

THE EDINBURGH

STAR

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THE MAGAZINE FOR THE EDINBURGH JEWISH COMMUNITY

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FRONT COVER:
Natalya Goncharova, Rabbi with Cat, oil on canvas,
c.1912, GMA 796

See page 52 for an article on this painting.

Rt Hon Nicola Sturgeon MSP
First Minister of Scotland



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Edward Green
Editor, The Edinburgh Star

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1 August 2018

Dear Edward

I am writing to wish you and your readers well for the Jewish New Year this September.

I send my warmest greetings to everyone in Scotland's Jewish communities, who are marking the high holy days of Rosh Hashanah and Yom Kippur. I hope the forthcoming year will bring joy and happiness to all.

Each New Year brings with it an opportunity to reflect on the past months, as well as to make plans for the year ahead.

Over the past year, I have greatly enjoyed meeting representatives of Jewish communities and organisations, including opportunities to welcome both the former and current Presidents of the Board of Deputies of British Jews, Jonathan Arkush and Marie van der Zyl on their visits to Scotland.

The Scottish Government deeply values our relationships with Scotland's Jewish communities and the contributions they make to Scottish society. I look forward to continued positive engagement in the year ahead as we work to build stronger and more respectful societies across Scotland.

On behalf of the Scottish Government and the people of Scotland 'Shanah tovah'.

*With my best wishes
Nicola*

NICOLA STURGEON

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EDINBURGH

THE CITY OF EDINBURGH COUNCIL

Frank Ross
The Rt Hon Lord Provost of the City of Edinburgh

6th August 2018

The City of Edinburgh proudly celebrates the contribution that the Jewish community has made to the city over the past two hundred years.

I am delighted to send my best wishes to the entire Jewish Community of this great city for the New Year with the hope that the coming year will bring good health, happiness and success.

Yours sincerely

FRANK ROSS
LORD PROVOST



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The Chief Rabbi's Rosh Hashanah Message 5779

The Talmud prescribes a blessing to be recited upon seeing royalty: "Blessed are You, Lord our God, King of the Universe, who has imparted of Your glory to flesh and blood".

The Talmud (Berachot 58a) recounts how the renowned sage, Rav Sheshet, once joined throngs of townsfolk as they lined the streets in anticipation of the momentous arrival of the King. A heretic mocked the Rabbi, who was blind, since he would surely not be able to appreciate such an auspicious event. Yet, when the audible excitement of the crowd increased and the heretic believed that the King's appearance was imminent, Rav Sheshet told him that he was mistaken – the King had not yet arrived. This sequence repeated itself a number of times until, eventually, to the astonishment of all around him, Rav Sheshet announced that the King was about to arrive and, at the precise moment at which he passed, the Rabbi recited the prescribed blessing. The heretic was stunned by what he had witnessed. Rav Sheshet explained, "Earthly royalty is like heavenly royalty. God, who is the King of kings, is not found in the wind, an earthquake or a fire, but 'in a still small voice'" (I Kings 19:12). With this in mind, it was from the hushed silence that Rav Sheshet knew that the king had indeed arrived.

I was reminded of this passage a few months ago, when I was privileged to accompany HRH The Duke of Cambridge on his historic visit to Israel. He arrived at the Kotel on a Thursday morning to the sound of dozens of Barmitzvahs and thousands of vocal worshippers. In preparing Prince William, I had explained that he should expect the entire Kotel plaza to be filled with a loud cacophony of soulful supplication and joyful song. Yet, something quite extraordinary happened. As we reached the Kotel itself, silence fell. Services came to a standstill, as countless people stood in quiet reverence. How would he react to this very special experience? What would he say? The aura of the occasion was palpable – had Rav Sheshet been there, he would have sensed that something special was happening.

The prophet Isaiah (55:6,7) taught, "Seek Hashem while He may be found, call upon Him while He is near". The Talmud tells us that "while He is near" refers to the High Holy Days. For this reason, the central theme of Rosh Hashanah is 'malchut' – the kingship of Hashem.

Understanding the privilege of being in the presence of 'earthly royalty' can give us an inkling of what it means to be in the presence of 'heavenly royalty'. Over the High Holy Days, our attention should be undivided. How will the King of kings react to what He sees? What will He decree? His presence should be met by no more than the 'still small voice' of introspection and prayer.

Let us utilise this timely opportunity to appreciate Hashem's presence and to be empowered by that awareness to transform our lives for the better.

Valerie and I extend our heartfelt wishes to you all for a happy, peaceful and fulfilling New Year.

Chief Rabbi Ephraim Mirvis
September 2018 • Tishrei 5779



Rosh Hashanah Message

The Talmud tells a quite astounding story about Rabbi Ishmael the High Priest. One year, while entering the Holy of Holies on Yom Kippur, he has a vision of G-d, who on this most solemn of days asks the Rabbi to bless Him.



Rabbi Ishmael blesses G-d that he should be merciful and judge his children leniently and G-d signifies His assent. There are many lessons about G-d, Yom Kippur, judgement and forgiveness that we can learn from this story but it is also a story about leadership and responsibility. G-d is sitting in judgement on the world, yet asking Rabbi Ishmael to bless him. In doing so He is effectively passing over some of the responsibility. The outcome of the judgement will no longer be only the decision

of G-d but depend on the decision of the Rabbi. This can teach us an important lesson on how we should approach this period of the year. We are not passive observers in the great drama of judgement that occurs during these days. We are not merely required to sit back and await G-d's decision. The opposite is true. When G-d evaluates our lives on Rosh Hashanah and Yom Kippur we have something to say. The way we react to our past and plan for our future influences G-d's decision. This year we have seen the truth of this idea in our own community. We have not passively waited for the forces of geography or demographics to determine our fate. Rather we have taken an active part in seeking to shape our future and seen unexpected results. To continue and strengthen this activity is our challenge for the future. Let us strive in the coming year to go forward and bless both.

לשנה טובה תכתבו

May we all be written for a good year.

Rabbi David Rose

Editorial

With Micheline's absence in Glasgow this past year, I have been pleased to carry on the mantle as Editor of the Star. I am also delighted that Sidney Caplan wished to remain on board and his assistance over the past year has been most gratefully received as it has been from the rest of the committee. I extend my sincere thanks to them and to you, our readers, for your messages of support and encouragement.



The last year has been challenging for British Jewry. We must even more accept our responsibility to each other and those less fortunate than ourselves. In that vein, we are continuing with our theme of giving extra space in the magazine to Jewish charities that are important to us both here and abroad. To coincide with our most welcome new feature "Letter from Israel" from "Edinburger" Mervyn Warner, I am happy to feature an article from WIZO detailing their magnificent work for disadvantaged children not just in Israel but elsewhere. And our thanks must go to Alyn Hospital, our 'home' charity for their enlightening and inspiring letter.

We celebrate with Hilary and Arnold Rifkind their Golden Wedding Anniversary. They are at the core of our community and we all share with them and the family their simcha. We are also very pleased to feature news from our Cheder now thankfully with encouraging increasing numbers. And we congratulate one of our recent Cheder graduates, Sarah Levy, for being given the prestigious Alan Sennitt Award.

Sadly, this year we have lost more members. Their obituaries are included as for the first time obituaries of parents of our members. They may not have lived in our city, but they have been part of the Edinburgh Hebrew Congregation through their children and we are pleased to remember them. Born and bred in Edinburgh, although living her entire adult life in London, we also recognise and remember Joyce Davidson for her outstanding contribution to all around her.

May I ask readers two things? Firstly, to continue to send interesting articles and news items for inclusion. They are the lifeblood of the magazine. Secondly, to remember that the advertisers who have so kindly supported us are all known and trusted by many of our members and come with strong recommendation.

Maryla joins me with our son, Freddie, in wishing all the readers of the Edinburgh Star a very happy and healthy New Year.

Edward Green

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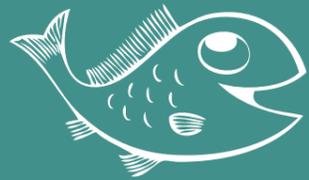
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CHAIRMEN'S MESSAGES

Distinguishing Unity and Disunity

“Silence encourages the tormentor, not the tormented” *Elie Wiesel*

John Danzig, Chair
Edinburgh Hebrew Congregation

I am amazed how many people with seemingly opposite views claim they are only seeking Unity. Unity is one of those terms that is like a resource from an arsenal of resources, excessively drawn on to support one's own case.

So, do we conclude that the term is by now devoid of any meaning, trampled on to the point of invisibility, not so much by overuse as by breadth of use.

Perhaps the more constructive approach is to ask uncomfortable questions such as: 'Will we really achieve communal equilibrium once our vision of Unity is realised', or more pertinent still, 'is Unity achieved by some form of melting pot, in which we are all one generic whole, thinking the same thoughts and effectively being a clone of each other.

Personally, I think this is a travesty of the term Unity and wholly unachievable; indeed this is a dysfunctional goal. By living under the illusion that we must all be the same, you achieve PRECISELY THE OPPOSITE; because if others do not think like you, you are forced to dehumanise them. They become 'the enemy within'; they are the divisive ones and must be stopped at all costs.

What is being confused here is to focus on the false societal god of supposedly absorbed or one-dimensional individuals rather than a society that is well integrated. Integration means differing practices but mutual respect. It means 'I may disagree with you but I will fight to the death to allow you to express your views'



Yes, there are awkward questions like what happens if I respect your views but you do not respect mine. Well, rather than dismissing the views of the others, and reinforcing societal polarisation, you encourage and continue to encourage communication. You say 'I will continue my belief in and support of harmony and mutual respect'; you say 'I have the confidence to stand up and shout out my self-belief from the mountaintop, but equally I will vigorously support your right to your own'. It is THAT and that alone which takes you along the route to that wonderful dream of mutual respect and thereby ultimately Unity.

Finally, as we approach the Jewish New Year, let us renew ourselves with a reinvigorated confidence about our own heritage but also with a deep seated respect for diversity in others. Only in this way will we achieve the Unity we all crave for.

L'Shanah Tovah

Happy New Year

Nick Silk, Chair, Sukkat Shalom
Edinburgh Liberal Jewish Community

Last year I talked about how Rosh Hashanah and Yom Kippur provide us with a time for reflecting on the balance within our lives. I concluded with the words "I hope we all have a meaningful day of reflection on Yom Kippur where we can truly and honestly consider the balance within our lives"

As I remember, the reason that I used the words "truly and honestly" were referring to the need that we all have, at this time of the year, to reflect on what we do and how we act, well, honestly. I'm really struggling to think of a better word to use than "honestly". Yom Kippur is, if nothing else, a time to reflect in as honest a fashion as we can, on how we act and behave.

What I wasn't implying is that, in terms of reflecting on our lives, we deliberately try to be dishonest with ourselves. It can be difficult to reflect on our actions – to truly reflect on what we do, or what we say, or our motives for doing something. However to my mind there is a basic difference between trying to reflect honestly and being deliberately dishonest. With what seems to be the continuing rise of fake news, mis-speaks and such like, I once again hope that we can all, in all honesty, reflect on our actions during the year and resolve to do and be the best we can next year.



I wish you all a happy and prosperous New Year and well over the fast.

Arnold and Hilary Rifkind Golden Wedding

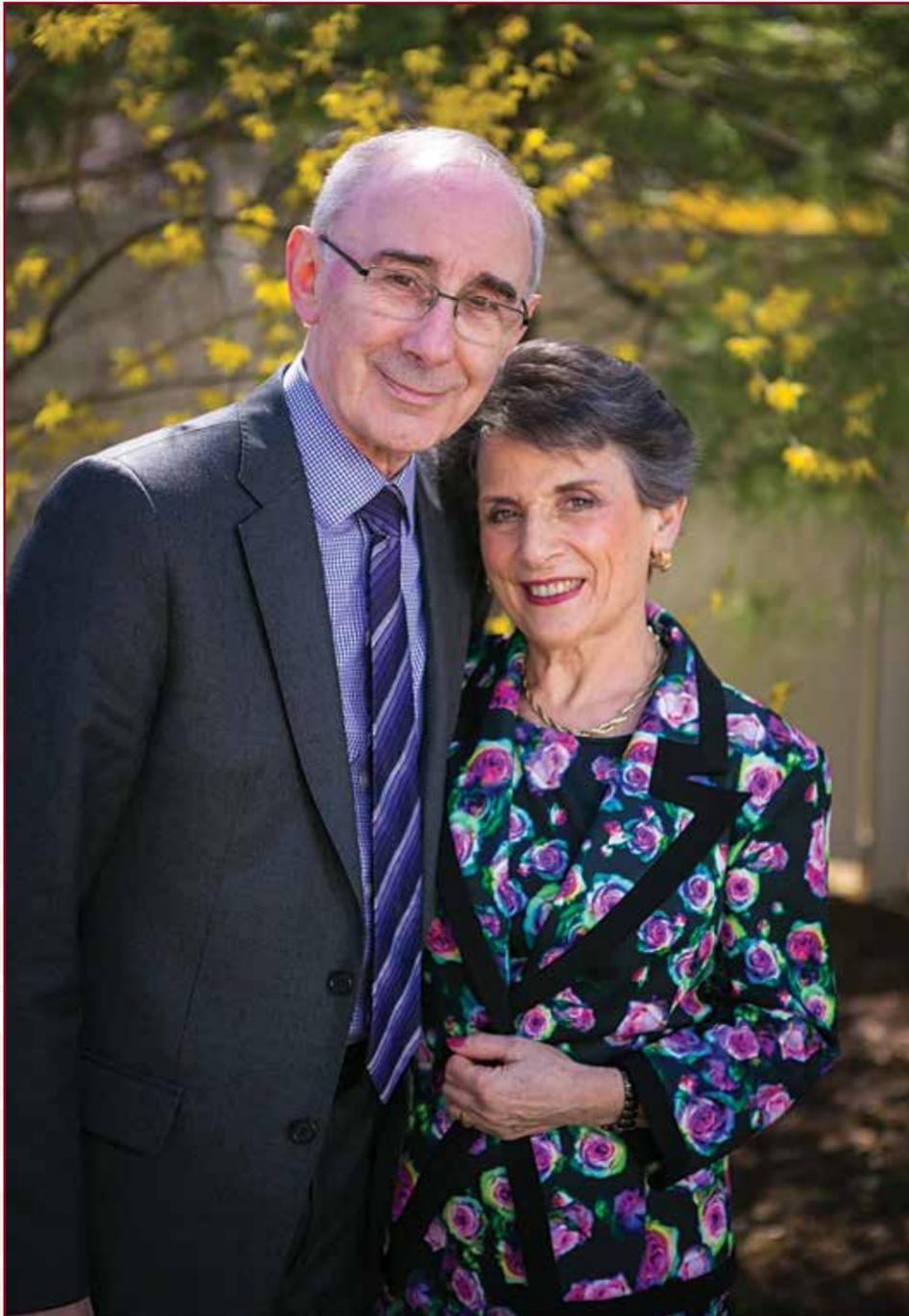
Edward Green

We have just celebrated 200 years of the Edinburgh Jewish community. There must be something about this 200 thing as we, this summer, celebrate a further 200th anniversary!

And I say we, as the members of the Edinburgh Hebrew Congregation feature so highly in the life of Hilary and Arnold Rifkind and I know for many of us, they do in ours. This September, Hilary and Arnold celebrate 50 years of marriage, and both of them celebrate their 75th birthdays this year. 2 times 75 makes 150 and with 50 make 200! Congratulations from all of us on your 200th!

I think it is hard for us all to look at Arnold and Hilary and hear that they are both that age this year. They both are the epitome of youthful activity and contribution not only to the members of the EHC, but to all around them. Some people are just natural 'givers' and they both are indeed that. It seems like all their lives they have been participants and doers.

Hilary grew up in Newcastle, was head girl at school, with a destiny awaiting her away from her home town. It was through Shirley and Peter Bennett that Hilary and Arnold met. Peter's sister had married a second cousin of Hilary, and Hilary had been invited to the wedding in Edinburgh, where she met Peter. Shirley Zoltie, as she was, met Hilary at a Maccabi inter-function and when she spent nine months working in Newcastle the two became firm friends. Hilary and Arnold first met at Shirley and Peter's engagement. When Arnold graduated in 1964 and began his initial work experience in the ophthalmic world, he chose Newcastle over Leeds to work in an optometrist's practice. His first port of call was to ask a certain young



Hilary Gatoff, the Chair of the Jewish Students in Newcastle, for advice as to where to find Jewish digs and a firm friendship grew from that – romance came some time later!

Hilary graduated with a Mathematics Degree from Newcastle University and in September 1965 undertook her post graduate teaching diploma in Birmingham. Arnold meanwhile had returned to Edinburgh, buying his practice in Morningside, his first day there being 16th May 1966. His practice was to become very well-known and highly respected in the city. While Arnold was busy building up his clientele, Hilary had returned to start teaching in Newcastle in September of that year. In her school holiday in December 1966 Hilary stayed with Shirley and Peter, now married with a newly born son, and she and Arnold met again – a new relationship thereafter developed!!

Arnold tells a wonderful story at this point. At the late Myrna and his cousin, the late Morris Kaplan's wedding in March 1967, his Rifkind uncles were asking him about his own plans. He showed them pictures of Hilary detailing his interest! They were so happy with what they saw that they kept plying him with drink. Arnold says it was the one and only time he can confess to being drunk and remembers his hangover to this day!

Hilary and Arnold became engaged in the summer of 1967 and married the following year on the 8th September at Leazes Park Road Synagogue in Newcastle with a reception after at Gosforth Race Course. Officiants were on hand from both Newcastle and Edinburgh for the marriage ceremony and Hilary returned to Edinburgh a radiant bride. The new Mr and Mrs Rifkind set up home in Fairmilehead, close neighbours to the Hyams and the Crams before moving to Cluny in 1976 where they remain to this day.

Hilary's first job was a part time teaching post at the now closed St Denis School for Girls. She took a break from teaching when Richard, their eldest son was born in November 1971 followed by Michael in June 1974, but retained her teaching skills by tutoring at home and doing occasional supply teaching at both St Denis and George Watson's College. She returned to work when Michael was seven, having been asked to fill a part-time post at Watson's. She remembers how mortified Michael was at the thought of his mother eventually teaching him at school, their

sons having followed in the tradition of a Watsonian education like their father and uncle. Hilary remained part-time throughout the rest of her teaching career at Watson's, despite being asked repeatedly by the Principal to go full-time. Her response of "I could be neither the teacher I want to be, nor the mother I want to be if I were to work full-time" so impressed the Principal that he created a permanent three-quarter time position for her.

Hilary has always been an outstanding organiser with an attention to detail that is to be much admired. Arnold is not backward in that department either and together they have supported the

Edinburgh Hebrew Congregation in so many ways. I could detail a long list of organisations that Hilary and Arnold have been involved with. On arrival in Edinburgh, Hilary immediately got 'stuck in' with Young WIZO, the Aviv Group, the Ladies Guild and in 1980 when the Synagogue had its major restructure, Hilary was to serve on the Community Centre Management Committee and on the Ladies Communal Hall Committee. Arnold had also served on the committee of the old Communal Hall.

But perhaps what Arnold became best known for, at that time, was his introduction of the Yom Teruah in 1976; a booklet containing New Year greetings, together with little interesting articles, games and cartoons. He produced this booklet for 13 years before the Star was born which then incorporated the Yom Teruah from Rosh Hashanah 1989. He continued to collect all the New Year Greetings messages in total for over 40 years, an enormous and laborious achievement. In 1979, Arnold joined the Council of the Edinburgh Hebrew Congregation and has served ever

since, barring a couple of years, the third generation of his family to do so, following in his grandfather Charles, and father's Elky's footsteps.

It's hard to believe that Hilary only joined the council in 2003, which she only did after her retirement from teaching. She had been very involved in the Ladies Guild, helped to start up Hillel House with Myrna and Morris Kaplan and John Cosgrove, which they ran together for over a dozen years. But it is her love of the social events within the Synagogue that gives Hilary the most satisfaction. Having a successful occasion in Salisbury Road is for Hilary what it is all about. Seeing people pleased with an evening, where they have met their friends and enjoyed a good meal with pleasurable entertainment within the community



brings Hilary enormous pleasure. And for that we are all most grateful; Hilary does a great deal to ensure Salisbury Road is a truly communal centre and that we all bind together. She has done much to help the synagogue and community move with the times.

Now serving as our Treasurer, she has brought much needed order and modern practices. Hilary was our esteemed Chair between 2006 and 2012 and has had the honour of being the first Lady Chair of the Edinburgh Hebrew Congregation since its inception. She was the instigator of the Beit Hamidrash being converted to its present guise, a great success and no mean feat!

Arnold likes to work behind the scenes to ensure the EHC is lauded as a welcoming and inviting Synagogue. He has served as our Gabbai, senior warden, for six years, ensuring the smooth running of the services. He is also an admirable project man, likes nothing more than researching a project and dotting the i's and crossing the t's and as our Building Convenor makes sure that the fabric of the building is always in good shape! And of course, do not forget he is our Community Centre Quiz Master; always ahead of the game and testing our wits!

Hilary and Arnold learnt the responsibility that comes from being part of a community from their parents and grandparents. Hilary is privileged to have her mother, now 99, but still fiercely independent and living in her own home in Newcastle. Hilary and Arnold remain frequent visitors to Newcastle and her mother enjoys the local support of Hilary's brother and his family and is in daily contact with Hilary not only by telephone but by such modern methods as the iPad and Facebook.

Hilary takes great pleasure in the company of her former colleagues from Watson's and meeting with a group of South Edinburgh ladies at her monthly book group. She also works regularly at the Sheriff Court as part of the 'Listening Service' where volunteers offer support to anyone who is in the court precinct. Arnold used to play golf and enjoyed cricket and has retained his friendships with many "Edinburgers" who have left Edinburgh. They are, however, most happy enjoying this beautiful city together and are much contented with each other's

company, enjoying good books, or watching an interesting programme on television, as relaxation after a busy day often having attended to their communal administrative duties. As a couple, they also enjoy music and opera and are keen walkers, their most pleasurable holidays in the past having been walking together in the Swiss mountains, as well as visiting European cities. During their fifty years together, they have grown as a couple as they developed new mutual interests, at the same time always supporting each other's individual activities, and the years have brought them closer. It's clear to see that they are best friends, with their two sons and their families the centre of their strong family unit.



Michael & Richard with Sian

Their son, Richard, developed a love of South America when he went to Ecuador for his 40th birthday on a conservation project. In subsequent years he volunteered on similar projects in other South American countries, and last year he married. He is now living near Rio de Janeiro with his wife, Jaqueline, and her son Igor who is now 10. He is giving English lessons in the local community as well as enjoying his passion for nature photography.

Michael married Sharon in Boston in 1998 whilst living there and working for Price Waterhouse. He had met his future wife in Israel following his graduation from Oxford. Sharon and Michael moved to Teaneck, New Jersey in 2000 and have four children, Eli 17, Natan 16, Avigayil 14 and the youngest Maytal, now 10, whom we all had

the pleasure of seeing frequently on her visit to Edinburgh for the summer last year. Michael is IT Manager for AIG Financial Systems in Europe and the United States. Both Arnold and Hilary travel to the United States, Hilary visits more frequently and they have been a major part of their grandchildren's lives over the years, ensuring that their grandchildren are not only well aware of their Scottish roots but take great pride in them.

I often hear that 'no-one is indispensable'. But Hilary and Arnold come very close to that. They are supreme ambassadors for the Edinburgh Hebrew Congregation, they give their time and efforts in so many directions, they reach out where others don't and are so often seen as the face of Edinburgh Jewry. We salute and thank them for their many kindnesses and generosity and we all wish them a hearty mazeltov in this very special year.

New Year

Message from the President



5778 will be remembered as the year that the Jewish community came together to say 'Enough is Enough' to antisemitism.

It was unprecedented and heart-warming back in March to see so many people from all parts of the community join like-minded non-Jews and parliamentarians to stand in front of the Palace of Westminster to protest against the antisemitism that, staggeringly, is tolerated in our country's official party of opposition.

Several aspects of this protest were meaningful. I was gratified by the speed with which we, the Jewish Leadership Council and other partners, devised and executed the idea. We were overwhelmed by the response from the 2,000 people who travelled to Westminster at 24 hours' notice, including more than 30 MPs from Labour and other parties, and friends from the Muslim, Christian, Sikh and Hindu communities. Never has our community made a more powerful statement that we will not tolerate antisemitism in the Labour Party. Perhaps most important of all was the near unanimity with which we spoke. And it is this unity which we as a community need as we go forward to face challenges such as this.

Although the overwhelming majority of the community were behind us in our protest against antisemitism, there are issues which do divide us. Of course, we will never agree on everything but there is a right and a wrong way to disagree. For example, when the Kaddish for Gaza event took place following the Hamas-sponsored violent protests at the border with Israel, nobody was more appalled than me. However, the tone and tenor of some of the comments aimed at the protesters has bordered on hateful and abusive. Such ferocity does nothing to advance the argument but rather discredits the point being made and leaves our community in a less civil place.

While we must fight against hate, prejudice and injustice, much of my work as President of the Board of Deputies is in promoting projects which work for a positive outcome. My first action as President after my election in May was to travel to Manchester for discussions with leaders of northern communities and the Mayor of Greater Manchester, Andy Burnham, then on to Glasgow and Edinburgh for talks with Scottish First Minister Nicola Sturgeon and discussions with my Scottish Jewish colleagues. I intend to be a leader for all Jews of all denominations across the country and none of us is more important than any other.

We also need to reach out beyond our community which is why I have prioritised interfaith work, in particular, creating links with Muslim partners. This summer, for the first time, the Board of Deputies hosted an interfaith Iftar for senior Muslims and Jews including the Chief Rabbi and I have travelled the country meeting Muslims from Leeds to Luton and points in-between. Jews and Muslims have much in common and my objective is to create relationships which will strengthen us all and fight the prejudice and ignorance which has divided us in the past.

This was also the year that in the United Kingdom we celebrated our crucial role in the creation of the State of Israel, with celebrations to mark the 100th anniversary of the Balfour Declaration, culminating in the Parliamentary Balfour Reception, attended by many ministers, MPs and peers. And in this 70th anniversary of the birth of the State of Israel, we have been promoting a dialogue for peace between Israelis and Palestinians through Invest in Peace. This project, undertaken with Christian communities, is interfaith work at its most meaningful, tackling difficult issues positively and head on. We are determined that, rather than import the Middle East conflict, we should work together to support a constructive conversation towards reconciliation.

Those of us who love Israel were delighted that the Duke of Cambridge undertook the first official Royal visit to the country. It would be hard not to be touched by his moving message in the Yad Vashem guest book. And the goodwill and friendship in his speech at the Ambassador's reception left an impression on all of us who were present. A key message of the visit was about the importance of engagement. In addition to supporting coexistence with the young Israeli and Arab footballers, the fact that President Rivlin and President Abbas felt compelled to offer messages of peace in their meetings with the second in line to the British throne was a real tribute to the enduring 'soft power' of the British monarchy. This was clearly a man with a genuine warmth and friendship for the Jewish people and, going into 5779, amid all the political turmoil we have encountered this year, the image of the Duke, both at the Western Wall and, playing football on the beach, gives me wonderful memories to take into the new year.

May this Rosh Hashanah bring you, your families and all of Am Yisrael health, strength and peace.

Marie van der Zyl, President

WHERE ARE THEY NOW? Auld Reekie memories

David Kaplan

With the conclusion of my year of mourning for my father, it seems fitting to have been given the opportunity to reflect on my years in Edinburgh.

I was born in 1971 in Edinburgh to my late parents Morris and Myrna Kaplan. My Grandmother on my dad's side, Esther Rifkind, was born and bred in Edinburgh. At the time of my birth and childhood, the Rifkind family network was strong, and I grew up surrounded by my great uncles and aunts and numerous cousins.

I was known as "rentachild" to many during my younger years as both my parents worked full-time, and during school terms and also school holidays I was often to be found at various community houses. These included the Goldbergs in Arboretum and the Millers in Glenlockhart.

I attended the Edinburgh Academy and was indeed fortunate to receive such a first rate and all-round education. I loved my school days and I still have contact with a fair few "Accies" living across the globe. I never encountered any anti-Semitism during my 13 years at school although at times I was under pressure to defend the actions of Israel. The first intifada in 1987 was in many ways my first taste of defending the right of Israel to exist and these experiences helped to give me the confidence to debate on campus against such luminaries as George Galloway MP, his constituency at that time included Glasgow University, Tony Benn and the head of the UK Palestinian student movement who was also based at Glasgow University.

The Edinburgh Jewish community was very much front and centre of my life outside of school. My cheder days were spent in the Community Centre opposite the main shul building. I must be honest and say that I didn't take away a great deal educationally from my years at cheder.

The Shul itself though was very much an extension of my home and family life. It was where I saw my friends and family and I felt I belonged. I was a regular with my dad every week and I learnt how to follow the service and daven from my great uncles Dovid and Elky Rifkind. I loved the children's services run by Ian Leifer and I enjoyed being part of the children's choir although I was never entrusted to take on the "Kedusha" solos. There were better voices than mine and I can still hear the "Mim como" of the late Darren Cowan. I was taught my Bar Mitzvah as well as how to lay Tefillin and daven other services by Alec Rubenstein. He has always been an 'unsung hero' of the community to me. He is now past his centenary year and recently took the care and attention to ensure the wording on my parent's gravestones were accurate, as he does for all in the community.



Sheryl and I with Alasdair (left) and Cameron

I missed the growth years of Rabbi Danny Sinclair in the main. One of his first Shabbos's in Edinburgh was my Bar Mitzvah (August 1984). I know for many of my friends who were younger than me, he was the inspiration for them and their families, and helped them to connect more to Jewish life and identity including inspiring a serious attachment to the State of Israel.

Youth groups in Edinburgh were always a bit 'hit and miss', with groups such as Atid coming and going on a regular basis. Maccabi and JYSG were the mainstays during my teenage years and I was fortunate to lead both. The programmes that we ran at JYSG I think helped prepare me and others for the anti-Zionism that some of us encountered on campus and I am sure paved the way for me and Nick Cosgrove to take on senior Jewish student leadership posts.

I was also very fortunate to have had great friends outside of my family from within the community. From an early age every week, I spent time with Ian Caplan and in later years Nick Cosgrove joined us to make a "dynamic" trio. We had sleep overs, attended sporting events and swapped comics and magazines. We maintained our friendship while we were on campus in Dundee, Hull and in Glasgow despite not having the joys of mobile phones and Facebook. Today in an additional twist of fate, Ian Caplan and I are married to sisters!

I met Sheryl, my wife, in fact at the wedding of Ian Caplan and then when I moved to London in 2000 I moved in to a block of flats where Ian lived and Sheryl became a regular visitor. We married in 2004 and now live in London with our two wee boys Cameron and Alasdair. Sheryl is a partner in a GP practice in Burnt Oak and has a fabulous Scottish accent for when she crosses the border.

We holiday as a family in Scotland every year and I still regard Edinburgh as my home. I smile every time I think of the fun I had as a child and as a teenager.

Sport played a large part in my life in Edinburgh with rugby, cricket and squash to the fore. I did play football a few times for Edinburgh Maccabi in fixtures against Newcastle and Glasgow. The Newcastle game stands out as we turned up in our own shorts and trainers, whereas our opponents had sponsored kit and there was even an official referee and linesmen. It was a great bonding for the youth of Edinburgh and we had great fun. I certainly can't forget the humour of having our smallest player in a full size goal- Sion Judah. For the record we lost 6-3.

The Edinburgh Maccabi Cricket team to me is legendary and the life experiences I learnt in my years playing for them is immeasurable. (Uncle) Norman Berger picked the team, drove the team, wicket kept, batted with no pads and collected the match 'gelt'. There were very few Jews who played at this time but there was one game where there was a Jewish majority taking the field at Penicuik. This was in the mid 1980's with myself, Andrew and Ian Caplan, Gary Cowen, David Mason and Norman himself donning the whites. This was 20-20 cricket in its purest form and anyone who has survived Meadows 3 when the ball is flying around your ears can take on anything. I often opened the bowling and was known for hitting a few late order runs. I remember taking a hat-trick for the club at Raeburn Place, which ironically was the home ground of Edinburgh Accies my alma mater. Great times.

I left Edinburgh "officially" in the autumn of 1989 to begin my first term at the University of Glasgow. I graduated MA LLB and where my mentors Rabbi Mike Rosin and Paul Morron took me under their wing and encouraged me to take on leadership positions within the Jewish student and later the Jewish communal world. Their advice and guidance, not to mention humour and fun, cannot be underestimated in their influence on me, and most likely others as well, in not only defending the Jewish people on campus but as a result, maintaining our own strong Jewish identities even if personally you were not religiously observant.

From then until the end of 1999, as I lived in Glasgow, I was still a regular to Edinburgh and to the shul apart from 1994-95 when I spent a sabbatical year in London as Chair of the Union of Jewish Students.

I currently live in Edgware and have until just recently been the Community Director for the United Synagogue. This job encompassed many facets including membership, strategic development, rabbinic recruitment, Judaica and Burial. Prior to this, I held roles as the Executive Director of the British Friends of Laniado Hospital, Director of UJIA Renewal in Scotland, Chair of UJS and bizarrely as an assistant in Cunningham & Co, the hat shop in St. Andrews Square where I even sold spodeks to the family of Rabbi Rubin in Glasgow! Reaching the tender age I am, I have decided that if I did not make a change now, I never would, and am debating as to which direction I would now like to take my career.

One of the most treasured aspects of my childhood in Edinburgh, was being with my dad's Rifkind Family. I had a great time with all my cousins and I still do, as those bonds have remained even though we are now spread all over the globe, with Richard and Michael Rifkind in Brazil and the States

respectively, Wendy, Paul and Tony Goldberg in the States, Israel and Canada and Caroline and Hugo Rifkind and Jonathan Goldberg in the Greater London environs.

I will always look back fondly on the family Sederim hosted by Arnold and Hilary Rifkind and I would honestly say that these experiences in themselves gave me the confidence and the tools to be a proud Jew wherever I now go. The unique tunes of this Seder have been passed down and are sung in Teaneck, New Jersey and Edgware and I am confident they will be passed on to our future generations to enjoy and drive the in-laws mad with!

A major highlight for me in the community was being a co-organiser of the Rifkind 100 Reunion in August 1999. Over 150 members of the family gathered to celebrate and pay their respects to those family ancestors who came to Scotland from Lithuania. The reunion had been planned for many years before with in particular the late Philip Goldberg sparking the idea with myself after showing me a copy of a family tree mostly in Yiddish!



A picture I treasure; me with my parents Myrna and Morris

The past few years have seen me visiting Edinburgh more regularly sadly due to the illness and then passing of my late mother and my father's recent passing. I know what a big hole their deaths have left on many in the community. In many ways I still find it hard to believe they are not around, but I do know they would be proud of how I look back on my days in Edinburgh, both from a secular and Jewish perspective and how their grandsons in particular will continue the Jewish link in their respective family chains.

I owe a great debt of gratitude to them and to all of the Edinburgh Jewish community. Thank you.

Rosh Hashanah Message

To the Jewish community of Edinburgh,

I hope this letter finds you in the best of health and spirits.

Chabad of Edinburgh celebrates yet another fantastic year serving the University Students, young professionals and the wider community of Edinburgh. Here at Chabad we are diligently working to make the necessary arrangements for an inspirational High Holiday season for the upcoming Jewish New Year, 5779.

Chabad of Edinburgh is a lively & vibrant Jewish community, catering to the communities Jewish and social needs from all backgrounds & affiliation. We strive hard to offer new and innovative programs as well as continuing the ongoing classes, lectures, Shabbat dinners and an array of social activities. Traditional Jewish values are brought to life in a joyous, non-judgmental atmosphere. We are looking forward to an even more dynamic year of growth and development with you being a vital part of that growth. Everyone is always welcome at Chabad!

In the spirit of the New Year, let us come together as one to pray for good health, happiness and peace in the land of Israel. We would like to wish each and everyone of you a Ksiva V'chasima Tova – a Happy and healthy sweet New Year.

Shana Tova!

Rabbi Pinny & Gitty Weinman

Chanukiah Lightings

Last December, we in the Edinburgh Jewish community were privileged to have three important and high profile Chanukiah Lightings.



The initial lighting was hosted by Chabad of Edinburgh on the first night of Chanukah. This latest of their annual public lightings in St Andrews Square was attended by a record crowd with the First Minister honouring the Jewish community with her presence and making a most welcome address.



Rabbi Rose and children of the differing communities lighting the first candle of the Chanukiah at the City Chambers

The following evening, there was a lighting within the Garden Lobby of the Scottish Parliament. As space was limited, it was an invitation only event hosted by the Presiding Officer and was attended by many MSPs including Ruth Davidson and Jackson Carlaw. Representatives of Interfaith included the Archbishop Cushley, the Bishop of Edinburgh, and the Moderator of the Church of Scotland who sent his personal cleric as he was in London. Councillors from not only Edinburgh but all the major cities of Scotland, the Lord Provosts of Edinburgh and Aberdeen, Honorary Consuls, Chancellors from various universities in Scotland, the Lord Lyon, several Law Lords and a number of prominent figures from the legal and medical world and other

Scottish notables were also present. The presidents of the Board of Deputies of British Jews and SCoJeC attended as well as members of other Jewish organisations and communities.

We were truly honoured that the Chief Rabbi who had made the journey especially during what is a very busy week for him lit the Rifkind Chanukiah. The family of the late Dr Joseph Rifkind had once again sponsored this event and we were delighted that his daughter Marion, her son Edward and daughter Nicole had travelled all the way from Texas to be with us. A special moment was when a choir of children of mixed religious backgrounds from Calderwood Primary School in Glasgow sung songs for Chanukah.

The third night saw the Jewish community of Edinburgh welcomed by the Lord Provost at what has now become an annual event within the City Chambers. The Chairmen of both the Edinburgh Hebrew Congregation and Sukkat Shalom spoke and lit the candles under the services of Rabbi Rose. This lighting which is now in its fifth year has grown in attendance and popularity



and has become a fixture not only on our calendar, but we are honoured that it has become one for the Lord Provost and the City of Edinburgh as well.

LETTER TO THE EDITOR

Dear Sir

I write this letter as the year of 2017 draws to a close, and the curtain comes down on the programme of celebratory events to mark 200 years since a Jewish congregation was established in 1816.

The year ended in a most appropriate manner. I attended the public Chanukiah Lighting ceremony in St Andrew's Square, the 10th year since such an event first took place in Edinburgh. I was delighted that Scotland's First Minister, Nicola Sturgeon, not only participated in the candle lighting but afterwards joined the company within the plush surroundings of The Headquarters of The Royal Bank of Scotland to deliver an address that was both informative and respectful. The next evening, I attended the reception hosted by Scotland's Presiding Officer, Ken McIntosh, within the Scottish Parliament at Holyrood where he delivered an address in the same appropriate vein as that delivered by the First Minister. His words were complemented perfectly by the speeches of others, in particular the Chief Rabbi and Mr Edward Green.

I believe these two events taken together are truly of historic importance, and will certainly be remembered for a very long time by members of the Edinburgh Hebrew Congregation and others like myself who attended. But perhaps more importantly, they will serve as a statement of official recognition for the role in the life of our city that has been played by so many distinguished Jews. Their 200 year history is one of which they must be proud. Their existence in Edinburgh has enhanced our city; that has now been officially recognised and expressed. The appreciative words of our First Minister and the Presiding Officer are on the public record and will stand for all time.

I extend warm wishes to all who read The Star in 2018.

Eric Milligan



We were honoured the First Minister lit the shamash candle at our Chanukah Lighting in St Andrews Square



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VIA OUR INTERNATIONAL ALLIANCE

SCOTTISH COUNCIL OF JEWISH COMMUNITIES (SCOJEC)

Representing, Connecting and Supporting Jewish People in Scotland



Micheline Brannan

When I chaired the AGM of the Scottish Council of Jewish Communities last June, I was honoured to be re-elected for a third year.



Not for the first time I commented that it is amazing what SCoJeC can achieve by judicious use of scarce resources. We have had educational and outreach events all over Scotland, giving Jewish people in far flung places a sense of belonging to a community, while educating their non-Jewish neighbours about Jews and Judaism, in a way that is always well-received. While antisemitic incidents continue to affect the community, both online and on the streets, largely stimulated by hostility to Israel, Scotland remains a good place to be Jewish.

During the year we have had some lows and some highs. The lows included being bombarded with anti-Semitic messages after the trial in Airdrie Sheriff Court of the notorious man who taught his dog to do a Nazi salute. Ephraim Borowski, our Director, was asked to explain to the court why this should be considered a hate crime. The result was SCoJeC was blamed

for a prosecution which was decided on entirely by Police Scotland and the Crown Office and Procurator Fiscal's Office – something the ordinary bigot would not understand.

The highlights included meeting First Minister Nicola Sturgeon on three separate occasions – once with Jonathan Arkush, then President of the Board of Deputies, and separately with the Chief Rabbi. The third occasion was when I introduced the First Minister to the new President of the Board, Marie van der Zyl.

I am pleased that the First Minister is so willing to meet us and confirmed her intolerance of antisemitism wherever it arises. We told her how grateful we are for the Scottish Government's continuing support for SCoJeC which enables us to punch well above our weight. But the deepest debt of gratitude goes to the staff, and particularly our unpaid Director who gives more than 100% to everything that he does.



The First Minister with the Chair of SCoJec and Evy Yedd, Joint Chair of the Glasgow Representative Council

THE EDINBURGH
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A Letter from Israel

Mervyn Warner

When Edward Green initially phoned me to ask if I was prepared to write an article for the "Star" entitled "A Letter from Israel" as someone who was born in Edinburgh now living in Israel, I thought, "What a coincidence", as the very day before five Edinburghers together with their spouses, had met for a get-together lunch in Israel. (If, in Glasgow, they can call themselves Glaswegians, then we, in Edinburgh, can call ourselves Edinburghers).

This was a meeting of five Edinburgh friends, whose friendship goes back more than seventy years. They are:- Sonia Levinson, married to Aaron Cohen, Rosalind Adelman, married to Barry Landy, Edwin Hoffenberg married to Doreen Levi, Barry Fluss married to Ruth Lowenthal and Mervyn Warner married to Yona Margalit. All live in Israel with the exception of Rosalind and Barry who live in Cambridge. Throughout the years there have been many twists and turns, but somehow, our bond remains firm.

In 2007, the year in which each of us reached our Septuagenarian birthday, we organized a trip to "Auld Reekie". (Where else) Our initial plan for the trip to Edinburgh was simply the five of us, with spouses. However, we never contemplated the amazing reaction of the wider Edinburgh Community. News soon spread that we were coming to Edinburgh, and eventually, close to sixty friends joined us for lunch in the Edinburgh Synagogue Hall which was very well organized by Arnold and Hillary Rifkind. It was certainly a very emotional and nostalgic return to Edinburgh. There was much to reminisce about, which carried on until the wee hours of the morning.

Scottish loyalties do run deep, particularly in those of us who have chosen to come and live in Israel. This is not a question of having dual loyalties, but more a question of gratitude.

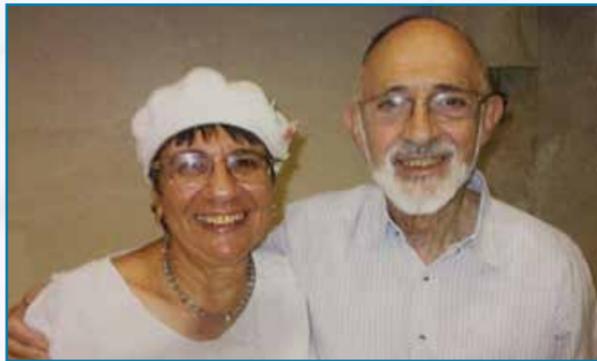
The Jews in Scotland have lived a good and undisturbed life, going back to 1691 when the first Jew in Scotland was officially recorded and over the years, many have achieved great success in business and in the professions. They have certainly given back to Scotland as much as they received.

If I look back to my school days in Edinburgh, I attended three schools, Sciennes, James Gillespies and finally the Royal High School, and in none of them did I ever encounter the ugly face of anti-Semitism. Many of my best friends were non-Jewish. I remember one particular friend I had, by the name of Ian Lancaster, when he suggested we do some homework together

at his home, I recall telling him, "that's fine, Ian, but I can't join you for supper, remember, I explained to you about food being Kosher." "No problem," he replied, "we don't eat bacon in our house."

I think this gratitude is inherent in all of us who hail from Scotland. In Israel, the late Lionel Berger and his wife Celia would organize "A Scottish Weekend". My wife, Yona, who is Israeli, born and bred, was incredulous at the number of Scottish people who came for the weekend. I think that it was in Israel, that Yona really discovered Scotland. There was the bringing in of the "Haggis", Scottish songs and even the "Highland Fling". All carried out with a zest and an enthusiasm that many a Scot would be proud of.

My Uncle Alec (Rubenstein) and his wife, Auntie Pearl are still very much part of the Edinburgh Community. We phone regularly and I receive a weekly report about the Edinburgh Community. We have been back a number of times to visit them. Another reason, for me personally, to return to Edinburgh, is that both my Parents and Grandparents are buried in Piershill Cemetery, as well as Uncles and an Aunt.



Yona and Mervyn Warner

However, there is also a touch of sadness when I return to the Edinburgh Community. I remember it as a vibrant, dynamic Community. The Community Centre across the road was a hub of activity. There were youth groups and Maccabi with the annual Sports Day. "Cheder" was every day with My Grandfather, Mr. Rubenstein, Rev. Ordman and Rev. Rafalowitz.

My Grandfather also led a "minyan" for young boys every Sunday morning, which was always full and there is no doubt in my mind that all those boys who attended, to this day, know how "to daven" properly. It was a beautiful "Shul" and Shabbat morning was an uplifting experience, especially, with my "Zeide", who was the venerated "Shammash" of the shul, by my side.

Although I was born in Edinburgh, I lived most of my life in London. Things happen in our lives, which are totally beyond our control, and which can, traumatically and dramatically change our lives forever. This happened to me in 1950 a few months after my Bar Mitzvah. I was returning home after a game of cricket in the West Meadows. As I approached my home, I noticed my Uncle Ely standing outside the door. "Strange", I thought, "what is he doing here this time of the day?" As I came nearer I noticed that he was crying. He then put his arm around my shoulders and whispered in my ear, "Your Father was killed in an accident, this morning."

Soon after this, I went to Gateshead Yeshiva. Such an idea was absolutely unheard of in Edinburgh. Some thought I had completely lost my senses. The Good Lord above definitely has His ways. From Gateshead I went on to a Teachers Training

College in London and eventually into Education, remaining in London.

In 1999 Yona and I decided that it was the right time for us to move to Israel. We already had a married daughter living in Israel, a son in an elite combat unit in the army and a younger daughter studying music in Jerusalem. So, we asked, "what are we doing in London?" We still had two sons with us in London. One had just completed his A Level exams and the younger one was in primary school, but they happily agreed to our plan.

I took early retirement and off we went. We had already found a place to live in Hasmonian, which is mid-way between Jerusalem and Tel Aviv. 25 minutes either way. Hasmonian was established 34 years ago when people bought plots of land to build their own home. It now has 700 families and all available land has been built on. It has attracted many "Olim" from many different countries. They are mainly academics with a variety of professions. It is a very cosmopolitan community. We have eight Synagogues and they cater for all sections of the community, Ashkenazi, Sephardi and Temani.

It is religious, but, I would add, that the adjective "religious" can cover a wide arc. Ask ten people their definition of religious and each one will give you a different definition. There is certainly a great deal of tolerance within the Hasmonian community.

Hasmonian, is where the story of Chanukah took place and the whole area is full of names of places connected to the Chanukah story. Modiin is where the rebellion against the Syrian Greeks began, and nearby can be found the Maccabean graves. Matityahu, which I can see clearly from my balcony, is named after the father of Yehuda Hamaccabi, the leader of the revolt. Interestingly, Matityahu, was the first village to be established in this area more than forty years, by people who came on "Aliya" from England and many are still living there.

Our Aliya was comparatively easy for a number of reasons. Firstly, my wife is Israeli and so she was literally coming home to her family. Our five children all spoke Ivrit fluently and, most importantly, we had a place to live. What I did find difficult, was adjusting to the Israeli mentality. When you come from the U.K. you somehow assume that in Israel everyone will act and react in precisely the way you did when in Britain. After all, that has to be the civilized way of doing things.

It took me some time to realize that Israel is, very much, a country on its own. It has its own personality and dynamics. It has gone through four wars and won them all. It went through a trauma in the Yom Kippur war, yet miraculously came through that. Surrounded as we are by hostile countries, young men and women have to serve in the army. They go in at eighteen, for a minimum of two to three years. They learn a great deal in the army including discipline and comradeship. Many take command positions and often have to make vital decisions at a young age.

After their army service, a high percentage go to university, but by then, they are more disciplined, experienced and mature. According to the Organization for Economic Co-Operation and Development (OECD) 45% of Israelis are university-educated. All of this affects the make-up, personality and character of an Israeli. After eighteen years in Israel, I have now fine-tuned my reaction to Israelis. After all, my wife is one.

The bottom line is, that underneath the proverbial tough, abrasive Sabra, there is definitely a soft heart beating and my experience here in Israel is that if you need help, the Israeli will be standing, first in line, to give it to you.

Mark Twain visited Palestine in 1867. He wrote the following:-

"A desolate country whose soil is rich enough, but is given over to weeds. A silent mournful expanse of desolation. We never saw a human being, on the whole route. Hardly a tree or shrub anywhere. Even the olive tree and the cactus, those fast friends of a worthless soil, have almost deserted the country.

The above was written, one hundred and fifty years ago. Imagine that Mark Twain could take the same trip, today. He would certainly not recognize the country he visited. In fact, to put it mildly, he would be "gob-smacked". Today, he would discover a country buzzing with over eight million people, main highways criss-crossing the entire country and beautiful forests. Cities, teeming with people, certainly, Jerusalem the Golden, a city drenched in Jewish History, Tel Aviv an international city, throbbing with life, and built a hundred years ago from absolutely nothing. Well, there was sand, I suppose.

Modiin is a new town very near to Hasmonian. Twenty-five years ago, there was nothing. Now it has a population of over 100,000 and growing steadily. The intention is to make it the third biggest city in Israel after Jerusalem and Tel Aviv. It is well-planned, with many open spaces and parks with play areas for children. There are theatres, cinemas, Malls and well-organized health facilities. There are also trains to Tel Aviv and soon, a similar service to Jerusalem. Our daughter and son-in-law live in Modiin with their four children.

So, Mark Twain, if you are somehow looking down on us, from wherever you are, I am sure you are dying to visit us again. (Excuse the pun) In 2018, you will find Israel an amazing, dynamic and beautiful country.

This year we celebrated Israel's 70th birthday. What Israel has achieved over these 70 years, is really beyond belief. If we are looking for miracles, then Israel is really, one of the biggest.

This last Summer 270 venture capitalists, from 42 countries, visited Israel for the first time. They were participating in the Kauffman Fellows Programme. Their general reaction, was, Wow! This is not the Israel we see or read about in the news.

Israel has 6,000 start-ups, Iron Dome Interception System, "Renwalk", which enables paraplegics to stand upright and even walk upstairs, medical research and computer hardware, Waze and Mibileye. The list could go on and on. There is no doubt, that at the age of seventy, Israel can be very proud.

Israel now has to look forward to the next seventy years, and we must hope and pray that the next seventy years will be without conflict and strife, so that everyone in Israel can live together in peace, security and happiness.

Shalom from Israel

The Importance of our Hearing

Katie and Martin are a husband and wife team who have over 35 years' experience between them. Having worked in the NHS and for some of the world's leading hearing aid manufacturers – they know a lot about ears.

The Edinburgh Hearing Practice provide the latest hearing test techniques, independent expert advice on the best hearing aid technologies, and a professional ear wax removal service at state-of-the-art practices in Corstorphine and Gullane.

I'll wait until it gets worse...

Hearing loss is often very gradual and in fact, on average it takes someone with a hearing loss around 10 years to do something about it. And let's face it – nobody particularly wants to wear a hearing aid. But do you want to wait 10 years and miss out on all of those great moments in life?

'People tend to forget about getting their hearing checked, it's a poor third behind eyes and teeth! Hearing loss happens in our ears, but affects many different aspects of our lives. We often hear people saying that they don't want to wear hearing aids as they will make them look old, but hearing aids can be extremely discreet and hearing better keeps people young, socially active and employed for longer as statistics show that people with a hearing loss tend to retire earlier. There is also a lot of discussion around new evidence which shows that untreated hearing loss increases a person's likelihood to develop dementia as they withdraw from social interactions.' Martin Smith, Director and Hearing Aid Audiologist.

What to expect from a hearing assessment at the Edinburgh Hearing Practice

Most hearing centres will measure the quietest sounds that you can hear and based on this will make a recommendation. Although this type of hearing test provides useful information, by no means does it provide a full picture, we hear with our ears but it is our brain that understands speech! With this in mind, we have designed our test protocol to ensure that we measure your exact individual issues.

First and foremost, we will listen to you. Hearing loss is personal and we take the time to listen to your experience.

We recommend that you bring someone with you as they can often provide useful information and support. Our hearing assessments usually take about 90 minutes.

We will ask some medical related questions so that we have a good understanding of your general health and history. Next we will examine your ears. We have the latest technology and can show you images of your ears on a screen if you are interested in seeing exactly what we are looking at. We thoroughly check your ears using state of the art video equipment and keep the images on your records so we can keep track of your ear health. If your ears are blocked with wax your hearing test will not be accurate. You're in safe hands at the Edinburgh Hearing Practice as we can perform professional ear wax removal.

We take you through a thorough hearing evaluation using the very latest audiometric equipment to record the quietest sounds that you can hear, but also importantly, the way that your brain is able to understand the signal from your ears. This involves testing your speech recognition in both quiet and in the presence of the dreaded background noise. Where appropriate, we perform tympanometry to check how the middle ear is working (this is a really simple comfortable test, and is nothing to be nervous about).

At each stage we will explain the results really thoroughly to you and make sure that everything is completely clear. Occasionally we may feel that onward referral is required – this is unusual, but you can trust us to always do the right thing. If hearing aids would help, we will discuss all the different solutions that are available to you based on your hearing loss, lifestyle, cosmetic preference and ease of use.

Our care plans are bespoke and suited around your individual needs and preferences. All our hearing aids are available to trial for 30 days at no cost. We believe that the proof is in the pudding!

Maybe it's just wax!

We are experienced in ear care and can provide a professional wax removal service using Microsuction. This is our preferred method of wax removal as it uses a small suction tip to remove wax from the ear without introducing any water. There is also no need to use drops or oil for weeks on end to soften the wax prior to removal. In fact, using olive oil for one or two nights is ample preparation.

Research Update

Hearing loss officially the TOP modifiable dementia risk

Dementia is the greatest global challenge for health and social care in the 21st century: around 50 million people worldwide have dementia and this number is predicted to triple by 2050.

There is a growing body of evidence that links hearing loss to cognitive decline as it denies people a cognitively rich environment and can lead to social isolation and depression.

A study conducted by 24 international experts, was recently published in The Lancet and presented at The Alzheimer's Association International Conference in London which highlighted 9 key risk factors which are potentially modifiable and appear to reduce the risk of developing Alzheimer's disease in later life. According to the international study, one in three cases of dementia could be prevented if more people looked after their brain health throughout life.

The most significant modifiable risk factor was hearing loss in middle age.

This particular report has showed the importance of addressing hearing loss at an earlier age – between 45 and 65.

"Although dementia is diagnosed later in life, the brain changes usually begin to develop years before" lead author Professor Gill Livingston, University College London

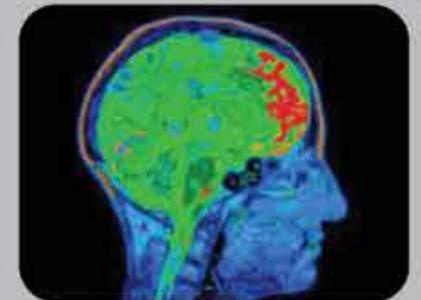
"Building a "cognitive reserve" or strengthening the brains networks means it can continue to function in later life despite damage."

"Acting now will vastly improve life for people with dementia and their families and, in doing so, will transform the future of society."

Nine factors that contribute to the risk of dementia

- Mid-life hearing loss - responsible for 9% of the risk
- Failing to complete secondary education - 8%
- Smoking - 5%
- Failing to seek early treatment for depression - 4%
- Physical inactivity - 3%
- Social isolation - 2%
- High blood pressure - 2%
- Obesity - 1%
- Type 2 diabetes - 1%

These risk factors - which are described as potentially modifiable - add up to 35%.
The other 65% of dementia risk is thought to be potentially non-modifiable.



A recent study by **Which?** revealed a huge variation in customer satisfaction amongst large private hearing aid companies. However independent providers scored best for service, pricing, facilities and overall experience.

At the Edinburgh Hearing Practice, we often see people who have put off doing something about their hearing for a long time. The longer a hearing loss is left the more difficult it is for us to help. Our advice is to get your hearing checked on a regular basis – at least once a year.

So the moral of the story... don't wait 10 years to get your ears checked!



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EDINBURGH JEWISH CULTURAL CENTRE AND EDINBURGH JEWISH DIALOGUE



A Year of Activity and Consolidation

Adrian Harris

Since the last edition of The Edinburgh Star was published, Edinburgh Jewish Dialogue (EJD) and the Edinburgh Jewish Cultural Centre's (EJCC) year has fallen into two parts – public activity and events, many as part of the programme celebrating 200 years of Jewish life in Scotland, and backroom activity developing the infrastructure necessary to progress the establishment of the Edinburgh Jewish Cultural Centre.

We were delighted that First Minister Nicola Sturgeon MSP, joined us at the beginning of the 2017 Festival season to unveil the plaque commissioned by Edinburgh Jewish Dialogue celebrating both 200 years of the Jewish community in Scotland and the role played by Jewish founders of the Edinburgh International Festival in 1947. The plaque is an object of great beauty and is on permanent display at the Usher Hall in Edinburgh. Many thanks to the many donors, also honoured at the Usher Hall, who made this event and the plaque possible.

Edinburgh Jewish Dialogue received a grant from the Heritage Lottery Fund to produce a publicity leaflet embracing all of the events that formed part of Edinburgh 200 and, in the autumn of 2017 enabled EJD to mount our own Celebration of Jewish Life at Summerhall. The event provided an opportunity to mount a second performance of Among Others: 200 Years of Jewish Life in Edinburgh originally commissioned by The Lit from Ellen Galford and Phil Alexander and performed at the Scottish Storytelling Centre, but now with additional material selected and directed by David Ian Neville. The performance and the event as a whole, which included storytelling, music and Yiddish song workshops, was a great success, attracting over 250 people.

As part of our commitment to collaborative working across Jewish organisations our Chair, Adrian Harris, was an active participant in the group organising the Evening of Opera Classics initiated by Edinburgh Hebrew Congregation. The event was a tremendous success and attracted many non-Jews, as keen to see the inside of a synagogue and try some traditional Jewish food as to hear some great singing! In addition, Adrian proposed the Toast to the Lassies at the communal Burns Night organised jointly by EHC and Sukkat Shalom, another great example of cultural activity bringing people together.

Edinburgh Jewish Dialogue (EJD) was delighted to welcome Shira Eliassian, programme director of the Jewish Orthodox

Feminist Alliance, to Edinburgh on 21 March 2018. Shira led a lively discussion on Judaism and Feminism as part of Edinburgh's celebration of International Jewish Women's Day.

Shira embraced the spirit of EJD by initiating a dialogue between audience members about attitudes towards recognising difficult aspects of our past, relating the discussion to religious priorities and the need to balance morality, history and community. While the audience was very mixed in terms of age and religious observance, there was a consensus about the importance of tradition and identity and Shira's presentation stimulated everyone to think about ways to align religious practice and belief (or lack of) with 21st Century questions of equality and diversity.

Other contributions during the evening took up this theme. Social researcher, Hailey Zislis, based her presentation on the Jewish Museum in London's 2015 "Blackguards in Bonnets" exhibition about Jewish involvement in the Suffragette movement and how the struggle for religious emancipation echoed the political campaign, and this continues to the present day. Musicians Gica Loening (fiddle), Emma Smith (double bass) and Ros Cadoux (accordion) played a selection of klezmer tunes and singers Alice Dillon and Jess Abrams performed new versions of well-loved songs.

Our back office activity has included registering Edinburgh Jewish Cultural Centre as a Scottish Charitable Incorporated Organisation (SCIO). This gives us the appropriate governance structure for advancing our aims and purposes. As well as strengthening our Board of trustees, we have spent much of the year meeting with influencers and decision makers at local, national and international level, sharing our plans with them and listening to their thoughts and feedback. This has been a truly valuable exchange making us aware not only of the complexity of the challenges we face in order to realise our vision but also of the range and depth of support that exists for the project from both Jewish and non-Jewish sources.

We have also put in place an international fundraising committee named The Beacons of Hope after the title of Clive Lawton's report which set us off on this journey. The group is in turn supported by a number of 'critical friends' with high-level professional fundraising experience in the cultural and third sectors who reflect on and comment on our plans.

The Committee held its first meeting in Edinburgh in June 2018 and set a first-stage goal of raising £100,000 working capital by Chanukah 2018. This campaign has been greatly helped by the donation of a matching gift of £50,000 from Mr Mike Leven of the USA. The goal, therefore, is to match this gift with an additional £50,000. While gifts of any amount are welcome, during this phase of the campaign the fundraising committee is especially interested in major donors who will contribute £10,000 or more to become a Friend or a Pillar. The committee is also open to discussions with individuals who may wish to take on the naming rights of the new Jewish Cultural Centre for Scotland. For further information on this aspect of our work please contact Professor Joe Goldblatt at drjgoldblatt@aol.com For information on or general enquiries about the Edinburgh Jewish Cultural Centre please contact Adrian Harris at adrianharris@hotmail.co.uk

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Jewish Care Scotland comes to Edinburgh

For the first time, Edinburgh has its very own Jewish Care Scotland Social Worker - Annette Wilson, who brings with her a wealth of skills and experience.

For seven years, Annette was a Social Worker at Waverley Care, the leading Scottish charity that provides care and support for people living with HIV or Hepatitis C. From there, she moved to Wester Hailes where for fourteen months she was part of City of Edinburgh Council's Health and Social Care Team initially as a community based Social Worker and latterly as duty Social Worker. Most recently, she has been working at Edinburgh Royal Infirmary where she worked as a hospital Social Worker.

Annette is delighted now to be back in the voluntary sector working for Jewish Care Scotland. Born and brought up on Edinburgh's Southside, she has happy memories of the vibrant and multi-cultural community including Jeanie Veitch's sweetie shop, Kleinberg the bakers, Rankin's the fruit shop, the many co-op stores and the store horse that delivered the milk. Annette works completely confidentially, reporting directly, and only, to her line manager at Jewish Care in Glasgow. You do not have to be a member of the shul to use this service, which is free and open to anyone who identifies as Jewish living in



Edinburgh or Lothians. Annette works flexibly from her home, seeing people in mutually agreed convenient places, including their own homes if this is what they would like. She can help with a wide range of issues, including housing, benefits, family difficulties and challenges encountered because of physical or mental ill-health or caring responsibilities. Annette can draw on her local knowledge of the resources available and her wide range of contacts to find the best possible support.

Annette works Tuesdays, Wednesdays and Thursdays. You can contact her directly on her mobile 07415 456541 and by email annettew@jcarescot.org.uk

Muriel Spark Centenary Exhibition

Judy Gilbert

In her honour, The National Library in Edinburgh, mounted an exhibition earlier this year to mark the centenary of Muriel Spark in the city where she spent her formative years. The exhibits were most effectively presented in glass cabinets where numerous examples of original documents and personal items were displayed.

To reach the top rung of the ladder one has to have confidence, belief in one's abilities and self-determination. There is no doubt that Muriel Spark, née Camberg, was blessed with more than her fair share and the exhibition bore testimony to that achievement.



Muriel as a school girl

Muriel was born on February 1st 1918 to a Jewish father, and Anglican mother who converted to become Jewish thus confirming Muriel's Jewish identity and supplying the prerequisite for her future offspring's Jewish identity.

Muriel was drawn to writing poetry from a very early age. Spotted for her growing talent she primarily thought of herself as a poet. There were numerous examples of her diaries, receipts and letters commenting that 'I have always known about my well-ordered archive ... it would stand by me, the silent objective evidence of truth, should I ever need it'. The exhibition is a cornucopia of items that include poems, original manuscripts written in exercise books, programmes and posters promoting film and theatre adaptations of her work. She was meticulous in retaining lists, official records, tax printouts, telegrams; an entire life of forms and paperwork, they are all exemplified here,

She paid great attention to minutiae which was so apparent in all the interesting and very accessible large texts that illuminated the exhibits. In a 1971 video interview half way round the exhibition Muriel is asked to describe the process of her writing. She carefully explained, 'First I write the title, then I write my name, then I write chapter 1....'. She told how everything was hand written in the favoured exercise books that she bought from the same stationer since she began writing as a child. She never revised her work but left spaces between the lines to make alterations. She continued 'I write to the end' then she smiles broadly 'and it's finished!'. It is in this interview that she tells of her change of faith to Catholicism. Sadly, she later refused to acknowledge her Jewish heritage which caused her son great difficulty and anguish.

It is clear that she was well connected with an extraordinary number of influential and famous people, including Prime Minister Harold Macmillan, but her contacts appear to be mostly through correspondence and not personal relationships. She

did, however, meet many of her admirers at social functions and they were broadly transient, but none-the-less impressive. She regularly corresponded and sent Graham Greene all her latest work. He was highly enthusiastic, admiring and supportive of her work but only managed to actually meet up on a couple of occasions.

There was an example of a beautiful dress she wore to a presentation and a sketch of another that she herself designed. She spoke frankly about how important appearance was to her, having been denied the luxury of finer things from her more humble beginnings.

Young Muriel moved to Bulawayo with her Jewish husband Oswald in 1937. The union proved to be acrimonious and short lived. She found herself single. She was ambitious and had the makings of a talented writer. Wanting to devote herself entirely to her art, she sent her young son, Robin, to a boarding school and later back to Scotland to be brought up by her parents. *A cabinet included two photographs of her with young Robin but there was little else to connect her to any kind of family life. Muriel trekked across Africa composing poems reflecting her journey which was seen in an interactive display nearby.

The collection of exhibits was not specifically arranged in chronological order, but more in similar categories which made for a slightly disjointed understanding of development. In conversation with the curator I was enlightened to find that exhibits were more locational and reflected the way in which Muriel lived and worked rather than being bound by time.



Muriel with the young Robin

The explanatory boards, in large print alongside the cabinets, provided fascinating facts and indicate Spark's motivation for writing on specific themes. The objets d'art on show were somewhat limited in number, but none-the-less appealing and reflect her unusual taste in subject matter.

Dr Colin McIlroy, Curator of Archives and Manuscripts Collections, researched and assembled the exhibition. It gave an interesting overview of one of Scotland's best known authors, and was well worth the visit.

*Two of her rare poems, (not on display) in recognition of her son, were 'Invocation to a Child. For Robin', and 'Indian Feathers. For Robin'.

NB Although a pave-stone celebrating the work of Muriel Spark can be found in the Makar's Courtyard (outside the Writer's Museum on the Royal Mile) there are suggestions that a more impressive memorial might be erected in the vicinity sometime in the future.

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United Kingdom Holocaust Memorial

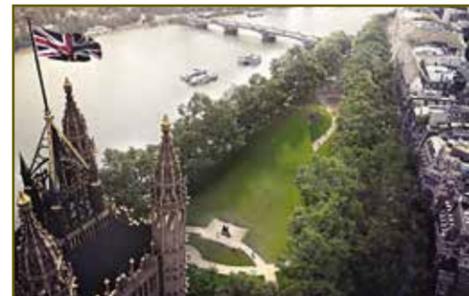
Jo Capek

Appropriately, it was on Holocaust Memorial Day 2016, when the Prime Minister announced a design competition would be held for the creation of a British memorial to the slaughter. Quoting liberally from government documents, the winner's proposal would be located on a most prestigious site in the heart of Westminster, Victoria Tower Gardens.

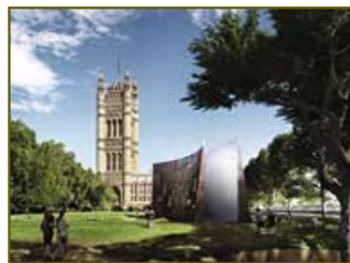


Many readers will have visited Yad Vashem and nobody who has spent any time in its 1953 designed Hall of Remembrance can have failed to be stirred by that structure's stark simplicity. Similarly, those who have read Dr Martin Gilbert's tour de force 'Holocaust' will have been struck by a history simply explained, with its virtually complete absence of adjectives, thereby permitting the unalloyed facts to speak for themselves. Perhaps it is such feelings towards these testaments which guided my expectations as to the likely character of a British monument.

Ninety two organisations expressed an interest by the close of initial submissions and commenced working up their designs. These were to be in two sections, one above ground and visible from within the gardens and the other a subterranean exhibition and remembrance space. Originally the intention had been to whittle the number of candidates to a short-list of six but in January 2017 this was extended to 10 as the judging panel believed there was so strong an entry. Did the short-list contain too many variations on an Arlington Viet Nam Wall theme or clichéd slopes? What did I know? If architects can place glass pyramids in the centre of The Louvre and concrete carbuncles besides Gothic columns, then presumably modernity does not need to go hand in hand with elegance. After more detailed work on their concepts the panel held interviews in the September, and shortly after unanimously chose its winning design.



This Grade II listed area adjacent to a World Heritage Site, already had a million visitors per annum to its other 3 "monuments associated with democracy: the abolition of slavery, the fight for universal suffrage and civic sacrifice." Stripped of the usual mission statement verbiage, the brief given to those entering the competition was clear and concise. The £50M monument was to be an "outstanding and sensitively-designed Memorial and Learning Centre". Amongst various parameters that had to be met were that it was "emotionally powerful", "became a landmark of national significance and established a place where present and future generations had a focal point for annual national commemorations". In addition, whilst conveying "the enormity of the Holocaust ... reflecting the centrality of the destruction of European Jewry to Nazi objectives" it also had to "appropriately represent the fate of all other victims of Nazi persecutions, Roma, disabled people, Slavs, Jehovah's Witnesses, homosexuals, and all other political opponents of the Nazi regime."

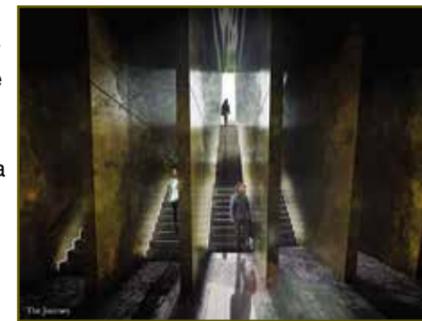


The first time I went on line to view the short list I fervently hoped the submissions would be novel, moving and appropriate to the subject matter. What I did not want was something akin to other monuments around the world or yet another 'design' that was supposed to be suffused with a significance that only poseurs could claim to fathom. One submission ticked all my boxes, that of Anish Kapoor and Zaha Hadid. Not only did their concept reflect, as they described it, "Meteorites,

mountains and stones (which) are often at the centre of places of reflection, especially in the Jewish tradition" but also, from some angles and within its subterranean spaces, it suggested smoke soaring skywards from ovens. In addition, the Cypress trees were a welcome link with the hillside on which Yad Vashem stands. In short, I was convinced they had a certain winner.

Was I ever so wrong? The judges selected the design by Adjaye and Arad (an Israeli) which I had mockingly titled 'The Radiator Grill'. Not only did I feel its above-ground element was nondescript but even worse I believed its scale dominated the entire end of the garden where it was to be built. Naturally I had to go back on line and have a closer look.

There is definitely much to admire in this memorial though I still do not like the grill's toothy grin effect. Nevertheless, the line of slabs will create striking light shafts as one descends through the 'The Journey' and into the underground space. The architects' artwork shows interesting if not awe-inspiring public spaces. We have all been in buildings which when empty inspire one emotion and upon return lose that feeling when crowded. Will this be one of them? Is the ceiling far too high, particularly in The Contemplation Court? Perhaps I expected something similar to entering a long barrow but surely a more oppressive but contemplative ambiance could have been achieved? Instead we are offered yet another crypt, albeit one with some novel detailing.



I appreciate the architects had a problem how to convey sentiment about a holocaust. When designing an exhibition area, there are two schools of thought. One is that the space should mirror the exhibits' mood and content whilst the other is that the space should not detract from the exhibits. This design certainly falls into the latter category and also has to stand for much more than just the Jewish experience. What is appropriate to an attempted ethnic cleansing of Jews is not appropriate to the Rohingya. Given humanity's track record, sadly we may take it as a given that what today may be appropriate to Slavs or homosexuals murdered in the 20th Century will almost certainly be inappropriate to yet another mass slaughter in the 24th Century, when hopefully this memorial will still be a landmark. There can be no doubt that there will be no lack of material to fill its space many times over in years to come.

One of the most evocative parts of a visit to Yad Vashem is meandering along The Avenue of The Righteous among Nations. Given the Thames-side garden site, should a similar trail have been planned listing all the peoples whose numbers have been decimated by genocide since 1939? In the future, as such a trail grows in length it would prove a constant reminder that genocide is an ongoing abomination'

In conclusion, my very lay assessment is deep gratitude there is to be a holocaust memorial, similar appreciation for the site offered, some satisfaction with the design but also an overwhelming sense of an opportunity missed. Hopefully, come 2022 when the project is complete, I shall visit Victoria Tower Gardens and emerge back into the sunlight to eat these words.

Yom HaShoah 5778

12 April 2018

Elaine Levy

On an unseasonably cold evening members of the Jewish Communities of Edinburgh gathered in the presence of the Lord and Lady Provost, in the Princes Street Garden Peace Park for the annual Yom Hashoah Service.

John Danzig, Chairman of the Edinburgh Hebrew Congregation welcomed everyone and together with the Lord Provost of Edinburgh City Council reminded us of why it is so important to remember the events and atrocities of the Holocaust.

Following the lighting of the memorial candle by Freddie Green, the congregation stood for 1 minutes silence. The service was led by Rabbi David Rose with readings by Maurice Naftalin and Samuel Danzig. Francoise Robertson related a moving story entitled "Not all fairy stories are good" describing the journeys of a young married couple and their baby at the outbreak of



war in Belgium. She ended her testimony by revealing that she was that baby.

The service concluded with the recitation of El Malei Rachamin for the souls of those who perished in the Holocaust and Mourners Kaddish led by Julian Goodman.

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Civic Service

The annual Civic Service was held this year on Shabbat Shoftim, the 18th August.

The EHC were honoured with the presence of the splendidly attired Lord Provost and Bailies including past Lord Provost Donald Wilson, and Lezley Cameron, other councillors including ever loyal to the EHC Cameron Rose and Alasdair Rankin. The Lord and Lady Provost and their party were escorted by the High Constables of Edinburgh amongst them the Vice-Moderator Jacqueline Easson.

We were delighted that Tommy Shepherd, MP for Edinburgh East was able to be with us as was Daniel Johnson, the MSP for Edinburgh Southern. The Consul Generals from Ireland and Italy were also in attendance as was the acting Consul General for the USA. We were also pleased to welcome Inspector Graeme Nisbet from St Leonard's.

Rabbi Rose led the service, Michael Rifkind on a visit from the US recited Mussaf accompanied by the choir under the leadership of David Mendelssohn.

Opera Night held in the Synagogue



On 18 March 2018, a unique event took place in our Synagogue; hopefully the pre-runner to many!

For the first time in this venue, some of the great Arias from Verdi, Mozart, Bizet, Puccini and others were performed by professional singers and orchestra under the direction of the distinguished conductor Jonathon Swinard.

It was a sell-out performance with over 250 attending; a wonderful evening much lauded and enjoyed by all who attended. The Star extends its congratulations to our Chairman and all who worked so hard to ensure such a splendid event that will remain in memory of those who attended.



The next Opera Night is planned for Sunday 31 March 2019.

Out & About

Birthdays

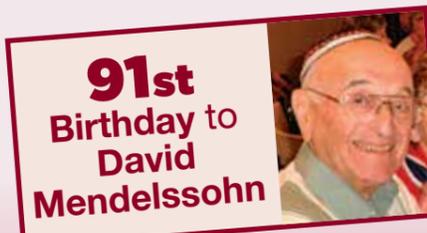
Last year, your editor was very remiss in not marking the special birthdays in the Community. This year he, on behalf of all of us, would like to wish a very happy...



**101st
Birthday to
Sylvia Baker**



**101st
Birthday to
Alec
Rubenstein**



**91st
Birthday to
David
Mendelssohn**



Congratulations

to our very own **Amanda Hyams** on her engagement to **Jonathan Stimmier**.



Congratulations

to **Sam Barker** on his barmitzvah in London on the 5th May this year. Sam is the son of Sally and James Barker, and grandson of Carole and Mickey Cowen. We wish all the family a hearty mazeltov.



Congratulations

to Sarah Levy for having been given the Alan Sennitt Outstanding Contribution to Campus Life Award for 2018.

This is awarded annually by the Union of Jewish Students and the Alan Sennitt Memorial Trust for the student in their final year who has:

- shown exceptional dedication to contributing to Jewish life on campus throughout their time
- Is both a leader and an example to others
- has left an impact on their local Jewish community

Sarah writes: "I am extremely grateful to all those at EHC who have been part of my Jewish life over the past 17 years. Being part of our community has instilled in me a passion for engaging with and contributing to the Jewish communities wherever I am, including in St Andrews and Glasgow. Seeing the commitment and dedication of so many EHC members who contribute to Jewish life in different ways has inspired me to take on such responsibilities myself, and Shabbat and festival meals spent with many of you have shown me the importance of opening my own home to people looking for hospitality."



Sarah (centre) with Josh Holt (outgoing UJS President 2017-2018) and Hannah Rose (incoming UJS President 2018-2019) with the certificates for the Alan Sennitt Award and the Education Award and Social Action Award given to Glasgow JSoc.

Alyn Hospital

For decades, the children with physical challenges of Alyn Hospital have been benefitting from the generosity of so many members of the Edinburgh community in general and of the Edinburgh Hebrew Congregation in particular.

With the latest member to become an ardent and generous supporter being Harriet Lyall – through the Scottish Friends of Alyn Hospital. After the late Clarice Osborne z”l took over the chairmanship of the Scottish Friends, the donation base was significantly expanded. The current committee of Scottish Friends of Alyn Hospital includes Anita Mendelsohn, Sandra Caplan and Hilary Rifkind, with Hazel Cosgrove as the Patron. Another community member, Esther Mendelsohn, daughter-in-law of Anita Mendelsohn, opens her award-winning garden at Merchiston Cottage to the public and shares the proceeds with the Alyn Hospital as part of Scotland’s Garden Scheme. We are incredibly grateful to all of the above and to the members of the Edinburgh community – in Scotland and abroad – for the loyal support Alyn Hospital has enjoyed for so many years.

Alyn Hospital is a modern state-of-the-art rehabilitation centre and one of the world’s leading specialists in the active and intensive rehabilitation of children with a broad range of congenital and acquired physical disabilities – regardless of their religion or ethnic origin. It is our belief that every child has the right to have the highest quality of life attainable, therefore the ultimate aim of Alyn Hospital is to rehabilitate the youngsters in our care and to return them to their families and to the community as quickly as possible, having provided them with the skills to function as productive, and where possible, independent citizens.

Alyn Hospital is proud to be a prime example of how Israeli innovation is contributing to the betterment of the world and we are honoured to have members of the Edinburgh community as our partners.

Due to our unique comprehensive pediatric rehabilitation approach, which combines medical and therapeutic expertise, technological innovation and integrated support services all under one roof, Alyn Hospital has achieved global recognition as a leader in the field of pediatric rehabilitation. Not only do we treat children with complex disabilities who come to us from around the world, but we also receive medical and paramedical professionals who come to Alyn Hospital for training, and members of our medical and therapeutic staff similarly are invited to provide training at other facilities world-wide. In addition, Alyn Hospital hosts, co-sponsors and participates in numerous national and international conferences annually, and our staff publish research carried out at Alyn Hospital in international journals.

The Innovation Space is the newest initiative of Alyn Hospital. Through expanding our already existing services to provide individual solutions for children from all over Israel and making those solutions available on an open-source basis on the internet, as well as through working with entrepreneurs to develop cutting edge products for a potential global market, the Innovation Space at Alyn Hospital aims to harness the knowledge of pediatric rehabilitation that we have acquired over more than 80 years and to share this knowledge with the world. Many of the activities of the Innovation Space are generously supported by Edinburgh Hebrew Congregation member Harriet Lyall.

Alyn Hospital is an officially registered non-profit facility and only a portion of every child’s rehabilitation costs is reimbursed by the Israeli Health Funds or other referring agencies. Consequently, Alyn Hospital has to raise funds through donations in order to bridge the ever fluctuating “gap” between these fixed rates and the actual costs of the quality and quantity of the high level multidisciplinary rehabilitation services which are provided to all children who are treated in Alyn Hospital. In addition, Alyn has to raise 100% of the donations needed to underwrite the costs of the purchase of new/replacement equipment, research, special projects and programmes.



Cheder Prize Giving

Merav Kisilevitz



Saturday the 23rd June, Parshat Chukat, was an exciting day in the life of the cheder families. For the first time, we combined the cheder end-of-year Prize Giving with the Shabbat Service.

Every year at this time, the children find interesting and fun ways of sharing their Jewish learning with their families, and this time, following a brilliant idea of the Rabbi’s, they integrated their presentations into the actual Shabbat service for the benefit of the entire community. Before the Torah reading even began, Aiddie read out a summary of the parsha so that people would know what to expect, and then, Jack, Nixie, Leo and Shlomit presented their own interpretation before each aliya, ably aided by Zak and Blake. The children used role-play, songs and poems they had written, and funny anecdotes to highlight the important and interesting parts of each aliya and, as members of the community later commented, really made the parsha come to life.

After the Torah was returned to the Ark it was the turn of the teenagers who took over the ‘podium’ for the weekly sermon. Dorothy, Sam, Ruth, Saphie and Lotem used lessons they had learnt at their weekly ‘Jewish Values’ lesson with Jane to bring to our attention some key points in the parasha, including examples of shmirat ha-lashon (“guarding one’s speech”), hospitality (or non-hospitality in this case), leadership of women in the Torah, and more.

It was fascinating for us to hear the children’s interpretation and a real pleasure to listen to their bright and inspiring ideas.

Chevruta

Two years ago, we started a new children’s educational initiative in the EHC which has since proven to be a real success.

The Chevruta groups, open to children aged 4 up till Bat/Bar Mitzvah age from the Cheder as well as the wider Edinburgh Jewish community follow the Sunday morning Cheder lessons. Our ‘Chevruta’ are less formal sessions, focusing on Jewish festivals and Jewish values in a fun and informal setting. We use a pattern of Message-Music-Meal-Mess to discover the traditions and meaning of the important Jewish celebrations with lots of cooking opportunities, arts and crafts, singing and play. Special celebrations for the bigger festivals provide a chance to include the younger children from the toddler group and other family members and in recent months we have been delighted to use the lovely weather and beautiful garden that Harriet has been cultivating for many of our learning events.

While the younger generation is busy making a mess learning through play at chevruta, the older kids, of high-school age, have been taking part in their own sessions of fun-but-meaningful learning.

In the past, Edinburgh Jewish teenagers led their own Maccabi youth group, but that had not been active for some time. Lucky for us, last year, Clare Levy and Isaac Ansell Forsyth re-started a Jewish youth group, which was named by its members: ‘Sababah’ (an Arabic word widely used in Israeli slang to mean ‘fun’). The group meets a couple of Sundays a month and again is open to anyone from the wider Jewish community. This year, Clare will be adding leadership-training to the mix of thought-provoking, fun activities to be experienced by the children.

THE ROSENBLOOM BROTHERS

A musical journey from Mariampole

Elizabeth Rosenbloom Malcolm

We all clambered upstairs to the top deck of the bus, which moved off slowly under the weight of all the passengers going home after a Saturday afternoon's shopping and work in town. It was Hogmanay, and we had all been very busy in our music shop in the North Bridge Arcade, selling records, musical instruments and sheet music.

This was always one of our busiest days, and my grandfather was keen that I should help the rest of the family, as everyone prepared to celebrate the New Year in style. In the days before television in Scotland, at home entertainment was a self-made affair, and Scottish artistes must have done very well from the royalties from all the music of various sorts and instruments which we sold. We were heading for Marchmont, home to both my grandfather Simpson and his wife Gertrude, and my parents, John and Jessie. The bus chugged along the busy thoroughfare and stopped in Bristo Street, right in front of a wonderful tall Tudor style building painted black and white in its half-timbered fashion. It was already dark, and every single window of its five floors was lit up. The shop, which was called Parkers Stores on the ground floor, was full of holiday goods. I thought the whole thing looked like a giant dolls house!

"D'ya see dat leetle window, right at the top o'da beeldin' under da roof? - dat vas my feerst place I stayed when I cam tae Edinburgh



Wedding photograph Simpson & Gertrude Myers June 11th 1912. Left to right front row Julia Myers, Agnes Finn (Gertrude's sister with husband behind), Ella Myers, Gertrude's other sister and Samuel Rosenbloom with brother Julius Rosenbloom behind.

in nineteen hoondered and four!" exclaimed my grandfather in his strong Yiddish accent, pointing up to the fairy-lit building. I was really amazed, and wanted to ask him more, but soon we were back at the Marchmont lights. We all got off, and walked the few yards to our respective homes, tired but happy, and looking forward to the party which was to follow in celebration of the New Year. That was back in 1959. I had to wait another 20 years before I heard the full story of how Simpson Rosenbloom arrived from Mariampole in Lithuania at the turn of the 20th century to join the already hundreds of Jewish families from

nearby Kovno (Kaunas) and Vilna (Vilnius), to find their better lives in Edinburgh which already had a thriving community mostly living in the southside of the city.

Simpson Rosenbloom was the youngest brother of eight children born to Jacob Meier Rosenbloom and Chaya Sara Myers in March 1883. Mariampole had suffered the fate of most Jewish towns and shtetls of the Pale of Settlement, and had been under the rule of the Great Dukedom of Warsaw and then the Russian Tzars in the 18th and 19th centuries. The main road from St. Petersburg to Warsaw passed through the town, and its construction in 1829 spurred a speedy economic expansion. Once built mainly of wooden houses, after a fire in 1868 it was replaced by more substantial buildings, and became a large market centre for the surrounding agriculture. My great grandparents Jacob and Sara were part of this prosperous enlargement, and farmed several acres as tenants, as well as having animals. At its height, Mariampole had a 76% Jewish population and included a handsome Synagogue. However while under Russian rule, the Tzar had a conscription law which meant he could send his agents called khappers, to fill his army with Jewish soldiers, and it was this fate which sealed Simpson's future as a deserter from the Imperial Romanov Army.

Russia had suffered defeat by the Japanese in a war at the beginning of the 1900s, and many official agents were sent out to bring in new conscripts. In a fascinating interview which my grandfather gave to a friend and recorded without his knowledge, he explains how the local doctor was bribed to say the remaining two brothers of conscript age were twins to save them both being taken. Simpson was found to be the stronger and was removed to serve his training in Pskov in Russia proper and thence to St Petersburg where as a new recruit in the 5th Kaluga Infantry regiment of Emperor Wilhelm 1 (the German Kaiser their colonel-in-chief), he was with them on guard duty at the Winter Palace. As a literate and linguistically talented recruit, he was asked to serve as cloak bearer on the day the Tzar's uncle Grand Duke Michail Nikolaevich inspected the regiment.

However, when an order to prepare for going to the front was announced and recruits given the day to themselves by being allowed the day in the city, Simpson decided it was time to go. He had been into St Petersburg before, and knew where to buy a uniform for Petersburg University. He threw his Russian army uniform into the River Neva, and dressed as a student, got on the first train returning to Warsaw. He alighted near his home, made his farewells to his mother and younger siblings, and mounted the train to Memel near the coast, and thence to Liverpool and on to Edinburgh. His two elder brothers were already here in the city; Samuel arriving in 1880 and Leon in 1891. Both of them had married soon after coming - Samuel to Rosie Erlick from Birmingham and Leon to Paulina Gore in Edinburgh.

Simpson however bided his time, and started his living as a door to door sheet music salesman. After a couple of years the brother who had made out to be his twin, Asher Selig, came over, and they opened business proper in 1907 as Rosenbloom Brothers Music sellers in 6 North Bridge Arcade, a handsome new shopping arcade on the North Bridge. Simpson's natural business acumen allied to a serious charm and humour with the ladies, made him a natural salesman, and the business prospered very quickly, so much so that Selig moved to



Simpson and pilot in Leipzig Germany c 1920s

as waterproof maker and eldest brother Samuel moved to London with his wife and daughter Vera Ella and talented son Sydney Rosenbloom, who raced through the music colleges of London picking up every prize for piano playing, and eventually emigrated to South Africa to become a professor of Music and a published composer of piano music. His youngest sister Liebe Elke married in Mariampole and emigrated with her two daughters, following her husband Yom Tov Didofsky to Boston in the US.

Julia Myers, the recently widowed wife of successful jeweller Joseph Myers in the South Bridge had taken her young pretty niece Gertrude under her wing since the death of her mother, and in true Jewish fashion, suggested to the young Simpson, now a successful businessman, that he should take the young lady for his bride. This he did, and the photograph shows just what a handsome wedding group they made in June of 1912, Julia Myers on the far left. Simpson and Gertrude were in fact first cousins.

Simpson kept a full account of his marriage expenses including the cost of the bridal clothes -£2 11/6, cash for sheitel and marriage ceremony £4, ring (18carat gold) £1 2/6, wedding invitations 12/6 and flowers 14/- . Their new home at 55 Warrender Park Road (bellplate and doorplate 6/-) furnished by a sale in Drummond Place and Lyon and Turnbull's auction house was their home until May 1916 when after the birth of their son John Myer in 1913, they moved to 86 Strathearn Road, a newly built maindoor flat with a little private side garden in which Simpson grew giant dahlias, accessed through French doors in the dining room. Their daughter Myra was born in 1921. This was to be his family home until his death in 1965.

The business continued to prosper, and eventually took in three shops in the Arcade - 6, 8 and 10, now selling a huge variety of sheet music, gramophone records, handmade gut strings and instruments - from Irish tin whistles to Bluthner grand pianos, and Hohner accordions - Jimmy Shand being one of our famous customers. The far wall by the large windows was hung with violins, violas and even the occasional cello. Simpson kept 3 Russian balalaikas tuned every day beside the entrance door, and if the mood moved him, would stroll along the Arcade's beautiful marble terrazzo floors playing, singing and dancing the Russian skazotski to the amusement of the shoppers. Eventually he moved into publishing popular music by local composers. Never one to stand still, he took over a shop in South Bridge to

Glasgow to open his own branch of Rosenbloom Brothers in the Wellington Arcade, where he too continued to flourish in the music business and bring up his own family. Their two other brothers Morris and Julius followed with their sister Rebecca, and all worked in the Glasgow business. Brother Leon moved to Manchester

sell radios and gramophones, and took a large stand at the 1935 Radio and Music Trades exhibition in the Waverly Market. His shop continued successfully right up to his death in 1965 when my father had to take the sad decision to retire from the business and concentrate on his career as a chartered accountant with the Admiralty in Edinburgh.

Simpson Rosenbloom's dedication to the Edinburgh Hebrew Congregation was legendary, and this was recognised as he became the Honorary Treasurer of the Building Committee in the late 1920's when a decision was taken to erect a completely new synagogue. This is the wonderful building in Salisbury Road. It bears witness to the 'noble dream come true' which resulted in the consecration of the building in 1932. The commemorative tablet in the Vestibule records his name with others of the committee and Rabbi Dr Silas Daiches. Simpson was given the honour of opening the Ark with President of the Congregation Solly Stungo, and placing the Scrolls inside. By a strange coincidence I discovered that the beautiful brass key with the Star of David which every member of the congregation was issued with to open the Synagogue door, also opened the lock of our shop no 10 North Bridge Arcade!

A true Zionist all his life from his family's ideals in Lithuania, Simpson eventually made two trips to Palestine in the 1930's, one with my father. His name is recorded in the Golden Book of the Jewish National Fund in Jerusalem as the final honour on his 80th birthday for his services to the Edinburgh Hebrew Congregation from 1924 to 1938 as Honorary Treasurer.



Liebe Elke Didofsky - Simpson's youngest sister (Rosenbloom) with husband YomTov and daughters in Boston Mass USA c. 1910

He lived his life as a modest and fun-loving man, a devoted husband and father, a gentleman and friend to a wide circle of people in the city. The loss of his daughter in 1950 was a sad interlude in a happy life well lived. Most of all I remember him as my beloved grandfather who taught me a lot about Jewish life and customs and the stories of the old days in Eastern Europe. He was admired as a beautiful speaker of Hebrew in the shul.

Supportive to his late brother's family in Glasgow and his sister in law who returned to Edinburgh after the death of her husband and son in Morpeth, his generosity included many Jewish charities. I remember his lawyer asking my father when settling his estate, "Did Simpson not have any gold jewellery or things like a gold cigarette case?"

"No. My father espoused all kinds of ostentation like that. He believed that his money, after supporting his family, was for the good of others."

What a philosophy. What a man - and he was MY grandfather.

Dedicated with fond remembrance and love to Simpson Rosenbloom.

Yom Tov Teatime Treats

Joyce Capek

Every year I look out a recipe for honey cake, never remembering whether the best is the one I made last year, or the year before that, or the one I made way back when our children were still living at home. If you find yourselves with a similar dilemma, The Star, dear readers, has come to the rescue. For your benefit, if not my waistline, all these recipes have been tried and tested and proved to be delicious. Why not try one, or all of them, to treat your family and friends this Rosh Hashana?



Anita Mendelssohn has sent us her daughter Elaine's favourite recipe. If you find the taste of honey a bit too cloying, this is the one for you, as it doesn't contain honey at all!

Elaine's Honey Cake

Ingredients

- ½ pint oil
- 1 lb (500g) tin of golden syrup
- ½ pint boiling water
- ½ lb (250g) brown sugar
- 1 lb (500g) self-raising flour
- 1 teaspoon bicarbonate of soda
- 1 teaspoon each of ground ginger, cinnamon and mixed spice
- 3 eggs

Method:

1. In a saucepan warm the oil, syrup, water and brown sugar. Leave to cool.
2. Put the remaining dry ingredients into a mixing bowl and fold in the cooled syrup mixture.
3. Beat in the three eggs.
4. Bake for 1 – 1 ½ hours.
(I baked it in an 11 x 7 inch tin at 150C fan for 1 hour)



Ann Lurie has sent us her mother Sheva's recipe. This one gives you the choice of honey or golden syrup.

Sheva's Honey Cake

Ingredients

- 2 eggs
- ½ cup oil (120ml)
- ¾ lb (375g) flour (half plain and half self-raising)
- 1 teaspoon baking powder
- ½ lb (250g) honey or golden syrup
- 7 ½ tablespoons sugar
- ½ teaspoon bicarbonate of soda
- 1 heaped teaspoon ground ginger
- 1 heaped teaspoon mixed spice
- Pinch salt
- ½ cup warm water (120ml)

Method:

1. Beat together the eggs and sugar
2. Add oil and honey or syrup
3. Sift the flour, baking powder, bicarb, spices and salt
4. Add the dry ingredients to egg mixture alternately with the warm water to form a smooth runny mixture
5. Pour into a greased, floured 9 inch tin and bake at Gas 4, 350 F, 170 fan for 45 minutes.

From my own recipe collection, you might like to try this one:

Devonshire Honey Cake

Ingredients

- 250g clear honey, plus about 2 tbsp extra to glaze
- 225g unsalted butter
- 100g golden caster sugar
- 3 large eggs beaten
- 300g self-raising flour
- 1 teaspoon cinnamon
- 2 teaspoons ground ginger

Method:

1. Preheat the oven to fan 150C/ conventional 160C/gas 3. Grease and line a 20cm round cake tin.
2. Cut the butter into pieces and drop into a medium pan with the honey and sugar. Melt slowly over a low heat. When the mixture looks quite liquid, increase the heat under the pan and boil for about one minute. Leave to cool for a few minutes.
3. Sift the flour into a large bowl and pour in the honey mixture, stirring well with a wooden spoon. Beat the eggs, add them slowly to the bowl and continue beating the mixture until you have a smooth, quite runny batter.
4. Pour the mixture into the tin and bake for about 40 minutes until the cake is well-risen, golden brown and springs back when pressed. A skewer pushed into the centre of the cake should come out clean.
5. Turn the cake out on a wire rack. When it is cool, sieve the icing sugar into a small bowl. Add the lemon juice and water and stir until you have a thin glacé icing. Spoon the icing over the cake. (If you prefer, the cake can be split in two and covered and filled with a lemon butter icing, like a Victoria sponge).
6. Keeps for 4-5 days wrapped, in an airtight tin.

For the icing:

- 100g icing sugar
- 3 tablespoons lemon juice
- 1 tablespoon warm water

Optional butter icing

- 250g icing sugar
- 125g softened butter
- Juice of ½ a lemon



Kichels

Ingredients

- 2 eggs
- 1 cup sugar
- 8 ozs margarine or soft butter
- 1 lb self raising flour
- 1 table spoon oil
- Vanilla

Method:

1. Cream marg. and sugar.
2. Add eggs and flour gradually then oil.
3. Make into small balls
4. Roll in sugar
5. Bake at 168 for 10 to 15 minutes

If made with butter these biscuits have a richer taste.

Allow the butter to soften before creaming.

As the recipe makes a lot of biscuits I often half the made mixture and add grated lemon rind to one half and chocolate drops to the other.

They freeze very well.

Sandra Caplan



If you feel like departing from the more traditional cakes described above, I can highly recommend this recipe sent to us by Harriet Lyall (courtesy of Tesco Recipes):

Pistachio & Honey Friands

Ingredients

- 175g (6oz) unsalted butter
- 175g (6oz) icing sugar
- 50g plain flour
- 100g (3½oz) ground almonds
- 75g (3oz) pistachios, finely chopped
- 5 egg whites
- 75g (3oz) clear honey

Method:

1. Preheat the oven to Gas Mark 6, 200°C, fan 180°C. Lightly grease a 12-hole friand or cupcake tin. (I used paper muffin cases in a deep muffin tin).
2. In a small saucepan (or in the microwave), melt the butter and allow to cool.
3. Sieve the sugar and flour into a bowl. Add almonds, 50g (2oz) pistachios and stir to combine.
4. In a separate bowl, whisk the egg whites to a soft foam. Add the egg to the dry ingredients, followed by the melted butter and 2tbsp honey, and gently mix until combined.

5. Divide the mixture between the 12 holes of the tin. Bake in the oven for 12–14 minutes until golden, and a skewer inserted into the middle of a cake comes out clean.
6. Leave to cool in the tin for 10 minutes before turning out onto a wire rack. To serve, drizzle with the remaining honey and scatter over the remaining pistachios.
7. You can freeze these cakes in an airtight container (before they have been decorated), for up to a month. They can be stored in an airtight container in a cool dark place for 2-3 days.



Enjoy And have a sweet year!



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SHANA TOVA

Wishing you all a happy, peaceful and safe new year from CST

CST works to give British Jewry the ability to lead confident and safe lives, and we have never been better prepared to support Britain's vibrant Jewish community.

As we move into a fresh new year, we reflect on the work we have done over the last twelve months:

Since last Rosh Hashanah, CST has protected over 600 communal buildings and over 1,000 events, from the large AJEX Annual Remembrance Parade and public Chanukah candle lightings to small community events.

CST has managed a Home Office grant of £13.4 million, subsidising commercial security guards for over 400 schools, synagogues and Jewish communal buildings across the UK. We are pleased to have secured another year of funding for our work.

CST's Security Enhancement Project has funded security equipment, such as CCTV systems, fencing and alarms at hundreds of Jewish buildings across the country. This project has committed and spent over £12 million to strengthen our community's buildings against attack.

Since Rosh Hashanah last year, CST has monitored more than 4,400 cameras at over 280 synagogues, communal buildings and schools across the UK, ensuring immediate

responses to antisemitic attacks or suspicious behaviour.

CST's monitoring and analysis of antisemitism across the UK has been as vital as ever since last Rosh Hashanah, and we have strengthened Jewish communal bonds with the Police, government bodies, as well as other organisations such as Facebook, The FA and interfaith organisations, all of which impacts upon our lives and society.

Since last Rosh Hashanah, CST has committed hundreds of hours in developing its volunteers. CST volunteers are fitter, better informed and more skilled than ever before.

As we celebrate a new year, bringing both further challenges and a thriving community, we ask you to join us in helping to keep British Jewry safe and confident.

Please volunteer; CST needs volunteers to protect our Jewish community. **Please report** antisemitism or suspicious behaviour; if you experience antisemitism, such as verbal abuse, threats, graffiti or antisemitism on social media, please report it to CST. **Please consider giving a donation** to CST; all of our projects rely on communal fundraising.

CST wishes you a *Good Yom Tov* and a happy, peaceful and safe year ahead.

www.cst.org.uk

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Community Security Trust is a registered charity in England and Wales (1042391) and Scotland (SC043612)

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

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Susie, Jonathan,
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Betsy Dorfman

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

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Netanya, Israel

Louis and Karol Mendelssohn

Roy, Meaghan, Archie
and Owen Mendelssohn
Melbourne, Australia

Gershon Mendick

Jackie, Raymond, Lawrence
and Michael Taylor

Yona and Mervyn Warner
Moria 7, Chashmonaim, Israel

Carole Weinberg
6 Lyntonvale Avenue
Gatley, Cheadle, Manchester

Janet, Rowan,
Grant and Martin

Michele, David, Sarah-Beth and
Katie Neville

Geoffrey & Lorna Nicholsby and
family, Dundonald, Achnacreebeag,
North Connel, by Oban

Rabbi & Mrs Pinny Weinman
and family

Pam Weiner and family

Hilary, Graham, Martin Jolene
and Laura West

Eve Oppenheim and family
10 Ravelston Dykes, Edinburgh

Philip and Rosie Oppenheim
4 Clarendon Crescent
Edinburgh EH4 1PT

Fay Ordman
Flat 1, Harris Court
38 Forty Ave. Wembley

Madeleine Whiteson
28 Mayfields
Wembley Park, London

Wiener-Sherratt family

Sheila and Alfred Yarrow
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Jerusalem, Israel

Irene Paterson
8 Howe Park
Edinburgh EH10 7HF

Charles and Gillian Raab
and family

Elaine, Aaron, Joel, Louis
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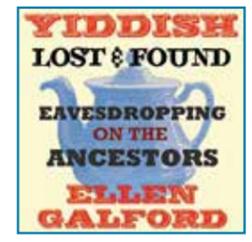
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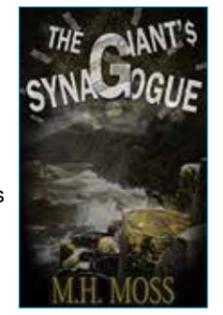
Book Page

Gillian Rabb

Yiddish Lost and Found is a memoir of the Ellen Galford's family in mid 20th Century New York and New Jersey, their opinions, foibles and especially their Yiddish expressions. The introduction explains how she came to be part of the enthusiastic group who learn Yiddish in Edinburgh, something her US family, the Lowensteins, would certainly have considered meshuge. But the Yiddish in this book is not what she learned in Edinburgh, but what she rediscovered by thinking back to her family's words. The main part of the book is an A-Z of Yiddish expressions arranged in alphabetical order and classified into 7 categories.



The Giant's Synagogue is a very different book: novel with a great cast of characters. It is finely-crafted, entertaining and funny. It is set on the Island of Blarnia in the Celtic Sea, a little-known spot, famous for a mini-version of the Giant's Causeway. The Blarnian Jewish community is 150 years old and those few families remaining struggled to maintain their monthly services in their small synagogue in a terraced house. Gerry Grandison, an American allrightnik, with family connections to the island had no idea that a Jewish community existed when he made plans to found a Jewish Cultural Centre on the Island in memory of his late wife.

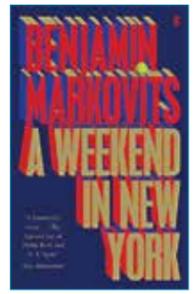


The largest category (food and cooking, what else!) includes "holishkes", the family name for stuffed cabbage, where the entry describes "bobe"'s (grandmother, category: people) variations that tell the story of her family's moves from the Ottoman empire to North America. "Brukhe.brukhes" (category: micromanaging the cosmos) would usually stand for a blessing, that might be used for lighting the Shabbos candles. But in the Lowenstein family the brukhes were more often used to ensure that loved-ones leaving the house would be safe, a sort of insurance policy that you need to give to be sure all will be well for them. Towards the end of the alphabet we find "ungepatshke" (category: attitudes, meaning over decorated) usually used to describe home furnishings. But in their family it was used to describe their colourful great-aunt by marriage who was a dancer specialising in dances of the Orient. These are only a few examples from a very entertaining list you can dip into and perhaps compare with the words from your own family.

The resulting events shake up the Island's Jewish community, where the different couples react differently to the newcomers, including Gerry's family and employees as well as a selection of Israelis. The Cultural Centre eventually opens in time for Chanukah with the help of a fake rabbi and narrowly avoiding its being consumed by a fire started by the Chanukiahs. Things turn a bit darker due to the activities of the Blarnian Palestinian Solidarity Campaign, but the Cultural Centre does get established and there are happy endings for most of the characters. Many of you will know the author as Micheline Brannan. She writes here under her maiden name, and you will recognise the pressures that affect small Jewish communities on the Celtic fringes. I highly recommend this book. It is a real page-turner.

Janet Mundy

Scanning the Book Festival for authors of Jewish interest, my eyes stopped at the name Benjamin Markovits

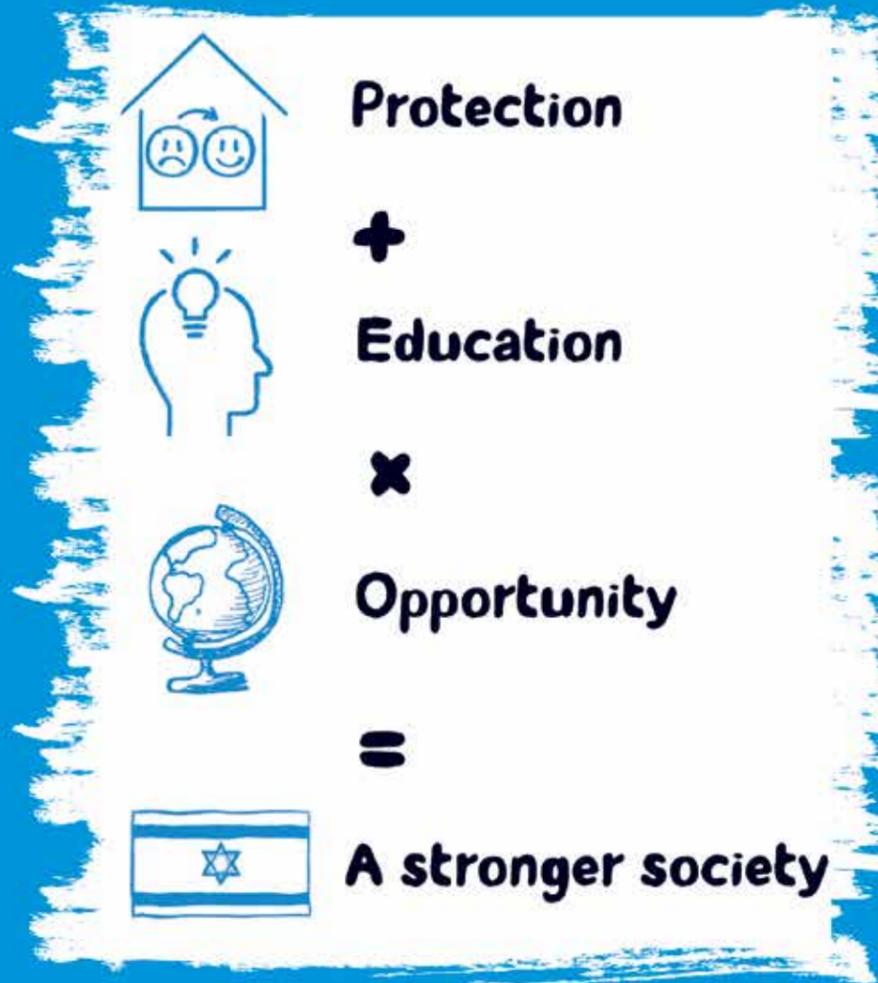


As its name suggests, A Weekend in New York takes place over a weekend, as the Jew-ish Essinger family (patriarch Bill became estranged from his New York Jewish family when he married German non-Jew Liesel) gather to support Paul, a moderately successful professional tennis player, at the US Open. Paul is one of Bill and Liesel's four children, along with oldest brother Nathan and sisters Susie and Jean. While Judaism is not a major theme of the book, which switches seamlessly between different viewpoints, Bill's relief at escaping from his Jewish immigrant background is highlighted when he visits his sister at her home in Yonkers - she has stayed still while everyone around her, and Bill himself, have moved on. Markovits read a short section of the book during the Book Festival interview which exemplified Bill's attitude towards his background and his need for acceptance in American society - "for Bill, there was a special kind of national pride in having an athlete in the family. When your grandfather spoke no English, your uncles were in the grocery business, and your son, short-haired and handsome, appears on television as a tennis star, an ordinary American, some very deep itch is being scratched - a part of you that never expected acceptance has been recognized."

The Book Festival event also included Finnish/Swedish author Philip Teir, whose latest novel also features a family gathering. They engaged in a fascinating conversation about the technicalities of writing with multiple voices and the benefits of writing about reunions. For Markovits, the drama of a family reunion is the way in which everyone imparts news about changes in their lives, like Jean's affair with a married man, Susie's pregnancy and Paul's decision to retire from tennis and move back to Texas where he was brought up. Markovits explained that he used youngest sister Jean to provide an internal critique of the family's comfortable, upper middle-class lives to avoid a sense of smugness that would otherwise prevail. Best of all, he explained the technical challenges of switching viewpoints so frequently, and successfully, throughout the novel, citing Richard Linklater's film "Slacker" as an inspiration as to how to achieve this.

I thoroughly enjoyed this event and the book, which I recommend it to Edinburgh Star readers, especially since it is apparently the first part of a trilogy, so there's more to come!

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Changing Lives · Building Futures

Sara Miller

Amongst the suffragettes 100 years ago voicing support for women to be heard, was a strong-minded woman from a prominent Jewish family in Manchester.

Together with Vera Weizmann and Romana Goodman, Rebecca Sieff wished to play an active role in the previously male dominated Zionist movement led by their husbands Israel Sieff and Chaim Weizmann.

Returning from an arduous six month fact-finding tour of what was then Palestine, Rebecca founded The Federation of Women Zionists. Its purpose was to support the influx of women and their families and provide child care to enable women to work alongside the men in agriculture and other essential areas of work. Today, WIZO, the Women's International Zionist Organisation, has 250,000 members in over 50 countries worldwide and is the largest social welfare and education provider, working in partnership with the government of Israel.



WIZO's work starts from birth. Over 25,000 babies and children are looked after in 183 Day Care Centres. There are 23 emergency centres for babies and children at-risk and 100 after-school programmes for children of working mothers. WIZO has 2 vocational schools for youth who are no longer in full-time education, 34 youth centres, 19 empowerment groups for teenage girls at-risk, 500 Bar/Bat Mitzvah ceremonies for underprivileged children, 2 shelters for victims of domestic violence, 3 centres for the prevention of violence and a helpline for violent men seeking assistance. WIZO also has 22 centres and 70 support groups for single-parent families, 30 foreign language groups for immigrants, a family enrichment centre and a retirement home.

Today's digital technologies enable WIZO to ramp up its approach to fundraising. Digital tools have allowed WIZO to make an even stronger impact, reinforcing existing relationships and engaging with new audiences worldwide, across a range of sectors. For WIZO, new technologies have not, however, replaced the essential role of volunteers, which remains a vital part of WIZO's armoury. WIZO's work changes the lives and builds futures of vulnerable and disadvantaged citizens in Israel, regardless of race or religion. Whilst receiving Israeli government funding, WIZO is supported by the activities of thousands of

fundraising volunteers: a global membership and donor base.

A prime example of work that truly encompasses people from all races and religions is the 'Women and their Olive Trees' project. The Director of the WIZO Gruss Community Centre in Afula discovered that many of the women there wanted to paint. As a result, 35 women aged 17-80 were brought together from all cultural and religious backgrounds: Jewish, Muslim, Christian and Circassian, reflecting the diversity within Israeli society. The chosen theme was 'The Olive Tree' and through their passion the artists created an environment of tolerance, friendship and sharing. These paintings, transformed into an exhibition, have travelled throughout Europe and have been seen at significant locations and venues including Cathedrals and public spaces, the European Parliament and the United Nations.

Another example is the WIZO Commitment Awards which seek to recognise those who have demonstrated outstanding commitment to changing lives and building futures. The awards, which are open to nominations of candidates of all faiths and communities, salute the impact and passion of individuals, organisations, businesses and corporates, who use their experience, skills or opportunities to make the world a better place. Following the success of the previous two Commitment Awards programmes, the range of categories has been extended to encompass a wider variety of sectors and to uncover more inspiring individuals and situations.

In the UK, there are WIZO groups across the country from Bournemouth to Edinburgh and many in between. These groups are fundamental to WIZO's continuing success with a variety of events and activities taking place constantly throughout the year, from fashion shows, lunches, teas, walks in the country, talks from an eclectic range of people and much more. The group members also support the extensive central events that occur.

Events in this centenary year have included WIZO's annual quiz@ home when 117 teams took part across the UK and abroad, a sold-out Centennial Bridge Lunch, an extremely successful Golf Day and another wonderful response for Jewish Women's Week, now in its 71st year. WIZOUK's AGM and Centenary Lunch on 11 July was a wonderful day with heart-felt speeches and brilliant guest speakers. The very popular annual Literary Lunch takes place this year on 5 September, this year with guest speaker, royal biographer, Penny Junor. The year's programme will culminate with WIZO's Gala Dinner on 21 November.



School of Dreams



To mark this special year, WIZO's fundraising focus is the vital renovation and refurbishment work needed at the WIZO Vocational High School in Jerusalem – WIZO's School of Dreams. It is hoped to raise £1.8 million for this essential work needed to take this life changing school into the next 100 years.

The High School supports 100 teenagers, both boys and girls, referred to WIZO by social in most cases their last chance of an education and a fulfilled future. These young people are suffering with severe emotional and behavioural issues or have special needs but have been failed by mainstream education having slipped through the net for many reasons such as difficulties at home, trouble with the law, physical and sexual abuse, mental health issues, drugs and violence.

WIZO's unique method caters for students in years 9 to 12. Committed to enabling every student to become skilled in a marketable trade, the school currently offers three vocational tracks to choose from – music and sound production, culinary studies and hairdressing. As with all WIZO vocational programmes, students are supported by specialist teachers, psychologists, social workers and enrichment activities designed to strengthen confidence and social skills. Over 80% of graduates find gainful employment and 90% are accepted into the IDF, thereby helping to secure Israel's future by strengthening its valuable workforce.

Over the last 100 WIZO's impact, experience and passion has changed thousands of lives and helped build thousands of futures, developing fulfilled individuals and strengthening Israeli society.

This unique organisation looks forward to taking its expertise and dedication into the next 100 years for the benefit of future generations of vulnerable and disadvantaged Israeli citizens.



JEWISH RENAISSANCE SUBSCRIPTION

The Jewish Renaissance Magazine which many of you will know already have kindly donated three subscriptions for the coming year to the first three applicants. Baroness (Ruth) Deech, lawyer and former Chairman of HFEA has this to say about the publication:

“ A fascinating magazine: always beautifully produced and a pleasure to read. It has opened my eyes to the condition of Jews in corners of the world that I never knew they inhabited, as well as a wealth of cultural events in London and the regions. ”

APPLY TO THE EDITOR FOR ONE OF THE FREE SUBSCRIPTIONS OR SUBSCRIBE DIRECTLY YOURSELF.

Cover Picture

Natalya Goncharova, *Rabbi with Cat*, oil on canvas, c.1912, GMA 796



Christopher Baker, Director, Scottish National Portrait Gallery

This fascinating painting is thought to have been made in about 1912 and was acquired by the National Galleries of Scotland in 1962. The main figure is a Rabbi and it has been suggested that the two men carrying sacks in the background might be Jews fleeing a pogrom; the Hand of God is seen in the top left corner, blessing the Rabbi. The Rabbi is perhaps stroking the cat for the last time before he too departs. The picture is indebted to the inspiration of Russian icons and folk art and appears to deliver a poignant message about compassion, suffering and religious intolerance.

Garden Year Report

Harriet Lyall



Obituaries

Jack Baker (1919 – 2018)

(The following has been based on the eulogy given by Jack's nephew Louis Burton at the graveside.)



Jacob Cecil Baker (Jack) passed away on 12th January 2018 at the age of 98.

Born in 1919 in Edinburgh, Jack moved with his family to Barrow-in-Furness, where he excelled at Spennithorne College before winning a scholarship to George Heriot's School.

Conscripted into the army in 1939 aged 20, he experienced Dunkirk and later joined the tanks division. Invalided out with back injuries, he was sent back to Blighty to recover. He returned to Europe and was assigned to the Quartermaster stores. When he was instructed to do sentry duty at the barracks, he refused and was posted to another position; the barracks were subsequently hit and destroyed by enemy fire!

Jack wanted to become an architect but was encouraged to study accountancy. He later joined the family furniture business in Edinburgh and, following family tradition, was active in the masonic lodge.

Jack married Martha in 1973 and they lived in Israel for 3 years after he retired. On their return to the UK in the late 70's, they lived in Newton Abbot until 2000 when they moved back to Scotland and settled in Innerleithen.

Jack enjoyed golf and motoring around the Highlands with Martha at his side. Shortly after she passed away, Jack decided to move to Edinburgh and came to live in the same apartment block as his 'big' sister Sylvia. They were a great support for one another. Alas, when Jack's health deteriorated, he was obliged to move into a care home; he passed away shortly afterwards.

Jack was a very quiet, private person, always smartly dressed, taking great pride in his appearance until the very end. Jack took great interest in his family, always concerned for their well-being and delighting in their achievements. While outwardly not a religious man, he was extremely knowledgeable about Judaism and took a lively interest in Jewish and Israeli affairs. In his passing, we have lost another link to our past.

Rev Dr George D. W. Grubb

Edward Green
(With thanks to Ann Inglis from the Church of Scotland)

The Rev Dr George Grubb, former Parish Minister and Lord Provost of Edinburgh who died in early June was a loyal friend of the EHC.

Always keen to participate in many of our events and 'simchas', he was always a most welcome presence with his charming wife Elizabeth. A personal friend to some members of the community, particularly Avril and Norman Berger, the latter with whom he went to school, and Sylvia and John Donne.



George's early life was spent in the Blackhall and Marchmont areas of Edinburgh with the war years dominating his childhood. His first school was James Gillespie's Primary School and later he attended the Royal High School. He maintained an interest in the Royal High all his life. At school he played rugby but his sporting successes came in running, winning the Scottish Schools and Scottish junior titles in the

half mile. Into his 70s George was still a fine runner. His long loping stride meant he covered the ground more efficiently than the guys who seemed to be going faster.

George was involved in Sunday School and Youth Fellowship in Marchmont and in his teenage years first felt a call to Ministry serving as an RAF Padre in Germany and Cyprus. And then what George called "the exile years" were over and he returned to Scotland and entered the ministry of the Church of Scotland. He served as Assistant Minister in Craigsbank Church for a year and then in 1971 was called to be Minister. He retired from there in 2001. George was an innovator, a man of ideas with enormous pastoral skills, and an enviable ability to relate to people and put them at ease. He himself recognised that pastoral ministry was his strength, with preaching and administrative duties taking a secondary place.

As years went by George became interested in politics and was "converted" to the Liberal Democrats by Paddy Ashdown. He stood for election as a Councillor and was amazed when he was elected. It's said he didn't reinvent himself when he became a Councillor but rather took to the role the same pastoral skills he used to such good effect in ministry. Many people have reason to be grateful to George for the care he took to address their concerns. In 2007 he was elected Lord Provost of the City of Edinburgh and served with distinction in that role. He found meeting people a joy but each month he approached the Council meeting with some trepidation.

Family life was always central to George. He leaves Elizabeth; they had been married for nearly 58 years, a son Rhoderick and daughter Mhairi and six grandchildren, a wonderful legacy for an exceptional man.

Joyce Davidson (1927 – 2017)

Jeremy, Jonathan, Jeffrey, Jacqueline and Jillian

Our mother, Joyce Davidson, was a native heroine of Edinburgh. Born in March, 1927, she was named after her grandmother Nehama Rosa Dorfman, who had died two years earlier and was buried in Piershill Cemetery.



Mum's was a large and extended family in Edinburgh. In her parents' generation, two brothers had married two sisters; two Dorfman brothers married two Jacobsohn sisters. Her parents were Nissan Dorfman and Mary Jacobsohn; her uncle and aunt were Joseph Dorfman and Sophie Jacobsohn. The youngest Dorfman sibling, Ashnie, married Max Wolfe. And so, mum had double first cousins, close to her in age, Ena and Bertie, and first cousins Emma Rose, Sybil, Manuel and Percy. Each family lived within fifteen minutes walk from each other and fifteen minutes walk from Salisbury Road Shul. Each family owned a furniture business on Leith Street or nearby.

Mum always recalled her childhood in her home on Lygon Road as filled with Humash learning, music, art, dance and a wonderful secular education. She was educated first at Preston Street Primary School and then at James Gillespie's High School (a bastion of education for 1700 girls!)

In 1938, even though her parents had their hands full with four children: Lilian, aged 13, mum aged 11, Bernard aged 8 and Maurice aged one, they welcomed into their home a child from the kindertransport, from Germany, Ilse Windmuller. Ilse shared a room with mum until she left to Glasgow for a job in 1942 as a milliner and tragically died there of diphtheria. Mum always recalled how her parents were inconsolable at the news of Ilse's sudden death. In 1988, on her first visit to America, mum travelled to Connecticut to visit Ilse's brother, Henry Windmuller. They stayed in touch for most of their lives.

After reading modern languages (French and German) and law at Edinburgh University, mum moved south to London, thinking that she might want to play the piano and cello and sing professionally, but ended up training to be an English solicitor. At a wedding, she met her future husband, Lionel Davidson. She gave birth to us five children within six and a half years.

Widowed too soon, just after her eldest child's bar mitzvah and just before her youngest turned seven, she became both mother and father to her children. She constantly deprived

herself of life's many luxuries and entitlements to ensure that her children could reap the benefits of a first class education at St Paul's and then Cambridge University.

Deep down, Edinburgh always remained the mother of her homes. In her house in St. John's Wood, she would open the windows wide as if inviting the north Edinburgh winds. Each bedroom was furnished with a bed from her father's business.

Though she loved to visit Edinburgh, as a single mother of five, it was her parents who for the most part came down to London to spend Rosh Hashanah, Hanukah and Pesach with us in St. John's Wood. When she became a grandmother, however, she took her grandchildren, as each came of bar or bat mitzvah age, on a coming of age journey back to her roots. There she would regale them with the sites and stories of her beloved hometown: taking them to Princes Street, the Sir Walter Scott Monument, Jenners, the Castle, the pantomime, the Forth Bridge, Piershill cemetery and even the new parliament at Holyrood. Another staple of each visit was a meal at Auntie Rachel and Uncle Bernard's home. Mum would absolutely glow and exude a special radiance whenever she revisited her home city and the pictorial evidence bears this out strikingly like the one taken outside the Usher Hall.

We Davidson siblings always think of our mum not only as a devoted daughter, sister, wife, mother, grandmother, great-grandmother, teacher and friend, but also as a devoted Edinburger. Many people ask what you call a native of Edinburgh. What is the equivalent of Glaswegian? Equally numerous are the answers, ranging from "Edinburgers (both with and without an h) to Edinburgundians, Edinbourgeois, Edinburgenzians or to, in jest, Londoners! To which, we might add our late mother's name: Joyce Davidson. For she epitomized the quote: "There's no leaving Edinburgh. No shifting it around: it stays with you always."

The Editor writes:
What struck me most about Joyce was her enormous devotion and generosity. She was one of the first to come forward with a magnificent donation to the Beit Hamidrash Refurbishment project given out of her loyalty to and love for Edinburgh and her late parents. In St John's Wood Synagogue, where I remain a member, she was never one to stand on the sidelines but always anxious that she and her inspiring family participate at every turn and always with the benefit of others at the forefront. She showed steadfast affection for all around her; we in Edinburgh have lost a true friend.



Stanley Raffel – Hespded

Michael Adler

A few weeks ago, just after he had received his diagnosis, Stanley asked me whether I would give the address at his funeral. I wasn't really surprised because Elaine had tipped me off beforehand but I didn't let on.

Our families have been really good friends for more than 40 years and Stanley and Elaine had put me on the spot once before. When their older son Aaron was born, they asked me to act as Sandek at his Brit Milah (circumcision). I am not sure which of the two assignments was the more daunting.

Stanley was born on 14th February 1944, the first of three sons for Milton (originally Mordechai) and Millie Raffel. Milton was born in Russia and came to the USA with his parents in 1921 when he was 11. Milton's parents settled in Boston and, although the family were immigrants, Milton did well enough at high school to enter and graduate from Boston University. Millie, who visited Edinburgh many times and was a much-loved grandmother, was born in the USA. Stanley's parents started out in rented accommodation in Dorchester, which was then a very poor, almost totally Jewish area in downtown Boston, where his father worked as a small-time lawyer. Later on, after his father had a heart attack, the family moved out to Newton, a more middle-class suburb, and his mother trained to be a primary school teacher.

Stanley was a bright boy who passed the entrance exam for Boston Latin, the leading public (state) school in the city. He might have gone on to Harvard but, because Harvard still had a quota for Jews and Columbia in New York had just abolished its quota, he applied to, and was accepted by, Columbia instead. His first idea was to major in Spanish but he was much taken with the 'Great Books' course and from there went on to discover sociology. After graduation, he stayed on to go to graduate school in sociology and it was there that he met Elaine, who had gone to Columbia after graduating from the London School of Economics.

These were turbulent times in the USA and protests erupted at Columbia in the spring of 1968 when students uncovered the existence of close links between the university and institutions that were supporting American involvement in the Vietnam War. The protests resulted in the occupation of a number of university buildings and the arrest and removal of the student protesters, Stanley among them, by the New York City Police Department. Stanley liked to recall that he spent a night in the cells before being released. According to Elaine, Stanley was, at this time, more of a radical than she was but that didn't stop them getting together. They became 'an item' in their fourth year at graduate school and were married in Boston, by the 'Bostoner Rebbe', in 1973.

By this time, Stanley had already taken up a Lectureship in

Sociology at Edinburgh University. Tom Burns, who was Head of the Sociology Department at Edinburgh, was something of a big shot who wanted to put Edinburgh on the map. This meant that he was keen to recruit bright young colleagues. On a visit to Columbia, he was introduced to Stanley and offered him a job to teach research methods. After a couple of years, Stanley persuaded his Edinburgh colleagues that he should teach ethnomethodology instead and, apart from four years working with his mentors Alan Blum and Peter McHugh at York University in Toronto, he remained in Edinburgh for the rest of his career.

I should make it clear that Stanley's scholarly interests in ethnomethodology, and even more so in the developments he subsequently embraced, were minority interests and that he was something of an 'odd man out' among his more conventional colleagues. However, although it meant that it took him on a somewhat lonely path, he was uncompromising in his beliefs and commitments. He found collegiality in an invisible college of scholars who shared his distinctive theoretical approach. In recent years, he helped to organise a residential workshop for like-minded sociologists, first in Perugia and then on Syros, an island in the Aegean Sea. He had a profound intellectual influence on those who attended, and on his own graduate students. As one member of this network wrote to me:

'I cannot fully express my gratitude for the influence Stanley exercised over us. He reshaped the very coinage of our thought, he enlivened our response to the places and events we have encountered in our lives. His wit never ceased to confound, surprise and teach us. Regularly we have asked ourselves with a grin, and will continue to ask, with at least a smile: 'What would Stanley say?'

Stanley wrote five very significant books, three of them after his retirement, but in case anyone here is tempted to read them, a health warning is probably in order – none of them are an easy read. Stanley remained intellectually active until the end of his life and was thrilled when an article of his was accepted for a very prestigious journal just a few weeks ago.

Stanley was promoted first to Senior Lecturer and then to Reader and was Head of Sociology for three years. I have often wondered how Stanley, the self-effacing outsider, managed to cope with the role of Head of Subject, in a role that made him an insider. However, I gather from his colleagues that he was both fair and humane, albeit somewhat laid-back. That is just as I would have expected.

Stanley was a genuine intellectual who regularly read the London Review of Books and the New York Review of Books. He was also a voracious and discriminating reader of novels and, in his retirement, loved his winter holidays in the West Indies with Elaine – sea, sun, a good book and a drink (or two) suited him down to the ground. One thing he was not keen on was hill walking. On a family holiday with Sue and me on the West Coast, Stanley's boots reached the end of their life and he took great pleasure in depositing them in a rubbish bin,

delighting in telling us that this marked the end of his hill-walking days. Elaine was not best pleased and got her own back because, when Stanley retired, she suggested to his former colleagues that they should buy him a new pair of boots, which they duly did.

Stanley was passionate about sport. As a young man, he had been a good athlete but, as he got older, his enthusiasm for sport was as a spectator. He was, first and foremost, a Boston Red Sox fan although he later transferred his enthusiasm to football. Together with his very good friend and colleague in the Edinburgh Sociology Department, John Orr, he was, for many years a season ticket holder at Hibs and, after John's death, he continued to watch home games at Easter Road with Norman Crane. He was also genuinely interested in politics and was appalled at all the things elderly liberals get appalled about.

And, far more than most people of our generation, Stanley was a real enthusiast for social media. He embraced Twitter and followed a couple of political pundits. He told me that he was tickled pink to have followers of his own.

I used to think that Stanley was a bit of a fish out of water, an American Jew who had ended up in Presbyterian Edinburgh but Aaron and Joel told me that this wasn't really the case and that he was very happy here. However, he refused to modify his language or 'go native' – he continued to refer to elevators and sidewalks. Stanley wasn't religious although being Jewish was an important part of his identity and he observed the micro-politics of the Edinburgh Jewish Community from a distance but with endless fascination. He also really enjoyed a good Seder – he loved to recall my younger son's raucous rendering of 'Pour out thy Wrath' as if might have been recited by Reverend Ian Paisley in his heyday.

I used to meet Stanley every 2-3 weeks and will miss him greatly. There was never a dull moment and he had an interesting, iconoclastic take on everything and a very droll sense of humour. He had no airs and graces, he liked people and could usually see something good in them, but he hated platitudes. He was endearingly modest and self-effacing – in recent years, he used to attend the evening meetings of the Edinburgh Jewish Literature Society where this hot-shot theorist volunteered to act as doorman.

However, his immediate family will miss him most of all. Stanley and Elaine were married for 45 years. Theirs was a marriage of opposites – Stanley the introvert and Elaine the extrovert, Stanley the abstract theorist, Elaine the practical empirical researcher, Stanley who loved lying on the beach, Elaine who loved walking in the hills, Stanley who was 'Jew-ish' and Elaine who was really Jewish – but, except for disagreements over really important issues like the relative merits of Bob Dylan and Leonard Cohen, they seemed to thrive on their disagreements and found great pleasure in each other's company. Elaine, Aaron and Joel were undoubtedly the most important people in Stanley's life and Stanley was devoted to them, to Joel's wife Elsa and to his two grandchildren Louis and Maya. He told me that what he most regretted about dying was not being able to watch them grow up. Stanley was extremely proud of Elaine and of his two sons, Aaron the lawyer and Joel the doctor, both of whom have been touchingly attentive during Stanley's illness. Our hearts go out to all of them. Stanley was in daily contact with all his immediate family using Telegram (similar to What's App). What a gap he is going to leave.

In preparing this address, I came across a tweet on the internet that Stanley had posted to mark the fourth anniversary of the death of his mentor Peter McHugh. He wrote that 'there can be continued vitality for the dead so long as there is still the presence of their absence'. I am very aware, as are many of those who are here today, of the presence of Stanley's absence today and am sure that this will sustain his vitality.

Pearl Neville

David Ian Neville

My mother was born in the Gorbals, Glasgow in 1925. She was the youngest of three daughters. Her parents Ellis and Eva met in Glasgow after coming as teenagers from Lithuania and Russia.



My mother was born in 1925 and died on the 1st January 2018. The youngest of three sisters. She was 14 when the Second World War broke out. Her older sister Mamie had gone on holiday to New York just before the war began and was unable to return until it ended. Mamie eventually settled in the USA. Hannah, her middle sister, served as a nurse during the war and my mother became a volunteer in the local First Aid Station. After the war my mother worked in a leather wholesalers in the Gorbals and it was there she met her future husband Hymie Neville. Hymie was called up during the war and served in Italy and Egypt in the RAF. They married in 1950 and had two sons; my brother Stephen and myself. As a young married couple Pearl and Hymie lived in the Govanhill area of Glasgow and were founder members of Crosshill Shul. They both served on the Shul committees and the Jewish Mentally Handicapped Committee. After Crosshill Shul closed they joined Queens Park and in later years were members of Giffnock Shul. My mother became an active member of Giffnock Shul's friendship club. Family and the community were very important to both my mother and my late father. My mother cared about the welfare of others and was always welcoming to family, friends and visitors. Life was not always easy, but she always worked hard and remained stoical. She kept a kosher home and even when very ill in hospital she wanted to be absolutely sure she only had kosher meals. She was immensely proud of her sons and four grandchildren: Lisa, Lawrence, Sarah-Beth and Katie. In her final weeks her spirits rose every time they visited her in hospital.

My mother enjoyed her many visits to Edinburgh including attending the Edinburgh Hebrew Congregation's annual Festival Open Day. For many years she would help in the kitchen throughout the day astonishing the younger members of the team with her reserves of energy!

Amazing people



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Joan Leifer

Dina Leifer

Joan Leifer was a deeply loved wife, mother, grandmother, sister and friend.

She had a successful career in residential care and social housing, holding high profile roles in Jewish organisations, including as the founding Chief Executive of the Glasgow Jewish Housing Association. She and her husband Ian were members of the Jewish community in Edinburgh between 1974 and 2002, before moving to Glasgow. Joan was known for her wonderful hospitality. She passed away unexpectedly in February 2018 after undergoing hospital treatment for cancer.

Joan was born on December 4th, 1941 in Hackney, London. She was the eldest of three daughters born to Abraham and Sophie Freedman, known as Alf and Sally. Where he was stationed with the RAF during the war, before the family returned to London. Alf was a cabinet maker by trade, who later did "The Knowledge" and worked as a London black cab driver. Sally was a tailoress.

Joan's sister Iris was born on her 4th birthday in 1945; they were close and looked very alike. Her youngest sister, Roberta, was born in December 1954. Joan attended Tyssen Primary School in Stamford Hill and passed the 11-plus, moving to Dalston County Grammar School in 1953. But she had to leave school in 1957 to go to work. This was one of her greatest regrets; she always wished she had had the opportunity to finish school and go to university.

Joan trained in typing and shorthand at evening classes and did secretarial work. During this time she was an active member and eventually Captain of the Clapton Jewish Youth Centre (known as the Clapton Club). She met Ian Leifer there in 1958 and the couple began going out together on the club trip to Israel that summer, on board the ship the Artza. It was the beginning of a supportive, loving relationship which

led to marriage in 1961 at Clapton Synagogue.

Joan had begun working at the JNF in 1959 and remained working there until 1963, when Andrew was born. The family moved to Dundee that year, where Ian had a job as an assistant university lecturer in Physics. Dina was born in 1966, shortly before they left Dundee to live in Birmingham. It was in Birmingham that Joan completed her school education at evening classes while the children were small, getting As in her O and A levels. In 1972 the couple moved to



Jerusalem, where Joan worked as a librarian at the British Council Library. This was an apt job for Joan as she had a lifelong love of books and was enormously widely read. The family returned to the UK in 1974, moving to Edinburgh, where Ian began working as a lecturer in Physics at the then Napier College.

The following year, Joan began studying Youth and Community Work at Moray House College. She got her diploma in 1977 and began a series of jobs in community work, including as warden of The Inch Community Centre. She moved into the field of residential care in 1982, running homes for elderly and disabled people, with a spell commuting to London during the working week for a job with the then Central British Fund, a charity for German Jewish refugees.

Joan joined Viewpoint Housing Association in Edinburgh as Deputy Director in 1988, then took on the role of Chief Executive of the Sage Nursing Home in Golders Green, London, between 1991 and 1993. She was

appointed Chief Executive of Glasgow Jewish Housing Association (now known as Arklet) in 1994. She spent 14 fruitful years there until her retirement in 2008, developing high quality sheltered and social housing in Glasgow, which benefitted many people from the Jewish community and beyond.

Despite her demanding career, Joan always found time to be a caring and loving wife, mother and grandmother. She and Ian made a memorable simchah for Dina's wedding to Roby Blass at Edinburgh Shul in 1995. She was overjoyed when her grandchildren, Dalia and help look after the grandchildren in London. She was also a wonderful cook and hostess, who never made do with one main course or dessert when she could offer three or four.

Joan did not have an easy childhood, but used this as her motivation to work to make life better for others. She was kind, loving and generous to her family and friends and carried this through to her choice of career, which was focussed on improving the lives of vulnerable people. She had immensely high standards in everything she did and expected them in the people she worked with.

Joan and Ian enjoyed an active retirement in Glasgow. Sadly, she was diagnosed with cancer in February 2015 but faced the diagnosis with the same courage and determination she faced everything. We are devastated by the sudden loss of a dearly loved wife, mother, sister, grandmother and aunt.

Norman Dorfman sadly died 25/07/2018

His obituary will appear in the next issue.



Stanley Joseph Rose (Stan)

Gary Rose



Stan was born in the Gorbals, Glasgow to Hilda and Fred Rose. He was an only child, however life was never solitary for him as his mother was one of fifteen and he had many cousins!

While Stan was quite young, the family moved to Granton in Edinburgh where most of his extended family lived, and he attended Wardie Primary and Trinity Academy schools.

After he left school, he worked in the family fishmonger's shop at 168, Dalkeith Road until he was 'called up' for national service in 1947/48. For the majority of his two years' service in the Royal Army Military Corps he was based in Kenya and he was promoted to Corporal. During his time there, he met another young man who was showing his comrades photos of his family who lived in Leigh-on-Sea, Essex. This soldier had a twin sister, Maureen, who Stan took an immediate

shine to – he made contact, and in 1952 they were married!

After his National Service, he returned to working with his family in the fish trade and as an early prelude to his developing business acumen, in the 1960's he opened a second fish shop in Newington – Superfish.

Also, in the early 1960's, Stan dived into a new sport which was beginning to grip the UK and the world, when he took up Scuba-diving with the Edinburgh Branch of the British Sub-Aqua Club. He trained and dived with them for many years and became both Diving Officer and latterly, Chairman of the Club.

He also found time to become one of first members of the Children's Panels / Hearings system which endeavoured to keep children at risk of harm, etc. from the more formal legal system. He, again, eventually became a panel Chairperson. He participated and contributed to the programme for many years.

Meantime, with a number of friends and colleagues, Stan had set up the 'Top Ten Club' which met monthly to vet and buy stocks and shares amongst the club members. Eventually some of these members helped set up the property business which Stan managed on the others' behalves, and also developed his own sideline of the

same. This eventually enabled Stan to leave the fish trade behind after many, many years of 12-13 hour days; six and a half-day weeks – with chapped hands and numbed fingers every day in the winter!

Sadly, Maureen became seriously ill in the mid- 1990's and he became her primary carer for many years until, sadly, Maureen went into Strachan House Care Home. She died in 2007.

Stan, himself, had already become ill whilst caring for Maureen and he had a triple heart by-bypass operation. At around the same time he was diagnosed with Parkinson's Disease and this protracted, debilitating illness finally necessitated him having to go into long-term nursing care himself and led to his eventual death earlier this year.

Stan was also an avid bridge player – he loved to play as often as he could, and it was a huge disappointment for him when he felt he had to give up due to the progression of his illness.

He is survived by his three children, Gary, Susan and Helen, his six grandchildren and three great-grandchildren.

He will be always remembered for his commitment, generosity, interest in his family and his terrible jokes!

TRIBUTE TO MY PARENTS

Ruth Harwood

(née Salomon)

Nov1925 – Jan 2018

Walter Harwood

(né Hofstädter)

March1924 – Feb2018

Judy Gilbert

My parents were both children of the Holocaust. My mother lived in Danzig my father in Vienna and both escaped the subsequent horrors and were rescued via the Kinder transport to Britain at different times; an opportunity that their parents were sadly denied.

My father lost his parents and sisters in the concentration camps, and my maternal grandparents fled to an internment camp in Mauritius.

Ruth was taken in by a non-Jewish family living in Surrey. Walter and his brother 'Hugel', were cared for by a dotting childless couple in High Wycombe, also non-Jewish, who referred to them as 'our boys'. Mum was not quite 14, dad not quite 15.

A closer couple you couldn't find. Truly a marriage made in heaven that lasted until they passed away within a month of each other, four months after they celebrated their 71st wedding anniversary.

As a child mum learnt to play the piano but her growing skills were cut short all too soon. Her love of music however, could not be thwarted. She was an accomplished cook, presenting and handing down to me, the continental recipes that she remembered from home. My mother was acutely house proud but as all modern mothers, she juggled her domestic responsibilities with a profession as a salary accountant, first with National Cash Register and later The Royal college of Nursing. Both my parents were fond of classical music, the ballet and theatre.

Mum loved children and babies still delighting in their visits to the care home where she latterly lived with dad. Too young to serve in the British army, dad was shipped off to Australia in the Dunera; an enemy alien conscripted into the Australian army. At the Austrian Club, his brother Hugel met and married Inge. Whilst still in the army Walter took to corresponding with Inge's sister Ruth, (my aunt) whom he eventually married when he returned to England.



did he would reply 'the new generation could not now be held responsible for the sins of their fathers'. Even so it took over 70 years before he could bring himself to take my mother and me to see the city of his birth.

He was always the perfect gentleman never patronising; I rarely witnessed annoyance except on matters of principle or when justice was at stake. As a modern minded father, he always asserted that girls were every bit equal to boys whether related to opportunities and achievement, failure or culpability; I am grateful that I was never spoilt.

During the sad development of her dementia, my mother could occasionally say hurtful things; dad understood, tolerated and forgave her and they would soon return to their extra-ordinarily close relationship.

Mum compensated for the cossetting she missed out on in her early years by making sure that dad and I never went without her special love. Though she could be stern at times she was fundamentally a gentle soul whose winning smile would light up the room. Dad had gentle reserve matched by fierce family loyalty. He was a combination of Teutonic precision and British sensitivity. He had huge dignity housed in a tiny frame.

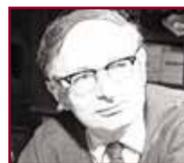
Truly my parent's marriage was made in heaven; their love was unbounded. My father vowed that they would never be separated at any cost to my mother's peace of mind; he kept his word.

Despite their early cessation of Jewish education my parents imbued in me the importance of our roots. This together with my father's positive and philosophical outlook on life has left me the most important gifts of my inheritance.

My wonderful parents were respected by many and greatly loved by their three grandchildren, Mark, Daniel and Paul and five great grandchildren, Ethan, Sienna, Alasdair, Struan and Cora. They will be sorely missed by Anthony and me and all who knew them.

My dad was magnanimous and forgiving in the extreme. when asked if he hated the Germans for what they

Albert Morris



Extracted from Jim Gilchrist's obituary in the Scotsman, 11th August 2018.

Albert Morris, known as Bert, was a well-known and much respected newspaper columnist for the Scotsman. He was described as producing "meticulous, witty idiosyncratic yet bewildering erudite prose which frequently expressed droll exasperation at mankind's foibles – including his own".

Bert, as he was known to his colleagues, was born in January 1927 in Inveresk, the son of Joseph Morris, a cabinet-maker, and his wife Katherine. Growing up in Edinburgh, he attended Sciennes Primary and Boroughmuir High schools, leaving at 14 to study shorthand and typing at Skerry's college in Edinburgh. After a year working in the city's courts, he was given a position as copy and phone room boy at the Edinburgh Evening

Dispatch - a forerunner of today's Edinburgh Evening News. After three years in the Army from 1945 to 1948, he returned to the paper, then became a reporter at The Scotsman in 1954.

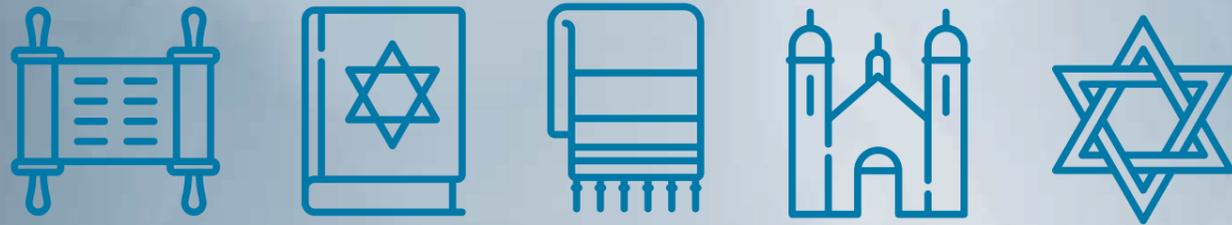
In 1977, Albert was visiting the Georgian House in Charlotte Square when he started chatting to a guide. As well as information for his column, he was to gain a wife, marrying Theresa two years later.

In an introduction to the first (1985) of two volumes of his Morris Files, he explained that his ideas came from "newspapers, magazines and other journals, from personal experiences and from standing, brooding on life, at my favourite bus stop in dear grey-rain-and-windgrieved, catarrhal Edinburgh".

Magnus Linklater, the then editor of the Scotsman when Albert officially retired in 1992 described him as "An Institution and the complete Edinburgh man".

Albert died on the 7th August. We send sincere condolences to his widow, Theresa.

2018 – 19 Festivals



Rosh Hashanah:	Monday 10th – Tuesday 11th September 2018
Yom Kippur:	Wednesday 19th September 2018
Succot:	Tuesday 25th – Sunday 30th September 2018
Shemini Atzeret:	Monday 1st October 2018
Simchat Torah:	Tuesday 2nd October 2018
Chanukah:	Monday 3rd – Monday 10th December 2018
Tu B'Shvat:	Monday 21st January 2019
Purim:	Thursday 2nd March 2019
Pesach (Passover):	Saturday 20th – Saturday 27th April 2019
Yom HaAtzmaut:	Thursday 9th May 2019
Lag B'Omer:	Thursday 23rd May 2019
Shavu'ot:	Sunday 9th – Monday 10th June 2019
Tisha B'Av:	Sunday 11th August 2019



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Forthcoming Events

Edinburgh Jewish Literary Society

Date: 7 October 2018
Name: David Bleiman
Title: Mickey Katz: Clown or Klezmer?

Date: 4 November 2018
Name: Keith Kahn-Harris
Title: Antisemitism and divisions over Israel in Diaspora Jewish communities: The exploitation of Jewish difference

Date: 25 November 2018
Name: TBA
Title: TBA

Date: 9 December 2018
Name: Alfred (Lord) Dubs
Title: The Refugee Crisis and the Human Rights Response

Date: 20 January 2019
Name: Frank Dabba Smith
Title: Leica, Jews and Germans

Date: 10 February 2019
Name: David Rosenberg
Title: Jewish radicals in the East End

Date: 24 February 2019
Name: Phil Alexander
Title: The Glasgow chazzans Isaac Hirshow and Meyer Fomin

Date: 10 March 2019
Name: Annie Perez
Title: Holy Fathers, Virtuous Wives, and Apostate Sons: Zionism, Conversion, and the Question of Who is a Jew

Date: 7 April 2019
Name: Brendan McGeever
Title: The Bolsheviks and Antisemitism in the Russian Revolution

Date: 28 April 2019
Name: Svetlana Pogodina
Title: Tradition then and now: The practice of namegiving in Jewish Russian-speaking communities of Latvia, Russia and Transnistria

Please see www.ejls.org for more information

Edinburgh WIZO Coffee Morning

Sunday 4th November at 2 Mayfield Gardens. 10.30 – 12.00
 BRING your old clothes for the Annual Nearly New Sale in Glasgow and BUY coffee and bagels with cream cheese and smoked salmon! Minimum donation £5. Any queries phone Kate Goodwin 0131 668 2113.



Weekend of the 26th to the 28th October

Further to the concept of 'communal unity', and based in Edinburgh, John Danzig and his team are organising an inspiring weekend entitled 'Scotland's Jewish Gathering'. Come and engage with Jews from all over Scotland. There will be a full programme with speakers, workshops, music and of course time to chat. So do come along to listen, learn, relax, eat, debate and enjoy! Booking now live on Facebook and Eventbrite'.

Sukkat Shalom

Services

Erev Shabbat service will be on the **SECOND** Friday (7 pm) of each calendar month. **Shabbat morning services** are on the Saturday (11am) after the **FOURTH** Friday. These services take place in: **St Mark's Unitarian Church, 7 Castle Terrace.**

Kabbalat Shabbat Services (6.00pm) will be on the **FIRST** and **THIRD** Fridays. These services take place at: **Marchmont St Giles, 2a Kilgraston Road.**

We also have a **Tea and Talmud group** – to coincide with Rabbi Mark Solomon's visits, and a Philosophy Discussion Group. These usually take place at **St Mark's.**

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

www.ejlc.org

A hand is shown lighting a blue candle on a menorah. The menorah is ornate and has several other blue candles already lit. The background is a warm, golden-brown color.

CHANUKAH

SAVE THE DATE

Please save the following dates in your diary.

Monday 3rd December 6.30pm | 2nd candle:

Annual public Chanukiah lighting ceremony
in St Andrews Square by kind invitation of Chabad Edinburgh

Followed by a grand reception at the Royal Bank of Scotland

Tuesday 4th December 6.00pm | 3rd candle:

Chanukiah lighting at Edinburgh City Chambers
by kind invitation of the Lord Provost

Saturday 8th December

Chanukah Dinner at Community Hall, Salisbury Road

More information about these events will be provided nearer the time.