

THE EDINBURGH

STAR

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THE MAGAZINE FOR THE EDINBURGH JEWISH COMMUNITY

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Message from the Treasurer

On behalf of the Editorial Board I would like to thank all our readers here in Edinburgh and throughout the world who responded to our appeal for donations. It is most gratifying to have your support and that you wish us to continue to publish the Star in its present form.

At this juncture I must thank Arnold Rifkind who throughout my seventeen years as treasurer has organised the Yom Teruah greetings; without the money it has generated we could not have continued.

Your support both past and present is much appreciated.

Sidney Caplan

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FOLLOW ON WITH A.J.E.X.

The Association of Jewish Ex-Service Men and Women was formed after the First (1914-18) World War and rapidly increased its membership after the Second (1939-45) World War. Membership was further supplemented by the post war period of National Service.

Unfortunately more members of AJEX are passing away through old age than joining at present as they are survivors of WWII and now becoming very old. Some new members come from the ex-servicemen of more recent conflicts but not enough to keep AJEX viable.

The Royal British Legion has set an example by opening membership to people who have not served in the Armed Forces. AJEX is doing the same. AJEX has devised its 'Follow On' project and invites younger generations who have not served in the armed forces to become members if they subscribe to the three main objectives of the Association.

REMEMBRANCE to ensure that the sacrifices of the past are never forgotten

WELFARE to help and support Veterans in need

EDUCATION of Youth of all denominations of the Jewish contribution in world-wide conflicts.

This is an invitation to all generations to become members in order to ensure the necessary continuation of AJEX and possibly honour a deceased ex-service relation. Commitment need be for support at events only as and when able.

For a joining Application form, please

E mail headoffice@ajex.org.uk or telephone 020 8202 2323

With your full name, address with post code
and mention 'Follow On Joining'.

If you wish to discuss any points please be free to telephone Jack Lewis on
020 8952 3020.

You are urged not to put this matter aside for action later.

Please act now.

Thank you.



Contents

The Edinburgh Star

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Editorial	5
Rosh Hashanah Message – Rabbi David Rose	5
Carole and Mickey Cowen, Golden Wedding – Edward Green	6
Sheva Lurie's 90th Birthday Celebrations – Edward Green	7
Stella Jacobs at 100 – Tom Lowrie	8
Stella Jacobs 100th Birthday – Avril Berger	9
Abstract Paintings, Samuel Robin Spark Exhibition – Judy Gilbert	11
Dvar Torah – Hannah Cohn-Simmen	14
Cheder Prizegiving 2013 – Janet Mundy	15
Edinburgh Hebrew Congregation Annual General Meeting	17
Statements from New Board of Management Members	18
Edinburgh Jewish Dialogue – Janet Mundy	20
A Job for a Yiddishe Boy	22
New Year Greetings	24
Exhibition – 'Edinburgh Jews' – Hanna Holtschneider	30
Edinburgh Jewish Community Centre, Board Games and Bridge Evening – Micheline Brannan	31
Coffee Morning – Micheline Brannan	33
Edinburgh's Yom Hashoah Ceremony 5773 – Micheline Brannan	34
Yom Ha'azmaut, Israel Independence Day – Micheline Brannan, Janet Mundy, Elaine Levy	35
My Jewish Identity in Edinburgh – Professor Joe Goldblatt	36
The 2013 Edinburgh International Book Festival – Michael Adler	38
The Edinburgh Festival Fringe 2013 – Lord Julian Goodman	40
Obituaries	44
Congratulations	47
Forthcoming Events	

Thank you

The Edinburgh Star would like to express its appreciation to all those who support the magazine with their continued subscriptions, and all those who make donations over and above this.

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If you'd like to become a patron, please contact Sidney Caplan (Treasurer) for further details.
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The Board would also like to thank Mr & Mrs Harold Mendelssohn for kindly defraying the cost of sending The Edinburgh Star overseas.

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We would like to ask our readers to support the people who have kindly agreed to advertise in The Edinburgh Star, in return for the support that they themselves give us.

Editorial

First, can I thank readers for the wonderful response to the appeal for funds for the continuation of the Star in its present form. It has been heartening to have your support and it has encouraged the Editorial Board to keep pressing on.

I hope everyone has had a good summer and enjoyed the surprisingly fine weather. For a memorable week in July, I played host to two Lithuanian dancers who were participating in the Dunedin Dancers 22nd International Folk Dance Festival. They were aged 63 and 67 and were members of a group from Kaunas. Kaunas was Kovno, which had a ghetto of 40,000 of whom only 500 ever escaped, mainly joining the partisans.

After the War, Lithuania became part of the Soviet Union and my dancers had to grow up as good Communists, or at least quiet ones, to be successful in their lives and careers, and to get trips abroad with their ensemble. Were there any Jews left in Kaunas during that time who were scared to admit to being Jewish, or subject to quotas, or refused permission to emigrate to Israel? Did my dancers know such people?

We exchanged gifts, we danced each other's dances, and became good friends. The Folk Dance Festival enabled us to find common ground and forget about any geopolitical differences that might have made us suspicious of each other in the past. In fact I do not think it was an issue for them. I suspect that, despite the Judaic objects on display in my home, my dancers were totally unaware of my being Jewish and that their local Jewish community (now about 400 in number) is invisible to them.

It is quite different in Edinburgh, where our small community punches above its weight. The level of Jewish activity we manage to sustain with small numbers is remarkable, and we try in the Star to draw all of this to readers' attention. The amount of events of Jewish interest at the Edinburgh International Festival and Book Festival is also remarkable, and again we have tried to report as many as possible bearing in mind how short the time available before the Yamim Tovim.



The Kaunas community aspires to rebuild a Jewish life after all the sufferings of Jews in Lithuania, and if they can do it, then Edinburgh has every chance to continue. Within the Star you will find accounts of people bringing our community together to prepare for a sustainable future. We wish their efforts every success.

Let us pray that 5774 will be a year of peace and harmony for the Jewish community of Edinburgh and for Jews everywhere.

To all our readers, a Shanah Tovah U'Metukah.

Micheline Brannan

Rosh Hashanah Message

The Festivals of Tishrei, which we are now entering, each have their own character and customs. Yet they are also joined by a common thread. Rosh Hashanah is a day of accounting, looking at where we are and where we want to be. Yom Kippur is a day of forgiveness, a chance to put the past behind us and move forward. Succot is the festival of rejoicing where we are thankful for what we have, while on Simchat Torah we confidently begin again the Reading of the Torah. One way of understanding these different festivals is as a process, where one leads on to the other. First we look at our life, seeing what has gone wrong and learning from our mistakes. On Yom Kippur we then leave that past behind, letting go what has happened and looking to the future. This leads directly to the rejoicing of Succot. Only when we have let go of our resentment and disappointment can we truly appreciate what we actually have. This then leads in to a sense of confidence and the ability to plan for the future. These steps are vital in both our personal and communal life. We need to acknowledge what has gone wrong in the past but then know how to let it go and move into the future. Then, and only then, can we look forward with confidence. Let us, this year, take the lesson of the festivals of this month to heart, and learn to leave the difficulties of the past behind in order to create a better future.



A Happy New Year
Rabbi David Rose

Carole and Mickey Cowen Golden Wedding

Edward Green



Carole and Mickey Cowen are one of only four couples that are members of the EHC who have been born and remained in Edinburgh. The others are Shirley and Peter Bennett, Andrea and Malcolm Cowan and Anita and David Mendelsohn.

That makes them special before we even start, and I know you all will want to join me in wishing them many congratulations on their recent Golden Wedding Anniversary.

Both Carole and Mickey come from families with strong connections to our community. Carole's parents Barnett (Barney) and Sylvia Lewis (nee Lindey), were well-known and respected members of the community while Carole's grandmother, Annie Lindey, was the founder of the Building Committee for the Communal Hall. Carole was educated at St Margaret's School along with her sister Anita. Their younger brother, Howard, attended George Watson's College. Although rare now for Edinburgh Jewish families, all three siblings continue to live in Edinburgh.

Mickey is the son of Rosa and Isaac Cowen. He was named Myer after his maternal grandfather, Myer Solomon Oppenheim. Together with his Glasgow cousins who share the same first name, he has always carried it with pride. Mickey's father, Isaac, known to many as 'IG', was the first Honorary Life President of the EHC. He served the community with distinction for many years. Isaac was born in Glasgow. His own father, Philip, had emigrated from Minsk, having been granted a Letter of Freedom of Passage in recognition of his work as a uniform maker to the military. Philip moved from Glasgow to Edinburgh for business reasons, eventually settling in Granby Road. Rosa, one of six children, conversely was born in Edinburgh, but moved to Glasgow in her formative years,



Carole and Mickey first met properly at a wedding, although they had known each from earlier years in Maccabi, where Carole had been the Junior Representative and Mickey the Chair. After three years of courting, they were married on 2nd July 1963. Rabbi Dr Weinberg conducted the wedding service in Salisbury Road on a remarkably wet day, where the bride had to be carried into the shul, not due to reluctance, I am reliably informed, but to spare her dress and shoes from a soaking!

They have been blessed with three children. Mark, born in 1965, is now a Chartered Accountant in Cheshire. Gary, born in 1968, and Sally, born in 1973, are both now Barristers in London. The Cowen children all followed in their father's footsteps by completing their school education at George Watson's College.

Mickey, like his brother-in-law to be, had attended Watson's before entering his father's tailoring and menswear business. He distinctly recalls that it was only on return from his honeymoon that he was allowed to join his father together with Nate Oppenheim (who had his business next door) for their morning coffee at the local cafe, as he was now officially no longer the 'boy'! Mickey eventually took over the family's men's outfitting business from his father, building it up to five branches, the main shop being on South Bridge. Isaac continued in business until he was 86 years old and Mickey laughingly recalls that he always kept a very beady eye on him!

In 1994, after over 60 years trading, Mickey took the decision to convert the business into a property business. Having worked long hours for many years, this opened up a whole new world of possibilities to both Mickey and Carole. Mickey had been nominated in 1975 to become a Justice of the Peace. His retirement from the retail trade meant he could devote his time to the lay justice system of Edinburgh and in due time, he was elected by his fellow JPs as Chairman of the Justice Committee of Edinburgh for a period of ten years and subsequently two years as Chair of Justices of the Peace for Scotland. In 1998 in recognition of his work, The City of Edinburgh Council held a Civic Reception for him and he continued to sit as a Justice in the Edinburgh District Court until his mandatory retirement at 70 years old. Mickey recalls that it was his pleasure as he was on duty that day to officiate at the swearing in of Eric Milligan as a JP when it was suddenly found that Eric Milligan in his capacity as Lord Provost had not been sworn in officially to his office as a Justice. He was particularly pleased to do this as Eric Milligan has been and continues to be a staunch supporter of the Edinburgh Hebrew Congregation.

Mickey continues to fulfil a civic duty by acting as an adviser at the Citizens Advice Bureau and finds his two days a week in that office most rewarding. He also manages to golf twice a week, and became an honorary life member of the Liberton Golf Club after fifty years' continuous membership.

When first married, Carole worked for the Medical Research Council as a laboratory technician. She returned to this type of work within the Edinburgh Royal Infirmary after having her family and subsequently joined the University of Edinburgh Cytology Department. After 30 years in the Pathology Lab, she retired in 2003, and was immediately elected President of the National Association of Cytologists (Cytology being the study of human cells for cancer), her professional body. This post required her to meet with the Department of Health in London and Edinburgh to negotiate on behalf of her colleagues when fundamental NHS reforms were introduced. She also acted as lead examiner for the Cervical Cytology National Cancer Screening Programme.

Carole too has served the lay justice system in Edinburgh. She has thrown herself into her work as a member of the Children's Panel, which deals with the public law protection of neglected and abused children and also the City's child criminals, and has been chair of the Edinburgh Panel for the last three years.

It is, however, as members and supporters of EHC, that they are best known to readers of the Star. Carole and Mickey continue to take their community involvement seriously. Mickey was appointed the Honorary Life President in 2007 in recognition of his past work; he had served in all the Executive Positions and was President in 1978 to 1981 when he masterminded and oversaw the alterations to the synagogue to remodel it to the upper floor, along with the classrooms, and create the Marian Oppenheim Hall and facilities underneath. Mickey continues to attend most Board of Management meetings, has been Treasurer of the Burial Society for 17 years and attends shul on a regular basis. Carole is a volunteer cook in the Luncheon Club and was recently re-elected to the Board of Management.

Carole and Mickey take huge pleasure in spending time with their grandchildren, Lewis, Anouska, Matthew, Samuel, Malaika and Sadie, of whom they are very proud. The Cowens still travel extensively and enjoy meeting different people and exploring other cultures. Like all self-respecting Jewish people, they share a love of good food. They have recently enjoyed visits to Japan, India, China and many parts of Europe. Their pastimes also include playing bridge and Carole keeps busy as a member of a book club and attending pilates classes. They regularly enjoy the latest Edinburgh theatre productions and are to be found at many of the social events at the EHC.

Carole and Mickey's greatest wish is to see this community continue for decades to come and to continue to enjoy their health and happiness together. We wish them a hearty Mazal Tov and many many more years.

Sheva Lurie's 90th Birthday Celebrations

Edward Green

Much loved and treasured Sheva Lurie turned 90 on the 15th March and on the 25th May celebrated the event with EHC at a wonderful Kiddush after the Shabbat service.

Supported by her daughter Ann, son Michael, daughter-in-law Sharon, (daughter of June and Arnold Glass) and granddaughter Katie (her other granddaughter, Deborah, was sadly unable to be there), Sheva addressed the attendees with humour, wit, and a

joie de vivre that belied her years. The community hall rang out with laughter as Sheva regaled the audience with tales from her time in Edinburgh arriving from Bangkok as a young bride to marry the late Jos Lurie (a"h) (Joe to us) and becoming an integral part of the community.

We take this opportunity to wish Sheva once more a hearty Mazal Tov on this milestone birthday and we look forward to having her among us for many more years to come.



Stella Jacobs at 100

Tom Lowrie

Stella Tamarind's century started on the 14th April 1913 in Leeds. We have joined her, of course, at various dates along the way.

In conversation with Stella, it will be discovered that her memory is Wellsian in its time travel. Too young to remember the start of the Great War ('The War to end all Wars'), she does remember running around the school playground waving a little Union Flag, while the adults sang and danced in the streets at the Armistice in 1918, which gave her generation just enough time 'to receive the key of the door' and their call up papers in time for World War II.

Stella's century is the one in which the world has shrunk the fastest and the problems expanded even faster: rather like the old cinema continuous performance, you'll know the bit you came in at.

Today, the young would be appalled at leaving school aged fourteen to start work, but that's what Stella did in 1927, the year between the General Strike and the granting of Universal Suffrage and two years before the Wall Street Crash that ushered in the Great Depression in 1931. She started work as a shop assistant in Fosters, 'The Shop for Thrifty People'. She weathered the Thirties there until the start of the Second World War. Under Wartime Labour Directive, Stella arrived in Sheffield at RIPBITS Ltd, a specialist hard rock drill makers, where she was trained as a parts quality control inspector. Many of the drills went to Malta to dig out the air-raid shelters on this vital island, necessary to block Rommel's Afrika Corps advance into Egypt and on to Iraq and the Caucasus oilfields.

The era of the dictators arrived in the Thirties, and Stella helped to raise money and aid for the fortunate few who got out of Nazi Germany. She also helped to raise money to aid the Spanish Republican Government under attack from Franco's Fascist Phalange. She also lost a very dear friend who was killed while fighting Franco in the famous International Brigade. This War was lost in 1938.

Stella's heightened sense of social justice stems from the Twenties and Thirties. The high mortality rate for children in the distressed areas, the children who only went to school once or twice a week in winter because there were not enough boots to go around; the Means Test, enforced with an iron hand on the unemployed, those suffering from industrial injuries, widows, many of them War widows, War wounded, all would have their possessions inspected: six chairs and only five people, so sell one, and the statutory amount was knocked off your benefits. The derelict state of much of the industrial areas led to the Hunger Marches, perhaps the best known being the

Jarrow March, although some started elsewhere, including Glasgow. All quite pointless, for the Government and the prosperous South had no interest in the desperate state of their fellow citizens in the rest of the UK. This is illustrated by the fact that the Marchers were handed a voucher for the train home, and the boxes containing the petitions were dumped in the cellar of Number Ten Downing Street. They came to light several years ago. They had never been opened.

Came World War II and there was Stella working long and hard at DRIPBITS, until the morning she emerged from her neighbour's basement air-raid shelter to find herself bombed out, the street ablaze and an unexploded bomb necessitating her evacuation. So it was back to Leeds.



The end of the War saw her in Ayr where her parents had taken over a hotel full of Glasgow ladies, whose menfolk came down for the weekends. It was then that she met David at a friend's in Glasgow and a five week courtship led to over four decades of happy marriage. David was a Chief Engineer in the Merchant Marine and had had a dangerous War, being torpedoed twice in the Battle of the North Atlantic. David died in 1989.

All her memories are certainly not just of hard times and war. As with all of us, she much prefers to remember the good times and very high on her list are the June and September mobile home trips she and David made to the Isle of Lewis, where they made many lifelong friends. Their passion was hillwalking and Stella walked every day in later life until failing eyesight forced her to abandon her favourite walk along Portobello Promenade

to Joppa. She still has her other passion, reading. An avid reader all her life she still 'reads' at Braeside, courtesy of the RNIB talking book service.

The last hundred years has seen huge changes: in education, from blackboards, slates and slate pens, mental arithmetic, spelling lessons, punctuation and essay writing, to today's wondrous system with degrees for all in subjects novel. In information: Stella was nine when 2LO was received through crystal sets and now terror attacks worldwide can be seen on our screens night and day. In travel: where it is almost as fast and cheap to travel to the Antipodes by plane as it is to travel from Plymouth to Wick by train (establishing the fare and buying a ticket is also much more difficult for the latter than the former).

Modern travel does have its compensations for it enabled a nephew, resident in Japan, to join the family, travelling up from the south of England, at Braeside, to celebrate and make Stella a very happy lady.

Stella declares that she could not be in a better place with her present circumstance, and says the hard-working and hard-worked staff are most kind and pleasant.

The number on the heading of this piece? No doubt Dr Anthony Gilbert will be pleased to confirm your correct deduction.



Stella Jacobs with, top left, Sheva Lurie, top right, Avril Berger, and lower right, Joyce Cram



One of the teapots bought for the Lunch Club in honour of Stella Jacobs' Centenary

STELLA JACOBS' 100th BIRTHDAY

Avril Berger

For many years Stella assisted the cooks at the Lunch Club by preparing all the vegetables and later she made the soup on Tuesdays and gave help wherever it was necessary. She was a member who came regularly on Tuesdays and Thursdays and, when she found the preparation too much for her when her eyesight began to fail, she was happy to come for lunch and chat with the other members. She is a remarkable lady, her memory is incredible and she can recall many things that a lot of us have forgotten.

To mark her 100th birthday the Lunch Club bought tea pots which will always be known as Stella's Tea Pots. We did this because she made it her business to let us know she did not want anything for herself and as we do drink tea this would be a nice way to do something in her name. When a few of us visited her on her birthday we told her what we had purchased and she was quite thrilled.

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Abstract Paintings

An exhibition and talk given by artist Samuel Robin Spark on his recent work

Judy Gilbert

At a private viewing of abstract paintings by Samuel Robin Spark, more familiarly known as Robin, visitors were welcomed with a smile and an invitation to partake of the refreshments on offer.



When most of the guests had arrived Mrs. Caroline Freedman (Dick Vet Lay representative of the Royal College of Veterinary Surgeons' Council) opened the exhibition, explaining why Robin had so generously offered to donate a third of the proceeds from this event to the Dick Vet. The essence of her speech will be found at the end of the article.

Soon guests could be seen wandering around with glasses in their hands admiring the paintings to the calming strains of music played by the delightful schoolgirl, Tuesday-Rose MacDonough, on her clarsach (small harp). The pastel on chalk behind her, in the top right picture on this page, shows an abstract against the naturally black colour of the paper. This background was not incidental but an integral part of the work.



Robin guided us round the gallery giving us not only descriptions of his work but the motivation behind his subject choice and the reason for choosing specific materials. The vibrant colours and shapes of the 'abstracts' lifted the somewhat sombre tones of the bland walls on which the works of art were hung.

He began his talk by explaining that it was in honour of his cultural background that he always signed his name in Hebrew. Many of the subjects, too, represent Jewish festivals or months of the year. Robin said that he felt connected to locational landmarks and much of his work is informed by a sense of the natural world around him; rivers and hills, rock structures, jungles and canals.



Robin told us how important it was to him to maintain the correct balance of colours and preserve their distinction without merging them. He said that he often starts his painting with red and gradually builds up the image from there, putting purple next to the red and further shades radiating out until the entire canvas has been filled. He felt that though red was a strong colour it was subservient to the striking quality of yellow.

One oil painting on canvas is called the 'River of Life'. It has predominantly meandering ribbons of vivid blue water together with contrasting streams of colour, all edged with black. The painting was inspired, he said, by the Chinese method of creating dark boundaries round each distinct shape. Enamel on colours of pattern are kept apart by metal strips (the cloisonné).



The media Robin uses often depend on the mood of the subject to be addressed or availability. Pastels on paper are clearly more economical to use than oil on canvas and can be completed sooner than oils. Oil paintings, Robin

said, could take months to complete as they require drying off between overlays. Experimentation, in Robin's work, plays a large role in developing his style. On the subject of economy, Robin's response raised a few smiles. 'What is the meaning behind that smaller untitled painting?' 'None really' Robin grinned 'I just hate to see waste so when any of my students have surplus oils, I scrape them off onto a new palate and create what I can, and I think would be interesting, with all that I have collected'.

Robin occasionally employs a method of painting called 'Impasto' where paint is laid on the surface so thickly that the brush or pallet-knife strokes are visible. Paint can be mixed straight onto the canvas providing texture where the paint appears to emerge from the canvas.

Sometimes the oils can be so thick that they move into different shapes before drying completely and one could almost believe that these abstracts have an agenda of their own!

Interestingly, Robin reflected that chalks were once regarded as too basic to be taken seriously but Degas was seen to be using them, adding credence to the medium. Many more artists, thereafter, also felt more comfortable doing so.

A number of pieces of work tend to lean towards the geometric with 'straight as a die' line shapes produced, confided Robin, with the help of taping, painting over and removing the sticky aids. They are bold and eye catching. My favourite example was one called 'Big Apple' (see cover picture) that combined this stark method with a subtly painted fruit in the middle. Robin said he began with the apple and worked round it.

We were more familiar with the figurative category of Robin's work. The doodles that magically lend themselves to reinvention, by turning themselves into representational images, could be considered an intermediate stage before his latest foray into pure abstract symbolisation.

I asked Robin if he had a favourite piece of work and his reply was 'they are all like my children and I could no more favour one against the other than if they really were'.

I think that sums Robin up very nicely.



Robin Spark and Caroline Freedman

Excerpts from the speech made by Caroline Freedman at the opening of the exhibition

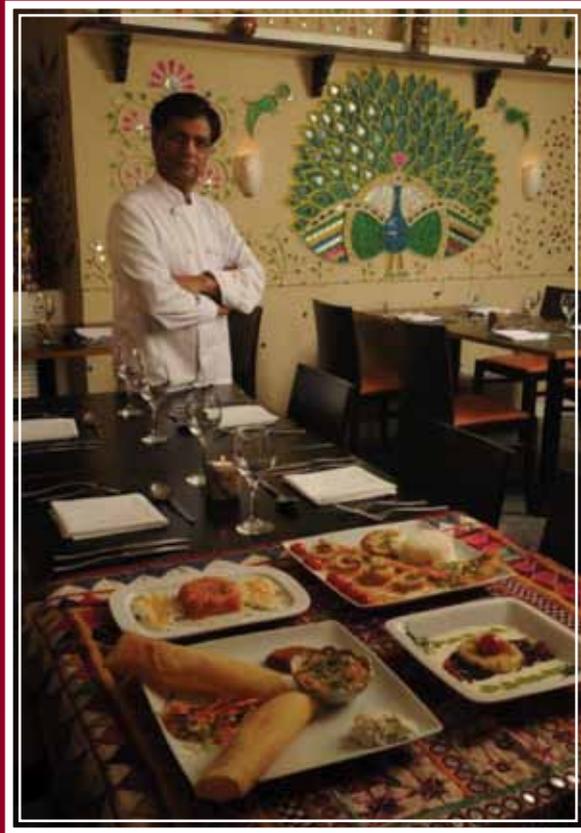
'Robin has been a regular visitor with a number of his pets. Professor Danielle Gunn Moore is a world renowned specialist in Feline Medicine at 'The Dick Vet Small Animal Hospital'. Danielle first met Robin when his cat Walston was referred to the Hospital in 2005 with pancreatitis and high blood pressure. Danielle continued to treat Walston through a range of ailments.

Robin witnessed first hand, just how skilled Danielle was in putting at ease both her feline patients and their owners She recalls that 'Walston was only happy when he had Robin close by his side at all times and would prefer to sit on Robin's knee throughout each consultation. Danielle has her own unique way of communicating and empathising with her patients - and their owners.

Sadly, Walston passed away late last year, so this exhibition is a most fitting way for Robin to thank the hospital clinicians for the care given to all his much loved pets throughout these years.

As a longstanding client myself, I would personally like to thank Robin for honouring what I call the priceless gift of 'The Animal Human Bond' in such a memorable way.'

Kalpna Restaurant



Often described as an Edinburgh institution, **Kalpna Restaurant** has been around for over 30 years, not only standing as one of the finest vegetarian restaurants but also one of the finest Indian restaurants in the country.

Kalpna has consistently provided fresh and innovative ideas in the field of Indian and vegetarian cooking. Their signature dish uses a delightful combination of two sauces; one with saffron, almond and cashew nut, the other a tomato, honey, butter and ginger sauce. The potato barrels that are in this combination are stuffed with a texture and taste rich stuffing with nuts, mixed vegetable and Indian homemade cheese.

The menu is filled with a variety, ranging from the simple and authentic to the innovative and luxurious. Their incredibly good value lunchtime buffet is also a treat not to be missed, but for the full effect of the stunning hand-crafted decor, an evening time meal is a must.

Kalpna is fully licensed with all the usual, as well as an Indian whiskey and rather pleasant Indian wine which they serve as their house.

Kalpna Restaurant

2-3 St Patrick Square Edinburgh EH8 9EZ

Tel: 0131 667 9890

Email: kalpnarestaurant@yahoo.com

www.kalpnarestaurant.com



Opening times:

Mon-Sat: 12pm-2pm (buffet).

5.30pm – 10.30pm

Vegetarian, vegan, Indian,
gluten-free options.

Rabbi Rose of the EHC has checked out the restaurant, found it to be using only raw or otherwise kosher vegetarian ingredients and therefore personally finds it acceptable to eat there.

Dvar Torah

Hannah Cohn-Simmen

Shabbat Shalom. Today's parsha of Ki Tisa comes from Exodus. Moses has been on Mt Sinai for forty days and nights. Hashem tells Moses to take a census of the Israelites. Each person has to give half a shekel, no matter if they are rich or poor. Hashem then tells Moses how Aaron and his sons, who have been chosen to serve as priests, should wash themselves before they reach the altar. Hashem also instructs Moses to make a special sacred oil to be used to anoint the Tent of Meeting and Aaron and his sons.

Hashem reminds Moses that Hashem created the world in six days and rested on the seventh, Hashem then tells Moses that keeping Shabbat is a sign or a covenant between Hashem and the people of Israel. Moses receives the Ten Commandments inscribed by the finger of Hashem on two stone tablets.

Down below, the people of Israel could not wait for Moses any longer so they asked Aaron to make them a god. Aaron tells them to take off their gold rings and bring them to him. The people then gave him their gold rings and Aaron made them into a golden calf. He then built an altar for it and the next day the

People of Israel danced and worshipped it.

Back on Mt Sinai, Hashem tells Moses that the people of Israel are worshipping an idol. Hashem threatens to destroy the Israelites and make a nation out of Moses instead. But Moses said to Hashem, don't destroy them and remember your servants Abraham, Isaac and Jacob, and so Hashem did not punish the people of Israel.

When Moses came down from Mt Sinai and saw the people of Israel dancing around the golden calf he became angry and smashed the tablets, burnt the calf, ground it to powder and made the Israelites drink it.

Then Moses asked Hashem for forgiveness for his people. Hashem told Moses to carve two tablets of stone and return with them alone to Mt Sinai, where Hashem would inscribe them with the Ten Commandments. So Moses then spent another forty days and forty nights on Mt Sinai, but this time Moses himself has to write the Ten Commandments on the tablets.



Hannah Cohn-Simmen with her parents Shari and Martin, on the occasion of her Bat Mitzvah

When Moses returned with the tablets his face was radiant because he had spoken with Hashem.

In addition to Ki Tisa we have an additional reading about purification and the Red Heifer as we lead up to the festival of Passover.

So what are we to make of this parsha?

The people of Israel became impatient for Moses' return, and asked Aaron – who had been left in charge by Moses – to make them an idol to worship.

One of the big questions is why did they lose faith so soon after they had escaped from Egypt in the Exodus with Hashem's help - for example, the parting of the Red Sea? The people had even experienced Moses speaking with Hashem (in Yitro). In fact, in last week's parsha (Mishpatim) we heard that Aaron and the seventy elders of Israel had beheld Hashem on Mt Sinai with Moses, just before Moses went up to receive the tablets inscribed with the Ten Commandments from Hashem.

So why did they lose faith?

Perhaps they had given up on Moses coming back, or perhaps they were just impatient. Either way, they wanted a material object to make them feel better, maybe they needed an object to represent something they could not see.

In one verse the parsha says that "The Lord would speak to Moses face to face". In another verse of the parsha I read, Hashem said "my face must not be seen" and in Ki Tisa Hashem allowed Moses to see the back of Hashem. If Hashem has no form then how can Moses see even the back of Hashem? In discussions with Rabbi Rose, he told me that this is a metaphor. While this may be true, I find it difficult to really understand this idea. Perhaps this was also true for Bnei Israel who needed something physical to represent something spiritual.

With talent shows like Pop Idol and X Factor, young people today will receive the message that you can become instantly famous and people will idolise you. That what matters is having lots of material objects such as the latest smart-phone, and we must have them right now. But is this good for us spiritually and for society generally? I don't think so. As a child, I remember my mother lost something she really liked but she told me that "people are more important than things". I realise now the wisdom in what she had said, that when you care more about material things, the less you are in touch with your relationship with Hashem and other people.

Celebrity culture gives another human being power over you, and the message to young people that it is good to be an idol and that to be of worth you have to have lots of material objects. Personally I know that I care about the environment, helping charities and being a good person and many of my friends do too, so this stereotype does not apply to all young people. I think that with more positive role models, young people will understand that to be a good person means following the Ten Commandments.

Another question about Bnei Israel that I thought about was: Did they all lose faith, or just some of them? We read that some of Bnei Israel are punished, but not all. It sounds as if many just went along with the worshipping of the Golden Calf because others were doing so. The power of a crowd is huge, it can make you do things you might not want to do. I know from researching my family history, as part of a Cheder project, with my parents, that my great Uncle Leo, my grandfather, Edgar Cohn, my great-grandparents, Herbert and Betty Cohn, and my great-great-grandmother, Henrietta Cohn, had to leave their home in Germany due to Nazism when people were swept up by the idolised worship of Hitler. They survived but many of my family members did not.

Today we have issues like bullying or peer pressure. Where this happens, one or two people start picking on another person and then others join in. When the power of a group is very strong it's hard to stand up for what you believe in. Aaron did not seem to be able to do that, but some sages argue the opposite. By asking people for their gold jewellery perhaps he was trying to stall for time. Aaron did not think that Bnei Israel would hand over their jewellery.

Moses, on the other hand, was a true leader showing courage and a love for his people. He stood up for his people even when Hashem told him that his people had done a terrible sin and that Hashem was going to destroy them. Moses was willing to take responsibility even if that meant that he would risk his own life. I wonder if we were before Hashem, what would we do?

I feel that it is important for there to be more leaders in our society. Reading and preparing this dvar torah for my Bat Mitzvah has inspired me as a young Jewish woman to try to be a leader in our society. This sounds like a big task but by helping teach the younger children in Cheder, donating to charity, recycling, and helping my family and friends when they are in need, I feel I am on the right path. How do we know that what we want to do is right, where can we get a sense of direction? Well, I got this from my mother and father, my grandparents, family, friends and from the Jewish community and what I have learnt in Cheder.

The Ten Commandments (which I sang this morning) gives all of us a great guide for how to live. When Hashem gave Moses the Ten Commandments the first time how could Moses break the divine tablets? I feel Moses had to break the tablets in order for Hashem the second time to ask Moses to write them down. If Bnei Israel had not sinned and Moses had not broken the tablets, then we would have been spoon-fed the Ten Commandments and we would not have realised how important they are. This means that Hashem wants each one of us to be thoughtful, responsible and put in action the Ten Commandments, in our relationship with Hashem and in the way we behave and get along with others. I feel that if we all took responsibility for ourselves and respect others we could do so much together and make the world a better place.

SHABBAT SHALOM!

Cheder Prizegiving 2013

Janet Mundy

The EHC cheder continues to go from strength to strength in quality, if not in the numbers of children. As has been the recent tradition, each class gave a presentation before being awarded their prizes for the year by Mrs Maryla Green, wife of EHC's chairman, Mr Edward Green.

Elaine Levy introduced the youngest class – Aiddie Finlay, Saphie Ogilvie, Ruth Adler and Lotem Gardi. They learned all the stories of Bereishit this year and how a Torah scroll is made and dressed. Each child made their own scroll. In their presentation they gave the names of the five books and explained the work of a sofer. Lotem Gardi also gave a presentation on Shmot with help from Clare Levy.

Connor Finlay, Sam Adler and Dorothy Sharratt were introduced by their teacher Merav Gardi. They studied the stories of Bereishit in depth. They had learned how to debate during the year and they chose to share their take on Noach in the form of a court considering whether he was a good or bad man – Connor was the prosecutor, Dorothy the defence and Sam played the judge.

The oldest class was introduced by the Rabbi. He explained that they had been looking at ideas and concepts behind being the chosen people. Hannah Cohn-Simmen, Omri Gardi and Dana Gakamsky acted out a play based on a Talmud story on the subject. Omri played G-d!

As well as their class prizes, five pupils received a Kiddush cup from the Rabbi for learning to recite Kiddush – Omri, Hannah, Connor, Sam and Dorothy.

This year saw the initiation of a new cup for achievement – awarded to Omri Gardi – described as the outstanding candidate, showing commitment to learning and taking part, including his preparation for Bar Mitzvah and coming to Sunday morning services.

Shlomit Gardi and Leo Finlay received special prizes for their regular attendance at cheder, although they are too young to join any class!

Edward Green, as Shul Chairman, and Raymond Taylor, as head of the Education Committee, made speeches thanking the teachers, helpers, parents and pupils for their efforts during the year. Mrs Maryla Green then spoke, saying that she was delighted to award the prizes for this year, and stating how impressive she found the performances and creativity of the children.

After the prize-giving ceremony, the annual cheder picnic was held at the home of Pam Wiener.



Mrs Maryla Green awards the new Cup for Achievement to Omri Gardi



Connor and Dorothy play trombone



Omri Gardi



Leo and Sigal



New Caretaker The Star is delighted to introduce EHC's new caretaker, Richard Anderson. A self-employed maintenance man, from Edinburgh, Richie got to know about the job from a friend and is thoroughly enjoying it, saying, "Everyone is lovely." He lives with partner Sandra and a new baby of 4 months old.

Edinburgh Hebrew Congregation

Annual General Meeting

Wednesday 26 June 2013

With 48 members present, the Chairman began the meeting by calling for members to stand in silence to commemorate the Members of the Congregation who had died between June 2012 and June 2013:

Beatrice (Peshkie) Abrahams
 Myra Leveson
 Rose Orgel
 Dolly Bierman
 Emanuel Lyons
 Maurice Penn
 Philip Harris
 Gladys Smith
 Blanche Mundy
 Rose Newman

Mr Edward Green then reported on the year's activities, particularly mentioning the opening of the new Beit Hamidrash by our oldest member, Mr Alec Rubenstein, and the continued success of the annual Civic Service and Festival Open Day. He thanked everyone involved in running EHC over the year, particularly the Treasurer, Raymond Taylor, the Secretary, Jackie Taylor and the Board of Management. He also paid tribute to Rabbi Rose, to the Shammass, Gershon Mendick, to the choir under David Mendelsohn, and to the Cheder teachers.

He listed the sums donated to charities following the Yom Kippur Appeal.

Jewish Blind Scotland	£200
Jewish Care Scotland	£100
Cosgrove Care	£100
Newark Care	£100
Scottish War Blind	£100
Teens +	£100
St Columba's Hospice	£100
Capability Scotland	£100

There was a brief discussion as to whether these figures (which are not shown in the circulated Annual Report) should be made publicly available and it was agreed that they should.

Edward Green concluded by saying it had been a most eventful year; a number of awkward issues had needed to be addressed. He advised that the Community is facing challenging times: we have to embrace change in order to

move forward; otherwise our Community will decline. He wished good fortune to the incoming Chair and said that he/she would need all the support available of the entire Community; the new Chair may well find himself/herself having to make some novel, possibly difficult, decisions.

Mr Green stood down as chair and was succeeded unopposed by Raymond Taylor. John Danzig was appointed Treasurer, and Jackie Taylor was reappointed Secretary, again without an election.

The new Board of Management are Marcia Berger, Micheline Brannan, Sidney Caplan, Carole Cowen, John Danzig, Lesley Danzig, Anthony Gilbert, Steven Hyams, Gershon Mendick, Arnold Rifkind, Jackie Taylor, Raymond Taylor. As there were exactly 12 nominations, no election took place.

It was agreed that a summary of Board of Management minutes would be made available to members after each Board meeting.

The Honorary Treasurer, Raymond Taylor, reviewed the year's accounts, a statement of which had been circulated to members. This would be his first and last such report, as he would no longer be Treasurer. He had started in June 2012. Malcolm Cowan had dealt with matters for the first half of the year, while Raymond had looked after the second half. He offered a large thank you to Malcolm for his help; he also expressed thanks to Laurence Bowman who had done much work on the Community's website, which had recently changed to a new host; Laurence's work had saved the Community significant expenditure.

Raymond reviewed income and expenditure. The critical points were:

- we are presently living beyond our means; in the year we have had a deficit of about £39K
- we have lost income from one telecommunications mast and we are due to lose the other one
- membership continues to fall

He said that it is essential that we take remedial action; this is something that the new Board will have to do; he invited ideas from all EHC members and that invitation remains open.

Arnold Rifkind was reappointed Senior Warden and Lawrence Taylor was appointed Junior Warden.

As well as the existing Honorary Vice Presidents, Hilary Rifkind and Malcolm Cowan, Edward Green was also appointed an Honorary Vice President.

Short statements by the new Board of Management are included below, along with a photograph of our new caretaker, Richard Anderson, who replaces John Masterton in that role.



Edward Green gives his Chairman's report



Forty eight members attended the AGM



Edward Green hands over to Raymond Taylor

Statements from New Board of Management Members

The Executive



Raymond Taylor (Chair)

Raymond has been a Member of the Executive for many years, and has held various positions on the Board of Management. He admits to being a dinosaur and believes in retaining the traditions of an Orthodox Synagogue.

John Danzig (Treasurer)

I see my new role as Treasurer as doing everything in my power to achieve at least break even in the current and future financial years. (Last year showed a wholly unacceptable loss of £40,000!) Since we are already half way through 2013 this is no simple task. The challenges include the loss of mast rental from mobile phone companies, and the need to have robust electrical circuits under health and safety legislation. To break even will require some painful steps in the short term, but will help to ensure the future of EHC. The Board have had several discussions but I would very



much value any ideas you might have, or contributions you are able to make, as part of consultation with the wider community. The rewards of getting this right outweigh the difficulties by far, and we are worth it.

Jackie Taylor (Secretary)

Jackie has been Secretary of EHC for many years and enjoys the day to day involvement of the Community and the various requests from other Jewish communities and visitors. She also believes in retaining the traditions of an Orthodox Synagogue.



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CHILDREN 1ST

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at 3.00pm**

Synagogue Chambers, Salisbury Road, Edinburgh

Tickets £20

Contact Kate Goodwin 0131 668 2113



Marcia Berger

I hope that as a team we can attempt to secure the future of the Shul whilst still remembering the needs and welfare of our Community.



Apart from the financial challenge of the future we need the assistance of the members with minyanim & also their support for shul events during Purim, Chanukah etc. This would be so appreciated.

Micheline Brannan

I thought long and hard before standing for the Board this time around. I would like to put something back into the community which has been my Jewish home for 37 years and



I hope that I can do this through being a useful member of the BoM. I have been given responsibility for welfare and I appeal to everyone who reads this to let me know if any member of our Community is in need of a visit or social support from EHC. Confidentiality is my first consideration and I can be contacted on 0131 447 0818 which is my private line. I would also like to hear from anyone who could visit someone in hospital or offer occasional social support. It could be as little as once a month or a few times a year. If you ring me I will be happy to talk this through.

Sidney Caplan

I look on my job in the Board of Management to help get our finances in order. If it means hard cuts so be it. My Grandparents helped to open the Shul and I do not want to stand by when it closes. This may happen if nothing is done.

We are a traditional orthodox community and I will fight "tooth and nail" to keep it so. I have no objection to joining with other strands of Judaism in social events.

Carole Cowen

I am delighted to be back on the Board of management. I hope to be able to help achieve the financial stability that EHC needs in order to continue to function in the coming years.



I feel that the future of the Edinburgh Jewish Community is very dependent on the all-encompassing social inclusion of all Jews who live in our beautiful city.

Lesley Danzig

As a returning member of the Board of Management I am looking forward to my new role as Education Convenor. I hope to build on an existing framework by promoting a toddlers' group, encouraging the growth of an inspiring Cheder, facilitating adult education and being open to discussing any educational possibilities from the very young to the elderly that are presented to me. Through education I believe we can build up a positive relationship between EHC and the wider Edinburgh Jewish Community.



Being a member of the Board is an opportunity for me to contribute personally to a community that has become my Edinburgh family.

Tony Gilbert

I am pleased to be back on the BoM as it is a way to make a contribution to the EHC. My main role as minute writer is comparatively minor, but it suits me well and I would like to think it takes some of the load off Jackie who has many other duties to perform. Generally I am happy to leave the major decision-making to those who have been in Edinburgh longer than I have and perhaps have a better feel for the Community, though I will contribute my two pennyworth when I think it is helpful or appropriate.



Steven Hyams

Having served on the Board for many years, I look forward to beginning the year with new members, and hope that we can all work together to formulate new ideas, that will benefit our Community and give us a clear objective to carry us into the future. My double role as Board member and Chair of the Community Centre Committee helps me to see the wider context of EHC. I am also continuing as Buildings Convenor.



Gershon Mendick

My object on the Board of Management this year is to help bring income & expenditure under control. I am a regular attender at Board meetings but am better known to members as the Shammass of the Shul, arranging the practicalities of our services, including honours to members.



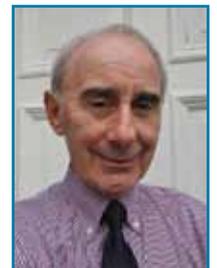
Arnold Rifkind

L'dor V'dor" - From Generation to Generation.

The wording of this traditional Jewish phrase encapsulates the reasons for my dedication to working for the good of the Congregation as a member of the BoM and former Council over very many years.

I am in the unique position of following in the footsteps of my father and grandfather, who were both on the Council of the EHC. Both believed passionately in maintaining in Edinburgh a traditional Judaism, rooted in Orthodox values and ritual, in the hope that it would be passed on to future generations.

I believe that I must try to do as much as possible to fulfill the hopes and aspirations of the past generations as we move forward in very changed and challenging times.



Edinburgh Jewish Dialogue

Janet Mundy



Presenters, Janet Mundy and Jane Ansell



A dialogue is an open exchange of ideas or opinions, with a view to reaching an amicable agreement or settlement – no winners, no losers. We adopted the Mandela approach, based on respect, sharing, caring, and trust. This is called, “unbuntu” – I am because we are. It summarises exactly what Jane Ansell and I hoped to achieve in gathering together anyone with an interest in the future of Judaism in Edinburgh on a warm afternoon in June. The enthusiasm to engage in a dialogue about the future of the Jewish community attracted over 50 people, far more than we had originally expected!

The afternoon started with dialogue in its narrow sense of “a conversation between two people”, as we asked everyone to pair up with someone they didn’t know well to discuss “what are the three most important things about being Jewish to you?”. As the pairs fed back after their conversations, it became clear that there was some consensus between those present, whatever their background, religious belief or age. Expressions that recurred included “community”, “shared history”, “family” and, of course, “food”. There was agreement that we need to widen the concept of “community” to embrace the cultural as well as

religious aspects of Judaism, to create a space where everyone can feel welcome.

Everyone then broke into six groups to discuss “What is your vision for the Edinburgh Jewish Community?” In reporting back on their conversations, while inevitably each group had a slightly different focus, common themes emerged, including:

- The need to engage with younger, unaffiliated Jews and to provide a Jewish environment for children;
- Establishing a structure so that people can join an “Edinburgh Jewish Community”, whatever their affiliation, with separate forms of worship within that structure;
- More opportunities for adult education and cultural events across the community;
- A need for inclusivity that welcomes diversity;
- An interest in collaborative models elsewhere, including Stockholm, Strasbourg and Oxford.

Feedback from those present was largely enthusiastic and many

people expressed the wish that we maintain the momentum. Although not every step can be achieved immediately, some actions are possible now, such as organising cultural events, or bringing existing activities to a wider audience.

Edinburgh Jewish Dialogue has set up a small steering group, with occasional help over the next few months of Fiona Frank from SCoJeC. Our planned programme for the rest of 2013 is:

- An invitation to join us at a performance of "Fiddler on the Roof" on Wednesday 2 October 2013 including the opportunity to meet the stars including Paul Michael Glaser (of Starsky and Hutch fame), who plays Tevye – see details below;
- A follow up meeting to discuss progress of the Edinburgh Jewish Dialogue, and possibly including a guest speaker from one of the "collaborative" communities, to take place in November – date to follow;
- The annual Chanukah lighting event at St Andrew's Square – details to follow.

At the moment, the Edinburgh Jewish Dialogue is at the stage of "an open exchange of ideas or opinions". We are looking to take it forward "with a view to reaching an amicable agreement". We would welcome you to join us on this journey – if you would like to know more, please contact me (preferably by e-mail mundy.janet@gmail.com, but otherwise by phone 0131 467 1872) or Jane Ansell (jansell@fastmail.fm).

To Life! Coming Together to Celebrate

The Edinburgh Jewish Community Dialogue Project

We invite you to join us for the award-winning musical "**Fiddler on the Roof**" at the Festival Theatre, Edinburgh on **Wednesday 2 October 2013 at 7:30pm**. Following the performance, a **reception will be held at the theatre and members of the cast including the star, Paul Michael Glaser (Tevye), may be able to join us!** Mr Glaser was the original co-star of the hit television show "Starsky and Hutch" and he also starred in the film version of "Fiddler" as Perchik, the student who tutored Tevye's children.

The normal ticket price for this production is £40.00. However, you are cordially invited to join us for the best seats (stalls) for the special reduced ticket price of £20.00 per ticket plus a donation of any amount to the Edinburgh Jewish Community Dialogue Project, which endeavours to bring together, through discussion, all members of the Edinburgh Jewish community to help ensure a positive future for our community. The suggested donation (in addition to the ticket cost) is £18.00. However, please feel free to contribute whatever amount, regardless of size, you wish. All tickets must be reserved and paid for by **20 September 2013**.

To book your tickets or for more information about "Fiddler on the Roof" or the Edinburgh Jewish Community Dialogue Project contact Janet Mundy at mundy.janet@gmail.com or phone 0131 467 1872.

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A Job for a Yiddishe Boy

Anon

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I've heard it is true when one is a Jew
There's simply no limit to what one can do.
This may work in theory but I venture to say
That in practice it works in the opposite way.

I recall in my youth when I'd finished school
And was seeking some useful employ,
Each job I proposed, my mother said, "No,
That's not for a Yiddishe boy."

Can you imagine if all the great men
Had been of our very own clan,
Would every bold feat of which history tells
Just remain an elaborate plan?

Listen, if you will, and I'll retell the tales
Of the brave and the bold and the skilled,
Who, had they been Jews, would have died without fame,
Without their ambitions fulfilled.

Now when the Great Alexander was merely a lad,
A sword was his favourite toy,
But his mother said, "Alec, throw that away,
And act like a nice Jewish boy."

Marco Polo one day caused his Booba to faint
When he announced to his kin
"I'm going away." His father said "Go!
But be back before Shabbos comes in."

Christopher Columbus was Jewish by birth.
He had funny ideas on the shape of the earth.
He was about to set sail and test his opinion
When they shlepped him next door to make up a minyan.

King Henry the Eighth, a man of great fame,
Caused six different women to alter their name.
His mother said, "Hershel – a king you are – true!
But chopping off heads a shochet must do."

Sir Francis Drake, that gutte neshomeh
Was considered by many to be quite a frumer.
"The Armada approaches," he heard people shout,
But he waited ten minutes till Yom Tov was out.

Young William Shakespeare was nearly thirteen,
And his father said, "Son I beseech,
Put down that quill and learned your Barmitzvah.
Later we'll work on your speech."

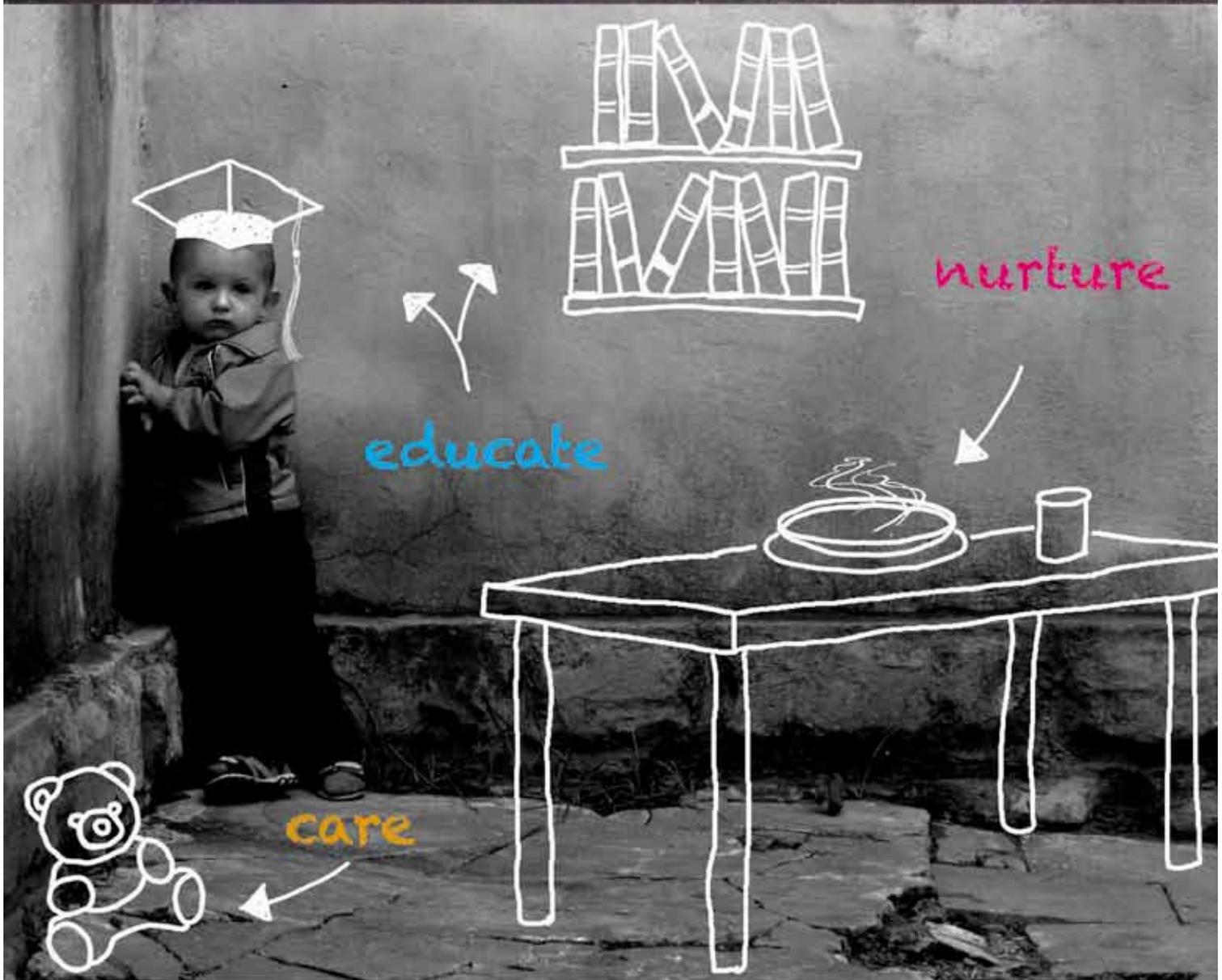
King Charles the First had plenty of chutzpah,
So when they all wanted to kill him
To his subjects he said, "If you chop off my head
I'll have nowhere to put my Tefillin."

Young Isaac Newton was walking to school
When an apple fell down on him – splat!
"I've discovered," he cried, with a great deal of pride,
"I've forgotten to put on my hat."

Oscar Wilde, so they say, was inclined to be gay,
But his plays and his books were best sellers.
"At least," said his dad, "It wouldn't be so bad
If he went out with Yiddishe fellas."

Enough of this nonsense – for we proudly recount
Of real famous Jews we've had our amount,
But there are some professions which do not fit our faith.
Don't worry Archbishop – your position is safe.

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

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Pinner, Middlesex

Jonathan and Susie Adler
Samuel and Ruth

Michael Adler and Sue Fyvel

Ena Amitai and family
8b Nitza Boulevard
Netanya, Israel

Joe and Margaret Aronson
15 Arden Street
Edinburgh

James and Sally Barker
(nee Cowen) Samuel and Sadie
London

Clarice Been
80 Willifield Way
London

Martin Been
Coventry

Shirley and Peter Bennett

Barbara and Leslie Bennie

Avril and Norman Berger
3 Kirk Park
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Marcia, Lennie and Yvonne Berger
Gillian, Gary, Talia and Hannah
Rudin

Allen and Anna Bloom (nee Brown)
450 Hounslow Avenue
Toronto, Canada

Doreen and Laurence Bowman,
16 Dunsmore Way
Bushey

Micheline, Duncan, David, Shrutee
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Norma Brodie, Simon, Sarah,
Caitlin, Eilidh, Maia,
Daniel and Michael

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Jo and Joyce Capek

Andrew and Kathy Caplan,
Benjamin, James and Zoe

Ian and Rachel Caplan, Olivia and
Daniel

Sandra and Sidney Caplan

Shari, Martin and Hannah Cohn-
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Finchley Road, Hampstead

Nick and Caroline Cosgrove,
Juliette, James and Charlotte
3 Hollyview Close, London

Evelyn and Jack Cowan
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Glasgow

Andrea and Malcolm Cowan
49/5 Mortonhall Road
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Elliot, Caroline, Danielle
and Olivia Cowan
31 Harrowes Meade, Edgware

Carole and Mickey Cowen
58 Fountainhall Road
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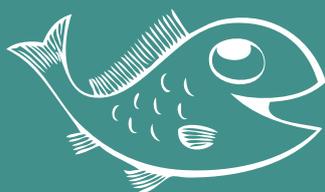
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Exhibition – ‘Edinburgh Jews’

Studying Jews in the Edinburgh region from early modern times until the present

Hanna Holtschneider

On 27 May a crowd gathered in New College, University of Edinburgh, to hear presentations about Edinburgh’s Jewish history, accompanied by a preview of the exhibition ‘Edinburgh Jews’. Papers addressed the history of the study of Hebrew and oriental languages at the University of Edinburgh (Graeme Auld), and the biography of Edinburgh’s first Jewish graduate, physician Dr Joseph Hart Myers (Stephen Massil); further contributions explored what we may learn from the census data about the Jewish population in Scotland (Gillian Raab and Ephraim Borowski) and how this may relate to ‘Being Jewish in Scotland’ a research project led by Fiona Frank. Mirella Yandoli introduced Edinburgh’s rich archival resources relating to Jewish history, religion and culture in Scotland (and elsewhere), and Harvey Kaplan gave an insight into the holdings of the Scottish Jewish Archives Centre which relate to Edinburgh. The day conference closed with a well-attended public lecture by Mark Gilfillan, ‘Scots and Jews: The History of Edinburgh Jewry, 1790-1950’. All sessions stimulated lively discussion and signalled an appetite for more events of this kind.

The exhibition ‘Edinburgh Jews’ offers a unique insight into the history of the city in relation to the long-established Jewish community, whose presence in Edinburgh can be traced back to the middle of the eighteenth century. It offers an overview of a fascinating history which encompasses both local interest and the impact of global conflicts on the city and Jewish population. Detailed topographical mapping of Jewish life in Edinburgh for the period 1894 to 1969 identifies the community’s homes, places of work, types of professions, and public spaces. Each display combines informative text, newspaper articles, personal recollections, historic maps, paintings, drawings and photographs. A number of sources are from private family collections, which have never before been on public display.



Part of the Exhibition



Speakers, L to R: Fiona Frank, Hannah Holtschneider, Gillian Raab, Harvey Kaplan and Ephraim Borowski

Edinburgh Jews

4th June – 5th December 2013

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New College, Mound Place, Edinburgh EH1 2LX.

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Edinburgh Jewish Community Centre

Board Games and Bridge Evening SUNDAY 21 APRIL 2013

Micheline Brannan

Not something your editor has experienced in 37 years in Edinburgh, and surprisingly enjoyable, was the Board Games and Bridge Evening held by the Community Centre Committee in April on a chilly Sunday evening.

Arriving at 5.50pm, I had already missed the chance to join anyone's game, as everyone was absorbed in playing at their different tables. Scrabble, Chinese Chequers and Boggle may have been new experiences to a number of participants but they learnt quickly and entered into the games with enthusiasm, as shown in the photographs. Two tables were intent on Bridge and clearly used to playing together. Too challenging to learn in half an hour! But after a light dinner of soup, bread and butter, shortbread and Carol Levstein's delightful chocolate krispies, in a choice of milk and plain, your editor did learn to play Rummikub and had a thoroughly enjoyable game. Good for Shabbat too as it does not require any writing! I will recommend it to the more Orthodox wing of my family.

About 40 people attended, including several children, playing games such as Jenga, Harry Potter Uno and the strangely named Perquackey. The ages of those present ranged from around 2 to around 90.

Sincere thanks to Hilary Rifkind, Susan Hyams, Lesley Danzig, Betsy Dorfman, Steven Hyams and the many others who worked hard to make the evening a success. I hope we do it again before too long.



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COFFEE MORNING – SUNDAY 12 MAY 2013

Micheline Brannan

The pre-Shavuot coffee morning featured the usual stalls, including books, CDs, plants and the ever popular cake auction. These events, though low key, are a great way to bring together members of EHC of all ages at a time that is convenient to most people and they also raise important funds for the Community Centre.

Congratulations as usual to everyone on the Community Centre Committee, and to all the cake bakers, for a very enjoyable event.



Clarice Osborne, Norma Brodie and Rosa Massie



Francoise Robertson (solo pic on the right)



Susie Kelpie, Michele Neville, Jane Ansell and Dan Kelpie



Ruzena Wood, Hanna Hornung and Vicki Prais



Edward Green with Sylvia Donne



Gidona Henderson with some of the children of the cheder



Carol Levstein with cafetiere



Susan and Steven Hyams at cake stall



Jonathan Kish, Lynn Cooper and Vivien Anderson



Marianne Laszlo and Norma Brodie (above)



Gershon Mendick, Philip Goldberg and Steven Hyams



Dan Kelpie and Tom Griffin



Susie Adler, Merav Gardi (in background), Clare Levy, Sigal Finlay and her children

Edinburgh's Yom Hashoah Ceremony 5773

Monday 8 April 2013 in the 'Peace Park' Princes Street Gardens

Micheline Brannan

The annual Yom Hashoah Ceremony took place early into our much-delayed spring, on a fine evening with no rain but a cold wind that made everyone anxious to proceed as quickly as possible.



Raymond Taylor welcomes Councillor Angela Blacklock, Councillor Cameron Rose and Councillor Ricky Henderson

Nonetheless there was an excellent turnout from both EHC and Sukkat Shalom members and there were not enough seats for everyone to sit down. Raymond Taylor, Vice Chair of EHC, welcomed the dignitaries, Councillor Angela Blacklock, Councillor Cameron Rose and Councillor Ricky Henderson. He said:

"Today is Yom Hashoah, the day on which we as Jews remember the Holocaust. It's not the national day, 27 January, the anniversary of the liberation of Auschwitz. On that day we remember all victims, the gays,



Councillors Blacklock, Rose and Henderson, and Edward Green look on as Clare Levy lights the memorial light

the Roma, the Sinti, the mentally and physically disabled, and we remember other mass murders, in Bosnia, Cambodia, Rwanda and Darfur. Every life is equal in value, and every murder an assault on the image of G-d that is in us.

"But there are some griefs that touch us more deeply than others simply because they're family. Whether literally or metaphorically, all Jewish people lost family in the Holocaust. Entire Jewish worlds were destroyed....."

Raymond went on to mention the heroism of Holocaust survivors, the vow of "Never again" and the frightening ease with which racial hatred breaks out, making it all the more essential to learn the lessons of the past as a warning for the future. He continued:

"We have been holding the Yom Hashoah service here in the Peace Garden for the past 19 years..... Our dear late past President, Dr Nathan Oppenheim, together with Councillor Paul Williamson, established a memorial here to commemorate the liberation of Bergen-Belsen Concentration Camp by the British Forces in April 1945. We are thus very indebted to the City of Edinburgh for allowing us to hold our annual commemoration here in these beautiful surroundings."

Baillie Angela Blacklock spoke on behalf the Council, apologising for the absence of the Lord Provost. She said:

"I am proud that Edinburgh is an international city and it relies on the diverse cultural background of its citizens to make it the vibrant city that it is. The City of Edinburgh



Rabbi Rose and Raymond Taylor with Councillor Blacklock

council prides itself in educating its children and young people about the dangers of all forms of discrimination, in promoting inclusion at every level of society and guarding against the injustice of prejudice. We are reminded that we must always learn from the lessons of the past."



Rabbi Shapira, Malcolm Cowan, David Mendelssohn and Anita Mendelssohn in the congregation for the Yom Hashoah ceremony

The memorial candle was lit, with some difficulty against the wind, by Clare Levy. Psalms and memorial prayers were recited by Rabbi David Rose and Lord Julian Goodman sang El Malei Rachamim, the prayer for the souls of those who perished in the Holocaust.



Lord Julian Goodman sings El Malei Rachamim

Yom Ha'azmaut – Israel Independence Day

Monday 15 and Tuesday 16 April 2013

Micheline Brannan, Janet Mundy, Elaine Levy

On Monday 15 April, at 7.30pm, the annual Yom HaZikaron service took place at EHC, to commemorate Israel's fallen soldiers.

As usual, this was followed immediately by a service celebrating Israel's Independence Day, and on this occasion, the 'party' was held at the home of Rabbi Rose, with Israeli themed refreshments, Ivrit songs, and a jolly atmosphere.

The next day, at 5.30pm, a programme of activities took place at 4 Salisbury Road, starting with children's activities, followed by a meal for children, and later, activities and a buffet for adults. Special guest at the celebrations was Rabbi Yechiel Wasserman, of the World Zionist Organisation in Israel. Rabbi Wasserman is Head of the Centre for Religious Affairs in the Diaspora, and attended at the invitation of Rabbi Rose. One of his responsibilities is to support Rabbis of small communities all over the world to work with their congregations, especially children.

Rabbi Wasserman had sent a set of children's Hagadot for the EHC Communal Seder and was now visiting Edinburgh in person. Rabbi Wasserman spoke about his work and made friends with very many active members of the community.



At Rabbi Rose's house after the Yom Hazikaron service



Yom HaAtzmaut celebrations at EHC



Rabbi Wasserman speaking at Yom Ha-atzmaut celebration

My Jewish Identity in Edinburgh

HOW WILL WE BE REMEMBERED?

Professor Joe Goldblatt, FRSA

My father, Max B. Goldblatt, of blessed memory, was once asked by a newspaper reporter to describe his identity and he answered, “First I am a Jew and next I am an American”. My father’s World War II generation was one of the first to diversify the practice of Judaism through the establishment of a wide range of opportunities to identify and worship.

I recently remembered my father’s response. This was when I was requested to give a keynote speech in Bogota, Colombia and I was asked to send the flag of the nation that I consider my home country. Almost instantaneously, and without explanations, I e-mailed the Saltire to the conference chair’s personal assistant.

In this brief essay, I shall explore my own Jewish identity since coming to Scotland and propose a way in which the Jewish community of Edinburgh may forge greater common respect and increased collaboration to ensure that our children’s children will one day perhaps celebrate, what wise and courageous men and women could overcome and achieve to benefit future generations.

Around one year ago I attended a performance of the junior company Batsheva Dance Theatre at Edinburgh’s Playhouse Theatre. Approximately 100 persons stood in front of the theatre shouting pro-Palestinian messages. I was handed a leaflet telling me that by entering the theatre I would have blood on my hands! This was deeply upsetting to me, but I entered the theatre and watched the performance that was subsequently interrupted dozens of times by pro-Palestinian protesters. The same protests erupted a few months later when the Batsheva Dance Theatre senior company returned to Edinburgh to perform at Edinburgh’s Festival Theatre.

And so, as David Daiches observed, writing in the mid twentieth century, I find that I am a Jew now experiencing two different worlds in Edinburgh. One world makes it difficult for Jews such as myself to affiliate and make a positive contribution to the Jewish community. Another world is deeply divided over the State of Israel. As a result of these two worlds, I find myself often alone in the middle of this vast spiritual desert.

Many years ago, the late and much-beloved David Goldberg, a long-time member of the Edinburgh Hebrew Congregation, upon hearing my surname for the first time, smiled, embraced me enthusiastically with familiarity and said warmly “Cousin Goldblatt!” He stated that within his European family he had relatives also named Goldblatt. I will long remember and always

appreciate the warm way he welcomed me, an American, into this, my adopted and sadly much-troubled Jewish community of Edinburgh. Through this brief encounter with David, it was as though I had found my family.

And so I ask now, where are the David Goldbergs and David Daiches of today and tomorrow? Where are the men and women whose hearts are so filled with such love and kindness, justice and mercy that they will rise to overcome the struggles of the past and create greater opportunities for us and our heirs in the future so that we all become cousins, no matter how different or distant?

A few years ago, the Chabad Rabbi of Edinburgh invited me to help use my 40 years’ experience in event management to improve and expand his public Chanukah celebration in Edinburgh’s St. Andrews Square. For the past three years I have helped this event grow from 50 to over 200 people. Many of the persons attending do not affiliate with any Jewish congregation in Edinburgh. The event is also attended by leaders from the Scottish government and foreign consulates who often remark about our diversity and long history as a Jewish community in Edinburgh.

This same Chabad Rabbi, at my request, taught me to lay tefillin so that I could, at least individually, practise my Judaism each day and pray for my family, those in ill health, the nations of the world struggling against tyranny and disaster, including the countries of the Middle East including Israel. I also pray for our Jewish community in Edinburgh, that one day they may be further enriched through greater mutual understanding and trust, respect and potentially greater togetherness. More importantly, I daily thank G-d for my family and our lives in Scotland, that I consider to be a greater blessing with each advancing day. From my own personal experience it would be easy to assume that the Edinburgh Jewish community is far too polarised to find a common ground based upon mutual trust and respect. Further, ancient prejudices and distrust due to hurt feelings may also inhibit a frank and open discussion about how to progress our relationship.

However, I believe, as the Talmud teaches us, our job is not to finish this work. It is a mitzvah simply to begin the discussion. Therefore, I wish to contribute the following recommendations as we embark upon this worthwhile journey of discussion together.

- I believe that it is first and foremost important to recognize there is a diverse range of religious traditions, political opinions and practices in Edinburgh among the Jewish people. This recognition and desire to better understand one another must be paramount in our path to making further progress in our future relationship.
- Secondly, the negative experiences that I have encountered whilst trying to contribute to the Edinburgh Jewish community must be removed to make room for those who will arrive here and similarly wish to contribute. We must diligently and continuously work together to become a more welcoming community of Jews and find opportunities for every committed Jewish person to affiliate with those faith communities where he or she is most comfortable.
- Thirdly and finally, we must mutually agree to work together to provide additional opportunities, such as the communal Chanukah celebration, to come together, despite our differences, for mutual benefit. Perhaps the formation of a collective Edinburgh Jewish Community Council that would foster discussion among all Jewish faith communities and organize mutual events and activities would be a step toward achieving this important goal.

Like my father, I identify as a Jew first and foremost. I am proud to live in Scotland and Edinburgh. However, I also see opportunities for fostering good will among all of us to create a better world for our children and their children. May the ethics of our ancestors guide us in the right direction so that we walk in the paths of peace and righteousness.

Perhaps we may be able to better work together to create a more welcoming place within our community for all who love Judaism and are strongly committed to transmitting this legacy to many generations of Edinburgh Jews to come. You may have some ideas of how to progress some of these ideas. I would welcome your thoughts.

Amen and amen.

Professor Joe Goldblatt, FRSA, EdD, holds the world's only professorial chair in planned events studies at Queen Margaret University. He and his wife Nancy settled in Edinburgh 6 years ago and plan to retire here. They are members of Sukkat Shalom.

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The 2013 Edinburgh International Book Festival

Michael Adler

There was, as usual, no shortage of events of Jewish (or, at least, Jew-ish) interest at this year's **Edinburgh International Book Festival** which took place in Charlotte Square Gardens from 10th – 26th August.

The problem for the *Edinburgh Star* was that our copy date was about half way through the Festival. Our solution to this problem is to publish reviews of some of the earlier events and, later on, to post the reviews of later events on the Star's forthcoming website. In this way, we will be able to make available to a wider audience a set of reviews of some of the events at this year's Book Festival that we think will be of particular interest to members of the Jewish community. With luck, it might even encourage them to look through next year's Book Festival programme when it comes out and book up for some of the events that interest them.

As you will see from the five reviews that appear below, the Book Festival events cover a very wide range of topics and feature a very wide range of speakers. Some of them are prominent personalities but most of them are authors of recently-published books which the audience may, or may not, have read. If you have read the book, you often get a new 'take' on it; if you haven't, you may well be inspired to do so. If any readers of the *Edinburgh Star* are interested in reviewing an event at next year's Book Festival and would like to join our team of reviewers, they should get in touch with me.

Ruby Wax: *Sane New World* – reviewed by Janet Mundy

To many people in the UK, Ruby Wax is the archetypal brash American comedian, tackling subjects and asking questions

of interviewees that others avoid. In the years since she studied at the Royal Scottish Academy of Music and Drama in the 1970s, she has had a successful career in theatre and on TV, her best known work being 'Absolutely Fabulous' and her outrageous celebrity interviews in 'Ruby Wax Meets'. However, there is a very different side to her personality, and one for which she is now gaining a considerable following. Her first degree was in psychology, she has since gained a masters in neuroscience from University College London and is about to graduate from Kellogg College, Oxford with a masters in mindfulness-based cognitive therapy. She came to the Edinburgh Book Festival to talk about her book 'Sane New World', which is based on her studies and also her own experience of mental illness.

In discussion with Diana Hope, who chaired the event, Ruby confirmed that 1 in 4 people suffer from mental illness at some stage in their lives, and that not all of them are in the creative industries like herself and other famous people like Stephen Fry. With typical epigrammatic turn of phrase, she claimed that 'your inside doesn't know what your outside does for a living'. As she describes mental illness, it is a deadly epidemic, affecting children as well as adults, and she says 'by 2020, the thing that will kill us is stress'.

Ruby Wax describes her book as an 'instruction manual for the brain'. She wrote it partly as an attempt to self-medicate, as she has battled depression for many years, but it is also based on her academic studies of mindfulness, which she describes as 'a way of sitting back without being hard on yourself'. According to her, modern life requires many people to exist in a state of high alert, raising levels of cortisol in our brains, as if we were constantly under attack as we would have been in an earlier stage of our evolution. While medication may be a necessity (Ruby herself still takes anti-

depressants), she claimed that we can learn to control the chemical releases in the brain.

As well as writing the book, Ruby Wax is taking her show on the road, not only to book festivals and theatres, but also to mental institutions. While she claimed that she is not religious, she accepted that looking inward in prayer and other religious practices can be part of a mindfulness technique. However, the moment when she showed her Jewish credentials most emphatically was when she said that the show would include medical experts and she would just come along 'to serve cookies'!

She described the show as 'infotainment' and the Edinburgh event demonstrated her technique. While providing a serious introduction to an important subject, which has had a huge impact on her own life, and clearly also on many of those present, she also engaged her audience with jokes, explaining for example, that 'if you can make a schizophrenic laugh, you're halfway to Broadway'!

Judging by the questions posed from the audience, Ruby Wax touched a nerve. She was once literally the 'poster girl for mental illness' as Comic Relief publicised her own struggles with depression through a poster campaign throughout the tube network in London. If she can do her bit to remove the stigma from mental health issues, and allow people to get the help they need, she will have provided the Great British public with a service far greater than anything in her theatre and TV career so far.

Jenni Calder and Marjorie Harper: *Waving Scotland Goodbye* – reviewed by Anja Amsel

The common theme for the speakers at this event was that of Scottish emigration. However their books; Jenni Calder's 'Lost in the Backwoods: Scots in the

North American Wilderness' and Marjory Harper's 'Scotland No More' are unlike in their treatment of the subject, perhaps the main common factor being the Scottish spirit of adventure. Sheena McDonald, who chaired the event, suggested that the two works were complementary. I think not – rather two disparate perspectives of migration.

Jenni Calder (historian, the daughter of the late David Daiches and granddaughter of Rabbi Salis Daiches) discussed the immense hardships of the early settlers in Nova Scotia, beginning around the time of the Clearances. For these settlers it presented an opportunity to own land rather than live a life of fiefdom. It was a story of survival, starvation (they were driven to eat horses, beaver skins and to practise occasional cannibalism) and privation generally. The land they settled was poor, resulting in further exploration, opening up new territories. The history of the Hudson Bay Company is linked to Scottish migration and in the nineteenth century Scots were among the first white people to arrive at the Rocky Mountains. I was left with a feeling of vast admiration for these intrepid early emigrants.

Marjorie Harper's book covers a later period, mainly the twentieth century. The sub-title of the work is 'Voices from the Scottish Diaspora' and she dealt with first hand accounts of these later migrants, driven less frequently by hardship but by a spirit of enterprise. There were cheap inducements (a mere £10 per passage) to go to Canada, Australia and New Zealand. These oral histories were fascinating in that many of the migrants chose to take Scotland with them to their new terrains. There was at one stage a virtual epidemic of migration from the Hebrides, so much did the brave new worlds beckon.

Scotland has been called 'A kingdom of the mind'. From these books however it was a much more practical experience. Both recounted tales of wanderlust and endurance.

Rowan Williams and Julia Neuberger:
Is Britain Losing Faith in the Church? –
reviewed by Elaine Samuel

My brief was a challenge. After all, Baroness Julia Neuberger was not 'in conversation' with the former Archbishop

of Canterbury; she was interviewing him. How was this likely to interest a distinctly Jewish readership? The answer had to be to watch Julia Neuberger's body language. When did she nod her head? When did she shake it? Did the former mean agreement? Did the latter always mean disagreement? So here is my interpretation of where Rabbi Neuberger, as President of the movement for Liberal Judaism, stands in relation to the former Archbishop of Canterbury, based almost totally on kinesics.

There is little doubt that Julia Neuberger shares Rowan Williams' distaste for the notion of spirituality as concerned with the inner self and manifested by the 'placid hum of meditation'! She agreed that the search for spirituality requires turning outwards and is manifested in one's relationship to the community rather than to the self. Indeed, both she and Rowan Williams referred to the concept of spirituality as deriving from the Hebrew (breath / to breathe – n'shamah / linshom) as support for their view, although neither went on to develop why breathing is a 'relational' activity. What was evident, however, was the enormous time commitment that both of them make to the 'relational', whether in Williams' case to Christian Aid or in Neuberger's to a broad spectrum of medical ethics and health issues. She also shares Rowan Williams' views on the relationship between organised religion and spirituality, as both supporting and submerging their members in their spiritual quest. She nodded most 'vociferously' to the idea that the healthiest religions are those that are prepared to 'budget' for and train their own critics, 'even if they spit them out after'. And she shared some of the sources of her feistiness with Rowan Williams, who told us that since his parents spoke Welsh at home, he always knew that there were other voices that could be spoken in. There were further biographical similarities: both started off at the same time in Cambridge as language students and both now sit in the House of Lords as independent cross benchers.

So where do they disagree? Unlike Williams, who did not take favourably to Prince Charles' proposal that the reigning monarch should henceforth be known as 'Defender of Faith' (rather than 'Defender of the Faith', Neuberger welcomed the

parity of esteem that would be signified by dropping the three letter word. She said that such a step would be 'quite important for my lot.' And she was clearer and more definitive over issues of gay marriage and gay clergy, while sympathising with Williams for the situation within which he found himself. Unlike the Anglican Church, she observed, members of the movements for Liberal and Reform Judaism were united in their position, which made it a lot easier for their leaders to take progressive positions. As an interviewer, she left us with one distinct image of Rowan Williams: that of a good, intelligent, progressive man dragged down by the divisiveness of his religious community. Hmmm....now isn't that rather familiar?

Shani Boianjiu: *The People of Forever are Not Afraid* – reviewed by Judy Sischy

Looking at the title on the cover of Shani Boianjiu's book, written beneath the fierce but fearful face of a girl soldier, I found myself wondering if the emphasis was intended to be on the word 'not'. She says that she was not afraid at the time, only in hindsight, years later. Can this be true?

I asked myself the same question, as Shani Boianjiu walked onto the stage of the Writers Retreat at the Edinburgh Book Festival: was this striking young woman supremely confident or in reality nervous, appearing as she was with another author who had been nominated for the First Book Award? Was her exotic red strapless dress intended to exude confidence or cover up a rather hesitant 26-year-old talking in a language that was not her native tongue?

She explained, in a self-deprecating way, that she decided to write a novel for her degree at Harvard as the preferred alternative to writing a critical thesis. She wanted to be a 'cool kid'. Her book centres on 3 young women serving in the Israeli Defence Force (IDF), along with other 18-year-old Israelis. The girls are 'frenemies' and although they were together at school, the book describes their roles in the army, their emotions and their thoughts as three separate characters.

Shani seems to distance herself from the characters when she talks. No, her

personal experiences in the IDF were not the source of emotion but were helpful technically. The emotions of three young women make the Middle-East conflict 'small potatoes' in comparison. In the army, you become 'homogeneous', you are part of a group, like those in a kibbutz or students at university – it was the situations rather than the characters that inspired the book.

'Books are not about things – books are things' said Shani more than once. What did she mean? You will have to read the book to find out for yourselves.

Eyal Weitzman: *Hollow Land – the Architecture of the Occupation* – reviewed by Sue Lieberman

Eyal Weitzman is an Israeli architect. When he looks at land maps, he sees what they depict not merely as two-dimensional lines and curves, as most of us would, but looks at them cross-sectionally – seeing

what is above and what is below the surface patterns. In talking about his book 'Hollow Land', he presented a cogent exposition of the labyrinthine thinking that underpins the Israeli occupation of the West Bank.

According to Weitzman, Palestine has become a world of surface and shadows, the straight and the tortuous, a world where even language is redefined to facilitate Israeli control. In theory, Palestinians control certain areas, each of which is designated on the map as Zone A: in reality they control neither what is below (water sources) nor what is above (air space) the ground. There are parallel worlds of movement, the one 'above' where Israeli hilltop settlements are connected by fast highways and bridges that link them to Jerusalem, and one 'below' where Palestinian villages are connected by old, often un-surfaced, winding roads. As a result of road closures and checkpoints, it has been calculated

that, on average, it takes Palestinians six times longer than Israelis to travel the same distance.

Weitzman argues that what is happening on the West Bank derives from a colonial narrative, in which the colonists try to divide a land which is really indivisible. The 1947 Plan envisaged two distinct territories with only two crossing points (called, rather surreally, 'kissing points'). To divide Jerusalem now would require 64 'kissing points'. For Weitzman, the land can no longer take any more subdivisions – according to him, 'Israel' and 'Palestine' are two different names for the same place.

Perhaps, and this is my thought after listening to Eyal Weitzman, we need to start asking what the land itself needs and can sustain in this seemingly interminable conflict.

The Edinburgh Festival Fringe 2013

Lord Julian Goodman

After weeks of heat waves to rival Israel's Khamsins, the intermittent rains returned on cue to herald the start of Edinburgh's Annual Festivals.

This year there was a cornucopia of kosher comforts on offer at The Fringe, a lot of them at the Summerhall venue but, funnily enough, many Jewish shows were all on at the same time across The Fringe. This made seeing everything I wanted to see an impossibility, but I always think of that as a good sign for Jewish content. I decided to get into the festive mood and sample what was on offer.

My first show was Lynn Ruth Miller's **Granny's Gone Wild** at the C Nova venue. Lynn Ruth had cancelled her show last year due to breaking her foot, so it was fun to see the octogenarian strutting her stuff once again with a revamped show about growing old disgracefully! With clever songs old and new she was still enlightening the audiences about the perils of Jewish mothers, useless husbands and having one's age automatically counted against you. Her burlesque routines had the younger males in the audience eating out of her hand, much to everyone's surprise, including theirs!

I had booked to go and see **Miss Behave** at Bob's Bookshop, but she had left earlier that day having broken her ankle! What is it with Jewish women and their feet during The Fringe? However, in her place a replacement show was on offer there, not in the official guide, which was a great shame, because it was one

of the daftest shows it has ever been my good fortune to see.

The Half-Naked Chef was an hour of glorious slap-stick and mayhem inflicted not only on the audience, but on innocent passers-by too. He did exactly what the title said, dressed in a pair of briefs, an apron and the most unhygienic moth-eaten chef's hat you can imagine, Steve "Woko" Jackson launched his recipe book on the world. Full of reviews but bereft of recipes, we were treated to a disgusting meal preparation, while he kept popping out of the shop at various moments to accost any member of the public who had made the mistake of peering interestedly through the window. On the night I attended, he accidentally mooned Andy Murray's mother and dragged Norman Lovett (of Red Dwarf fame) into the doorway to everyone's amusement. Brandishing a disintegrated shovel he advised us to never wash a wok, and demonstrated his 'patented kitchen knife' by cutting a cucumber with a huge saw. He finished off with an Irish Trifle, which involved a very messy Guinness. It was definitely a Fringe experience I shall cherish for years to come.

The next show I went to see was **Emily Rose in Synagogue Slut** at Fingers Piano Bar. The title may seem a little uncomfortable for some people, but that very point of inappropriateness played quite a part in the show as Emily explained she got round a lot of synagogues in order to review them, and how



Emily Rose

her reviews were refused from some quarters because of the name. The show opened with one of Emily's own songs "I'm A Good Little Jewish Girl", before going on to explain some of her reviews on finding out that 80% of her audience were Jewish. Kinloss Shul was one of her favourites, being like a Funfair on a Saturday morning; everyone going to and from various rooms and splinter groups, with no-one going to an actual service. Other shuls were discussed, including Edinburgh's, and the American idea of naming them Temples, whether Orthodoxy's separation of men and women was sexist, the idea of kiddushim, and her singles' weekend in 'Orthodox' Manchester. Her (lapsed) Shomer Negiyah boyfriend, an evangelical boyfriend and a German beau all provided rich comic material along with some fun and clever songs. All in all it was a fun evening despite a few technical sound problems that lost a couple of punchlines; however, all the others definitely hit their mark.

Over at The Hill Street Theatre **Bremner Duthie** was starring in **'33 (A Kabarett)**. Set in 1933 in Germany, it was the story of a theatrical "MC", scrabbling through a derelict theatre, who remembers the rest of the cabaret troupe who all disappear one by one under Nazi rule. The show was inspired by the Yiddish song *Undzer Shtetl Brennt (Our Village is Burning)* by Mordechai Gebirtig. Written after a pogrom in the Polish village of Przytyk in the 1930s,



Bremner Duthie

it was sung throughout the ghettos of Nazi occupied Europe, and is still widely sung at Holocaust Memorial events. The stage was cleverly set totally in grey, including the "MC" when he first appears. However, as he remembers each member of the troupe, he puts on a colourful costume, which represents each character, that he carries round in a suitcase to remember them by. Each character is remembered in detail by their own particular act and general behavioural traits, and the songs of the 1930s were all beautifully sung by Duthie which added to the period setting. The Jewish tradition of the importance of telling people's stories was evident throughout the show, and they covered the politics, the daily struggles, the sorrow and the humour of the time, and the history of the persecution of the "decadent" artistes who had the audacity to think and behave differently. It was a clever and moving show, which was excellently performed.



The Marian Oppenheim Hall was packed to capacity for the Festival Open Day on Sunday 18 August 2013

A few days later we had the Edinburgh Jewish Group's **Annual Festival Open Day** at the Community Centre in the Shul. Once again it was a runaway success, thanks to the expert hosting talents of David Neville and the excellent refreshments provided as usual. There was a vast array of Fringe performers who all gave an excerpt of their shows, after being probed by David to give us even more insights into each show. These included a few of the shows I had already seen, and a few more I was booked in to see later.



David Neville comperes the Festival Open Day

The first guest was **Emily Rose**, who gave a sample of her other show on at The Fringe, **Confessions of a Rabbi's Daughter**, showing at Mood Nightclub. She performed her song based on "Eishes Chayil" and one about "Every Little Thought and Every Little Word". This show was about a woman about to become a Rebbetzen like her mother, but rather than marrying a rabbi, she finds herself falling for another girl. Emily also gave a brief explanation of her show, which I had already seen, and an explanation of its title for good measure.

The Picaresque Players Theatre Company from New York gave a short extract of their play **Expiration Date** which was showing at The Merchants' Hall. This play was set 200 years into the future where people live longer, and after replacing all their failing body parts, can opt to be uploaded into a technological pod devoid of a body, however they must remain stationary on the wall till such time when they've earned the right to be upgraded. Millie, on the occasion of her 150th birthday, was struggling with the choice.



Danny Braverman - 'Wot? No Fish!'

Danny Braverman was appearing in his show **Wot? No Fish!** at Summerhall. This was the story of his great-uncle, Ab Solomons, who started doodling on the wage packet he gave to his wife each week in London's East End, and these doodles gradually became full blown pictures. On inheriting these wage packets from his mother, Danny discovered a hidden family history through the artwork that had been forgotten in a box for years.

Alon Nashman's show **Hirsch**, was on at The Pleasance Courtyard, and told the story of the Hungarian refugee who ended up in Canada, and through his work as a director, became instrumental in the birth of Canadian television.

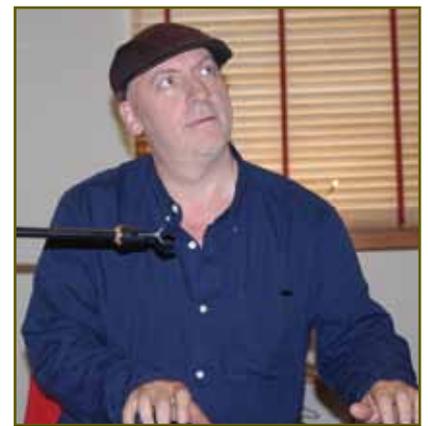


Alon Nashman 'Hirsch'



David Neville interviews Jack Klaff

Back at Summerhall, **Jack Klaff** was appearing in two shows. The first, **Out To Lunch**, was about a black South African who, being friends with a Brussels-born woman, discusses the disparity between the billions in the world who are too fat, the billions who are hungry, and the solutions to these problems. His other show, **Newton** was about the life of Sir Isaac. The excerpt involved a draper providing the crimson drapes for Newton, and explored his interest in Kabbalah and Newton's predictions about the state of Israel's creation. Jack Klaff's amazing gift for accents and characterization was a joy to listen to in both excerpts.



Daniel Cainer

Another New York production was on at C Nova. **Breaking The Silence** was about the third generation of Holocaust survivors, and exploring the Transgenerational Transmission of Trauma, it explained the need for the third generation to hear the stories of survival from the lips of their grandparents, as this is the last opportunity to hear from survivors themselves before it is too late.

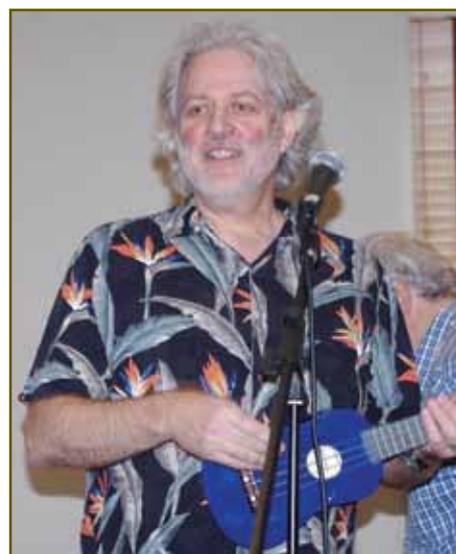
This is just a sample of the talent on display at the Open Day. Other acts included **Bremner Duthie**, who I had been to see, **Al Lubel**, **Hayden Cohen** and **Rachel Mars**, all of whom I was booked in to see, and the return of old favourites, **Dean Friedman** and **Daniel Cainer** who entertained the audience with some favourite songs. Once again the Open Day had gathered a huge collection of varied acts of Jewish interest on at The Fringe, and the packed audience were treated to a very entertaining afternoon.



Bremner Duffie 'B3 Cabaret'

The next evening I headed over to Just The Tonic @ The Caves to see **Al Lubel is Mentally AI**. This laid back American comic (famous for his appearances on the David Letterman Show) came on stage and spent the first five minutes debating the difficulties

of whether to say hello or not, and then the next ten minutes telling us that his name was Al Lubel. This might seem a little dull in print, but I assure you, it was absolutely hilarious.



Dean Friedman – 'Smelly Feet' (Children's Show)

His name was a recurring theme throughout the whole show, and he quipped "The more I tell you my name is Al Lubel, the more you guys are thinking 'Who IS this guy!'". It also explained the T-shirt I had seen in the Box Office that had the legend "I Am Not Al Lubel" emblazoned across the front. His material was jam-packed with really clever observations and anecdotes. He discussed his adoring mother, who also kvetched at him all his life, and in turn he manipulated all his life, but he admitted that he loved her too, in a Stockholm Syndrome kind of way. He engaged with all members of the audience, and his recurring themes were nicely intertwined all the way through the show. Despite finding him funny at the Open Day, that had given no clue as to just how clever and hilarious his show was going to be.



Jane Arnfield 'The Tin Ring'



Al Lubel



Carmen Garcialorca 'The Phantom of the Fringe'



Hayden Cohen (Pic by Jonathan Hunter)

My next show was **Hayden Cohen's Secrets of The Elders of Zion** at Paradise & The Vault. It was based on the premise that if there indeed was a secret Jewish conspiracy, he wanted to be part of it. However, having not been invited, he decided to open his own branch of The Elders of Zion. The show opened with him singing the song from Exodus, This Land Is Mine, while behind him a South Park style animated film gave a potted simplistic history of Israel from Caveman days to today through constant conquering, and thanks to its well devised timing it was very funny. He then proceeded to run his show as if it were an official meeting of the UK Branch of The Elders of Zion, with minutes of the meeting projected on the screen. Using satire and historical facts, he showed how ridiculous the idea of the Protocols really is, and how it was actually pinched word for word from an earlier satire about Napoleon III. He had some really clever songs, including one about Gematria, and his Gangsta and Hip Hop versions of Hava Nagilah were also cleverly used. He closed the meeting with AOB (any other broiguses), and urged us all to support the conspiracy by keeping it secret, AND telling everyone.

Over at the Gilded Balloon I went to see **Joe Bor Is Jasper Cromwell Jones**. This was a spoof of Touching The Void, and playing a well-heeled, idiotic public school boy, we were at the launch of his book *Here In Lash Mania*, which told the story of how he lost his best friend "Fishy" during a climb up a Peruvian mountain. Armed with a video diary and excerpts read from the book, he regaled us all with the ridiculously funny story of how Cromwell Jones' ineptitude (unnoticed by him of course), caused all the problems including his best friend's fall from the mountain. That particular quote from the book read "Fishy's last words to me were 'Whatever you do, don't let go of the -

aaaaaaaaaaaaaargh"'. This was a brilliantly portrayed character, who totally engaged with the audience, frequently including them in cosy chats, mostly about how well off he was, while earnestly showing what an idiot he was. He frequently had to force himself back into the book, and after unfolding his tale, he finished with a clip of Fishy's video diary, featuring a cameo by **Jack Whitehall** as Fishy, which showed how he had totally misread his friendship. It was a tremendously funny show, and well worth seeing.



Rachel Mars 'The Way you Tell Them'

My final show was **Rachel Mars** at Summerhall in **The Way You Tell Them**. Coming from a long line of joke tellers, Rachel explored the effects humour has on us dealing with difficulties in life, even at inappropriate times, and using inappropriate subjects. Her show used a lot of Jewish humour, drawing on her own family history and experiences, but also used recordings of traumatic events such as the Atomic Bomb and a failed medical trial to illustrate the effects humour can have. It was an interestingly constructed idea, and well performed, and included the audience in the joke telling and the displays of her experimentations. It also explored the Jewish ethics of clowning around too much, and how three people can all remember totally differently. It was a fascinating look at something we all take for granted.

All in all it was a very good year for Jewish content at The Fringe, and this year I'd like to award my *5 Mogen Dovid*s to **Al Lubel**, simply because his show was so much funnier and cleverly put together than I could have imagined.

Obituaries

Blanche Mundy

8th February 1916 – 2013

Janet Mundy



Blanche Lilian Wheat was born 8th February 1916 (she wasn't keen on anyone knowing the year, but woe betide anyone who didn't give her birthday its full due!) in Reading, Berkshire where her father owned a furniture factory. She was the fourth of five children born to Philip and Sarah, who arrived in Southampton from Poland on the day of Queen Victoria's funeral in 1901. Until the last few years of her life, Blanche was not keen to talk about her early childhood, but it seems the family lived in a fine 5-bedroomed house, with a blacksmith's forge in the yard. She did often talk about "Deaffy" who worked in the forge and taught her sign language, a skill she passed onto me when I was young. Her older brother Sam used to carry her to school in Greyfriars Road, Reading on his shoulders.

In a turn around from how it would be today, when financial troubles hit the family (possibly as a result of the stock market crash in 1929) the family moved to London and Blanche went to Skinners School for Girls in Stamford Hill, where she was apparently an excellent scholar. When World War II started, Blanche's mother, older sister Stella and nephew Keith moved to Banbury, Oxfordshire, but

Blanche stayed on in London and worked as a secretary. She was apparently quite sanguine when she arrived home from work one day to find her Earls Court flat had been bombed and she had to move elsewhere!

My mother was very beautiful – she always stated that she had a 19" waist on her wedding day. That brought her lots of admirers in her 20s. However, it was only when Stella introduced her to Jack Mundy at Chandos Lawn Tennis Club in Golders Green that she found her life partner. They married in February 1947. The wedding itself was not a great success – it was a very cold winter, the photographer was unable to get there, so there were no wedding pictures, and Blanche's new father-in-law annoyed her with a 45-minute speech about the sanctity of Jewish marriage, for which she never forgave him!

However, a honeymoon in Nice, which is recorded photographically, got what turned out to be a long, happy marriage off to a better start. Blanche and Jack's first child Paula was born in January 1948, followed by Oliver in 1951 and myself in 1955. At first, the family lived at 8 Friars Avenue in Friern Barnet, but moved to a beautiful detached house in Uphill Road, Mill Hill in 1960.

Blanche and Jack were keen to be active members of a Jewish community, but rejected the Orthodoxy of their respective childhoods and so, with her sister Stella, brother-in-law Dick and another couple, they helped found what is now Finchley Progressive Synagogue, 60 years ago in May 1953. I vaguely remember attending services at a public library, but in 1960 the foundation stone was laid for a new synagogue building in Hutton Grove, which is still the congregation's home today. Blanche's nephew Keith Levy married Jenny (whose family were also members) there in January 1963, followed by Jack's nephew Robin Joseph's wedding to Sally in July 1969.

As well as their shul activities, Blanche and Jack's social life revolved around bridge and involvement in other groups such as the Council of Christians and Jews. Of course family was at the centre of Blanche's life. Afternoon tea was served every weekend, she loved sewing dresses

or costumes for my ballet performances and she was also a keen knitter. Her superb shorthand and typing skills were put to good use both in a voluntary capacity then later as assistant to Jack when he semi-retired as an accountant and kept on a few favoured clients.

When my father Jack died in 1993, Blanche efficiently packed up the house in Mill Hill, sold up and moved to a retirement flat in Marchmont, Edinburgh, to be close to her younger daughter and grandchildren. In keeping with her long interest in interfaith activities, she was at different times a member of both Edinburgh synagogues and also the Council of Christians and Jews. She volunteered in a charity shop, hosted services for Sukkat Shalom and helped organise fundraising events for Debra, a local charity. Aged 79, she flew alone to Toronto to attend Keith and Jenny Levy's son's wedding, and apparently danced the night away! She became renowned for her knitted dolls, which she made both for sale and as presents for her grandchildren and other young children she knew. She was still knitting well into her 90s, and could manage a few rows even in her last year!

She moved into The Elms, a care home run by the Church of Scotland, in July 2011. There she had what were possibly her happiest times for many years. Free from the stress of trying to live independently, she was surrounded by a wonderful team of carers, who catered to her every whim. She had a favourite seat in the lounge where she could admire the terraced gardens, and she was always immaculately turned out – her appearance being much admired by fellow residents, staff and visitors. She was able to attend her granddaughter Rowan's wedding to Grant in April 2012, enjoyed visits from family and friends, including her wonderful GP and also from a SCoJeC volunteer, Andre Kovac, to discover the joys of the internet, and got to the Kings Theatre to see her niece Lesley in *Birds of a Feather* in April 2013, her last trip out. In her last few days, she was still able to sing along to her favourite songs with her children and grandchildren and her rendition of "Doh a Deer", "We'll Meet Again", "Magic Moments" and others will be long remembered by all of those privileged to hear her.

Gladys Millicent Smith (Gittel Malke)

13 February 1923 – 19 April 2013

Lynn Lymer



Gladys Millicent Strachan was born on 13 February 1923 and grew up in a devoted Orthodox family in Newington.

She was educated at George Watson's Ladies College. As her mother was one of 15 children, there was a wide extended family. Her mother, Dora, befriended Sheva Lurie when she came from Thailand to Edinburgh and Gladys and Sheva became like sisters. Gladys was brought up to value her place in the Jewish community and its traditions. In her later days she greatly enjoyed many events in the Community Centre, where she would meet up with kindred spirits and old friends.

Her family roots were in what is now known as Lithuania. Her rabbinical ancestors, the Strashuns, collected thousands of holy books, many of which are now housed in the Strashun Library in the Center for Jewish History in New York.

Gladys worked very hard at everything she turned her hand to and paid great attention to detail. She had firmly held views and was not afraid to tell you what they were. She did not suffer fools

gladly, but she had a heart of gold, much appreciated by her good friends and those who worked for her for many years. She always had great presence at any event and loved a party.

Gladys had two adored and cosseted poodles, Friday and Crusoe, and had always been quite clear that she preferred dogs to children. She was an avid reader and loved to do crosswords. Her MG Midget (one of a succession of sports cars) was her pride and joy.

Gladys always took great care of her appearance and had a keen interest in good clothes and well-groomed hair. She knew the importance of keeping herself fit and was an active member of The Edinburgh Club and more recently at Westwoods. She featured in the Evening News in her seventies, posing in her gymwear outside the club. This level of fitness helped her to overcome the effects of her respiratory condition for much longer than any less determined person might have done.

During the War, Gladys served as an auxiliary nurse with the VAD, and was attached to the Royal Navy. It was often gruelling work, but she rose to the challenge. It was at that time that she met Taff Walker who played a big part in her life and whom she married in the early 1970s. Together they ran the Lyncliff Hotel on Windsor Street (off London Road) and then the Hampton Hotel at Murrayfield. Taff died in 1975, but Gladys continued to run the hotel with her manager, buying their bar supplies from the well-known local wine importers, Laurence Smith & Son.

Gladys and Laurence were married in 1986. As they were both semi-retired they had plenty of time to devote to one another and to their new life together. They spent several winters in Tenerife, where they had as busy a social life as at home, as well as travelling widely to many remote parts of the world.

Not all their expeditions ran smoothly. There was a remarkable adventure on the Kamchatka Peninsula, where their helicopter crashed a few feet above the ground, leaving Gladys and Laurence stranded for over twelve hours, and taking refuge with a renowned Russian bear expert, whom they ate out of house and home before another helicopter arrived to rescue them. There was also a swim in the South China Sea which nearly ended in drowning, as Gladys, unable to see the direction without her glasses, swam off the wrong way from the boat. Despite these perils, they absorbed all kinds of fascinating information from their experiences and had great fun together.

In February 2013, Laurence had his 89th birthday and Gladys celebrated her 90th with a happy tea party at Prestonfield House.

As the years went on, Gladys's respiratory condition, COPD, made breathing ever more difficult and she was prone to chest infections. Laurence took every care of her during the difficult times and over her last few weeks he visited her in hospital tirelessly. When it was finally time for her to go, peacefully at the last, Laurence was at her side.

Gladys always looked forward in life and was forever planning the next expedition. She may have been small in stature, but Gladys will be fondly remembered for her vibrant personality, her sense of humour and her spirit of adventure.

Netta Marks

1926 – 2013

Gill Green



My mother, Netta (née Nettie Benjamin), was born in Edinburgh to Minnie and Ellis (Eli) Benjamin.

Her maternal grandmother was Malke, one of the Rifkinds who came to Edinburgh from Lithuania. She had two brothers, George and Norman.

Netta was very bright at school, excelling in English (she had a life-long passion for Jane Austin) and was very sporty, but, because her father died suddenly when she was a teenager, she was required to help in the family businesses in Haddington Place and in Portobello.

During the war she joined the Land Army. In 1955, she accompanied her brother George to a wedding in Leeds and met her future husband, Raymond Marks. They married later that year and settled in Leeds where she has lived ever since. Netta worked with Raymond to build up a successful wholesale stationery business and they had two daughters, Gillian and Elaine.

Netta also trained as a keep-fit teacher and ran classes for many years. Even after she gave up teaching, she continued to go to classes right up until last year. She was also a keen rambler with Raymond and enjoyed folk, Israeli and tap dancing well into her eighties.

She was widowed in 1995 but carried on with a busy life, attending shul regularly, and going to shiurim, talks, and social and cultural activities. She also did voluntary work for the Jewish Welfare Board and was a devoted grandma to her three grandchildren.

Netta was a very popular and well-loved lady with many friends and will be much missed by them and by her daughters and family in Leeds and London. She was a true Eshet Chayil.



Emanuel Lyons

1935 – 2013

Micheline Brannan

The Edinburgh Evening News published an obituary of one of EHC's long standing members, who sadly passed away earlier this year.

Emanuel (Mannie) Lyons was a well-known figure on Edinburgh's streets, as he was always out and about in all weathers and had a friendly word for acquaintances and strangers alike. The Star also owes a tribute to Mannie, although latterly he was known only to the long-standing members of the community who remembered him in better days.

Mannie was born on the 26th of March 1935, the eldest son of Samson and Betsy Lyons. Mr Lyons kept a hairdressing and jewellery shop in Newington. Mannie attended George Watson's College which

he left at 17. After his national service he worked as a civil servant in Glasgow and Edinburgh.

He lived in the family home in Kirkhill Road all his life. After his father passed away, he cared for his mother, and after she passed away in the 1980s, he continued to live there on his own, pursuing his many hobbies which included model railways, reading and visiting places of historical interest.

Mannie was adept at finding events that were cultural and free of charge and was often to be found at public lectures and lunchtime recitals. Your editor's late husband, who had similar interests, used to meet him at these venues, and would praise his intelligence, interest and knowledge.

Mannie was a regular attender at shul up to around the 1980s and enjoyed special occasions with a Kiddush, but latterly he was seen less and less. Sadly his health began to fail and he was admitted firstly to the Astley Ainslie and latterly to Corstorphine Hospital where he was well cared for in the last 18 months of his life. He was buried with his parents in Piershill Cemetery with congregants of EHC in attendance.

It was wonderful to see Mannie featured in the Edinburgh Evening News as otherwise his passing could have gone almost unremarked. Thanks go to our treasurer Sidney Caplan for taking the trouble to cut out the article and make it available to our archive.

Congratulations



Mazal Tov to **Gidona** and **Robert Henderson** on the birth of twins, Kerr Jonathan (L) and Oren James (R)



Mazal Tov to **Abigail** and **Joel Korn**, and to Abigail's parents, **Hazel** and **John Cosgrove**, on the Bar Mitzvah of Joshua Korn in Ra'anana. Joshua is pictured here with father Joel, as he gives his D'var Torah. Joel will be our Chazan on Yom Kippur. The picture was submitted by Rabbi Shalom Shapira who attended the simchah and was very impressed.



Hearty Mazal Tov to **Jackie** and **Raymond Taylor** on the occasion of their Silver Wedding Anniversary. May they have many more happy years together.

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Forthcoming Events



Edinburgh Hebrew Congregation

Shabbat morning services take place every week at 10.00am in the Synagogue at 4 Salisbury Road.

Community Centre Committee events take place in the Marian Oppenheim Hall, Jewish Community Centre, 4 Salisbury Road.

Sunday Oct 27 Quiz

Saturday Nov 30 Chanukah Dinner

Further details, including time and ticket price where applicable, will be circulated for each event nearer the time.

The Luncheon Club meets every Tuesday (meat) and Thursday (fish) at 12.30pm. New volunteers and/or helpers always welcome.

Contact Avril Berger
t: 0131 664 2938
email: avril.berger@btinternet.com

Adult Education at EHC

Practical Learning Sessions Dates for your Diaries

Unless otherwise stated these sessions are aimed at adults.

Sunday September 1st 12.15 pm
Shofar Blowing : Meet in the Community Centre after the coffee morning. Have a go at blowing the Shofar and learn the meaning of the notes - Shofars supplied!

Sunday September 15th 1.30 pm
Erecting a Succah : Carol Levstein's Garden. Help to put up a real Succah and learn the mitzvot associated with Succah building. Light refreshments provided.

Wednesday November 13th 7pm
Cooking Real Donuts : Community Centre Kitchen. Learn to cook donuts in time for Chanukah!

March 24th – April 6th 2014
Singing at the Seder Table : Place and times tbc. Learn those songs you always wanted to sing at the Seder Table together with a few Shabbat zmirot. This session is suitable for adults and children over 10 years old.

May 2014
Lag B'Omer BBQ
Place and time tbc. Join us for a family BBQ to celebrate Lag B'Omer. Suitable for everyone!

For more information please e-mail:
lesley_danzig@yahoo.co.uk

Sukkat Shalom

Services

Erev Shabbat service will be on the **SECOND** Friday (7 pm) of each calendar month.

Shabbat morning service on the Saturday (11 am) after the **FOURTH** Friday.

These services take place in the:
Columcille Centre, 2 Newbattle Terrace.

Kabbalat Shabbat Services will be on **FIRST** and **THIRD** Fridays

These services take place at:
Marchmont St. Giles, 2a Kilgraston Road, 6:15 pm

We also have a Tea and Talmud group – to coincide with Rabbi Mark Solomon's visits, in members' homes, and a Philosophy Discussion Group

For further information go to our website and follow the link to the diary:

www.eljc.org

Jewish Festivals

Erev Rosh Hashanah Wednesday 4 September
Rosh Hashanah Thursday 5 & Friday 6 September
Kol Nidrei Friday 13 September
Yom Kippur Saturday (Shabbat) 14 September
Erev Sukkot Wednesday 18 September