

The Edinburgh Star

Journal of the Edinburgh Jewish Community

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The King of Schnorrers



The Edinburgh Star

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Labyrinth Theatre's adaptation of Israel Zangwill's *The King of the Schnorrers* at this year's Edinburgh Fringe, reviewed by Julian Goodman on page 16

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The Board would also like to thank

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

THE HOLOCAUST EXHIBITION

A few weeks ago, together with my wife Sue, I paid my first visit to the Holocaust Exhibition, housed in new, purpose-built accommodation at the Imperial War Museum in London. In one sense, I did not need to go because the exhibition is not really aimed at people like me. My parents were both refugees from Nazi Germany who came to Britain in the 1930s; my maternal grand-parents perished in (or on the way to) the concentration camp at Mauthausen; and numerous, more distant relatives on both sides of my family were exterminated. My late wife (Ruth)'s parents were also refugees from Nazi Germany; her paternal grandparents perished in Sobibor; her uncle and aunt died in Belsen, although her three cousins miraculously survived (and now devote much of their time, as survivors, to giving talks on the Holocaust). The Holocaust is part of my heritage and, perhaps for this reason, I have always been drawn to and been keen to read and learn about what is clearly one of the darkest chapters in the history of western 'civilisation'. However, I did not really go to learn; I went, rather, because I wanted to see how these dreadful events are presented to those who do not have any personal investment or involvement in the Holocaust - young people, non-Jews and the general public.

Unlike *Yad Vashem* in Jerusalem, the memorial to the victims of the Holocaust which was built by the Israeli Government, or the Holocaust Museum in Washington, which was constructed on the initiative of the American Jewish Community, the Holocaust Exhibition in London was not launched at the behest of the Jewish Community in the UK. Nor, incidentally, were/are the Beth Shalom Holocaust Museum in Newark, Nottinghamshire, the Shoah Museum which is under construction in Manchester, or the Holocaust Museum which is being built in Berlin. Sixty years after the cataclysmic events they seek to present, each of the exhibitions has been set up at the behest of, and largely for the benefit of, the wider community.

There are, broadly speaking, two ways of depicting events like the Holocaust - there is, first, what can be described as a 'top-down' approach which focuses on the policies of the Nazi regime and the means of destruction which were devised to put them into effect; and there is, second, a 'bottom-up' approach which seeks to demonstrate the impact of these measures on those who were affected by them. There are advantages and disadvantages to both approaches and the Holocaust Exhibition strikes a good balance between them. Thus photographs, documents, newspapers, posters, artefacts (like the cart which was used to collect the dead in the Warsaw Ghetto, the railway wagon which was used to transport people to their deaths in concentration camps, and a collection of shoes removed from those who had been deported) and film footage are used to depict the rise of the Nazi regime, the centrality of anti-Semitism to its ideology, and the evolution of policies which led, eventually, to the 'final solution'. But, interspersed with this representation of an evil regime, are harrowing accounts, based on the testimony of 18 survivors, of its impact on their lives and the lives of their families and friends who lived through this period of terror.

The exhibition is also successful in placing the Holocaust in its social, economic and political context by giving accounts of the Versailles Treaty, the cost of reparations, the collapse of the Mark, and the rise of communism in the Soviet Union which created the resentments which the Nazi Party so successfully capitalised on. This does not, in any sense, exonerate the Nazi regime but it does help to account for its appeal. Although priority is given to the experiences of the Jews, reference is also made, in many exhibits, to the plight of Gypsies, people with disabilities, homosexuals and communists as well as other political opponents of the Nazis.

In a previous editorial earlier this year (see *Issue 35*), I referred to the libel action brought by the Holocaust-denier David Irving against the historian, Deborah Lipstadt and her publishers, Penguin Books. After visiting the Holocaust Exhibition, it beggars belief that anyone could possibly deny the full horror of the events in question. However, the fact that some people perversely do so makes the need for such an exhibition all the more urgent.

In spite of my admiration for the exhibition, it is not beyond criticism - for example, given that it is located in London, I would have liked to see more of an emphasis on the restrictive immigration policies of the British, and other Allied, Governments in light of the recently released documentary evidence of what they knew about Nazi persecution at the time. However, such criticisms are really quibbles. As it so happens, I did not learn much that I did not know already but that does not detract from the quality of the Holocaust Exhibition which presents an enormously compelling and extremely moving account of what took place. It does not, in my view, exploit the public's appetite for cruelty or violence but lets the evidence speak for itself. The total effect is quite overwhelming and the Jewish Community in this country owes a debt to the 'righteous gentiles' who were responsible for it.

Continued overleaf

A ROSH HASHANAH MESSAGE FROM RABBI DANNY SINCLAIR

The festival of *Rosh Hashanah* has four names and each of them has a lesson to teach us. The first, *Rosh Hashanah* (New Year) conveys the idea of renewal. No matter how many years have passed, it is never too late for making positive changes in our lives. The second name, *Yom Hadin* (Day of Judgment) teaches us the principle of accountability. Everything we do has consequences and we must be prepared to face up to them. It is a good idea, therefore, to try and figure out the full consequences of our deeds prior to embarking upon any particular course of action. *Yom Hazikaron* (Day of Remembering) is the third name and it brings to our attention the well-known truth that without a past there can be no significant present or meaningful future. Only by coming to terms with the past in a constructive manner is it possible to build a successful life. Finally, *Yom Teruah* (Day of Sounding the Shofar) - the name which reminds us of the presence of God in our lives and His involvement with the history of our people from the *Akedah* (Binding of Isaac) to the Giving of the *Torah* on Mt. Sinai and the Temple services in Jerusalem. The shofar also serves as the harbinger of the Redemption (*Shofaro shel Mashiach*) and as such, it is an expression of hope for a better future for the Jewish people and the entire world.

Neither the idea of a New Year nor the lessons associated with it are necessarily unique to the Jews. There is, however, one feature of the Jewish New Year which certainly stands out, and that is the fact that we celebrate it in the context of community. We each bring our individual dreams, plans, fears, problems, memories and spiritual aspirations for the New Year to *shul*, and we join together in communal prayer. Hopefully, this *Rosh Hashanah* will indeed bring the community together and provide an opportunity for the strengthening of communal solidarity which has been such a vital element in ensuring the survival of our people throughout the ages.

I would like to conclude with something about 5761, the new Jewish year. Dates in Hebrew are represented by the letters of the Hebrew alphabet, each of which represents a numerical value. The letters for 5761 are *Taf, SHin, Samech, Aleph*. It is traditional to read a prayer into these letters by expanding them into words. My prayer is this: *Teheh SHnat Sovlanut veAhavah* - May this year be a year of tolerance and love.

On behalf of Debbie, myself and our family, I would like to wish the whole community a very healthy, happy and successful New Year.

Rabbi Professor Daniel Sinclair

Continued

I commend the Holocaust Exhibition without reservation to readers of **The Edinburgh Star** when they are next in London. It is on permanent display so there is no immediate hurry but visitors should be warned that children under 14 are not admitted. This is a little odd since children younger than this are now taught about the Holocaust at school. However, there is some justification for it in light of the unspeakable horrors which the exhibition depicts. Fortunately, the conventional exhibits in the remainder of the museum will provide a very acceptable alternative attraction for many younger children.

The Holocaust Exhibition provides a very appropriate backdrop for the impending High Holidays. In the absence of a permanent rabbi, we are very pleased indeed to publish a New Year Message from our former minister, Rabbi Danny Sinclair, who will be conducting the High Holiday services for the Edinburgh Hebrew Congregation. As usual, at this time of year, we review a number of festival events of Jewish interest. We also include an unusually varied mix of items from far and wide which we hope that our readers will find interesting and enjoyable.

After five years, this will be my last issue as editor. It has been a privilege to edit the magazine and my decision to stand down was not reached easily. However, I am sure that it is the right thing to do - both for me and for the magazine. I would like to put on record my thanks to the Editorial Board for putting up with me for so long and wish my successor, whoever he or she may be, the best of luck in the Editor's chair.

On behalf of the Editorial Board, I would like to wish all our readers a happy, healthy, successful and virtuous New Year.
MA

FREDA RIFFKIN REPORTS....

WIZO LUNCH AT THE GOODWINS 25th May 2000

WIZO's Annual Lunch party at the home of Katie and Ronnie Goodwin took place on 28th May 2000. The weather was clement – if not exactly tropical – and the 90 people who came all had a very pleasant time. The hospitality at Katie's lunches is legendary and this year was no exception. The buffet lunch was absolutely first class and congratulations are due to the cooks, who surpassed themselves. A gratifying total of £600 was made for WIZO.

WIZO announces that Sir Malcolm Rifkind will be the guest speaker at a dinner in the Community Centre on 24th February 2001 and asks readers to note the change of date.

EDINBURGH HEBREW CONGREGATION AGM 21st June 2000

The following were elected to the Executive and Council:

Hon Vice Presidents:

Alex Rubenstein
Malcolm Cowan
John Cosgrove

Wardens:

David Goldberg
Sas Judah

Council Members:

Laurence Bowman, Rose Orgel, Carole Cowen, Arnold Rifkind, John Danzig, Bill Sinclair, Ian Leifer, Raymond Taylor, Philip Mason, Richard Winetrobe, Anita Mendelssohn, Michael Wittenberg.

The President, Dr. Ian Leifer, reported on the year's activities and this was followed by the report of the Treasurer, Dr. Philip Mason. The Treasurer recommended, and the

Congregation approved, seat rents as set out below, the new rates to commence on 1st July 2000.

Family membership	£348
annually	
Single male membership	£252
annually	
Single female membership	£228
annually	
Country membership	£60
annually	
Student membership	£18
annually	

plus a levy of one month's membership. The Statement of Accounts was approved.

The following amendments to the Constitution were also agreed:

To Clause 2: The Congregation shall maintain all the buildings in a good state of repair.

To Clause 37: All income secured by the Congregation shall be used for the purpose of furthering the objects of the Congregation and no other purpose.

The Chairman's report and the Statement of Accounts of the Community Centre Committee were also read and agreed.

CONGRATULATIONS

The Editorial Board offers its warmest congratulations to:

Bessie Glass on her 95th birthday – poems, from her son Alick and grand-daughter Suzanne, to mark the occasion are published on page 5.

The following couples on their golden weddings:

Joyce and Norman Cram
Betty and Michael Gold
Millie and David Harris
Sheelagh and Phillip Harris
Clarice and Berl Osborne

To mark these happy events, we reproduce a medley of wedding photographs on page 6.



Rachelle and Monty Braverman (pictured above) on their 65th wedding anniversary.

Professor Samson Abramsky on his appointment to the Chair of Computing at Oxford University.

Adam Bard, elder son of Ellen and Jonathan Bard, on graduating with a BSc in Mathematics from Warwick University.



Ian Caplan, younger son of Sidney and Sandra Caplan, on his marriage to Rachel White at Pinner Synagogue on 3rd September. Over 40 guests travelled from Edinburgh. After their honeymoon in Italy, Ian and Sandra (pictured above) will be living in North Finchley.

Elliot Cowan, son of Andrea and

Malcolm Cowan, on his marriage to Caroline Davis in the Zurich Synagogue on 2nd July Hilary Rifkind's account of the wedding appears on page 9.

Judy Gilbert on graduating with a BEd in Primary Education from Edinburgh University. A short article by Judy appears on page 13.

Michael Grant on being awarded a PhD in Computer Science at Edinburgh University.

Lieselotte and Georg Kastner, on the marriage of their son Robert to Sara Stanton in Finchley Synagogue on 27th February.

Aaron Raffel, elder son of Elaine Samuel and Stanley Raffel, on obtaining his Legal Practice Certificate in London.

Pearl and Ian Shein on their son Martin graduating with a PhD in Education at the University of Exeter.

Sara Sheridan, daughter of Katie and Ronnie Goodwin, on the publication of her third novel, *The Pleasure Seekers* (Arrow Paperback, £5.99). A short article on Sara, by Janet Mundy, appears on page 9.

TWO POEMS FOR BESSIE GLASS ON HER 95TH BIRTHDAY

Mum's the Word

by Alick Glass (Bessie Glass' son)

What is a mother?
What is a mum?
She is like no other,
Your own private chum.

Someone who's with you,
In thought, every minute.
Who's involved in your life,
And everything in it.

Someone who's there for you,
If you're right or wrong.
Saying her prayer for you,
Honest and strong.

Someone relied upon
Someone sincere
Someone who's 'with' you
When she is not even near.

For 64 years now,
I've been specially blessed.
By someone more special,
Than all the rest.

My yiddische Momma,
The words ring all true.
The world would be emptier,
Mum, without you.

So stay wise and healthy,
With your sound advice.
Stay with us forever, Mum,
That would be nice.

My Grandmother's Marbles

A series of limericks to celebrate my Grandmother's 95th birthday.

by Suzanne Glass (Bessie Glass' granddaughter)

An old lady called Bessie once said,
I'm not ready to take to me bed,
My feet are atrocious,
My back-ache ferocious,
But my marbles are all in my head.

My Grandmother said Oy Veh Mir,
We need the fire brigade here,
The place will be flaming,
The neighbours complaining,
When my birthday cake candles come near.

Said my Granny 'I won't be beat',
And I still cook great stuff to eat,
My life is worth living,
With a family so giving,
And doses of Coronation Street.

The Queen Mother said 'Oh, what will be?

I have a problem you see
I am winning the race
But, in second place
Bessie's close up behind me'.

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MAZAL TOV TO THE FOLLOWING:



Rachelle Berman and Monty Braverman married 11th June 1935 in Glasgow.



Sheelagh Coutts and Phillip Harris married 7th November 1949 in Glasgow



Joyce Vinestock and Norman Cram married 8th August 1950 in Edinburgh



Millie Share and David Harris married 5th September 1950 in Edinburgh



Clarice Oppenheim and Berl Osborne married 10th October 1950 in Edinburgh



Betty Freedman and Michael Gold married 7th November 1950 in Edinburgh

30th Saturday First day *Rosh Hashanah*1st Sunday Second day *Rosh Hashanah*8th Sunday *Kol Nidre*9th Monday *Yom Kippur*14th Saturday First day *Succot*15th Sunday Second day *Succot*

16th	Monday	Lodge Solomon	7.00 p.m.
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22nd Sunday *Simchat Torah*

26th	Thursday	Council of Christians and Jews Dr Ezra Golombok <i>'The Present of the State Peace Process in Israel'</i>	7.30 p.m.
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29th	Sunday	Literary Society Sir Malcolm Rifkind on his recent trip to Lithuania in search of his origins
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12th	Sunday	Margaret Sleeman, Department of Hispanic Studies, University of Aberdeen <i>'Sephardic Ballads'</i>
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20th	Monday	Lodge Solomon	7.00 p.m.
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26th	Thursday	Council of Christians and Jews Rev. Professor Christopher Seitz <i>'A Christian reflects on the Jewish Interpretation of the Bible'</i>	7.30 p.m.
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9th	Saturday	<i>Chanukah</i> Social Evening	7.30 p.m.
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10th	Sunday	Literary Society	8.00 p.m.
		Dr. Michael Berkowitz, Reader in Modern Jewish History, University College, London	
		<i>'History on Trial? Observing the Irving/Penguin Case'</i>	

18th	Monday	Lodge Solomon	7.00 p.m.
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22nd Friday First day *Chanukah*29th Friday Last night *Chanukah*

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Junior Maccabi meets on alternate Sundays from 1.00 p.m. to 3.00 p.m. For further information, contact David Brannan, Samuel Danzig or Joel Raffel (229 5541).

Senior Maccabi meets on Sunday evenings in members' homes. For further information, contact Rowan Hendry (331 3795).

The Jewish Philosophical Society meets every month on a Sunday in members' homes.

The Luncheon Club meets every Tuesday and Thursday at 12.30 p.m.

The Parent and Toddler group meets on Sunday mornings at 10.00 a.m.

All meetings are subject to alteration.

All the above events, unless otherwise stated, take place in the Community Centre, at 4 Salisbury Road.

Report your Neighbour

If you think friend or neighbour has talent

and a working knowledge of how

the Community ticks and has a

flair for writing, report him or her to

the Chairman of The Star as we

now need a new Editor.



J.R.S.

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ELLIOT COWAN'S WEDDING



Hilary Rifkind writes: At the beginning of July, we set off for Switzerland - over 40 of us - to join Andrea and Malcolm Cowan in celebrating the marriage of their son Elliot to Caroline, elder daughter of Juliette and Laurence Davis. The wedding itself took place on Sunday 2nd July at the Zurich Synagogue in Lowenstrasse, although a civil ceremony at the Town Hall in Kusknacht had already taken place to comply with Swiss law.

Celebrations began in earnest on the *Shabbat* morning when we all went to *Shul* for Elliot's *Aufruf*. The wedding ceremony itself took place at 1 p.m. in glorious sunshine. Elliot's initial nervousness dissipated as he was joined under the *Chuppah* by his bride, Caroline's face glowing with happiness. In accordance with Swiss custom, the couple's parents and Caroline's grandparents sat on chairs under the *Chuppah*. The ceremony was conducted by Rabbi Zalman Kossowsky and the beautiful singing of the *Chazan* Bernard San was particularly poignant as he had recently undergone heart by-pass surgery.

After the ceremony the newly weds drove away, to the cheers of the onlookers (who included Elliot's

cousin Dennis from Perth, Western Australia and his uncle, Jack, Malcolm's brother, from Chicago), in an open-topped vintage Citroen and the whole congregation followed to a reception at the Swissotel and, later that evening the guests reassembled for a magnificent dinner and ball. At the evening's proceedings participants were invited to make a speech, tell a story, sing or read a poem. One of the Edinburgh contributions was from Shirley Bennett who sang several lovely songs, including Brahms' 'Lullaby' in German, accompanied by Peter on his guitar. John Cosgrove presented a *Kiddush* cup from the Edinburgh Hebrew Congregation to Elliot and Caroline. He spoke of the many contributions that Malcolm and Andrea have made to the life of the Edinburgh Community and of the Edinburgh contingent's great pleasure in sharing their joy that day.

It was a night of happiness and celebration and the guests will long remember the wonderful weekend when our Scots lad married his Swiss maid.

[Elliot and Caroline are now living in London. Elliot works as a Home and Leisure Manager for Asda while Caroline is a marketing assistant for a company in Camden].

A NEW BOOK BY SARA SHERIDAN

Janet Mundy writes: Sara Sheridan is an author who has had great success with her first two novels, *Truth or Dare* and *Ma Polinski's Pockets*. Long before her current celebrity, the Edinburgh Jewish community knew her well as Katie Goodwin's daughter, and after many years in Ireland, she moved back some time ago to Edinburgh with her daughter Molly.

The Pleasure Express, Sara's third novel (although it was actually the first she wrote), was published on 9th August. It received a great deal of publicity, including large features in *The Sun* and *The Sunday Express* (when her father read the article in *The Sun*, his repeated response was 'I never said that!'). The book sold out of all the copies available at the Edinburgh Book Festival, but official sales figures are not so far available.

The book is set in Hong Kong. Sara says she was inspired by 'how far you would go for money' which led her to think about the hand over of Hong Kong. The main characters are prostitutes and bankers, which fits well into this backdrop. She is interested in issues raised in a post-colonial era. Although she says, 'Israel could be a setting for that', her next book, *IOU*, is set in Kenya, also a post-colonial country, and is about UN corruption and third world debt. She was deeply moved by the amount of disease she found amongst the people she met in Kenya during a recent trip researching the book. Sara is hoping to develop *IOU* as a film.

A novella *The Blessed and the Damned*, written by Sara, is due to be published next January by Barrington Stoke, a publisher specialising in books for teenagers and young adults. The book is about a gypsy girl in a land dispute with a neighbour.

During the Edinburgh Book Festival, Sara took part in two events, 'Scottish Writers for Breakfast' and a poetry reading in support of imprisoned writers, organised by Amnesty International.

STAR TREK INTO THE PAST

Continuing our popular series of 'whosinnits' and 'whatwassits', we reprint two more photographs to test the memories of Edinburgh oldies.

How many revellers can you recognise in this photograph?

What was the occasion and where did it take place?

Answers on page 28.



A TIME FOR PEACE

by Ehud Barak

[Notwithstanding the huge disappointment at the failure of the talks between the Israelis and the Palestinians to reach a final agreement on the matters which still divide them, and as a reminder of the hopes and aspirations which Ehud Barak expressed, we reprint here the very brave and moving statement he issued just prior to his departure for the Camp David Summit on 10th July 2000. Let us hope that this failure will only be a temporary one and that the sentiments he expressed will one day bear fruit. Ed.]

As I embark on a mission of peace on the invitation of President Bill Clinton, I bear with me the aspirations of the entire Israeli people, its hopes and its prayers for peace and security in our country.

In Ecclesiastes it is written: 'To every thing there is a season, and a time to every purpose under heaven. A time for war, and a time for peace'. In time of war, we knew how to make sacrifices and show courage and to win. The best of my young, daring colleagues fell on the battlefields. They are before my eyes today, they and the entire family of the bereaved, and I remember them, one by one.

As Chaim Gouri wrote during the War of Independence, 'The moment of truth is close, and I am prepared for it'. One hundred years of enmity and struggle meet at this point in time. Behind me far too many lie buried, there has been suffering and anguish on both sides – because there is an unbearably high price not only to defeat but also to victory. The time has now come to put an end to the conflict, to give hope to the flower of our youth, that they may flourish undisturbed.

The time has come to take

decisions and to bequeath a better future to our children, a different reality from that known by our and our parents' generations. This is the time to devote our best resources to education, to reducing unemployment, to bridging social gaps, to equal opportunity, and to taking advantage of the enormous talents of our young generation. This is the meaning of peace and security. There is no peace without a price, just as there is no peace at all costs. The dream and the ideal are lofty, and they will never be straightforward and perfect. The reality of life is highly complex and complicated. A painful compromise is required. There is no choice.

I am embarking on this mission, bound heart and soul to every single part of the landscape of Israel and the heritage that has grown out of it. As a simple soldier, as a commander, as commander in chief, this country and its streams, its stones, were the source of inspiration for everything I did. I am bound up with its human and geographic topography, its towns and natural landscapes. The negotiations will be heart-rending and difficult because they will involve not distant maps and locations, but our beloved homeland. They will involve roots planted deep in the hills, and the love of the homeland to which I am bound and committed. This is a love that cannot be divided by any imaginary line on the map.

If we do reach a settlement that will put an end to the conflict, there will be a heavy but necessary price to pay. As Menachem Begin said, 'The difficulties of peace are better than the agonies of war'. If there is an agreement, it will only be one that will strengthen the security of Israel, its economy, and its regional

and international standing. Otherwise, there will be no agreement.

If there is an agreement, it will only be one that will comply with the principles, to which I committed myself before I was elected, and principles that I have consistently and repeatedly stressed: a united Jerusalem under Israeli sovereignty; the '67 borders will be amended; the overwhelming majority of the settlers in Judea, Samaria and the Gaza Strip will be in settlement blocs under Israeli sovereignty; no foreign army in the entire area west of the Jordan River; and a solution of the problem of refugees outside Israeli sovereign territory.

These are the principles – these and no others. If there is an agreement, I will submit it, as I promised, to the Israeli people for decision. It is the Israeli people who will decide on the agreement in a referendum. I will sign the agreement only if I am convinced that it strengthens Israel and its future. Such an agreement will, I am sure, be approved and endorsed by an overwhelming majority of the Israeli people, and I am sure by a majority of the Israeli residents of Judea, Samaria and the Gaza Strip. If there is an agreement, it will require a compromise, not only by ourselves, but also a painful compromise by the Palestinians; otherwise, there will be no agreement.

I would like to take this opportunity, on the eve of the summit, to address the Palestinian leadership and people and ask them to clear the air of accusations, threats and gloomy prophecies, and to rise to the greatness of the hour. We are arriving at a decisive crossroads in

the future relationship between us. The choice between us is between the peace of the brave, which will put the relationships between us on a positive track of good neighborliness and prosperity, or, God forbid, lead to violent conflict, and to further suffering and victims. That will not solve anything. The State of Israel does not wish to control you and your future. We want good neighbourly relations with you based on respect and liberty, on broad coordination, on shared interests, and on a separation that will allow you and us to maintain independent identities, development and free choice.

And I look forward to Yasser Arafat coming to Camp David with the full backing of the Palestinian people to achieve a historic peace. I expect him to come full of resolution and the ability to make a decision in order together to achieve our goal.

Together, with the help of the President of the United States, we will be able to bring peace and security to our peoples. This is a moment of opportunity that will not reoccur. It is accompanied by major risks. And if, God forbid, we should fail, then the risks, and not the opportunities, will come true.

As we leave, I and all members of the delegation are accompanied by the hopes and prayers of Israel's citizens. I am accompanied by the fear of the mother and the concern of the father for their soldier son. I am accompanied by the anguish of those among us who have suffered the greatest loss of all, and by their hope that such bereavement should not be visited on any other Israeli homes. I am accompanied by the brave suffering of those soldiers who have been wounded and disabled in battle, who bear the scars of war.

I recognize the heavy responsibility and the great privilege of being Israel's representative at this historic hour, where we will try to take advantage of this opportunity to put an end to enmity and violence. We seek to dispel the clouds of conflict and allow the light of peace and security shine on us and on our children with a bright, promising light.

On embarking on this mission, beyond the tumult of the political arena, I hear the real voice of Israel's citizens reinforcing me with their support and their blessings. Together with them, I will conclude with the words from the prayer: 'May You grant peace and benediction to us and all of Israel, Thy people. May You bless all Your people with strength and peace. Blessed art Thou, O Lord, who blesses Your people with peace. Amen'.

APOLOGIES

The Editorial Board would like to record their sincere apologies to Luke Gertler (son of Mark Gertler), Vicky Isley (Registrar of Southampton Art Gallery), Jenny Page (researcher at the Bridgeman Art Library, London) and Robin Spark for any embarrassment caused by the poor quality of the colour reproduction of Mark Gertler's *The Rabbi and his Grandchild*, which appeared on the cover of the last issue. This was due to technical problems which could, and should, have been remedied.

The Editor also offers his personal apologies to Eva Neuberg Erdelyi for two typographical errors which appeared in her translation of the first of Heinrich Heine's poems which was published in the last issue (Issue 36, page 23). More assiduous proof reading would have picked up these errors. To make amends, we are reprinting her translation of that poem.

The waves are breaking on the cliff,
I'm sitting here and dreaming;
My youth is spent, my limbs are stiff –
Above the gulls are screaming.

The girls I loved, my friends of yore,
Where are they now aroaming?
The seagulls cry, while on the shore
The waves are restlessly foaming.

SLOWLY BUT SURELY

by Judy Gilbert

Although I could easily have been mistaken for one of the graduates' parents, it was clear that, on this particular occasion, it was not my role. For one thing, the robes were a give-away. And for another, my personal fan club, on whose faces unmistakable pride could be detected, was even older than I am.

I am writing this short piece not to sing my own praises but to encourage others to recognise that age is no boundary to achieving what you want if you really want it badly enough. Anyone who knows anything about having Jewish parents will know that all praise rightly belongs to them 'You know you'll thank us for making you work when you're older'. I wonder whether the sell-by-date of this particular phrase is still valid. Well maybe 'best before 25 years' is, but raise that to '50+' and I am not so sure.

In my case starting from scratch was thrust upon me as a way of exorcising the ghost of disappointment. I had not reached the pinnacle of my chosen career in medical photography for want of a higher qualification, despite having proved myself in every other respect. I needed to prove, mostly to myself, and maybe to others, that I was capable of using my brain, and I thought that obtaining a degree would enable me to do that.

So five years ago I embarked on my quest for a teaching degree. My decision was influenced, at least in part, by my regular teaching activities at the *Cheder* and I have Rabbi Shalom Shapira to thank, or maybe to blame, for that.

Proving oneself is the name of the game. First I had to prove that I would still be capable of performing



Judy Gilbert B.Ed. (Hons.) with her husband Tony (right) and parents (left) outside McEwan Hall.

as a student. Thus the extra year on an Access Course. What on earth would I have to do? In the event, it wasn't obligatory for me to stay out all night, drink myself into a stupor and then spend the rest of the next day in bed – if it had been, 'passing out' of college might have taken on a whole new meaning. I received a special dispensation from these otherwise vital qualifications, and with 21 modules under my belt to show that I was still numerate and literate, I began my four year sentence at Moray House.

Being a mature student puts a completely different perspective on University life. There were 15 of us out of 120 and I pride myself that I was the most mature, like a *Chablis* and not like a *Stilton*!. Younger students were not entirely sure whether to treat us; as parent figures, 'know-alls', or bananas short of the bunch? What persona should we adopt? Should we be meek, say nothing, apologists for being there, or aggressive 'I have as much right to speak as anyone else' adults?

Initially there was a definite 'them and us' attitude, with some students barely out of school feeling as insecure as we did. The most significant difference between us

was in tutorials. The fear of making a fool of oneself by making irrelevant comments had long been overtaken by our sympathy for a tutor whose invitations to make comments or observations were met with silence. We would say anything rather than endure that interminable embarrassing unresponsiveness. This was definitely not 'PC' and the schoolish antagonism towards the 'swat' still prevailed.

Spending hours on assessments and worrying over getting them in on time was not uppermost in the minds of some young party-goers. There is no doubt that, as time goes by, it becomes more difficult to absorb and retain information, but I am equally sure that one can overcome the deficiency by sheer application. Very true is the maxim 'If you don't use it you lose it', and so we slogged.

There was a deliberate university policy to vary group dynamics each year to allow greater opportunities for socialisation. Happily, as time rolled by, the superficial differences between the students decreased, for we all had a common goal.

With the exception of a small minority, we were all discharged honourably from the academy of disorganisation, (yes, that is the word). With our sensible shoes and freshly dyed hair, we proudly mounted the steps, (without even the hint of a zimmer-frame) to receive our degrees. Here at last is proof that my brain cells are still functioning nicely, and a testimony to my mother's assertion that there is true merit in '*langsam aber sicher*' ('slow but sure') but, she adds as an after thought, 'don't you think 30 years is stretching it just a little bit?' She could be right.

A PROFILE OF PROFESSOR DAVID DAICHES

by Ian Shein

In Edinburgh the name of Daiches evokes rich memories of a unique family which cast its influence and teaching on aspects of religion, law and academia over several generations within and outwith the city. Dr. Salis Daiches, who came from a long line of Rabbis, was the Rabbi in this city from 1919 to 1945 and, such was his eminence as a religious leader, that he was known far and wide by non-Jews as the 'Chief Rabbi of Scotland', a non-existent post. He had four children of whom David, the last surviving one, now resides quietly, although still actively, in a flat in Edinburgh's elegant West End.

David Daiches was born in Sunderland and was six years old when the family came to Scotland. At George Watson's Boys' College, he proved to be a brilliant classics scholar, excelling in English, History, Latin, Greek and French. His childhood and adolescence in the city in the 1920s and 1930s, described in his richly entertaining and absorbing autobiography 'Two Worlds: An Edinburgh Jewish Childhood', which was published in 1957, graphically highlights the distinctive, regulated family-orientated environment in which he was brought up. The book colourfully captures the special co-existence of a boy from a strictly orthodox family within the Jewish community, and the predominantly Presbyterian surroundings in which he found himself. It is delightfully nostalgic. As a boy, his life outwith the home was mainly secular in nature but he never experienced any anti-Semitism. If there was a social divide, it probably reflected his relationship with the majority of Jewish families within the local community – an unsurprising situation due to the pervasive class-consciousness of those times.

David soon discovered his love of poetry and a talent for harmonising rhyme and metre so fluently that, at the age of 13, he thought of his future as a Jewish Shakespeare.



David Daiches with his wife.

With brother Lionel, he regularly entertained the family with sketches and poetry securing a reputation for what he referred to as 'literary precocity'. David exhibited his literary talents in his early teens by producing a monthly magazine – exclusively for home consumption – entitled 'The Family Entertainer'. At the age of 15, he wrote a poem on *Chanukah* modelled in style and verse on Scott's 'Marmion'. While at Edinburgh University, as a member of the Edinburgh Junior Jewish Club (later known as Edinburgh Young Jewish Society), he wrote sketches and composed songs which his brother Lionel produced in a local hall.

The family home obviously attracted a wide variety of visitors which included clergy from Rabbinical colleges in Europe, professors of Hebrew and Philosophy, émigré talmudists, charity collectors, a fair number of eccentrics, as well as members of the local community. As a boy, he was

not only permitted, but encouraged, to participate in discussions with his parents and with visitors. Although fully accepting orthodoxy, he took the opportunity of questioning points of Jewish teaching which puzzled him, on one occasion asking his father what one was supposed to do in a community where everybody was Jewish and there was no 'Shabbas goy' to light the gas. He cannot recall whether he received an answer. But explicit answers were given to congregants who called at the house with such problems as whether a chicken could be considered *kosher* if a pin were to be found sticking in a delicate part of its anatomy. David played the violin and piano as a youngster. At one time, for his own enjoyment, he played in a string quartet and fondly recalls concerts at his parents' home. His mother was an accomplished pianist whose family had been professional musicians. Chopin concertos, in particular, filled him with pleasure.

Top marks, regular school bursaries and a scholarship ensured easy access to Edinburgh University. He revelled in the academic atmosphere gaining First Class Honours in English Literature in 1934. Doctorates of Philosophy from Oxford and Cambridge followed later. He was appointed to a Junior Research Fellowship at Balliol College, Oxford, where he worked on English translations of the Hebrew Bible, in 1935, and moved from there to become Assistant Professor of English at the University of Chicago. His academic achievements are truly remarkable, meriting a 46-line entry in *Who's Who*. In 1944 the British Embassy intervened to prevent his enrolment into the American Armed Forces and posted him to Washington to become Director of Information Services. He remained there for two years, with a brief spell at the Foreign Office in London.

At the end of the war, he was

appointed Professor of English at Cornell University and was awarded the annual Visiting Professorship of Criticism at Indiana University. He returned to the UK as a Fellow of Jesus College, Cambridge, where he taught English Literature for several years. In 1961 he became a founding professor at the University of Sussex – he was Professor of English Literature and ultimately Dean of the School of English and American Studies. On his retirement in 1977, he returned to Edinburgh and from 1980 to 1986 was Director of the Institute for Advanced Studies in the Humanities at Edinburgh University. Here his duties included supervising Visiting Fellows and doing research on Scottish Literature. He described this as a most pleasant task. He particularly enjoyed the social activities which were an important part of the post but, above all, he loved teaching, particularly teaching poetry.

David Daiches is an accomplished speaker, preferring to deliver a lecture, as did his father, without a prepared text in front of him. Although he comes from a long line of Rabbis, there was never any question, either in his mind or his father's, that he might enter the clergy. When studying at Oxford, he regularly conducted the *Shabbat* Service, including the *lehning*. However, in his late teens he had begun to think that prayers in the *Siddur* were redolent of superstition.

David Daiches's early ambition, maintained throughout his life, had been to be a poet and a writer. During his long and very distinguished career, he has also held Visiting Professorships at the Universities of California, Cincinnati and Toronto, and been awarded Honorary Doctorates at the Sorbonne and at the University of Bologna. He is especially proud of the last two, since they are two of the oldest universities in Europe. In addition, the award of an Honorary D. Litt. from his *alma mater*, Edinburgh University, was a special source of pleasure for him. In 1988

he received the Fletcher of Saltoun Award for services to Scotland in the field of Literature. He is a Fellow of the Royal Society of Edinburgh and was made a CBE in 1991.

David Daiches' literary achievements are renowned. He has written about 45 books on a wide range of subjects, critical and biographical works on Milton, Burns, Boswell and Scott, studies of Scottish Literature and the cultural history of Scotland, and works on Moses, Robert Burns, Bonnie Prince Charlie and Scotch Whisky amongst others. He also was involved in a major study of the Scottish Enlightenment and was joint editor of 'A Hotbed of Genius', the Scottish Enlightenment 1730/90'. Today, he is in favour of the Scottish Parliament but not of independence. He believes in federalism for all the constituent parts of the United Kingdom but, because Europe is now 'coming together', there is no value in a completely independent Scotland.

David Daiches married in 1937 and has one son and two daughters by his first wife, Isabel, who died of cancer shortly after their return to Edinburgh. In 1978 he married Hazel, who tragically also died of cancer. He is now happily married to Barbara (see photograph). He is an avid reader and enjoys travelling. Italy is his favourite country and he derives a great deal of pleasure from visiting Bologna, where he is well known at the University. He has always been in great demand at Burns Nights, having proposed the Immortal Memory on numerous occasions in many places including Moscow and many locations in North America. One year he even managed to convince the Inland Revenue that his expenditure on research material for his books on whisky, which included sampling different malts and visiting many distilleries, was a deductible expense for tax purposes. He was awarded Life Membership of the Scottish Malt Whisky Society.

His love of Edinburgh goes

without saying. An enthusiastic supporter of the Edinburgh International Festival, he particularly enjoys attending chamber music concerts. Amongst other activities, he is involved in the writing of literary criticism for educational and literary magazines. He looks back nostalgically and recalls the colourful characters of old Edinburgh Jewry who could well have escaped from the chronicles of Sholem Aleichem. Most of them came from Eastern Europe and represented the golden years of Scots-Yiddish of the in the 1920/30s: Motty Rifkind, an extremely pious man who conducted the *Yom Kippur* services; Yudel Simenoff, speaking Yiddish in a broad Scots accent, and Moishe Pinkinsky, two of the 'trebblers' who, with others, travelled by train to Fife and Dundee to sell all types of goods and who amazed their fellow passengers by putting on *tefillin* and *davening* in the compartment.

When asked whether he thought there was a future for Edinburgh Jewry, he was not pessimistic – replying that, because of its emphasis on education and high culture, there had never been a strong Jewish presence in the city. More industrial cities, in particular Glasgow, had attracted large numbers of Jews in days gone by, mainly because they were seen as stepping-stones for getting to America. However, he felt strongly that the City of Edinburgh had a tradition unequalled anywhere and, because it was now more conscious of this, it had progressed dramatically and would surely continue to do so.

The visions and dreams of an 'Edinburgh Jewish Childhood' have not only been realised but have impressed themselves vividly and indelibly on Edinburgh and on many other centres of learning. David Daiches' name is synonymous with Edinburgh, one of the most civilised and cultured cities in the world and he has made a major contribution to its illustrious history.

YOU GOTTA PICK A PERFORMANCE OR TWO!

a review of The Edinburgh Festival Fringe by Julian D. Goodman

Having pored over the Fringe programme for several hours, I came to the conclusion that the Jewish pickings this year were the slimmest for some time! I was seriously mistaken! There was plenty to see this year; it was just harder to find. Even on the last day of the Fringe my mental handshake was working overtime, and there's something comforting in the knowledge that you didn't have the chance to see all that was on offer!

My first port of call this year was to The Garage, and a rather curious performance by Simon Elbaz called **Magical Singer/Player of the Oud** (Moroccan lute). The concert consisted of an hour-long performance of his own compositions, combining music, poetry, and liturgical song, each piece intertwined in several languages of the Jewish, Arab and Andalusian world! He explained each piece before starting, but even then it was sometimes hard to find the connection between *Los Bilbilicos*, nightingales and *Shamor VeZakhor* from *Lekha Dodi!* *Lekha Dodi* featured quite a few times in his work, and *Kel Adon* set to Arabic music was rather interesting to say the least! The music was of a mournful, dissonant Sephardi style, with Elbaz playing the lute and singing, accompanied by the strains of a violin. Although it was something of an acquired taste, it was well worth going to see.

My second show was a little gem of a surprise. The Edward's Theatre Company performed Diane Samuels' **Kindertransport** at the Quaker Meeting House (from King Edward VI Grammar School, Louth.). The play centres around Eva, a little girl whose parents send her to Britain on the Kindertransport to escape Nazi Germany. She is adopted by a Mancunian gentile and, after

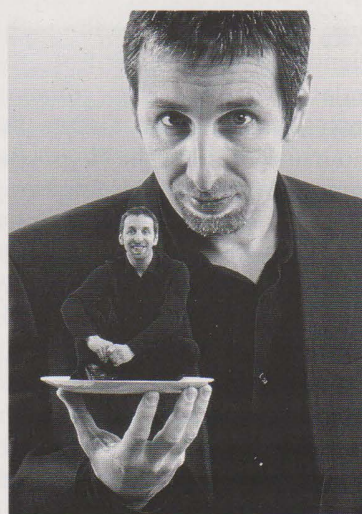


Mark Maier.

several failed attempts to bring her parents over, war breaks out and gradually Eva loses all traces of *Yiddishkeit*. The play opens with the daughter of Eva (now called Evelyn) discovering her mother's real identity from papers found in a trunk in the attic. Despite the best attempts of Eva and her adoptive mother Mrs. Miller to put a lid on the past, the truth comes out. Although Eva's father perished in the holocaust, not even Mrs. Miller knew that her mother had survived, arrived in Britain to take Eva to America, and been turned away by Eva! Despite having had her best interests at heart, Eva could not

forgive her parents for sending her away to safety and 'abandoning' her. The play very cleverly moved backwards and forwards through time, and it was not until I arrived at the venue that I realised the actors were all children between the ages of 16 and 18. The performances were brilliant and very convincing in spite of their ages. The beautifully portrayed relationships between the mothers and daughters were particularly memorable.

After this emotionally charged play, I decided to seek out some light entertainment and dutifully trekked off to the Assembly Rooms to check out the talent (comically speaking of course!). The first one to catch my eye was **Mark Maier**, who came on as his own warm-up act, Ronnie Shimoni, an ex-El Al security officer, in Israeli army fatigues. He proceeded to intersperse his chat with demands to check inside ladies handbags, and enquiries as to who had packed it etc. The *yidden* in the audience howled with laughter, the *nishfruminzerer* were just nonplussed, which made me laugh even harder! The rest of his act had little Jewish content but was still extremely funny, and in all fairness, I had been advised that he was worth seeing just for his warm-up act, and this was indeed the case.



Ian Stone.

The next comic I went to see there was **Ian Stone - A Little Piece of Kike**. I hadn't seen him for a couple of years but had remembered him being very funny. I was not disappointed this time either. Playing heavily on his Jewish looks he bounced back and forth between Jewish and secular humour with great ease. 'Jews idea of hell is manual work!' was just one addition to his repertoire, and he managed to include a topical debate on The Fringe authorities for trying to censor the word 'kike' in the title of



Lewis Schaffer.

his show. More impressive though was the ease with which he dealt with an amusing student heckler, seeming much more professional than previously. I went immediately on to see **Lewis Schaffer +2** upstairs at the Assembly Rooms. I had met Lewis last year but had never seen his act. He played a New York cabaret M.C., which is understandable enough with him coming from New York! Again the Jewish humour although appreciated by the Edinburgh audience, did occasionally seem lost on them. Americans are spoilt by the huge Jewish Community 'across the pond'. Jewish humour has become as American as bagels over there, even though here they both still belong firmly to the Jews! Luckily for him, I can *geshray* and *platz* for Scotland should it ever become an Olympic event, and did my best to prove it! The '+2' part, were two guest comedians he brought over to be M.C. The whole show was somewhat risqué, and at times gratuitously crude. However, the good far outweighed the bad with this show, and I left feeling thoroughly entertained.

Up at the Roman Eagle Lodge, by The Castle, Labyrinth Theatre put on a performance of Israel Zangwill's **The King of Schnorrers**. Set in London around the close of the 18th Century, it tells the tale of

two professional Schnorrers. One, Menasseh De Costa, a *Sephardi*, and his colleague Yankele Ben Yitzchok, an *Ashkenazi*. Yankele wants to marry Menasseh's daughter, and, after Yankele has fulfilled certain conditions, Menasseh De Costa finds himself up against the Elders of the *Sephardi* Community who are totally opposed to members 'marrying out' beneath their station to members of the *Ashkenazi* Community. De Costa wins the day through the use of his razor sharp wits, and is once again proclaimed 'The King of Schnorrers'. The piece was adapted from the novel by one of the performers, Robert Messik (De Costa), and was hugely entertaining, extremely physical and acrobatic, and for its age, remarkably funny. Though the two performers portrayed all the characters, Matthew Reynolds (Yankele), stole the show with his flexible face and sheer physicality!

Back at the Assembly Rooms I went to see the one man show **Adolf**, written and performed by Pip Utton. Set during the last few hours of Hitler's life in 'the bunker', the stage was set by a huge swastika and very powerful music blaring out at the audience. Hitler then appeared on stage to tell the audience that he is going to commit suicide in a few hours and why! He wanted to be totally destroyed, and not become an icon because he knew he would live on in people's minds. He started telling the audience how to control the populace, listing the common enemy - the Jew, the Gypsy, the homosexual, the Slav, the Negro, the Communist etc. with the Jew being the greatest enemy of all. He gave powerful arguments in the style of rallies, explaining away the futility of democracy and why his ways were right. The most amazing thing, was sitting there, as a Jew, and being mesmerised and almost taken in by his arguments. It was frightening how easy it all seemed. Utton used direct quotes by Hitler, and it all seemed to make sense. At



Pip Utton as Adolf.

what seemed like the end of the play, the audience was left feeling physically exhausted! Utton took off his wig and moustache, asked for a cigarette from the crowd, and then started chatting, about all sorts of things. Some members of the audience failing to see the relevance, foolishly left the venue without listening to what was being said - how smokers were being blamed for everything now, how 40% of all British Cabinets have been Jewish, about how refugees being the cause of so many problems in today's society and many other things. He had the audience where he wanted them, he had made racism again seem palatable, this time as himself. Proving that Hitler was still alive in some people's minds and how it would always be important to be on our guard. Amazingly enough, earlier in the performance, during one of Hitler's misogynistic speeches, some of the audience had laughed! It made me think how easy it would be for some of the other diatribes to become palatable again!

This was the most powerful piece of theatre I had seen. Pip Utton had given an amazing performance to an amazing play, and despite having been very impressed with some of the other shows, this year's *Five Mogen Dovids* has to go, without a doubt, to **Adolf**.

ANDREA DWORKIN AND GITTA SERENY AT THE EDINBURGH BOOK FESTIVAL

reviewed by Janet Mundy

During the recent Edinburgh Book Festival, I heard fascinating interviews with two writers who both have a formidable reputation, but who would not otherwise appear to have a great deal in common – **Andrea Dworkin** and **Gitta Sereny**. However, both writers' latest works relate to the Holocaust, each making a case that will be opposed by a large number of the Jewish community. I have not yet read either of these books (in Gitta Sereny's case, the book is not yet published), but I am keen to do so, despite some misgivings, as I have great respect for the integrity and conviction of both these authors.

Andrea Dworkin is best known as a radical feminist (or, as she describes herself, a 'dinosaur feminist') and the fact that she is Jewish has, until now, not played a part in her public persona. Her latest book, 'Scapegoat', equates the history of women's suffering with that of Jews. She read several sections from the book, including a piece describing rape in Auschwitz, which she feels has not been properly acknowledged, stating that 'a notion that rape could make Auschwitz worse than it was had little currency then or now'. Her book also argues for the creation of a woman's state, on the lines of the creation of the state of Israel. Her interviewer, Julia Pascal, who has written several plays on the subject of the Holocaust, described Andrea Dworkin as 'pro Zionist' and in a 'tradition of Jewish enlightenment' where 'we should behave better than others'. However, Ms Dworkin herself lost no opportunity to turn references to Judaism towards the oppression of women, the subject for which she is best known. For example, when Julia Pascal asked her how many Jewish lives were lost because of Hitler's love of 'The Merchant of Venice', her answer was that she was 'ambivalent about it', but that 'we should never produce 'The Taming of the Shrew'".

Gitta Sereny has written several books investigating individuals who have committed acts of great evil. Two of these books resulted from her interviews with leading Nazis, Franz Stangl, who was the commandant at Treblinka concentration camp, and Albert Speer, known as 'Hitler's right hand man'. Her new book, 'The German Trauma: Experiences and Reflections 1938-2000' revisits the many interviews she carried out with both men to research her books, and also highlights the fact that as many non-Jews as Jews died in World War II. While she acknowledges that the genocide of Jews was unprecedented in modern history, she feels that the post-war emphasis on 'the Holocaust' has obscured the number of non-Jews killed in the death camps. In her biographies, she also differentiates between Stangl and Speer's attitudes to their Nazi past while in prison after the war. Stangl only very reluctantly admitted his 'guilt' shortly before he died, much to her disparagement. However, the title of the biography 'Albert Speer: His Battle with Truth' indicates that she had some respect for Speer's struggle to face the horrors of the evil perpetrated by the Nazi regime of which he was so much a part. She describes her attitude as 'not sentimental', but she clearly engages with both Speer and another of her subjects, Mary Bell (who killed two children when aged only eleven herself). She was asked by a member of the audience about 'redemption', which the questioner suggested is inherent in her biographical investigations. She was not keen on the term itself, with its religious overtones, but seemed to agree with the underlying concept, however unpalatable it may be for others to accept in child killers and Nazis.

Both authors deal in their books with Holocaust denial. – Dworkin compared it with denial of the cruelty and rape inflicted upon women, and quoted Primo Levi

who said, 'memory brings shame', although for the victims, rather than the perpetrators. Sereny pointed out that she is in the process of being sued by David Irving (in the light of his unsuccessful action against Deborah Lipstadt, Sereny did not appear to be too concerned!). She also admitted her inconsistent thinking when she asserted the right of anyone (including David Irving and others like him) to publish whatever they wish, and, at the same time, expressed her ardent support for general laws against racism in any form (rather than specific laws against Holocaust denial, as exist in Germany today).

It would not be right to make judgements without reading the books, which were the main subject of each of these interviews. However, both writers are prepared to deal with unpopular and highly complex subjects, and make convincing cases for their arguments. Both events were absolutely gripping occasions, and if the audience sometimes asked more questions than the authors were able to answer in the time available, this did nothing to lessen the sense of stimulation felt by all present.

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MACCABI'S HALL OF FAME, 1945-1967

by Leonard Berger

Highlighted below, are some of Edinburgh Maccabi's greatest sporting achievements. For a small community, the record is really very impressive.



Edinburgh Maccabi Football team at Blackpool in 1959.

After the war, the **football** team played every Sunday morning in friendly matches. Standards improved when the team started to play in the Senior Sunday League. It also joined the Daily Express Evening League. The opposition was very tough as many of the other teams fielded professional players.

From 1955 onwards, Edinburgh Maccabi also fielded an under-18 team which produced a good stream of players for the senior team. Highlights included playing against other Maccabi teams for the Leslie Luck Cup. Although Glasgow Maccabi had more players to choose from, Edinburgh Maccabi still enjoyed many victories over them. In one particularly successful season, the under-18 team defeated Newcastle and Glasgow, only to lose narrowly to Manchester in the Northern finals.

At **table tennis**, Maccabi always fielded two teams which played in the Edinburgh & District leagues. On two occasions, the teams were promoted by winning the 2A

championship pennant. The teams also entered the East of Scotland Championships, held at Murrayfield Indoor Arena. There was always great excitement in our own championships – the under-18s competed for the Harold Byer Memorial Trophy and the Seniors for the Ralph Purvin trophy.

A long list of players took part in the league championships: Hymie Abrams, Moss Baker, Jack Cowen, Michael Gold, Barnie Hoare, Alec Levey, Morry Penn and Ellis Schulberg. However, the best trio were undoubtedly Ernie Josephs, Jackie Bierman and Boris Sziffris, an ex Polish international player. Over the years, a number of younger players gained their spurs with the under-18s, among them Mickey Cowan, Tony Cowan, Melvynn Myerthall, Mervynn Smith and David Share.

At **golf**, the Reuben Zack Trophy was played for annually. There were regular day outings to North Berwick, and Gullane.

1956

While at George Heriot's School, Ronnie Hoffenberg became the very first Jewish schoolboy to be chosen to play rugby for Edinburgh schools in their match against Glasgow schools. This was a great honour.

There was also an annual **athletics** competition, for women and men, in the Queen's Park.

1957

It was a wonderful advertisement for **rugby** when Edinburgh Maccabi played Glasgow Maccabi. The game was very fast and open with neither side giving way. With Glasgow



Edinburgh Maccabi Rugby fifteen, 1957-58.

having taller and heavier forwards, they had a better supply of the ball at the line outs but this was more than nullified by the hooking of Leonard Berger. Led by John Lipetz, the pack worked hard with Syd Zolte, grafting extra hard! However, Glasgow scored the first try. The Edinburgh back division was immense with David Vinestock at scrum half giving a good supply to Norman Levey. Wingers Louis Gordon and Edwin Hoffenberg tackled hard, with centres David Dean (Man of the Match) and Ronnie Hoffenberg having good penetrating runs. University man, Peter Buntman had a safe pair of hands and helped Edinburgh to win by 11 points to 3. Unfortunately due to injury, Edinburgh lost the replay by 20 points to nil the following season.

1958

Edinburgh Maccabi hosted the Northern **Badminton** Championships held at 'The Corn Exchange'. Most Maccabi clubs were represented, all the courts were used, and there was a record attendance.

1959

In the under-18 football competition, Michael Adelman played in goal for the North against the South in Manchester. The teams drew 4 all in what was a thrilling

match. In the Senior competition, Tony Cowan, Morris Brown, Reggie Kiman and Jackie Bierman all played for the North. Michael was then chosen to play for Great Britain in the European Maccabi Games in Lyons. Great Britain won the cup by beating Switzerland 3-1 in the final. Jackie Bierman played for Great Britain in the European Maccabi Games held in Denmark in 1959. He won a medal for being on the losing side in the final.

In rugby, Scottish trials were arranged and a Scottish fifteen played a very strong Birmingham fifteen, only to lose by 11 points to 3. Another Scottish fifteen travelled to Birmingham to play against a guest team of Warwickshire players, this time losing 17 points to 3. Despite the scores, the team played well against bigger and much heavier opponents.

Schoolboy Aaron Riffind won a medal at javelin at the National Maccabi Championships at Brighton.

In **badminton**, an Edinburgh team travelled to London by train to take part in the National Championships. Annette Caplan was very narrowly beaten in the finals of the Ladies Singles. In the ladies doubles finals Annette and her partner Judith Rosen were again narrowly beaten. Travelling overnight and going through the various rounds took its toll. However, the Scottish girls certainly held their own and the applause for both Annette and Judith was very well deserved.

1960

When a quartet of **lawn tennis** players travelled down to Manchester to compete in the Northern lawn tennis championships, nobody could have predicted their success. The competitions ran on so late, that the

finals had to be played in Edinburgh. Winning more finals and runners-up medals than anybody else, it was a commendable effort from James Denton, Michael Mench, Shirley and Jackie Braverman.

1962

This was the last year of the Reuben Zack Golf Trophy. The final involved a play-off between Sam latter and Sam Levy.

1963

For two years running Mickey Cowen and Jack Cowen were very narrowly defeated in the final of the McIver Trophy Golf Competition for the Masonic Cup. Although they were very disappointed, they gave wonderful performances and it was no disgrace to lose against some very good golfers with very low handicaps.

Shirley Braverman (see above) was an excellent tennis player who won the East of Scotland singles and the doubles at Craiglockart. For the first time ever, Shirley was awarded the Maccabi Sports Personality of the year.

Although Shirley and Jackie Braverman both took part in the Maccabiah trials in London and it beggars belief that they were not chosen. [Jackie had the last laugh as her two boys subsequently represented South Africa – Craig at cricket and Russell, who also represented Australia in the Maccabiah games in Israel, at hockey].

1964

Judith Rosen was an excellent golfer who won a number of gold trophies in various championships and in the ladies championship at the Maccabiah Games held in Caesaria.

1965

Roy Eprile was picked to play for Edinburgh at snooker on a number of occasions.

1966

After drawing against Hull Maccabi, the football squad defeated them at Newcastle. Then, after drawing at home to 1vri of London, the squad flew down to London, and drew with them again. Edinburgh Maccabi lost on the spin of a coin – in those days there were no penalty shoot outs!! Perhaps if there had been, we might have won.

1967

In football, it was hard to get the better of London clubs – in the National semi-finals, Edinburgh Maccabi lost 3-2 to Marlborough and 2-0 to M.A.L.

In a triangular football contest between Newcastle and Glasgow (both teams played twice, once at home and once away), we were the very first winners of the Sellyn League Cup. This was in addition to winning the Alex Berger football trophy for many years in an annual competition against Newcastle. We also won a treble of a 5-a-side tournament by winning a Northern Maccabi rally at Dunoon, Keswick and Blackpool. The team also drew an 11-a-side match against Blackpool 2 goals all, which was yet another fun weekend.

In its heyday, Edinburgh Maccabi was a very well known club and well respected club. It is important to remember all the sportsmen and sportswomen who represented Edinburgh Maccabi in their respective sports. Like the true spirit of the Olympic games it was not so much winning that mattered, it was taking part.

THE EDINBURGH MACCABI CRICKET CLUB

by Norman Berger

The Club started in 1946 and officially joined the 'Edinburgh Public Parks Association' in 1949, playing in the Meadows. It was an all-Jewish club until the late 1960s, when declining numbers of Jewish players forced the club to become 'open' and it has continued on that basis ever since.

The Parks Association has a membership of 24 clubs but Maccabi

is one of the most prominent teams. The Maccabi captain is Chairman of the Committee, I am Treasurer and the two of us act as Joint Secretaries. The AGM is held in the Communal hall in November.

Since 1891, all the clubs have competed for the Public Parks Trophy. Maccabi have never won the trophy although they did reach the final in 1972 and 1984, losing on both occasions in keenly contested

matches. The club has played against other Maccabi teams from Glasgow, Hull, Newcastle and Sunderland. They now only play mid-week matches at Roseburn, their home venue. The season commences in late April and ends in late August.

Aspiring cricketers of any age would be very welcome and should contact Norman Berger on 664 2938

EDINBURGH MACCABI – THE GLORY YEARS, 1988-1992

by David Kaplan

I had the good fortune of spending my teenage years at the heart of the Jewish community in Edinburgh with provided many opportunities for learning, socialising and having fun. These included the infamous trips to the Glasgow Youth Quiz where we were routinely treated with hostility, no doubt because, more often than not, we either won or, at least, reached the final.

The educational 'inter-visits' with Glasgow FZY were always entertaining, to say the least. However the one crowning glory for us in Edinburgh was the opportunity to play football against Glasgow. This article records the story of our three games against Glasgow Maccabi. However, it begins with our first match, against a Newcastle 'Select' team.

Geordie Fun!!

This was to be our first ever match representing the good name of Edinburgh Maccabi. None of us on



Edinburgh Maccabi Football Team, 1991.

the bus down to Tyneside had any idea when the last Edinburgh Maccabi team had taken to the soccer field. However, we all agreed that this was probably the first such team in over 50 years which did not include one of the Berger brothers!!

Our vigorous training for such a momentous occasion took place one evening in David Mason's back garden. The reason that it was held there was that they had goal nets and we could always pop in to the Cowens next door to retrieve the ball!

It was decided that night that

Nicky Cosgrove, due to his deep tactical awareness and his proneness to injury, should be our coach.

All was now set. We arrived at the sports centre to learn that we were playing on a full-size pitch and that the match officials were looking to meet our skipper. Match officials! – we had expected an older Maccabi leader to referee the game, not a referee and two linesmen kitted out in black. This did not bode well.

We had no official strip but instead appeared in various t-shirts and rugby tops. We emerged from the changing room raring to go only to be met by our opponents who were still involved in a warm up session wearing their brand-new sponsored kits. 'Out of our depth' was maybe the understatement of the year.

But now to the game itself. Our team, from what I can remember, lined up as follows:

in goal – Sion Judah
defence – David Glass, Daniel Brodie, Benji Adler and Jonathan Raab
midfield – Michael Rifkind, David Mason, Richard Rifkind and Jonathan Mason
attack – Timothy van der Velde (guest) and David Kaplan

The game started and, after approximately 30 seconds, David Mason gave away a blatant penalty. It was at this time that we realised that putting the smallest man in our team in goal was not a particularly smart move. They scored and we replaced Sion with another Newcastle guest, Gerald Cawson. At half time we were 3-0 down. We were shattered and, to be honest, just a bit fed up as what we had been led to believe would be an enjoyable afternoon kickabout had become a serious Scotland vs. England confrontation.

The team gathered in a huddle at half time awaiting some wise words from our coach. Unfortunately Nicky had to take care of some urgent off-the-field youth work and was nowhere to be seen. We all decided that whatever happened in the next half, we would try and protect the younger members of the team who were being quite cynically fouled in an attempt to dampen their enthusiasm. The second half went very well for us with a very creditable scoreline at the final whistle of 6-3 to Newcastle, our goals coming courtesy of Tim van der Velde, Sion and myself. The effect of us scoring three goals led to the Newcastle team getting a severe dressing down from their coaching staff – they were detained in the changing room for some 25 minutes after the final whistle!

Talking of coaches, ours did turn up some 5 minutes before the end of the match and asked whether we had reached half time! In spite of everything, the experience whetted our appetite for a match against Glasgow.

Glasgow-Episode One

We set off from Edinburgh not feeling very confident for our first game against Glasgow Maccabi. After all, we had girls in our side and we were pretty sure that their well-oiled machine would be an all-male affair. However as one old player once said, 'football is a funny old game'.

The team was similar to the one that had faced Newcastle Maccabi although a number of new stars like Elliot Cowan, Caroline Rifkind, Wendy Goldberg and the infamous Goldberg twins (Paul and Tony) had been called up. All was set for a fine spectacle at Mochrum Park in Newlands. The wind was howling and the rain was pouring-perfectly for silky attractive soccer!

The game was very hard fought but Glasgow Maccabi were the more composed and organised side. However, even when they took an early lead our heads never went down and we equalised through a well placed shot by Caroline Rifkind. The Glasgow coach was none too pleased at seeing a girl score against his pride and joy.

We held out well into the second half, but two late goals consigned us to a 3-1 defeat. Our honour was intact and the spectators actually clapped us off the field, while barely acknowledging the victors. David Mason was rightfully declared 'man of the match' for his performance in goal.

Home Turf

The much awaited return match between the two city giants took place at the Saughton Enclosure. Glasgow Maccabi had brought through a much more experienced side than had faced us five months earlier. This was our first ever home match and for once we had our own strips, courtesy of Drummond and Co, WS (now Drummond Miller, WS). We had to provide a referee for this auspicious occasion and Ian

Caplan duly came back from Dundee University to don the whistle. Unfortunately due to a mysterious incident he incurred on the way back from the cinema the night before he was carrying an injury!!

Our team lined up as follows

in goal – Elliot Cowan
defence – Benji Adler, Tony Goldberg, David Mason and Edward Schulberg
midfield – Paul Goldberg, Sion Judah, Benji Bowman and Aaron Raffel
attack – David Kaplan and Paul Gilbert

The game was marred by some vicious tackling on Paul Gilbert by several members of the Glasgow team. In fact, two of them had to be hastily substituted or they would have been in danger of being sent off.

The game hinged on two incidents. The first was a missed penalty by the Edinburgh team – Ellis Simpson saving a well struck shot from Benji Adler. The second was a complete miscue by our goalkeeper, Elliot Cowan who let a punt up the field bounce over his head and into the net enabling Glasgow to go in to half-time 3-1 up. The game finished 6-3 to Glasgow with the Edinburgh goals coming from Paul Gilbert, Benji Adler and David Mason.

Edinburgh Strikes Back

Our final game took place on the shale pitch of Glasgow Maccabi. Our team, which was physically stronger than the one that went down 6-3, was determined not to lose this fixture as we had heard that Glasgow Maccabi were becoming very arrogant about the prospect of playing us again.

The game got off to a bad start for us, with a very soft goal conceded in the first few minutes, but we hit back straight away with Paul Gilbert

finishing off a sweeping passing move involving Benji Bowman and Tony Goldberg. Paul Goldberg then crashed a 20-yard shot against the crossbar and it looked as if we may just spring a surprise on our neighbours.

The second half became a very cautious affair and Glasgow soon wore our defence down with two goals coming in very quick succession to leave us 3-1 down with only four minutes to play. However, they were not bargaining on the

skills of Paul Gilbert who tore into the heart of the Glasgow defence twice and scored two cracking goals, to the delight of our travelling supporters.

Extra-time started and naturally enough we lost a silly goal but with only two minutes left of extra-time left, a superb ball across goal by Benji Bowman fell to me and I lashed the ball into the roof of the Glasgow net. The whistle went a minute later and we had held our rivals to a draw. Man of the match

Paul Gilbert had certainly gained his own personal revenge on the Glasgow Maccabi players who had so cruelly forced him out of the match in Edinburgh.

Sadly, at this stage, many of the team were heading out of Scotland for university and to the best of my knowledge this was the last fixture that Edinburgh Maccabi has played. We had great fun and it certainly helped bring an extra dimension to our Jewish activities while we were growing up in Edinburgh.

KNAIDLACH AND CHOPSTICKS IN HONG KONG

by Julia Merrick

Mid-levels, Hong Kong Island is the realm of skyscrapers that tower above narrow, crowded streets. The designer shops lie below; slightly up the hill are Hollywood Road, the home of Chinese antique shops and a little temple. Squeezed in the steep streets above this are small shops and market stalls. As a vestige of the British Empire rather than as a concession to multinational commerce all signs are in English and in Cantonese. Chinese names and British names mix in a multilingual jumble. Most old buildings have been demolished and replaced by high rise and new developments. A garden and the old pathology laboratory, where the cholera bacillus was identified, have miraculously survived. The laboratory is now a Chinese medical museum, but is very much in need of funds.

There is no need to climb the hill if you don't feel like it, an escalator will carry you up to Robinson Road, a few streets above the medical museum. At number seventy you find the home of the Jewish Community. It was founded by two families the Kadouries and the Sassoons, both *Sephardi* (the Ks were from Baghdad) and both wealthy

entrepreneurs. First, the Kadouries bought a plot of land and then the Sassoons bought the adjacent plot. In 1903 the Sassoons funded the building of a synagogue on this splendid site that looks down on the harbour. It was set in a garden with tennis courts and other facilities for the community. By now there were Ashkenazi families living in Hong Kong who joined this community. The trustees who ran the affairs of the synagogue accepted rabbis of all traditions.

One of the most famous Hong Kong Jews was Sir Matthew Nathan, an engineer by profession, builder of Nathan Road (perhaps you have been shopping there), and the Kowloon-Canton Railway which is now a superbly efficient rapid transport line running from Kowloon to China. Nathan was also the only Jewish Governor of Hong Kong. The Kadouries were and still are great philanthropists, aiding the whole community as well as the Jews of Hong Kong. One of their projects was to found a school of farming in the New Territories to help refugees from China. There is almost no farming in Hong Kong now, but Kadourie Farm still exists as a specialist centre for organic

horticulture and as a refuge for endangered species of animals and birds. It is a pleasant place for a picnic in the hills of the New Territories.

By the 1980s the synagogue needed repair and the trustees realised it was situated on an extensive plot of land which had rocketed in value. A clever deal was done with Swire who acquired a 99-year lease on the property. There they built a luxurious tower block and in return, the community has six floors in which they have a large room for functions, several smaller meeting rooms, a kosher grocery store, a meat restaurant, a dairy café, a swimming pool and a library. They also used to have a school on the premises but, although some classes are still held there, the school has had to move to larger premises elsewhere. This school takes children of any religion to the age of 11 or 12 years but all the teachers are orthodox Jews. The beautiful old synagogue, with its mellow, dark wooden panelling and Italian character was nearly demolished but public protest thankfully prevented this and it is still standing, albeit dwarfed by the surrounding towers.



The entrance to the remains of the garden; the old Synagogue (on the right) is below the tower black built by Swire.

The library in the tower block is most interesting for its collection of material on Chinese Jews which ranges from a copy of *Two Gun Cohen* to a translation into Chinese of *Encyclopaedia Judaica*, by the only Professor of Judaic studies in China. He is Professor Xu Xin of the University of Nanjing and became interested in Jewish literature as a student of English literature in the USA. Judaism is not a recognised religion in China, so the few Jews in Guanzhou (old Canton) travel to Hong Kong for festivals. There is, however, an old mosque in Guanzhou as this was the port for the sea route from Arabia to China. Professor Xu Xin was recently invited to address the community on his personal perspective of the Holocaust.

So far I have talked of the community as one body, and so it used to be. It still is for many purposes but there was a bitter rift some years ago. The son of one of the families in the community was prepared for his *barmitzvah*, the guests invited, the function planned, but then, at the last moment, the rabbi in post decided that the conversion of the mother was not adequate and that he could not perform the ceremony. The row

that followed divided the community bitterly. Fortunately a reform rabbi from abroad performed the ceremony and the boy had his *barmitzvah*. So now the orthodox community uses the old synagogue, the reform community has a room in the tower, and the very orthodox use a hotel. 'Ex-pats' who are in Hong Kong for a year or two make up a large part of the communities but there is a core of permanent residents, some of whom are ethnic Chinese who have converted to Judaism.

Malcolm and I were in Hong Kong for Passover and had to choose between the orthodox communal Seder in the community hall or the reform that hired a room in the Excelsior Hotel. The choice was easy. When we arrived in Hong Kong in March and picked up the *South China Morning Post* there in the list of religious organisations was a welcoming invitation from Rabbi Cohen to come along to the United Jewish Community, the reform community. I did and met Rabbi Cohen. He is a warm, welcoming sort of person who comes from Canada and has worked on the East and West Coast of the USA and in Australia. In his present post he has a luxurious flat in the tower and can

look down on the traffic of large and small boats in the harbour. If only we could provide such grandeur for our rabbi in Edinburgh and indeed attract such a minister to the community!

Application forms for the *Seder* were supposed to be returned two weeks before the event. Two hundred people had been expected at the Excelsior, but, to ensure that no one should miss out on a *Seder*, the secretary had dropped leaflets into all the hotels. On the morning of the *Seder* fifty more people asked if they could come. Well, no one should refuse a travelling Jew a place at a *Seder*. On the night there were all nationalities. We sat down with a Londoner, a Finn, a Guatemalan *Sephardi* and a handful of Americans. The *Seder* was familiar to all, with added zest from Rabbi Cohen and singing led by a lovely Australian singer and guitarist who were helped from time to time by the ladies' choir and children. There were play bags for the children, full of fun things including a little bag of plagues (for blood a tablet to drop into a glass of water to make it red); the adults seemed quite envious. We returned to our temporary home, a flat in the Prince of Wales Hospital, our stomachs groaning under the weight of *knaidlach*. Where next year?

Julia and Malcolm Merrick recently spent three months in Hong Kong where Malcolm was a 'Distinguished Visitor' at the Chinese University.

David Hyams

wishes to thank all his dear family and friends for their good wishes, phone calls and cards received during his recent stay in hospital. These were so much appreciated.

HAUNTED BY THE PAST

by Myrna Kaplan

When Morris and I began our journey one bright August morning in 1998, little did I realise the emotions it would arouse in me. We sailed to the port of Rotterdam to join the rest of our party for the bus journey which took us to Dresden in the former East Germany. The town was shabby and depressing, and the shops were quite empty. We travelled onwards to Jena which is a town famous for its manufacture of binoculars and frames for spectacles. Though our hotel was new and very clean, it had a prison-like atmosphere. Nearby was a newly built shopping precinct, with all the familiar Western shops, and I could not help wondering how such evil could have happened here, in Germany.

The next morning, we drove on to Prague for two nights. On route, we passed *Terezin (Treblinka)*, the concentration camp on the outskirts of Prague from which the Jews of Prague were transported to Auschwitz. While other passengers might have looked on it as just another ancient castle or monument, it was for me a reminder of the terrible genocide which took place in Europe just fifty years ago.

After doing all of the usual tourist things in the morning, our guide Dana took us on a tour of special interest to Morris and me. We started at the *Maisel Synagogue* which houses Jewish memorabilia from the 14th century. As is well known, the Germans collected Jewish artefacts and memorabilia from all over Europe and collected them in Prague. They did so in order to exhibit for future generations what they believed would be the last remnants of an extinct race. Amongst the displays in the Jewish Museum was the deeply moving collection of children's drawings from *Terezin*.

Next, we went to the *Alt-Neu*

(*Old-New*) *Synagogue* which is the oldest synagogue in Europe. It was not until the 18th century that the women's section was added when narrow slits were created in the very thick walls to allow women to follow the service. We also went to the much photographed and very atmospheric Jewish cemetery in the midst of what was the old Jewish ghetto and visited the grave of Rabbi Loew, the great Cabbalist and creator of the Golem.

Before we left Prague, we thanked our guide Dana and asked her how she knew so much about the Jewish heritage. She blushed a little before informing us that she was Gustav Mahler's granddaughter.

We continued our journey on to Budapest where we had a Jewish guide to take us to places of Jewish interest. She told us that the Nazis had found it difficult to track down every Jew in Budapest and that there are twenty thousand Jews now living in Hungary. She took us to the *Dohany Shul* and to the 'The Tree of Life', a memorial to the victims of the Holocaust which stands outside the shul and was funded by Tony Curtis (who is of Hungarian descent). There is also a memorial to the Righteous Gentiles who had hidden Jews and our guide told us that her father had been hidden by one of these families. Adjacent is the Jewish Museum of Budapest which tells the story of the tragedy of Hungarian Jews during World War Two. Two of the most upsetting exhibits for me were a woman's dress made out of a tallit and a set of drums made from Torah scrolls. The quality of the collection, the beauty of its harmonious setting, the unity of presentation all make the Jewish Museum of Budapest one of the most beautiful Jewish museums in Europe. The *Dohany Shul* was extremely large and

looked more like a cathedral than a shul. Our guide told us that the congregation was a mixture of Orthodox and Reform. Men and women sit separately but they do not observe the laws of kashrut.

After a slow drive along the banks of the Danube, we arrived in Vienna. The architecture was breathtaking and we visited the beautiful main synagogue of Vienna, in the *Judenplatz*, the site of a 13th century shul which was being excavated, and a museum of the resistance where we found some of the archives of far right extremists to be quite chilling. We also visited the new Jewish area where Morris bought me a 'Glatt Kosher' ice-cream.

On our return home, we spent a night in Fürth, a suburb of Nuremberg. This is a strange town, full of contrasts. It is predominantly a market town with many immigrant workers, but it was also full of designer goods. Our guide informed us that it was in this town that members of a far right group had burned down a hostel which housed Turkish immigrants, thereby killing twenty people including children.

As we travelled back home to Britain, I could not help feeling extremely grateful that my grandparents had the foresight to leave Eastern Europe at the beginning of the century. As we come to the end of the year 2000, we have to acknowledge that ethnic cleansing is once more a reality in Europe. I wonder if any lessons have been learned from the past. Thirty years ago, Oswald Mosely called a group of his Union Movement stalwarts to his tiny offices on the Vauxhall Bridge Road in London and made the chilling prediction that by the end of the 20th century, Fascism would return. As we move into the next millennium, let us hope and pray that he is proved wrong.

THE FOOD COLUMN

by Shirley Bennett

Gefillte Skink

There is a traditional Scottish soup made from smoked haddock which I am sure many of you have enjoyed. Here is my variation with some Jewish additions. It is very filling so you won't need a huge main course. You should get about 4-6 bowlfuls depending on how hungry you are

- 1 lb smoked haddock
- 1/2 lb gefillte fish (raw or cooked)
- 1 pt milk
- 1 pt water
- Small tub of single cream
- 1 medium onion
- 2 cloves of crushed garlic
- 1 cooked carrot
- 1 cooked medium potato
- 1/4 tube tomato puree
- salt & pepper

I'm sure I don't need to give you a recipe for *gefillte fish*! Lightly fry the onion in a little oil, add crushed garlic and stir until it is absorbed with the onion. Add hot water and haddock. Cook for about 5 minutes then add gefillte fish, milk and all the other ingredients except the cream. Cook for another 5-10 minutes.

Using a liquidiser or hand blender mix until smooth. Add cream and, if the soup is still too thick, add some more milk. Sprinkle with finely chopped parsley and croutons.

Parve Banana Ice cream

- 11 oz ripe peeled bananas
- 4 oz castor sugar
- the juice of 1/2 a lemon
- a few drops of vanilla essence
- 5 oz parve cream or milk

Mash bananas together with the sugar, the vanilla essence and the lemon juice. Mix well, add the cream and place the mixture in the freezer. After about an hour remove from the freezer stir or use a hand blender. Place the ice-cream back in freezer.

Take ice cream out of freezer 10 minutes before it is required. Don't keep for more than a week!

With Compliments

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A NEW COMPETITION: HAIKUS FOR JEWS, EDINBURGH STYLE

For those who are not familiar with this poetic form, *haikus* contains three unrhymed lines of five, seven, and five syllables respectively, i.e. 17 syllables in all. Haikus are all the rage in the poetry world at the moment and a World Haiku Congress took place in the UK during the summer. It is common knowledge that, until recently, Jewish poetry lovers have been frustrated by the fact that no poet has chosen to express Jewish themes and feelings in the *haiku* style. Filling this gap in the literature, David M. Bader has recently written a book entitled, 'Haikus for Jews: For You, a Little bit of Wisdom' (published in the USA 1999 by Harmony Books at \$11.00).

Six examples of haikus from David Bader's book are reproduced below. The **Edinburgh Star** invites readers to compose their own haikus about life in the Edinburgh community. A prize will be offered for the best entries which we hope to publish in the next issue.

Is one Nobel Prize
so much to ask from a child
after all I've done?

Jewish triathlon
gin rummy, then contract bridge,
followed by a nap.

Scrabble anarchy
after 'putzhead' is placed on
a triple-word score.

Hava nagila,
hava nagila, hava
enough already.

Left the door open.
for the Prophet Elijah.
Now our cat is gone.

Today I am a
man. On Monday I return
to the seventh grade.

Obituary



NAT DRESNER
2.9.1930 – 16.7.2000

I recently attended the funeral in Liverpool of my life-long friend, Nat Dresner. The large crowd which attended was testimony to Nat's popularity. His sharp wit and keen intellect made him a stimulating companion. However, it was his kindness and generosity, not only with material things but also in spirit, which made him so dearly loved and so able to be at home in any company.

Nat graduated in Geology from Edinburgh University and worked in Canada and Australia before coming back to the UK to work in public relations with Cadbury Schweppes in Liverpool where he settled down. He leaves his wife,

Judith, and three children: Philip who works as a technical interpreter in Paris; Daniel, an aspiring actor in New York; and Susan, who lives in Wales. Prior to starting university, Nat and I, wearing kilts of an unknown hue, hitch-hiked to London. On arriving at a youth hostel, the warden, asking for our names for the register, said 'I suppose it's Mackay and Macpherson'. 'No', we replied, 'It's Dresner and Zoltie!'. I am sure that those who were at *Cheder* and *Habonim* in the late 40's will remember him. The names of Lennie Berger, Brenda Gordon, Harold Hart, Mathew Allen (Avenor), Joyce Hoffenberg, David Hyams, and Maurice Penn come to mind. We will remember him and miss him.

Syd Zoltie

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In Memoriam



Eight of those present – Debbie Sischy, Jenny's sister, took the photograph.

JENNY SISCHY

It was beautiful, sad and moving. There, in the heat, outside Jerusalem, a small group of nine – Danny and Debbie Sinclair, Yael and David Berman, Shalom and Rachel Shapira and the Sischys, united in tender memory of Jenny.

We were dedicating a grove of trees in Jenny's memory in the British forest in Jerusalem and, as Debbie

unveiled the plaque in memory of her sister, three flags fluttered in the elusive breeze, uniting Britain, Israel and the JNF, so appropriate for Jenny. Each of the nine spoke in impromptu fashion about Jenny after readings carefully chosen by Danny and prayers by Shalom. We were happy in the knowledge that Jenny had touched the souls of such wonderful friends and brought us all together.

Judy Sischy

STAR TREK INTO THE PAST

ANSWER

The occasion was a New Year Dance and it took place in the Assembly Rooms in George Street in 1946. Among those present were:

From left to right:

top row: Mathew Allen, Rudolf Essex, unidentified woman, unidentified man (in white dinner jacket), Arthour Lurie, David Hyams, unidentified woman, Bernie Cohen, David Deane, Ruth Deane, Monty Lurie.

second top row: unidentified man (wearing glasses), Harold Hart, Hazel Greenstone, unidentified man, Estelle Allen, Eli Shevill, Bernie Cohen, unidentified man, unidentified man, unidentified man.

third row down: Hannah Ordman, Fiona Allen, Harry Kleinberg, Vivienne Goldberg, Phyllis Bennett

front row: unidentified man, Nat Dresner, unidentified man, unidentified woman, Harold Ordman.

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of the Ladies' Guild
and Community Centre

EDINBURGH JEWISH LITERARY SOCIETY

(founded in 1888 /5648)

is delighted to announce the opening of its 112th year

by

THE RT. HON. SIR MALCOLM RIFKIND, QC

"A Journey to the Past: From Leith back to Lithuania"

on Sunday 29th OCTOBER at 8pm
in the Marion Oppenheim Hall, Edinburgh Hebrew Congregation, 4 Salisbury Road

Sir Malcolm will be speaking on his recent travels around Lithuania in search of his family history

FUTURE EVENTS

- Nov. 12, 2000 Margaret Sleeman, Department of Hispanic Studies
University of Aberdeen, *Sephardic Ballads*
- Nov. 26 *French film of Jewish interest*, at The Edinburgh Filmhouse, 6pm
(Further details to be announced)
- Dec. 10 Dr. Michael Berkowitz, Reader in Modern Jewish History, University
College London, *History on Trial? Observing Irving v. Penguin Books*
(Dr. Berkowitz sat through the proceedings in court)
- Jan. 21, 2001 Rev. Ernest Levy, *Reflections on the occasion of the first national
Holocaust Memorial Day*
- Feb. 18 Professor Larry Hurtado, New College, University of Edinburgh
Monotheism at the time of the Second Temple
- March 11 *Is just one Nobel Prize too much to ask for?*
The Jew as Parent: A Purim entertainment by members of the 'Lit.'
- March 25 Professor Bernard Wasserstein, University of Glasgow
Jerusalem: Symbol and Reality
(Professor Wasserstein's book on Jerusalem is due to be published in the Spring)
- April 29 Performance of *Shostakovich's Opus 79: From Jewish Folk Poetry* by
Ashley Barrington, Sharon Jacobsen and William Treasure, and introduced by
Dr. Esti Sheinberg, Department of Music, University of Edinburgh

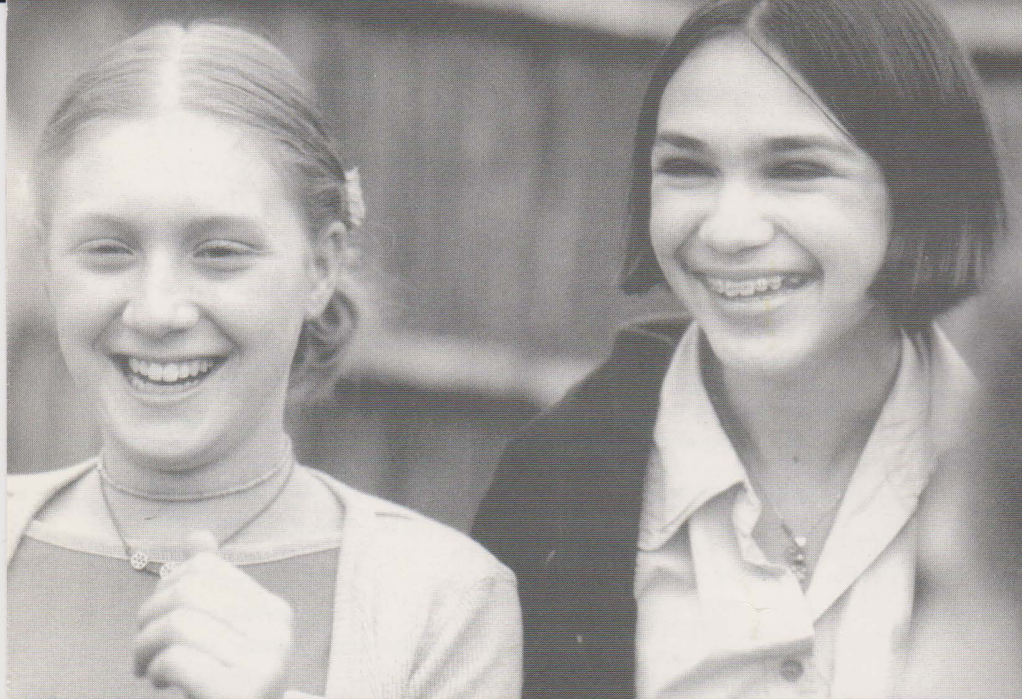
There will be one further addition to the programme in the Spring Term when Sir Gerald Gordon QC will be speaking on the Book of Job (date to be announced).

All events take place on Sundays at 8pm in the Marion Oppenheim Hall, unless otherwise indicated.

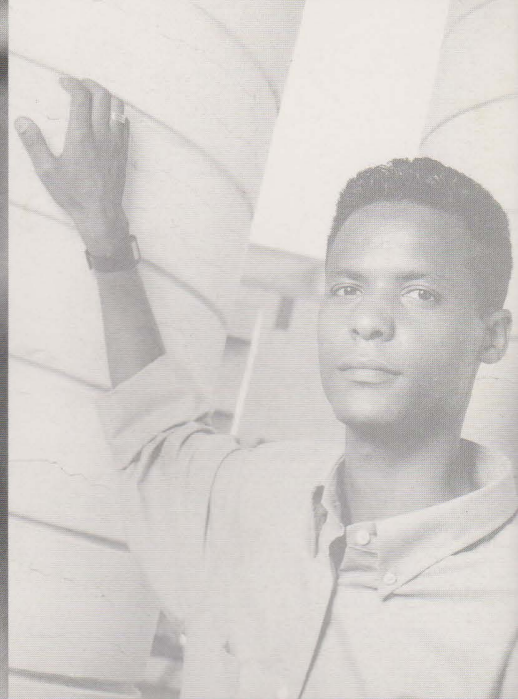
On behalf of the Edinburgh Jewish Literary Society, we look forward to seeing you at all of our events. In the meantime, we wish you a **very happy New Year, shanah tovah un a gut'n yor!**

Elaine Samuel
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Tel. 0131-229-5541
Elaine.Samuel@ed.ac.uk
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Tony Gilbert
Hon Secretary
Tel. 0131-667-4266
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RACHEL AND KATE (15), LONDON



ELIAS (25), ISRAEL

Thank you for changing our lives...

Thanks to your support for the Kol Nidre Appeal, we will reach out to thousands of young Jewish people in Israel, the UK, the Former Soviet Union and all around the world.

Elias was brought out of Ethiopia to Israel as a young boy as part of an emergency rescue operation. He and his family were given vital support to help them integrate successfully into Israeli society.

Svetlana came to Israel from the Ukraine as part of a special programme for young immigrants from the Former Soviet Union. She has now been accepted into University and is making a new life for herself in Israel.

Rachel and Kate have been given dynamic Jewish educational opportunities here in the UK, which have strengthened their Jewish identity and involved them in communal life.

The Kol Nidre Appeal, with your support, will ensure a safe and secure Jewish future for many thousands more young Jewish people like Svetlana, Elias, Rachel and Kate. It will change their lives.



SVETLANA (17), ISRAEL

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2000 KOL NIDRE APPEAL 5761