to hear of his death on Friday 7th November in Jerusalem.

Rabbi Dr Jacob Weinberg 1961 - 1980

Rabbi Dr Jacob Weinberg BAJR was inducted as Rabbi and Minister by the late Chief Rabbi Israel Brodie. Also present were Rabbi Dr Isaac Cohen; the Rev. Dr. JK Cosgrove of Garnethill congregation, Glasgow; Lord Provost;; Magistrates; Council members; Town clerk and Burgh Chamberlain, all escorted by Edinburgh High Constables.

Rabbi Weinberg had served many years as Chief Rabbi for Meisenberg and surrounding areas of approx. 350 – 400 square miles in South Africa. Uprising and anti-Semitism mainly motivated his family to return to England. Shortly, he applied for a vacancy that arose in Edinburgh, followed by a weekend invitation for interview. As the successful candidate, he, his wife Rachel and daughter Judith took up residence in the house purchased in Lauder Road. Early on, he instituted a class for girls over the age of 11 proposing that those qualifying should be recognized as Bat Mitzvah which still stands. He was a great believer in Jewish education and took a personal interest in the Hebrew classes. Both as Principal and teacher to some seniors, he encouraged them to sit the senior examination many of whom won the award of the 'Henry Levitt Scholarship' with a prize of a three week trip to Israel.

He was a great timekeeper and believed that all services should start and finish at appointed times. Rabbi Weinberg, as all his predecessors, spoke frequently to Jewish and non-Jewish organizations where he was made welcome. Edinburgh University invited him to set up a course for the extra mural department on Biblical subjects and Judaism. Non-Jews attended and it was from there that the Edinburgh 'Friends of Israel' was born and supported by Christians and Jews alike. He conducted enthusiastic groups round the Synagogue over the years. He continued lecturing until retirement in 1980, when together with Dr N Russell

MD, lecturer at the University, sixteen stories of the Chassidim by Samuel Joseph Agnon were translated from Hebrew, and published by the Scottish Academic Forum entitled, 'A Dwelling Place for my People'.

He was appointed a Justice of the Peace in 1979. He served the community with love and zeal from 1961 – 1980 and from 1980 to 3rd May 1989 as Rabbi Emeritus. He willingly stepped in to conduct services on many occasions including Yom Kippur when Reverend S Knopp suffered a heart attack. His always-interesting sermons were regularly preached from the pulpit with few or no notes. He kindly acted as Baal Korei during the period we were without a 'Chazon' for which we were most grateful.

Such was the love and respect for him that when he passed away, a memorial plaque was placed in the vestibule to show our appreciation on 25th March 1990. Mrs Weinberg was not too well before the Rabbi died and decided to move into a residential flat. Although she was settled there for a short time, both daughters now lived outwith Edinburgh and they arranged for her to live in Heathland Jewish Home, Manchester. Together with my wife Pearl, we frequently visited her as we have family there. She bucked up somewhat after being ill and I would say took a greater interest in life thereafter. When she passed away she was buried in Piershill Cemetery Edinburgh.

Reverend Samuel Knopp 1972 - 1982

Reverend Samuel Knopp was called to become Reader and cantor and arrived in 1972 with his lovely wife Judith and their son and daughter. It was a joy to listen to his lovely tenor voice during Shabbat and festivals. He was responsible for training the children's choir who joined him on the 'bimah' every week. He was a teacher and later, Principal of Hebrew classes after Dr Weinberg's retiral, taught Bar and Bat Mitzvah, lectured groups and school parties conducting them round the Synagogue. His efforts were much appreciated. Recovering from eye surgery in 1976, he soon resumed his visits to the sick and bereaved. Following his appointment as Minister in April 1981, he had a heart bypass in 1982 just after Rosh Hashannah and just as he had filled in for

the Rabbi, Dr Weinberg reciprocated for the Yom Kippur services.

His two children had by this time made 'Aliyah' to Israel and heeding medical advice, he and Judith soon followed suit despite Mickey Cowan (then President) and I (treasurer) trying to persuade them to stay. A testimonial fund was set up and a cheque presented to him together with presentations from other organizations. Not so very long after, Judith became seriously ill but made a remarkable recovery, during which period Pearl and I were in Israel and saw them every day.

Sadly Sam died of a heart attack whilst running for a bus in the Jerusalem bus station.

Reverend Danny Sinclair LL, B (Hons.) LL, M 1984 – 87

After conducting the High Holy Days services in 1983, the Israeli candidate Reverend Danny Sinclair was unanimously elected by the congregation at a special meeting, as Minister on 9th April 1984 and welcomed with his wife, Debbie and family into the congregation. The family moved into 67 Newington Road, purchased by the congregation where they lived happily until after Yom Kippur 1987 when he resumed his 'halachic' studies in Israel.

On arrival in 1984, he took over headmastership of the Hebrew classes and reorganised the children's choir, which accompanied him on Shabbat. It was a pleasure to listen to his lovely voice. He trained children for Bar and Bat Mitzvah and organised youth services including reading the Law and Musaf.

He was a keen sportsman and nearly every day could be seen running round Queen's Park. His successful completion of the Marathon, from which our charities benefit, earned him the distinction of being the first Jewish Minister in the United Kingdom to compete in that sport. Whilst attending to the spiritual needs of the community he also held weekly 'Shiurs' in his home on Shabbat afternoons.

He was constantly in demand to speak about Judaism and the tenets of our religion to non-Jewish audiences. On a national level he represented Judaism in high-level dialogue with academic

religious leaders of the Church of Scotland. He conducted a couple of Communal Seders for approx 140 participants. Between 1986 and 87 he received a doctorate in Jurisprudence from the Hebrew University of Jerusalem.

His wife, Debbie, was an inspiration to him and taught in Cheder and together entertained the community in many ways. It was with regret that they decided to return to Israel but we had the joy and pleasure of his fleeting return to conduct the High Holy Day Services in 1995 in the absence of a Minister, by which time he had received his 'Semichah' as Rabbi. In 1994 he was appointed Principal of Jews College, London. Additionally he was made Professor on his return to the Hebrew University of Jerusalem; we wish them all well including grandchildren.

Rabbi Shalom Shapira BA 1988 - 95

Rabbi Shalom Shapira BA joined us just before Pesach 1988 conducting the service and leading the communal Seder for 140 on the first night. This was done regularly. By July he settled in with his wife Rachel and daughter Efrat. Like previous Ministers, he assumed direction of Religious affairs and Head of Cheder. The family joined enthusiastically in all aspects of congregational life and generously opened their home to all members. (A home celebration took place on Rachel's hospitality to the 100th visitor. (Editor's memory).

Rabbi Shapira spearheaded the production of the Edinburgh Star, (its first edition in 1989) which is still going strong. He and his wife gave 'Kidushim' to celebrate the marriage of their daughter, Yael, in January 1990 and their son, Yair, in March 1991, both weddings being held in Jerusalem. Rabbi Shapira also joined and became Chaplain of Lodge Solomon.

He continued throughout the years to take an active interest in the education of the Bar and Bat Mitzvah classes and beyond which had a regular attendance of about 9. He trained post Bar Mitzvah to take youth services to a high standard. Rabbi Shapira gave lectures to increasing numbers of visitors (both school and adults groups) to the Synagogue. In 1992 he was invited to attend a meeting of the Lothian Regional Council and led the deliberations with a prayer.

His reading of the Law, together with the prayers, was a joy to listen to. He worked in great harmony with David Mendelssohn and his choir on many occasions other than the High Holy Days.

At a special meeting in December 1993 Rabbi Shapira's contract was happily extended to 30th April 1995.

Rabbi and Mrs Shapira's continued generous hospitality, friendliness and cheer was reciprocated by the huge turnout at a farewell tea on 30th July 1995 at which presentations were made to them. The following week, the Rabbi hosted a Kiddush as a farewell gesture.

After he left for Israel in July 1995 Rabbi Shapira returned several times and officiated on the High Holy Days in 2001 in the absence of a minister.

Regretfully, Mrs Rachel Shapira passed away shortly after their return to Israel and some time later Rabbi Shapira remarried. We sincerely hope to see both the Rabbi and Yehudit Shapira in our midst in the near future.

Rabbi David Sedley 1996 – 2000

There was no Minister from 1st August 1995 until the appointment of Rabbi Sedley on 1st August 1996. He and his wife, Alit, quickly involved themselves with the community proving popular with all sections. His innovations included Parsha handouts, Shabbat and Gemora shiurim and regular Shabbat, Mincha and Maariv services with Seudah Shlishi. As Cheder head, he worked hard to promote classes. They held a Shabbat lunch and Alit ran a highly successful adult, Hebrew crash course.

Rabbi Sedley organised many successful lectures given by visiting Rabbis. He arranged for a bus to take members to Glasgow to attend the 'Encounter Conference' in December 1998.

He happily undertook to make home and hospital visits and wholeheartedly administered to the wants of the congregation. After four years in Edinburgh where he made his mark by being both effective and popular, he regrettably announced his retirement to accept a post at the Beth Hamedresh Hagodel in Leeds. From Leeds he

accepted a post in Jerusalem from where he initially joined us.

Rabbi David Katanka MA (London) Dip JC 2002 – 2003

Rabbi David Katanka was appointed at a special general meeting held on 8th January, to fill the vacant post for a period of 1 year on a part time basis from 1st February. The trained Chazan delighted and inspired the congregation by his chazonot and his Keriat Hatorah. Members appreciated his high quality sermons. His skills at entertainment were proved by his Purim and Yom Ha-atzmaut performances. Like his predecessors he gave shiurim and adult education classes.

He encouraged more members to attend Seudah Shlishit on Saturday evenings. At Pesach and the High Holy Days he excelled himself with the singing of Tal and all the prayers. He and the choir worked together in close harmony.

Mrs Marian Katanka, with her cheery disposition and warm welcoming ways, attended Synagogue and communal hall functions regularly despite living in London.

Rabbi Katanka was informed at the end of his contract on 31st January 03 that the

congregation wished to resume looking for a full time Minister and remained until a replacement had been found. On 26th April 03 a special Kiddush and the presentation of a book with our best wishes were given to him. He returned to London where he continued his role as the Chaplain to Nightingale House until he became, and still is, the Minister for the Portsmouth congregation.

Rabbi David Rose 2003

Shortly after the vacation of the post left by Rabbi Katanka, Rabbi David Rose spent the weekend of the 7th February 2003 with Edinburgh Hebrew Congregation. On 27th February, following the unanimous approval of Council and members, Rabbi Rose was offered and accepted his appointment which began on 1st May, and settled into his new home. He took up his duties with all aspects of communal life showing hospitality to members and non-members. Over the years he continues to work as teacher and head of the Cheder, developing a more interesting syllabus. He provides a weekly Parsha handout 'Forth Light' and gives weekly adult classes.

He has a good rapport with many interfaith organisations including the

Edinburgh Interfaith Association, the Scottish Interfaith Council and the Council of Christians and Jews. He became one of the Chaplains to the Scottish Prisons and was invited in December 2003 to the House of Commons by a local MP, to be presented with a Chanukia.

It was agreed to renew his contract on 15th March 2006.

In 2007, he underwent an operation for a heart disorder and after a period of sick leave he resumed his duties in late spring. He is now fully immersed in both his usual Ministerial work and his academic studies in an exemplary manner.

Sadly, during the writing of these notes, the congregation were informed of the death of his dear mother (see obituaries) who passed away 21st December 2007 in New Zealand. We all wish him and his family long life and the sympathy of the congregation.

To finish on a lighter note, I understand that he will be taking some of his due leave in New Zealand to visit his family and trust he will reap the benefit of his vacation. Safe voyage and return!

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Necessity is the Mother of Invention

Myer S Cowen, Hon. Life President

It is indeed appropriate that having celebrated the Synagogue building reaching its 75th birthday this year that we recall the only major change to that structure which has resulted in prolonging the vibrancy of our congregation.

By 1978 the Communal Hall, which was housed at 27 Salisbury Road, (a detached stone built villa on two floors) was proving expensive in terms of upkeep and somewhat dated internally for the multi purposes of the community.

Dry rot and other defects were detected with no promise that on having been repaired, similar problems would not recur.

With that in mind a purposeful letter from the Ladies Communal Hall Committee had been received by the Synagogue Council urgently requesting that a more proactive response by the Council be considered as a matter of urgency.

The Council of the day, whilst sympathetic, were indeed wary of which direction to take, and indeed at what cost.

Needless to say, as President at that time, I was wondering what I was letting myself in for and how the congregation would react to requests for funding at a scale not seen since the original building fund of 1932.

In talking to individual members of the congregation, I received a sense that the time to make such a move was appropriate. The asset value of the existing communal hall would theoretically provide the base for the new fund.

Encouraged by the evident enthusiasm of the members, contact was made with Mr Scott Duncan of the prestigious firm of architects Dick Peddie & McKay. In the first instance "feasibility" was the watchword, not

only in terms of the site but also in financial terms.

Interestingly, as with other "great buildings", the original estimate was in the sum of £70,000...well, we all know better...The final total being £170,000.

Suggestions for alternative sites, rather than as it was put on more than one occasion "Destroy our beautiful Synagogue" were:-

- To build at the rear of the community centre within the large garden
- To build at the rear of the synagogue

The former was turned down on the grounds that by so doing the original community centre building would still have to be repaired and would still have, by and large, the same interior with all the drawbacks entailed. In addition the financial base envisaged in our plans would have literally disappeared.

In response to the second suggestion regarding the rear of the synagogue, the congregation were reminded that our forefathers had indeed plans for such a scheme which, due to the economics of that time, did not go ahead. In 1979, looking at the site once again, there were difficulties with access and it was thought that appropriate planning would not allow such an extension.

Meantime, Mr Scott Duncan the architect was most impressed with the space and quality internally of the synagogue. He believed that a viable solution preserving all the features could be obtained by raising the floor of the synagogue to create a new synagogue on the upper level with a Community centre below.

In view of the ongoing enthusiasm, a Community Project Committee was created at a meeting of the congregation called in June 1979. At this meeting the President presented the plans as drawn up by the

architects. The total costs were now envisaged at £94,000 to be defrayed by the sale of the Communal Hall.

Finances at that stage were not considered to be a stumbling block. The main impetus of the new committee was the ability to preserve as much of the original as possible. A sentiment strongly supported by the architects. Pews, stained glass windows, the Ark, the Bimah all would be carefully retained and replaced in the new upper area.

There was only one way to ensure that the community was in a position to make final decisions and that was by way of an open exhibition, for all to see the drawings and hear explanation. The committee, having agreed this plan, staged a three day exhibition which was manned by an enthusiastic project committee, who being well briefed were able to respond positively to questions from their fellow congregants.

The day of judgement in secular terms arrived at a Special General Meeting on July 3rd 1979. or as I called it later "Crunch Time".

The congregation I believe was that day of two minds, in the main very interested in the project and the possibilities for the future, equally apprehensive at the responsibility of taking on a very large financial obligation. By the end of the meeting, at which there was a very large attendance, a mandate was received to proceed albeit cautiously.

At that point I suddenly became aware of the enormity of the project and how important it would be to have the finance if not in place certainly accounted for with future pledges. The project committee agreed that the finance would have to be achieved in stages, preferably over a two-year plan and it was hoped that the Bank would support this plan and provide facilities.

Timing was also an important factor; by September 1979 it was clear that an overall majority were in favour of going ahead. Planning applications and tenders had to be considered, by which time we were now at April 1980. This was to prove a tight schedule to complete the synagogue in time for Rosh Hashanah 1980.

In parallel with this work ongoing efforts were being made to raise the necessary funding as the latest estimates were shown to be a minimum of £135,000 with, optimistically, donations being received for £110,000 leaving a shortfall of £25,000.

Now the former Honorary Life president "I.G.", as he was known to all, had a favourite saying "In the Lord we Trust the rest pay cash".

Whist I am not sure about divine intervention, the congregation was indeed fortunate to be the recipients of the generosity of the Oppenheim family.

Mr and Mrs Harold Oppenheim wished to perpetuate the name of their daughter Marian who died tragically in a car accident. It was agreed after appropriate discussions that the main hall of the new community centre would be named The Marian Oppenheim Hall in her memory.

Equally Mr and Mrs Meyer Oppenheim felt that the future education of the children of the community should be an important component of the project and they wished to defray the costs of three purpose built Cheder classrooms in the memory of David and Rose Oppenheim.

As President of the day I was more than simply grateful. The realisation that the apparent shortfall had been realised left me feeling the way a ship builder would be on seeing the launch of the liner he had created.

Whilst finances appeared to be in place, efforts of the project committee turned to the newly created Community Centre area at ground level. All the domestic requirement of kitchen and Kashrut, the decorations of the centre and ease of access were all being discussed and acted upon at a rate that appeared somewhat frenetic.

It was clear that the time frame of Rosh

Hashanah 1980 might just be reached for the synagogue; however the Communal Hall would not be completed by that date even allowing for the best efforts of the Communal Hall Ladies Committee.

Now moving home is something that we are aware is "fraught with danger", moving synagogue was something logistically that caught us all slightly unprepared.

The male seating, which had storage boxes beneath each seat with prayer books, had to be uplifted by their owners along with a variety of personal effects that it would perhaps be better not to relate. I do recall however there was much amusement at the recovery of so many copies of the "Pink News" and "Green Dispatch".

As the seating format had also changed, a complete new seat-letting day took place prior to Yom Tov. This was to be the first sight the membership would get of the new synagogue. This led to one or two domestic difficulties as husbands and wives chose their new positions within the synagogue.

All was now ready for Rosh Hashanah and it was with great excitement that the largest gathering of the congregation for

many years attended the inaugural service with the scrolls of the law encircling the synagogue in traditional fashion. Thus stage one of the project, being the synagogue completion by September 10th 1980, was completed. Now with the euphoria of having reached our deadline of Rosh Hashanah you could have believed that there would be a lessening of the pace and indeed enthusiasm. Not at all, the project committee turned with renewed vigour to the problems of the Community Centre. Issues of kitchen layout, the purchases of curtains and carpets and the installation of an originally designed lighting scheme kept all of the committee very busy.

By far the busiest were the ladies of the congregation who had agreed to oversee what was to be the grand opening of the Community Centre and the consecration of the Synagogue in March 1981.

As is well documented, the Chief Rabbi Lord Jacobovits had agreed to honour our congregation on this great occasion.

On researching for this article I discovered the schedule, which he undertook on that day and I reprint it here to give some idea of how busy and exciting this day was for Edinburgh.

Visit of Chief Rabbi to Edinburgh Sunday 29th March 1981

9.40am	Heathrow to Edinburgh
10.50am	Arrive Edinburgh Airport met by Myer. S. Cowen and Alec Rubenstein, President and Hon. Treasurer of Edinburgh Hebrew Congregation and Dr Philip Mason, President Edinburgh Lodge Bnai Brith.
11.30am	Meet assembled children of Hebrew Classes with Rev. S Knopp.
11.45am	Fix mezzuza on Community Centre, watched by children, followed by tour of new complex.
12.30pm	Lunch at the home of Mr and Mrs Myer Cowen
2.30pm	Arrive at Succah to meet Religious and Civic Dignitaries
3.00pm	Consecration Service
4.00pm	Opening of Community centre followed by reception.
5.30pm – 7.30pm	Relax and have dinner at home of John and Hazel Cosgrove
7.45pm	Bnai Brith Reception for Communal Leaders
8.15pm	Reuben Cohen Memorial Lecture
10.30pm	Leave Edinburgh from Waverley Station (Night Sleeper)

To this day when entering the building I still derive the pleasure of having headed such an excellent and willing team, which produced a synagogue and community centre that some twenty-six years later still fulfils the original concept.

Around and About The Shein Scene

Coffee morning

Nearly 50 attended a pre Yomtov coffee morning in the Community Centre on 2 September when one of the highlights was the innovative cake auction. The morning proved to be highly successful allowing members to meet and chat in a pleasant comfortable environment while contributing £350 towards the Centre funds. Half of this was raised from the cake auction. A commercial intimated that a special tartan coffee morning with a difference would be held on 3 February. Early notice was given that volunteers would be most welcome to bake cakes for the auction.



Maccabi team



Winners

Quiz

On 28 October the annual quiz took place led by first class quizmasters Arnold Rifkind and Betsy Dorfman. Over 60 attended an entirely new format for the evening, which included answers checked by participants and scoring shown on the computerised scoring board. The much thought out questions included those on music, art, literature, sport, sayings and dogs. Full marks were won by the younger members who, perhaps not surprisingly,

displayed their expertise, on Harry Potter. The honours went to the winning team, Susie and Dan Kelpie, Molly and Jonathan Seckl, Tammy and Martin Fransman, Caroline Doughill and Michelle and David Neville. The excellent cuisine added to the enjoyment of the evening which raised a commendable £500.

Remembrance Service

The annual Remembrance Service took place in the Synagogue on 11 November. Rabbi David Rose conducted the service to commemorate the members of the Congregation who gave their lives in the two World Wars and the Sinai Campaign. The choir, under choirmaster David Mendelssohn, and the Last Post played by a bugler, Archie Swan from the British Legion, added poignancy to the event. Alec Kleinberg and Lenny Berger carried the banners of AJEX and the Edinburgh Jewish Branch of the British Legion. Tea was served in the Community Centre after the service where Hilary Rifkind, Chair of the Congregation, welcomed everyone and thanked all who had helped with the organisation. In the morning, Lenny attended the City Chambers where, at the Cenotaph, he laid a wreath in the shape of a Magen David.

Chanukah dinner

The wet, windy, wintry evening did not deter the crowd of 90 who attended the Chanukah Dinner on 8 December. Seated comfortably in the Community Centre, they witnessed Havdalah conducted by Rabbi David Rose, the lighting of candles by David Goldberg and his leading the communal singing of Maoz Tzur. The welcome by Joyce Sperber heralded the usual first class meal prepared by ladies of the Community Centre.

After her popular appearance last year, Stephanie Brickman again entertained with a programme of traditional Yiddish melodies accompanied by Jo Nicolson on the clarinet and George Stott on the guitar. A duet with David Goldberg of "Let's Make Up" sung in Yiddish, was enthusiastically received as was Stephanie's repertoire,

beautifully sung in her highly professional manner. Inevitably "I have a little dreydel" had to be included and was accompanied vigorously by the audience. Solos by George and Jo added greatly to the entertainment and the evening rounded off with the draw for the 100 club presented by Steven Hyams. Joyce Sperber thanked the artistes, the willing band of helpers and the audience for their support. The enjoyable, successful evening raised £1000 towards Community Centre funds.

On the Following day, children of the Cheder their parents and community members attended a Chanukah service after which followed traditional Chanukah fare. Tables were cleared and a treat was in store. Senga, a Scottish story teller, charmed both young and old with her wonderful tales and riddles including ones with specific Jewish context. Never have even the youngest been so wrapped up in the magical tales so skilfully imparted.



David and Stephanie



Youth Contributions

Tribe Summer Camp Report

Sarah Levy

On the 7th of August 2007, Michael, Erika and I set off on the long car journey to Alton, in Staffordshire for the first ever Tribe Summer Camp. When we arrived, we were greeted by one of the leaders, who helped us to get our bags into Alton Castle, where we would be staying. He then informed us that the coach from London wouldn't be arriving for a few hours. The first thing that we did was to go on a walk down to the village to have a look round. On the way there we met Richard, a boy from Blackpool whose parents had driven him to the camp.

After a while, we saw the coach from London arrive. To our shock, only ten people and a few 'madrichim' stepped out of the coach. Once they had all dumped their bags, we were all introduced to the camp Heads, David Vincent and James Proops. It was then that we were told that this was a sort of trial-run camp to see if it worked out, and to see what they should do next year. We were all a bit shocked and apprehensive about the fact that instead of a hundred people, there were only fourteen.

It wasn't long before we all forgot our worries and had the first camp activity. It was basically, a "Welcome to Camp!" The 'madrichim' had set up a giant inflatable slide, a bucking bronco, a piñata and a barbeque. We were all given 'Tribe Tokens' to spend on the rides and games, and we also had the opportunity to increase our Tribe Tokens, with a bit of gambling. Soon it was getting dark and we had all made some good new friends.

"it's not everyday that you get to spend two weeks in a castle."

The accommodation was really good. I mean, it's not everyday that you get to spend two weeks in a castle.

The next two weeks were jam-packed with activities, but we were given plenty of free time to relax in the 'Tribe Zone', which was downstairs in the dungeons. Tribe gave us quite a lot of freedom compared to other camps. For instance, we were allowed to use our phones and i-pods during free time, so we could all call and text our friends and families if we wanted to.

At Tribe, we did some really amazing activities. We did Sports (including the famous "Broomball Championship"); Art and Crafts (we made candles, candle stick holders, posters, puppets, grass heads and much more); Games (like Bang, and Capture the Flag in the pitch black and freezing cold) and we also had some discussion groups.

However, during the two weeks, we also went on many incredible outings. We went bowling one evening, and then to see the film 'Evan Almighty' the next. We also went on an incredible trip to Alton Towers (well, it would be stupid not to go given that we could hear people's screams from the castle!). Another great trip was to 'Snowdome'; a snow centre. While we were at Snowdome, we went Ice-Skating (on the UK's longest track), Tobogganing and Skiing.

Or course, it wouldn't have been a camp if we hadn't actually gone camping, so one morning we were told that we would be camping out that evening. After checking that we could all set up our tents, we were sent to our rooms to pack a bin bag with our sleeping bag and pyjamas etc. and a rucksack with a water bottle etc. Then we left our bin bags (the leaders assured us that they would be driven to the campsite), and we all set off on a 5 mile hike that would take us to the camp site. However, after several hours of walking, someone said "Hey look! It's the castle." It turned out that we were going to be camping in the castle grounds, and we had just walked in a giant circle. Nevertheless, we all had fun camping and enjoyed getting smoky sitting round the campfire. It also happened to be the day when many shooting stars were supposed to fall, and one of the leaders, Adam Mallerman, had brought his telescope. So we all got to have a go at looking through it.

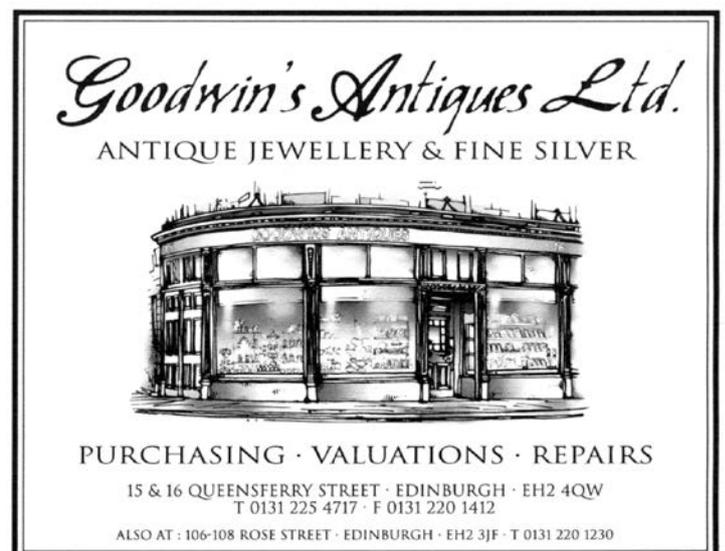
We were so busy during the week that it was a real relief when Shabbat came and we got to have a rest. On Shabbat, to emphasise that it was the Day of Rest, we got extra free time, and all of the activities were a bit more relaxing.

Many of the activities were Jewish-themed. For instance, we had a "Wedding" in which two of the leaders got 'married.' This was the perfect opportunity for everyone to experience a 'real' Jewish wedding. Everything in the wedding was organised by us. The girls made the wedding dress while the boys decorated the place where we would have the meal afterwards.

At Tribe, we davened Shacharit every morning and benched after every meal that we made hamotzi for.

We also learnt lots of fun tunes to many of the well-known prayers. We also learnt prayers we hadn't known before. The Shabbat atmosphere was great with lots of singing, dancing, davening and of course, eating. We also had many discussion groups about current affairs that were related to religion.

Overall, Tribe was a great experience where we made some great friendships and learnt a lot about Judaism and Israel.



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Parsha Vayeira... Generosity and hospitality

Jessica Spencer

Shabbat shalom. The parsha I am talking about on the anniversary of my Bat mitzvah is Vayeira. Last year, I talked about different relationships to G-d, and whether it is better in this context to be obedient or questioning. This year, my dvar Torah is on kindness and hospitality.

At the start of Vayeira, Abraham is sitting outside his tent in the boiling heat, at the age of ninety-nine. Why? Because he is looking for visitors whom he can invite in. This is evidence of Abraham's extreme kindness and hospitality. The chances of guests arriving are slim, but when three angels in the form of men do arrive, he tries to make them comfortable in every way possible. He also gives them cakes, veal, milk and curds.

Hospitality is also mentioned in the haphtarah. Like Abraham before her, Shunamit also sat and waited for travellers so that she could convey hospitality to them. Interestingly, one of these travellers was one of the three angels who had visited Abraham and Sarah.

Hospitality is one of the most important mitzvot, mentioned many times in the Torah. One of the most significant things about hospitality is the idea that it is reciprocated - if you are generous to

someone, they will be generous to you.

Equally important is having generosity of spirit - to not succumb to prejudices of any sort, and not judge people on their appearance or what you have heard about them.

Last weekend, I went with my parents to Stuttgart, Germany, to see the place where my grandmother was born. We also went to visit an old friend of my grandmother's, Agge, who is now 91. Agge told us lots of stories from when she and my grandmother were growing up.

A particularly amusing tale was of how, when the rest of the class at school had religious studies, one girl who was Catholic, Agge, and my grandma's younger sister Ella did not attend the class - Ella because she was Jewish, and Agge because she came from a non-religious background.

Agge described how while the others were doing religious studies, the three of them would sneak back to Ella and my grandma's house, and eat gooseberries and redcurrants from the bushes in the garden.

My grandmother's friendship with Agge

lasted all her life. When Ruth - my grandmother - was preparing to flee Germany in 1936, Agge's father came to see her off at the station and presented her with a bunch of flowers. For non-Jews to show friendship with Jews at this time was already a dangerous thing to do.

Agge visited my grandma in London many times, both before and after the war. In 1938, Agge was working as a maid in London, when war was suddenly expected. She told us how Ruth - my grandma - booked her a ticket and bundled her off on a train from Liverpool Street station back to Germany. If she hadn't done this, Agge would very likely have been interned.

These mutual acts of hospitality and generosity continued for many decades as they exchanged visits and kindnesses. Hospitality does not change over the ages. From Abraham sitting outside his tent, waiting for visitors, to when one invites someone round for tea, or looking after friends in troubled times - it is about simple everyday acts, but it also has a more spiritual side. The core of hospitality involves our most important moral values, and this is true whether we are talking about everyday matters or about our relationship with G-d. Shabbat shalom.

Parsha Noah... Diversity

Sarah Levy

When the Rabbi told me that I could write another Dvar Torah, for the anniversary of my Bat Mitzvah, the first thing that came into my mind was 'What should I write about?'

There are many topics within the Parsha of Noah, including Collective Responsibility (which I spoke about last year), the Environment, Vegetarianism, and Natural Disasters. But this year I decided to look at the story of The Tower of Babel, which we find at the end of the Parsha.

It all started when the people came together to build a huge tower that they

believed would reach G-d. G-d got angry at them for doing this so he destroyed the tower and divided the people. He made it so that they all spoke different languages (until then, everyone had spoken the same language.) This meant that they could no longer communicate with each other and were scattered across the world.

By doing this, G-d created diversity and this is what I'm going to talk about today. Diversity basically means differences. People can be diverse in many ways. They can be a different religion, skin colour, culture or age. They can be born in a different country or they can speak a

different language.

But is Diversity a good thing or a bad thing? Did G-d punish the people or did He help them and give them a gift for the future?

At my school, they really embrace diversity, so much so that every few years we have a 'Diversity Day'. On this day you get to do all sorts of diverse things. This year, I did Chinese Calligraphy, learnt some Italian and had a go at Flamenco Dancing. By doing all of these things, I really embraced and celebrated the idea of diversity. If there were no diversity in

the world, it would really be a very boring place. Picture the world like a tapestry. It wouldn't look very nice if all the threads were of one colour. But if you have lots of different colours, you can make up a big and beautiful picture.

Diversity is one thing that we all have in common. So we should celebrate it. There is so much that we can all learn from different cultures, and that is what makes the world such a wonderful place.

If we were all the same, we would never learn the important skill of acceptance. Being able to accept people for what they are is so important. We should develop the ability to look at someone and not go "Look at that person, they are so weird," but to be able to look at that person, and learn something from them. When we are first born, we have no

acceptance. We only believe in ourselves and think that we are always right. As we grow, we must teach ourselves to accept and respect other people.

We could not begin to learn the skill of acceptance if everyone was the same. That is why we need Diversity.

Before travel was so easy, people lived with their own kind. But then, as it became easier to travel around, people began to mix. Now the chances are that you'll find a Jewish person in every country of the world. In Britain, you'll find people of many different religions, cultures and backgrounds. In my school we have people from Germany, China, England, Scotland, France, Russia, and other countries. We have Protestants, Catholics, Muslims, Hindus and Jews and this makes my school a thriving

community to which we all add our experiences.

It is our diverse experiences that make our communities complete. We each bring our different experiences into each other's lives to enrich and complete them

In recent years, the Internet has grown, and now plays a part in all our lives. In previous years, post was the only form of communication, whereas now it is possible to be in contact with someone on the other side of the world within seconds.

So really, the Internet is bringing the world together again. But is this a good thing or a bad thing? G-d divided the people, and now through modern technology we are being rejoined. But have we learnt from our separation and are we ready to make the world a united place?

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Limmud Conference: Warwick University

December 2007: A Snapshot by Lesley Danzig and Doreen Bowman



Some Statistics

Over 300 presenters; sessions running on average every 70 minutes from 8.00 am till 1.00 am; up to 30 different topics to choose from at certain times; 2,500 participants including 200 children; youngest participant 2 months, oldest 96 years.



Some Facts

Speakers and participants from all over the world – American, German, Swiss, French, Israeli, and Austrian etc, even four from Edinburgh!!!!

Topics and Highlights

From Yoga to Chavruta 'Theme of Creation and Creativity'; the Israeli Ambassador to The Mystery of the Ten Lost Tribes; Hip hop with Y-Love to 96 year old Ruth Gruber who reported on the plight of the Exodus in 1947; Knitting for Charity to 'How to Cope When your Children Become Frum'....Kabbalistic Psychotherapy to Studying Muslim texts; 'West Wing's guide to Judaism' to Professor Amy Jill Levene's studies on the New Testament. To say nothing of plays, films, Jewish cookery in Italy, music, dating, walking, fashion shows, and for the dramatists among

us an opportunity to participate in Limmud's own performance of 'Fiddler on the Roof'.

Highlights also included kicking off Limmud with a one-woman performance by Maureen Lipman and ending by singing with Limmud's own newly formed Jospel/ Gospel choir;

Food

Coffee and tea were available all the time in each location. Meals were regular and dairy. Sandwiches, soup and salads available to grab at lunchtime between sessions, as presentations were too good to miss!

Accommodation

Hotel on site very comfortable.

Atmosphere

Electric!
Inspirational!
Buzzing! Frantic!
Noisy! Amazing!
Wonderful!

Conclusion

It was a bit like a one-off payment to experience 4 days of the Edinburgh International Festival and Fringe – no time to worry about food, drink, accommodation etc – too much to do!!

There can be no more profound way to affirm your Jewish identity and to learn about your past, present and give direction towards your future.



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Society Reports

Association of Jewish Refugees

Dorothea Brander – 'Returning to Berlin'

Philip Mason

At the get together of the AJR Edinburgh Group on Monday 15th October 2007, we listened to Dorothea Brander vividly describe her recent visit to Berlin which had occurred as a result of an invitation she had received from the City of Berlin. She had been invited together with her brother and around 60 others – all Berliners by birth. In fact we learned that such trips had been occurring at the rate of 3 trips a year for the last 20 years. The aim of such trips was not just to enable those who suffered in the Holocaust to return to the city of their birth, visit the area where they lived, visit the growing number of Jewish museums/memorials arising in Berlin and generally look round today's Berlin, but it also enabled the City of Berlin to say 'sorry' – not just from the Burgermeister when they all visited the Ratthaus on the first day of their trip – but virtually on every other occasion throughout their visit.

Perhaps the most emotional part of the trip to Berlin, we heard, was when a visit was made to the very moving Berlin Jewish Museum which, over the past four years, had collected a large volume of memorabilia originating from the Holocaust period. Everyone in Dorothea's group immediately searched for any memorabilia that could have originated from their own families and as a consequence given them even the slightest information or clue about any family member. Incredibly Dorothea found a few paintings which she recognised as originally belonging to relatives of hers. In addition, many of Dorothea's group offered memorabilia to the Jewish Museum – Dorothea, herself, offered correspondence made during the war which in fact related to the concentration camps. Just as emotive and impressive was the visit to the Memorial to the Murdered Jews of Europe, located close to the Brandenburg Gate and completed just a few years ago.

During what was clearly another moving part of her trip Dorothea visited the suburb of Berlin where she was brought up – Oranienburg – the area in fact where the first concentration camp, Sachsenhausen, was built. Many memories – most not good – came flooding back to Dorothea as she moved around Oranienburg. Among the places she visited was the school she attended as a young girl – which she was astounded to find looked exactly the same as she remembered it more than 60 years ago.

At the end of the week-long visit to Berlin, all the members of the group came together – at their own instigation – as everyone wanted to speak about the trip and what it meant to each one of them. Many, we heard, from Dorothea, broke down while giving their talk. Everyone, without exception, had understandably been touched, some very deeply, by the experience. Dorothea agreed

– it was a heart-rending experience – and as a consequence decided to stay on in Berlin for a further few days to retrace footsteps last made many, many years ago.

We too were very touched by Dorothea's excellent talk and sincere thanks were conveyed to Dorothea for making it such an engrossing afternoon.

Edinburgh Jewish Literary Society

Sunday Oct 21st

Literature in Jewish Sermons- Marc Saperstein

Rabbi David Rose



The 120th session of the Edinburgh Jewish Literary Society opened on the 21st October with a fascinating lecture by Professor Marc Saperstein.

A distinguished American academic and Rabbi, Professor Saperstein is currently the head of Leo Beck College in London. Taking as his topic the use by Rabbis of literature in their sermons, Saperstein provided an erudite and entertaining exposition of the subject. While he mentioned both American and Reform Rabbis, he mainly concentrated his lecture on the sermons of Orthodox Rabbis in Britain, mostly of the United Synagogue variety. Reading from some of these sermons he pointed out how Rabbis were quite comfortable in using quotations from English literature, classical and modern,

to bolster their point. Whether at times of national crisis or rejoicing, or to illuminate a religious topic, both Rabbis and their congregants found this use of secular literature quite normal. It was to be supposed that congregations, or at least the more educated parts of them, were conversant with this literature. Indeed, while Rabbis often specifically quoted their source, Saperstein pointed out that sometimes they did not, leaving its discernment to the erudition of their audience. All this, of course presupposed a level of literary education, which is today sadly largely lacking from both Rabbis and congregants. Indeed, in both the speaker's summation and the comments of his audience, regret was expressed that today's Rabbinate seems to lack both this literary education and the desire to use it; an opinion with which the present Rabbi was forced to concur.

November 4th
The burning of the Jews
 - Sam Cohn



Gary Dickson

An internationally known medievalist, Prof. Sam Cohn of Glasgow University, spoke to the Edinburgh Jewish Literary Society on 4 November. Prof. Cohn is the author of many influential books, most recently concerning later medieval popular revolts and the fourteenth-century Black Death. One crucial consequence of the plague was the subject of his talk, *The Black Death and the Burning of the Jews*.

For Jews, the significance of the Black Death was profound. Between 1348 and 1351 German Jewry suffered 'the most monumental persecution in the Middle Ages,' indeed 'the most severe persecution before the twentieth century.' Well over 1,000 German Jewish communities ceased to exist. Following the massacres in the Rhineland, there was a mass exodus of German Jews to Eastern Europe.

Who was responsible? Cohn quickly dismissed claims that 'popular anti-Semitism' or 'mass hysteria' was to blame. Nor were these revenge attacks by impoverished debtors against Jewish moneylenders. Behind it all were kings, aristocrats, wealthy townsmen and some high churchmen who stood to profit. (But not the Pope who condemned the belief that Jews were poisoning the wells by pointing out that Jews were also dying of the plague). Jews were tortured into confessing their supposed guilt. Then they were burnt. Afterwards, the perpetrators divided the spoils.

Cohn stressed that anti-Semitic violence such as this arises from specific historical circumstances. So it is wrong, he argued, to search for a single, 'trans-historical' reason for anti-Semitism that fits all times and climes. This eminent historian has built his enviable reputation on an impressive mastery of the archival sources; and that was amply demonstrated in his rewarding talk to the Lit. (Just published is Sam Cohn, 'The Black Death and the Burning of the Jews' in *Past and Present*, no. 196 (August, 2007), pp. 3-36.)

Sunday 25th October,
'The Genizah at the House



of Shepherd' - Tamar Yellin

Anthony Gilbert

On Sunday 25th October, the Lit was addressed by Tamar Yellin who has gained considerable acclaim with her books 'The Genizah at the House of Shepherd', and 'Kafka in Bronteland and other stories'. She used the title of the first of these books as the title of her talk and then wove a story, in part drawn from the material of the book, in part autobiography, and something of the relation between these two.

The book centres on the return of Shulamit to her grandparents' house in Jerusalem one final time before its demolition. The attic turns out to be a family genizah (a repository primarily for discontinued religious documents, but also other social documents, normally located within a synagogue); in it has been

discovered a major historic document. Shulamit's delving into the history of the document becomes the unfolding of a family history and a voyage of self-discovery.

Tamar Yelln told us that the book had been inspired by events within her own life; the book was not an autobiography, however, because a purely factual record was an unsuitable medium for realising her objectives as a novelist. Nevertheless, there had been an actual return to Jerusalem and also the discovery of a document, written by her great grandfather, on which were recorded the particularities of the Aleppo Codex, an early Hebrew Bible, kept for many years in the Aleppo synagogue, dating from a time when there had been several versions of the Bible, prior to the melding of these into the one that we know today, and regarded by some as uniquely divinely inspired. This document had gained great importance when the Aleppo Codex was lost, so that it then became the sole record of the Aleppo version. Because of its importance it has now been placed in the Ben Zvi Institute in Jerusalem for safe-keeping.

Weaving some more of her own life into the talk, Tamar told us of the passionate writer within her, writing from the age of six, a teenage devotee of all things Bronte, now living in and loving deepest Bronte country and her sense of desolation on the completion of a project. Some of her quotations, beautifully read from her book, dealt with some of the more 'humorous' physical characteristics of her fictional family, notably their poor digestion, but perhaps the most telling human observation was her self-characterisation as a writer, somewhat detached from the broad mass of mankind, looking outward from within herself to turn their foibles into the material of a novel.

Sunday 2 December The literary artistry of the book of Ruth - Professor Timothy Lim



Micheline Brannan

Dear Ruth, I am so sorry to hear that your story is not the feminist idyll I always thought it was. I was so impressed with the way you helped Naomi and all the women of Bethlehem rallied round to support you when you got back home. What a marvellous change to hear the story from the women's point of view and so good for our Hebrew grammar to see all those feminine plurals.

However Timothy has said it's not as simple as it looks. He's fascinated with the ambiguities and he's talking about it all over the place.

I'm desperate to hear your version and if it's not too cheeky, can you tell your old friend what really happened on the threshing floor?

Love, Hadassah

Dear Hadassah, I'm flattered that Timothy finds my story so fascinating. He has taught me a thing or two. My Hebrew is still not so great but I now understand why Naomi and Boaz talk in such a funny way. It turns out that they are using Ugaritic duals and the Nun paregoric, which only old people use.

It's true that when Naomi and I reappeared in Bethlehem the people were not all that welcoming - after all Naomi used to be rich, I mean really rich, and it was a bit of a shock when the family upped sticks and moved to Moab, never mind Naomi coming back without a bean and with a non-Jewish daughter in law.

But when they realised that I had converted with full Bet Din approval, refused three times and all that, they were a bit more helpful. That Goel chap (I don't even know his name) still didn't want to know but that was just as well because Boaz and I already had a thing going. And it's none of your business what happened on the threshing floor; just remember that in Jewish law there is more than one way of getting married.

It's all turned out happily. The women are very helpful. Naomi has quite come back to life, in fact you would think she was Obed's mother. It leaves me free to help Boaz run the farm - he fancies diversifying from arable and buying some sheep. Could end up with a sheep farm to hand on to Obed and his descendants, you never know.

Your old friend, Ruth

WIZO

Our WIZO Theatre and Supper evening in November was greatly enjoyed by all who attended and £375 was raised towards our annual target.

We were somewhat disappointed that out of our 72 WIZO members, only three supported this evening. We were indeed most fortunate, however, in having a loyal and encouraging group of non-Jewish 'Friends of WIZO' who are happy to support our fundraising and are always most interested to hear about our projects in Israel. They understand the importance of our work to support, as best we can, those less fortunate in Israel.

We are planning a five-day trip to Israel in March to visit some of our projects, and would be delighted should this be of interest to any of the Star readers.

Contacts; Kate Goodwin 0131 668 2113, Sylvia Donne 0131 447 2947.

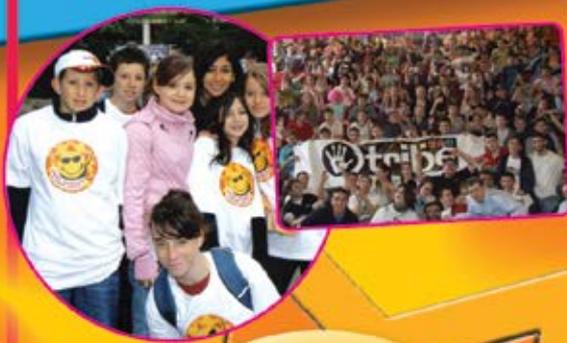
Guess who?

Answer on back page.



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- For current Years 7, 8 and 9
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- Join Tribe for FREE at www.tribeuk.com
- Closing date for applications is 11th April

For two weeks in August we're providing an action packed, fun filled camp. There will be outward bound challenges, Jewish themed drama, art and music workshops, and of course, a trip to Alton Towers!

Plus there will be plenty of time to relax in our very own Tribe Zone complete with home cinema, the latest computer games and Tribe Lounge.

You'll have a great time learning more about Jewish life with your friends and will also get a chance to meet your community Youth Directors who'll be keeping the camp spirit alive long after you're home again!

Spaces are strictly limited so don't delay. For more details visit www.tribeuk.com call **020 8343 6225** or email camps@tribeuk.com

TRIBE SUMMER CAMP 2008



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My Story

Lilian Heller, Granddaughter of Emanuel Heller and only Daughter of Eric Heller.

In the 1950's when I was a little girl, I lived with my mother and two older brothers in a 2nd floor tenement flat on a busy road in the town centre of Edinburgh in



Scotland. We were poor, as were many other families in those days, and my mother had to take in lodgers. All the spare rooms were rented out and this and her part time job enabled her to pay for a mortgage on the flat.

Holidaying in summer for two weeks in Austria was like a fairytale come true. An exciting train journey to London, a ferry crossing to France and another long train journey over green fields and through tunnels. In Austria I swam in lakes, played on manmade beaches, walked through and smelled the wonderful pine forests, travelled up mountains in cable cars and chair lifts and saw glaciers and even went down a salt mine. It was all so thrilling. We also visited Vienna where my parents had seemingly lived a long time ago.

It was there that I would go to our printing factory. I didn't understand how this came about but just accepted it. I loved everything about the factory, the smell of the paper and inks, and the clattering of the huge printing machines churning out wonderful pictures in vibrant colours. Ladies wearing aprons and headscarves sat at benches. They glued together cardboard boxes for 'Heller' chocolates (my uncle's factory). I desperately wanted to try gluing and they sat me down with a glue pot and spatula and showed me what to do. In another room the floor was covered with gold dust. Then there were the stockrooms where scraps were stored. I was allowed to choose and take as many as I wished, but I didn't like to take too many in case they thought I was greedy. Obviously I didn't realise that they were already mine and that the family owned them all.

What I took I cherished and kept safely in a box at home in Scotland. Occasionally I would swap some of my scraps with the other children in the school playground. We handed to each other our books containing our precious scraps. If we wanted someone else's scrap, this was placed at the top of the page to be easily seen. On receiving our own books back, a bargaining process took place with scrap swapped for scrap. My scraps meant a lot to me and I was careful to keep as many as possible even though they were much in demand. As time went by I no longer looked at them but the boxes moved with me from house to house throughout my life.

Almost fifty years later in 2001, I took out the box and marvelled at the workmanship of the scraps and the wonderful original coloured illustrations that I also possessed. What a pity to have had them hidden away for all those years. If only I could do something with them.

In the summer of 2003, I was browsing through the annual Edinburgh Fringe Festival brochure when I noticed the Museum of Childhood was displaying a collection of children's scraps. I phoned the curator of the museum and asked if he would be interested in seeing my Austrian scraps. A few days later I was introduced to the organiser who marvelled at my collection. The next day she contacted her scrap collector friend in Sweden. She had wanted to put on a 'Heller' exhibition for years in her Scrap Museum in Granna, but did not have enough information. What fate!

Several phone calls and a meeting in Edinburgh later, we agreed to put on an exhibition in the summer of 2005. This of course meant me researching the background of the factory and my ancestry. My brother, at 24 years of age, had worked in the factory for a few years before it unfortunately had to go into voluntary liquidation in 1966, due to old and obsolete machinery; he delved into his attic and brought out an old suitcase. This contained documents ranging from the early 1900s -1940s and photographs. I couldn't believe what I saw in there.

My father had been killed when I was sixteen months old and I knew hardly anything about him. My mother never talked about the past and I didn't ask.

At last I found proof of my father's existence, his business address book and his army book giving me details of his height and colour of his eyes etc. and photographs. I sobbed and sobbed and it affected me for days, if not weeks. It still does to a certain extent, as it was so traumatic.

It took a long time to piece together and log the information gathered from my brother, and from the documents. However, this was eventually accomplished and I named it 'The History of the Emanuel Heller Printing Factory'

The exhibition in Sweden was a great success and for the first time in my life and at the age of sixty I actually spoke of my father and said his name 'Eric' and of my Grandfather Emanuel. It was a huge step for me. I had to practise and practise my speech, as every time I tried to relate it, I started to cry. It was only on the actual day that I managed to hold back the tears. I wanted them to be proud of me. With only a lump in my throat and a slight welling up of tears, I dedicated the exhibition to them.

Through the exhibition and a lady historian on scraps, I discovered that the artist of my coloured original 'Costumes through the Ages' illustrations, one hundred and twenty small delightful medieval pictures drawn circa 1950, was Ernst Kutzer, a prolific children's book illustrator from Vienna. The factory had commissioned these costume pictures to be used for making into scraps but they never were. So far I have not published these and would dearly like to reproduce them in some way, possibly playing cards. Time will tell.

This year, 2007, I enhanced by computer some other images and made them into greetings cards as an experiment and they sold very well, albeit in a small way. I am about two thirds finished in trying to put a book together of the "History of the Heller Printing Factory", a more detailed "My Story", a condensed "The Making of Scraps" etc. and approximately fifty double sided coloured pages of my collection of 'Heller' scraps.



Emanuel Heller

A soldier teaching children Hebrew?

Yifat Haber

When I tell British people that I served in the Israeli army, they usually think I'm an army fan. My family and friends find this very amusing.

The fact is, that I only went into the army because I had no other choice. Well I could have chosen to go to jail instead, but I chose not to... Since I had to, I decided to try and make the best of it and applied for a special job the army offers: 'Teacher Soldier' (Morah Chayelet).

Specific jobs offered in the army are designated on the basis of people who fall into the following categories

- Outstanding sportspeople, who need to train and play matches (which they could not do if they served on an army base)
- Religious men and women who usually teach religious subjects in schools (bible etc.)
- Women who are usually considered suitable to work with children, who work with immigrants or teach small children how to be careful on the dangerous streets.

I personally belonged to the last category.

After taking a preparation course for 'morot chayalot' specialising in immigrant absorption (klitat aliyah), I was sent to Yoqne'am Illit (in the north of Israel) to work with immigrants there.

My weekdays were divided into two parts:

1. In the mornings I was teaching at the primary school's Ulpan. This was a very challenging job, as my class consisted of children from different countries – mainly from USSR and Ethiopia, but also from other countries – different backgrounds and different ages.

At school, these kids had their "mother-class", where they were learning alongside the native-born Israeli kids. But during lessons for which a good command of Hebrew is indispensable – such as literature, Bible etc. – they would go to my Ulpan class instead to improve their Hebrew. I could choose to be flexible and give some kids more lessons and others less. If I saw a certain child had difficulties in his/her mother-class, I tried to give him/

her as much support as possible until they felt strong and capable enough to rejoin the "mother-class".

None of my pupils knew any English, so I had to teach Hebrew in Hebrew. Most of them didn't have any Jewish background, so I also had to teach them about Shabbat, the holidays and so on.

Although the job and workplace were very civilian, I did wear a uniform and some of the kids seemed a bit taken aback by that – especially those who had just stepped off a plane from Russia one or two days before. I guess it was a bit of a shock to go to a new school in a new country, and the first person they saw was a soldier! Of course, growing up in Israel I was so used to seeing soldiers, talking to them, and having relatives serving in the army, that it never occurred to me to see soldiers as threatening. In any event, the kids understood soon enough that I didn't carry a weapon, and that I was there to help them.

One unexpected issue was racism between different immigrant groups. For example, some of the immigrants from USSR did not want to sit next to those from Ethiopia or wish to share things with them. Thus, if an Ethiopian kid forgot to bring his pencil, his neighbour wouldn't let him use his pencil, claiming that he might "make it dirty". In another incident, I found that two of my pupils from Ethiopia were seated in their "mother-class" in such a way that they could not read the blackboard, just because one native-born Israeli mother didn't want her daughter to sit next to them. It took some difficult discussions, but I'm pleased to say I was able to rectify this situation in the end.

I found it very interesting to work with children from different countries and cultures. The culture of the Ethiopians was very exciting to me as it was so different from the Israeli one – especially for those who came from very small villages. One time we were doing an exercise from a book, where kids would write a note to their parents. One child from Ethiopia asked me: "What for? Where should I put the note? How will they know what to do with it?" He told me his parents never read or write in any language, and neither did

anybody in his village. I found it amazing. So simple and different from the life we know.

2. In the afternoons I had two different jobs. One was to organise activities for immigrant children of all ages at a council youth club, and the other one was teaching illiterate adults.

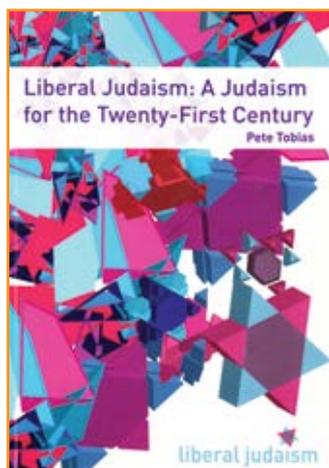
Working with the immigrant children outside of school was very enjoyable. I experienced different songs, beautiful dances and traditions, and I feel like it would have been very hard to experience those things in another context. Working with adults was a different world. These people had already lived in Israel for many years, could speak Hebrew fluently, but couldn't even count up to 100 properly or write a sentence. It was the first time I realised how essential and precious literacy and numeracy really are.

Each job was very challenging, but at the same time very satisfying and enjoyable. I remember seeing children and whole families living with difficulties that no native-born Israeli child has to deal with. Many of the recently arrived parents lived like children, unable to understand much of what was going on around them. Often their children would pick up the language faster than their parents, taking on a lot of responsibility for the entire family. Some of this reminded me of my grandparents' stories about their own immigration to Israel in the 1930s.

I remember working and working non-stop, but it was never enough. There was so much work, so much help these people needed. That's when I realised the army is not only about fighting or preparing for wars, but also taking care of the nation in so many ways. Soldier teachers are just one example of this. (Other "non-military" army jobs include helping the police and developing poorer parts of the country, for example.)

I feel like I did a lot for my country and for my people, and the great thing is that it goes both ways. I learned a wonderful profession during my military service, a profession which I continued practising while I lived in Germany and continue to practise now in Edinburgh.

Reviews



Liberal Judaism: A Judaism for the 21st Century by Pete Tobias
Rabbi David Rose

Pete Tobias, known to most of us as the former Rabbi of the Glasgow New Synagogue, has written a book aiming to expound Judaism, as understood by the Liberal movement. The stated purpose of the book is to explore 'how Judaism has continually sought to address the fundamental questions that have faced humankind over the millennia' and explain how Judaism, vision 'can be restated and implemented in our age'. In order to do this Tobias has divided the book into 42 chapters based on 'affirmations' or theological or moral statements. These chapters are in turn placed in two sections 'Common Ground' and Distinctive Approach', respectively outlining the areas where the author believes Liberalism shares attitudes with other Jewish movements, and those where he feels they differ. In the first section we have a resume of fundamental Jewish beliefs and practices. G-d, prayer, festivals etc. The second part of the book is more of a statement of Liberal principles on such topics as Jewish status, the role of women and the liturgy.

The book, in my opinion, suffers from three main deficiencies. The first is its structure. It is not clear to me what is gained by artificially separating what Liberal Judaism has 'in common' with other denominations from where it differs, and placing them in differing sections. It is clear, for example, that Liberalism has a different attitude towards prayer than Orthodoxy. This is not only expounded in the second section under the heading

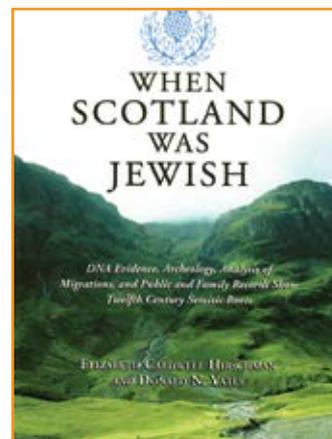
'sincerity in worship', but also is pointed out in the chapter on prayer in the first section. It seems to me that it would have been better and more integral to expound on the various aspects on Jewish life and the Liberal approach to them; each in its own chapter.

The second, more serious deficiency, is Tobias' misrepresentation, and at times, virtual denigration, of other branches of Judaism. In a section on 'sincerity in worship' he states that whether Orthodox Jews praying for the restoration of the Temple actually believe what they are saying 'is for them to judge'; implying that they don't; and indeed the whole chapter implies that non-Liberal Jews are in fact not sincere, an assertion implicit throughout the book. He states that Tefilin and Tzitzit have become 'the focus of worship' rather than aids to assist in it; a complete distortion of both law and practice in an Orthodox synagogue. When talking of medical ethics he blandly asserts that 'traditional Judaism finds itself ill equipped to deal with many modern ethical issues relating to the termination of life'; totally ignoring the vast, and often groundbreaking, Halakhik literature on the subject. It is a shame that the book is marred by such features. Liberal Judaism should be strong enough to present itself, without denigrating others and distorting their opinions.

The third deficiency is maybe the most serious. It is not always clear from reading the book what in fact the Liberal position is on any issue. While criticising the Orthodox, the issue of Liberal Judaism's attitude to euthanasia is dodged. In the section on 'status issues' he seems to imply that Liberal Judaism totally jettisons an 'ethnically' based Judaism for a 'faith' based one, but this is never made explicit. In the section on Kashrut, it is stated that Liberal Judaism contains a variety of approaches, but no underlying philosophy is expounded.

All in all, then, considering the arrogant assertion made at the beginning of the book, that 'Liberal Judaism is the only branch of Judaism ...that seeks to rediscover and emphasise the underlying principles' of Judaism, the book is a disappointment. It may be that liberal Judaism has something to say to us.

In my opinion, this book says it neither accurately nor well.



When Scotland was Jewish by Elizabeth Caldwell Hirschman and Donald N Yates
Janet Mundy

Perhaps this book should have been entitled "When was Scotland Jewish?". It is one of the oddest books I have ever read, based on the hypothesis that many of Scotland's most prominent historical figures were "Crypto-Jews", similar to Marranos during the Spanish Inquisition.

The American authors claim to be members of a group of people known as "Melungeons". This group, which has lived in the Appalachian Mountains for several hundred years, is undoubtedly of mixed origin. They have traditionally been assumed to be from a combination of European, Native American and African stock, but with a migration pattern similar to those of northern Europeans in the South Eastern United States, particularly the Scots and the Irish. In 1994 Brent Kennedy published the results of research he had carried out into his own Melungeon ancestry, which he suggested might include Jewish roots. The authors have taken his research further and suggest that their ancestors came from Scotland or Ireland, but were ethnically "of Sephardic Jewish and Moorish ancestry". They carried out DNA analysis of Melungeons who claim connections with nine Scottish clans, and found that there were strong matches between their subjects and living Jews.

Hans Gál remembered

Françoise Robertson

The composer Hans Gál was born near Vienna in 1890 one of four children to a homeopathic doctor. The Gál's household apartment was small and crowded. Two of the six rooms were needed for his father's homeopathic practice. As a result Hans Gál, the only son in the family had to sleep in a doctors waiting room. Wedged between files and storage.

This was the start of him learning to switch off from his surroundings and lead an internal and intellectual life-enabling him to survive difficult circumstances, painful family incidents, and allowing him to compose anywhere, even when in the army, or interned.

The name Gál is of Hungarian origin – both parents had a Hungarian background.

Not only his father but also several other family members were doctors, or homeopathic doctors. The musical instruments came partially from his opera singing Aunt Jenny.

At the age of ten he was sent to a gymnasium where he became close friends with Eric Kleiber who later became a distinguished doctor. The school had no music, and almost no physical education, and both boys disliked school and didn't feel as if they belonged there.

But music became early on an inspiration and comfort. His father took him and his sisters to some opera performances. At the age of eight he started piano lessons, at the request of his opera singer aunt. Though practicing was not instantly his favourite thing, he soon showed a natural talent, and by the time he left school he had composed over 100 songs, piano pieces and operatic fragments, without having received any instruction in composition. He later destroyed these as not being sufficiently mature.

He also attended some concerts for school children, including music by Beethoven and Wagner, and that proved to be another influence on the young Hans.

Hans Gál studied music in Vienna and was awarded the Austrian State prize for composition in 1915. Following a considerable success in 1920 he was appointed director of the Conservatory in Mainz in 1929. His many compositions were in His many compositions were in a variety of musical forms and used different combinations of instruments. By the time war broke out many of his compositions had been performed. In 1915 he was drafted into the army serving in Siberia the Carpathians and Italy – but continued to compose.

In 1922 he married Hanna Shick.

Hitler's accession to power in 1933 led to Gál's instant dismissal from the conservatory, and the banning of the publication of the performance of all his works – purely because he was Jewish. He returned to Vienna but was forced to flee in 1938 because of



Hitler's annexation of Austria.

Gál planned to leave via Switzerland, then the UK, and to settle in the USA. Nazi officers arrived to find him just as he had left Switzerland where he was due to give a concert. Two of his female relatives committed suicide rather than be taken by the Nazis to a concentration camp.

So Hans Gál arrived in the UK. A chance meeting in London with Donald Tovey, a distinguished musician, led to Gál being invited to Edinburgh. There were difficulties finding employment and in supporting the family. Gál worked at one time as a caretaker for a school in Rothesay Place; and, a temporary hand in the musical section of Edinburgh City Library cataloguing material. He also lived at St Abbs Head at one time and in Warrender Park Crescent.

Early years of the war were difficult. Panic measures led to interment to 'enemy alien'. Jewish refugees were interned along with Nazis!

Gál was taken first to a disused hospital, and then to a camp at Hyton, Liverpool. This consisted of a series of council houses, flats and tents surrounded by barbed wire; there he met old friends and intellectuals. He was also moved to a POW camp in the Isle of Man.

Gál was by no means the only intellectual to suffer in this way. There were many: writers, dancers, artists, musicians and composers.

One of his sons, stressed by the situation, committed suicide.

After the war ended he was given a permanent position in the music department of the University of Edinburgh. At this point Hans Gál was in his mid 50s. Another opportunity arose of a post in Vienna, but he could not face further upheaval. He decided to stay put in Edinburgh.

He remained in Edinburgh until his death in 1987. Gál was a well-known personality in the musical life of the city, as a teacher, lecturer, conductor, performer and composer. He was also known for his writing, including books on Brahms, Schumann, Wagner and Verdi. He inspired young musicians, and he helped in the founding of the Edinburgh International Festival.

By the time of his death Gál had composed over 110 works including 5 operas, 4 symphonies, 1 comic opera, and also some further unpublished works. Half of his compositions were written in Scotland.

He was also known for his comments, his wit and understatement. Margaret Moncrieff Kelly, in her memoir of Hans Gál, writes, 'One only learns to play at concerts by playing at concerts', and 'one does not make music with the fingers alone', and 'in the music where there are no wrong notes it

follows there can be no right notes either'. Also, after playing one of his own compositions Gál remarked, 'Well I am modest. So I will only say, I never hope to hear it better played.'

His music was played at the Usher Hall and Vicky Gruneberg and her late husband were close friends of the Gáls. Vicky remembers attending Thursday evening concerts conducted by Gál or by his fellow composer Hans Reitleck.

Gál's music was in the traditional German/Austrian style. It was regarded by some as not being sufficiently modern or innovative, and therefore rather fell out of favour.

There is however an attempt to inspire a new interest in Gál in which his family are playing an active part.

There is a newly formed Hans Gál Society, and the issue of various CDs of his works in the last 2 years. The 'Ensemble Hans Gál' has recently returned from a successful tour of South Africa, and has held its Scottish debut on November 1st in Stockbridge Parish Church. The programme contained works by Hans Gál, and also Schumann and Khachaturian, and was well received.

The Society is making strenuous efforts to send selective works to University and College libraries in the UK, Europe and the USA. His correspondence is being collected by his daughter Eva Fox-Gál.

One hundred and fifty tapes were left of his music, interviews, and performances. Simon Fox, his grandson, is involved in the project of transferring these to digital recordings.

In April 2008 there will be an international conference on 'Music Oppression and Exile' in London. Hans Gál will be represented along with thirteen other composers.

John Purser, in a personal appreciation of Hans Gál writes, 'That same enforced emigration cut him off from the tradition into which he was born. In the 1950s and 60s when the second Viennese school arrived, he was, as a composer, and isolated figure...and since then Hans Gál's music is better appreciated for its kindly subtlety, though kindness is still a quality not much sought after in contemporary music'. John Purser also said 'we have been cut off from his early major works particularly his operas, so our understanding of his full significance as a composer is still very limited'.

Hans Gál died in Edinburgh in 1987. Though he was not an actively religious member of the community, he is known, remembered and missed by those friends who are, and also a daughter and granddaughter who supplied some of the information above.

Obituaries

A tribute to

Sassoonhai Samuel Judah

3rd October 1932 – 27th May 2007



Sassoonhai Judah, who died on May 27th 2007, aged, 74, was a life-long religious Zionist and as one of the founding members of the Bene Israel Action Committee was instrumental

in mobilising national newspapers and key Indian and Israeli politicians in the fight for human and religious rights for the Jews of India; ultimately forcing the Council of the Chief Rabbinate of Israel to recognise in full the religious and marital rights of the Bene Israel in 1961.

Prior to this period, the Bene Israel had been generally isolated from mainstream Jewry, having been in the Indian state of Maharashtra for two millennia following the destruction of the first Temple. Once India gained full independence from Great Britain in 1947 and the State of Israel was established in 1948, the Bene Israel (including many members of Sassoonhai's close family) migrated to Israel in large numbers, driven by the Zionist dream and a yearning to be with their co-religionists. Having left their ancestral homes in India and giving up lucrative occupations in a land free from anti-Semitism, the Bene Israel found themselves a discriminated group in the labour and housing market and held demonstrations in 1950 and 1951 demanding either resolution or repatriation. Although the social issues were partially addressed by Ben Gurion's government, the halachic status of the Bene Israel was questioned by some rabbis on the grounds that they had been cut-off from mainstream Jewry. Bene Israel Jews were denied licences to marry Jews from other communities.

Sassoonhai recalled, "This situation was appalling. In India, people didn't marry outside caste, let alone outside religion. Privately and individually, most of the rabbinic authorities that mattered knew of-course we were full and halachic Jews, but politically didn't want to cause offence

in certain quarters. Nobody wanted to deal with this situation so the authorities sat on the fence and hoped that the problem would just go away".

In May 1961, my father attended a conference in Haifa where an Action Committee was established to mobilise the community to campaign for the human and religious rights of the Bene Israel. Living in Bombay at that time and already deeply involved in political agitation for the right-of-centre BJP, Sassoonhai used his contacts in newspapers such as The Indian Express, Hindustani Times and Maratha to run (sometimes daily) a number of articles and editorials to highlight the situation. The intensity of output on this issue was significant enough to bring senior Congress Party members in the Indian Parliament to demand answers of the Israeli Ambassador. Indeed the level of political organisation and pressure that the Action Committee was able to apply was also of considerable surprise and irritation to Israeli religious authorities. On 18th October 1961, the Supreme Rabbinical Council reconvened and unanimously issued a declaration that the Bene Israel were an integral part of the Jewish people.

He was born Sassoonhai Samuel Judah in Bombay, India on October 3rd 1932, to Esther and Samuel Judah. Although born into a middle-class family where he had surviving two older sisters, Sarah born in 1913 and Rachel born in 1923, his three older brothers died in very young childhood before he was born. Life therefore, especially that of a male child, was not taken for granted and Sassoonhai's early years were the cause of much anxiety for both his parents and his sisters.

Sassoonhai attended St. Joseph's Roman Catholic High School in Umerkhandi, Bombay, where his interests lay more in sport than in academic excellence. Although he obtained sufficient grades to proceed to Sitdath College, Bombay, (a part time college for working students) to study English Literature, he spent most of his time before and after school hours captaining the school swimming, cycling and hockey teams. Also being a committed member of Maccabi in Bombay, his involvement with the sports club centred on long distance swimming and hockey. Apart from sport he gained a reputation for his formidable public

speaking and debating skills at school, and it was in his late teens that he gained a life-long passion for politics and current affairs.

Soon after starting college in 1950, Sassoonhai's adolescent years were cut short with the news of the death of his much loved father. Unable to continue with his studies, he was compelled to accept employment with the Maritime Insurance section of Anchor Line, the shipping firm that had employed his late father. Although disappointed at having to leave college, he nevertheless resolved to focus on his career within the company whilst still studying, and later becoming Insurance and Claims Manager of the Bombay office. In India, he was Past Master of the Bombay port Masonic Lodge and maintained his association with Lodge Solomon Masons in Edinburgh.

In 1952 he married Sipporah (Sophie) Shalom Nagaokar, aged eighteen, at The Gate of Mercy Synagogue, Mandvi, Bombay. Before her untimely death in 1968, Sophie and Sassoonhai had three children: Samson in 1953, Solomon in 1957 and Saul in 1964. Sassoonhai was remarried in 1971, to Nora (later Sinora) David Vaskar in the Magen David Synagogue where all Nora's family before her were married. They had two children: Sarah, in 1972, and Sion, in 1975.

Gaining a transfer from Bombay to the Glasgow office of Anchor Line, Sassoonhai and the family moved to Scotland in 1972 and settled in Mount Florida. Keen to fully engage with communal affairs, he became a member of Queens Park Synagogue where he regularly attended services and later became Gabbi and Parness.

Due to the ongoing shrinkage of the British shipping industry, Anchor Line rationalised its business with a number of other shipping lines and relocated offices to Leith in Edinburgh. Sassoonhai and the family moved to Newington, Edinburgh in 1984. Remaining religiously inclined, as he had always been, he joined Edinburgh Hebrew Congregation and soon became an active member. At such times as the synagogue was without a rabbi, Sassoonhai would often lead the services. His interest in communal affairs extended beyond the synagogue: he was a speaker at events such as Limmud conferences, meetings of the Council of Christians and Jews and at Edinburgh

Jewish Literary Society. He was also an occasional contributor to the Edinburgh Star magazine.

Shortly before his death on the 27th of May, he said that it was when he was in the synagogue that he felt happiest.

Saul Judah

Rabbi Dr Isaac Cohen

1914 – 2007

Rabbi Dr Isaac Cohen passed away on November 30 aged 93. He is survived by his nieces, nephews and sisters-in-law. The following memorial has been paraphrased from the original article, which appeared in The Scotsman 27th December 2007.

Isaac Cohen was born in Llanelli, Wales but moved to Edinburgh in 1948. After receiving “Smicha” from Jews College he was appointed Rabbi of Edinburgh.

Born to Lithuanian parents, his shopkeeper father was one of five. He was educated at Llanelli Grammar School, before moving to Aria College, the Jewish ecclesiastical preparatory school in Portsmouth, aged 11.

At 14, he entered the Jews College in London, later studying at the University of London, and graduating with a degree in Semitic languages was appointed to the Harrow community at just 21. He married Fanny Weisfogel in 1939 and that same year was appointed to Leeds.

During the Second World War, he acted as officiating chaplain to all the Jewish members of the British forces based in Yorkshire. In 1946, returning to London to study for his rabbinical diploma, he was “called” to be Rabbi of the Edinburgh Jewish community. Additionally he represented Jewish people in Scotland on national occasions, including the coronation of Queen Elizabeth II in 1953.

Dr Cohen took a doctorate in philosophy at Edinburgh University before moving to Dublin to become Chief Rabbi of the Republic of Ireland, where he remained for twenty years, before retiring in 1979. During his working life, Dr Cohen became a leading member of the executive of the Conference of European Rabbis and of the World Council of Synagogues, lecturing

around the world. He also campaigned for human rights, particularly on behalf of Jews in the Soviet Union.

In 1972, following the killings at the Olympic Games in Munich, he subsequently called on world political leaders to recognise that “wild terrorist leaders” were not folk heroes, but murderers. While in Dublin, he appealed to Soviet leaders to recognise the legitimate longings of the Jewish people there, and to give them the power to live freely. In 1976, he was refused a visa to enter the Soviet Union.

Retiring as Chief Rabbi in December 1979, he accepted an invitation to carry out research into Jewish law at the Hebrew University in Jerusalem and he made his home there.

During the last 20 years of his life, he devoted his time to writing a book: Acts of the Mind in Jewish Ritual Law – an Insight into Rabbinic Psychology, for which he received an honorary doctorate of literature from Edinburgh University.

A kind and gentle man, Dr Cohen was loved and admired by all who knew him. He was highly respected among his colleagues and congregants.

For further personal memories of Rabbi Cohen, see issue 52.

Inge Margot Rose

January 28th 1931
– December 21st
2007



Born in Berlin, the daughter of Freda and Heinz Buetow, she was the oldest of three children.

It was not the best of times for a Jewish girl to be born in Berlin and when she was just two, her father was picked up and beaten by the Nazis. Clearly, it was time to leave Germany but getting out was no easy matter.

Luckily, one of Inge’s uncles owned a furniture truck and the family, which now included her younger sister, Margit, hid among the sofas and tables as they

headed for the Dutch border.

At the border, the truck was inspected and although their mother tried hard to keep the young girls from crying out, a young German sergeant spotted the hiding family and gruffly told them to stay put.

He disappeared and with the young family, no doubt in absolute fear for their lives, he reappeared – not with other soldiers or dogs as expected but with loaves of bread, some butter and a bar of chocolate for Inge and her sister.

The family stayed in Holland for nearly four years and Inge’s brother John, was born there in 1935. However, by 1936, it was clear that Holland, too, was no longer a safe place for Jews and the family sailed to Harwich in England, arriving on the December 13, 1936.

The family was given a choice: South Africa or New Zealand. As Freda’s maiden name was, amazingly!, “Kiwi”, there was no real choice: they sailed from Dover on the Manganui and arrived in Wellington on February 2, 1937, having celebrated Inge’s sixth birthday in Sydney along the way.

After arriving in Wellington, the family caught the train to Auckland where they lived in Ponsonby before moving to what was to be their long time family home in Glen Almond Road, Mt Eden.

Inge attended Maungawhau School and then Epsom Girls Grammar, where she excelled in English.

Inge started work when she was just 15, working in Alec Foreman’s drapery shop and then as a librarian in Newmarket.

She met her husband, Cyril, in a typical New Zealand date for the time: with a group of friends on a beach. Unfortunately, Cyril, newly arrived from England, had little knowledge of New Zealand ways and turned up in a suit and tie, much to Inge’s horror.

However, the relationship survived that rocky beginning and the two were married on December 2, 1956. The pair wasted no time in starting a family and Inge gave birth to their first child, Michael, just over 10 months later.

Two and a half years later, Anita was born and David followed in 1965.

The growing family settled in Mount Roskill and Inge soon had her hands full, raising three children and helping look after her mother who was also living with the family.

Yet, no matter how busy she was, she always found time to contribute to the community. Over several decades she helped in the Shul, baking tirelessly in the Shul kitchen and being one of the stalwarts behind the Thursday lunches.

She was also an active member of WIZO, serving for a time as president.

Inge instilled her love of learning in her children and encouraged them to follow their dreams, no matter what they were. With her and Cyril behind them they travelled down very different paths but she was always very proud of everything they did: Michael staying here and enjoying a successful career in journalism and public relations; Anita raising six children in the Judean Hills and David, who became the

first New Zealand-born Jew to become a rabbi.

As the children grew older, Inge returned to work, this time in the Griggs' bookshop in Newmarket. It was a job she loved, not surprisingly as it once again involved helping people. Those with whom she worked quickly became friends and remained so until the end.

Whatever she did and wherever she went, Inge's wonderfully willing attitude meant she always quickly made friends. Helping other people came as second nature to Inge and she was often on the phone offering advice (not always asked for or followed but always practical). She was always happy to provide a friendly and sympathetic ear and was a true friend to many in their time of need.

She also selflessly cared for her mother Freda for many years until Freda's death in 2001.

After her mother's passing, Inge was truly without dependents for the first time in over 40 years. It was a wonderful time for

her and she took the opportunity to visit Anita in Israel and David in the UK and to travel to Australia to visit family and friends.

Yet, although she revelled in her new freedom to travel and do as she liked, Inge still looked for opportunities to help others. A member of Probus, she again generously gave of her time, first as secretary and then once again as president.

Especially in the last few years, she lived life very much on her own terms and was able to remain living independently as she very much wished in her own home.

Although Inge's life featured many hardships, there were also many periods of great contentment. Wherever she touched the lives of others she endeavoured to make a change for the better and usually succeeded.

Hers was a full life and she will be very deeply missed by all who had the pleasure to know her.

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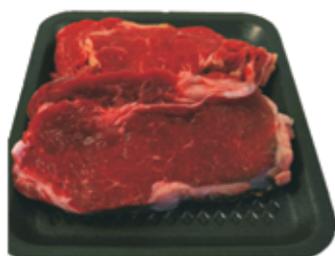
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Thank you

Vicky Lowrie would like to express her thanks to the many people who responded to her recent story in hospital and gave support with their kind wishes and gifts. It was much appreciated.

Forthcoming Events

February

3 Sunday

CCC
Coffee Morning

7 Thursday

WIZO
Pub Lunch in Shul Hall

10 Sunday

Limmud Scotland
Glasgow

18 Monday

Lodge Solomon 7.00pm

24 Sunday

Literary Society (EJLS)
8.00pm Rabbi Nancy Norris

Glasgow New Synagogue.
'Is it too late for Justice? The
strange history of prosecuting
Nazi War Criminals'.

March

2 Sunday

EJLS

8.00pm Rodge Glass,
novelist. "Give me something
to believe in. Anything!
Judaism and Religion in Rodge
Glass's NO FIREWORKS".

16 Sunday

7.30pm Community Centre
Social Evening - Film & Snack

17 Monday

7.00pm Lodge Solomon

23 Sunday

WIZO trip to Israel

23 Sunday

EJLS
8.00pm Barry Davis, Lecturer
in Yiddish language, literature
and film, London Jewish
Cultural Centre. 'Yiddish Film;
Between East and West'

April

14 Monday

7.00pm Lodge Solomon

Senior Maccabi meets on
Sunday evenings in members'
homes. For further information
contact James Hyams and
Maurice Griffin.

The Luncheon Club meets
every Tuesday and Thursday
at 12.30pm.

All meetings take place in the
Community Centre, Salisbury
Road unless otherwise stated.
All are subject to alteration.

Guess who? Answer:

Rabbi David Rose

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