

The Edinburgh Star

Journal of the Edinburgh Jewish Community

June 2001

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Sivan 5761



The Edinburgh Star

SYNAGOGUE CHAMBERS
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Photo: R & J Taylor (re-arrangement
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Tree planting in Princes Street Gardens
on Tu B'Shevat by children of the
Hebrew Classes
The plaque by the tree reads **PLANTED
BY THE CHILDREN OF THE
EDINBURGH HEBREW
CONGREGATION IN MEMORY OF
THE SIX MILLION JEWS AND ALL
THE OTHER INNOCENT VICTIMS
WHO PERISHED IN THE
HOLOCAUST ——— 27TH
JANUARY 2001 (THE FIRST
NATIONAL HOLOCAUST
MEMORIAL DAY)**

The other tree was dedicated to the
memory of Anne Frank

Back Cover:

Drawing: Tony Gilbert

The Editorial Board is grateful to Mrs Val
Simpson for her secretarial services.

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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.

This is a larger edition than usual because we have two major themes: the **First National Holocaust Memorial Day** and **Jerusalem**. With regard to the former, we are fortunate that Micheline Brannan who organised the Scottish commemoration on behalf of the devolved administration in Scotland has allowed us to publish her reflections on the event. As part of the commemoration, the hugely successful Anne Frank Exhibition was held in the City and attracted many young visitors. Some members of our Community acted as guides to take children around the exhibition and Clarice and Berl Osborne report on this. Our own Cheder children were not forgotten and the imaginative initiative to link the commemoration with Tu B'Shevat and plant two trees in Princes Street Gardens adjacent to the Holocaust memorial is recorded on the front cover of this issue and reported by the head teacher Lesley Danzig. We also include in this section David Goldberg's remarkable journey back to his hometown of Kiel where he received a hero's welcome from both the civic authorities and the Jewish Community. But perhaps the most poignant article ever to be written for *The Edinburgh Star* is Marianne Lazlo's personal feelings, which she bravely shares with us for the first time.

No subject could be more topical today than **Jerusalem**. The very heart of the desperate problems facing Israelis and Palestinians today in the current intifada revolve around a solution to this problem and Professor Bernard Wasserstein's latest book "DIVIDED JERUSALEM"* is an extremely readable account of the origins of the problems. The Literary Society was fortunate in having him address them on the subject and he very kindly wrote a digest of his book for *The Edinburgh Star*. His views, like the title of the book are controversial and Esti Sheinberg robustly replies. It should be noted that Dr Sheinberg's response is not only to Prof Wasserstein's article but also to his lecture to the "Lit" and of course to the book itself.

In the absence of a minister, Sas Judah continues to preach regularly in the Synagogue and his thoughtful article is highly appropriate for the Festival of Shavuot. The lack of a Rabbi has been particularly felt by Cheder children preparing for Bar and Bat Mitzvah and the fact that all of them acquitted themselves well and that three of them delivered highly polished and interesting *Divrei Torah* which we reprint, is a tribute to them, their parents and the lay leadership of the Synagogue.

Finally on a sad note, as we go to publication, we regret the passing of three women all of them *Nishei Chayil*, women of worth: Betty Franklin, Rae Weinberg and Rachel Shapira. Obituaries will appear in the *Rosh Hashanah* edition.

As Chairman of the Editorial Board, it is my pleasure to announce that Esti Sheinberg will edit the *Rosh Hashanah* edition.

J.A.C.

* DIVIDED JERUSALEM, The Struggle for the Holy City, Profile Books 2001 £20

COMING EVENTS

The Friendship Club meets on alternate Sundays at 3.00 pm. For dates and further details of activities over the summer months, contact Willie Caplan (667 7984).

Junior Maccabi meets on alternate Sundays from 1.00 pm to 3.00 pm. 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) or Benjy Bard.

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

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

The Parent and Toddler Group meets on Sunday mornings at 10.00 am.

There are no meetings of the Literary Society, the Council of Christians and Jews or Lodge Solomon during the summer months. In each case, meetings commence after the High Holidays.

All meetings are subject to alteration.

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

FREDA RIFFKIN REPORTS....

WIZO DINNER Sat. 24 February

It could not have been a worse evening. It had snowed from Friday morning, froze overnight and continued to snow all day Saturday – then froze again.

The pavements were hard packed ice and yet our stalwart, faithful WIZO supporters still attended what turned out to be a most enjoyable evening at the Community Centre on to hear Sir Malcolm Rifkind and have a hearty dinner.

It proved to be yet another Rifkind family event with Hilary Rifkind introducing Sir Malcolm. She gave us a most interesting picture of some of the most outstanding work WIZO undertakes not only with underprivileged children but also with battered wives, the elderly and single parents.

Sir Malcolm spoke with his usual ease and humour recalling some of the more amusing incidents that occurred during his time in Westminster and while travelling during his role as Foreign Secretary. He also gave us a most informed and heartening assessment of how he views the future of the most complex Middle East situation.

Mrs Myrna Kaplan then gave a very witty vote of thanks, reminding us that the Rifkind family had enjoyed a Barmitzvah in Bute House, the official residence of the Secretary of State for Scotland and a Birthday party at Chevening, the

official residence of the Foreign Secretary. She went on to express the hope that the Rifkind family would one day enjoy a Seder in No 10 Downing Street.

Another great success for the hard-working Chairman, Mrs Kate Goodwin and her Committee who welcomed four ladies from Glasgow WIZO to the evening. She announced that the next function would be the Annual Family Lunch at the home of Mr & Mrs Edward Green on Sunday 17th June at 12.30 to which all are most welcome. There will be entertainment for all and stalls.

For more details please phone: Kate Goodwin 0131 668 2113.

QUIZ NIGHT

The Annual eagerly awaited Quiz Night organised by the Community Centre Ladies' Committee took place on Sunday, 18th March. An enthusiastic audience took their places at the tables and competed fiercely for the honour of winning.

The questions had been compiled by the hard-working committee, chaired by Anita Mendelssohn and the Question Master was Ian Shein.

After a hard fought contest the winning table was announced. The names of the winning table were as follows:

Alan and Helen Levene (visitors to the Caplans from London), Sandra and Sidney Caplan, Hilary and Arnold Rifkind, Andrea and Malcolm Cowan, Joyce Cram and

Freda Riffkin.

During the course of the evening a tasty supper was served by the ladies of the Committee and all agreed that the Quiz Evening had once more been a most enjoyable and successful occasion.

YOM HASHOAH SERVICE

The Annual Service for Yom HaShoah took place on Friday, 20th April 2001 in the Peace Garden, Prince's Street, in the presence of the Lord Provost and Civic dignitaries. Representing the Synagogue were Dr Philip Mason, Mr John Cosgrove, Mr Alec Rubenstein and Mr David Goldberg.

There was a large number of Congregants present on a beautiful Spring evening and the Peace Garden had a wonderful atmosphere round the Holocaust Stone and the trees which had been planted by the Cheder children on Tu B'Shevat.

Deputising for the President who was abroad, Dr Mason, the Honorary Treasurer, welcomed the Lord Provost the Rt Hon Eric Milligian and the Councillors, thanking them for once again coming with us to remember the six million who had perished in the Holocaust. The Lord Provost had always accepted our invitations. Dr Mason went on to quote a most moving poem telling of emotions and feelings about the Holocaust.

In reply the Lord Provost spoke most eloquently of his attitude and that of the Edinburgh people towards all minorities in the city. He recalled the time when the stone had been consecrated and the late Dr Nathan Oppenheim with whom he had worked to place this stone in its present position.

A Memorial candle was then lit and a minute's silence followed. Mr Goldberg then recited Psalm 121 and the 23rd Psalm in Hebrew and then in English. Mr Cosgrove recited the Yizkor and Mr Rubenstein sang El Malei Rachamin. The proceedings then concluded with Mr Goldberg singing the Mourner's Kaddish.

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An Apology To Mrs Myrna Kaplan

The Editorial Board regret the confusion of geographical locations in Myrna Kaplan's article, "Haunted By The Past" in *The Edinburgh Star* No 37. This was not part of her original article but was introduced inadvertently in the course of production. Our sincere apologies to Mrs Kaplan.

Letters to the Editor

EDINBURGH
28th January 2001

Dear Editor

May I say how much we enjoyed the January 2001 Edition of the Edinburgh Star.

Sir Malcolm Rifkind's article on his visit to Lithuania was of particular interest to me, as my late father, Sam Cram GRHS also came from Mosaide and knew the Rifkind family from 'Der Heime'

I enclose for your perusal the copy of details of my father's Birth Certificate which he acquired in 1939, prior to his naturalisation. It is interesting to note that:-

- 1) He was the younger of twin sons.
- 2) The circumcision did not take place for one month after birth. We assume they were too small for the customary eight days.
- 3) The original name was Krim.
- 4) Another spelling of Mosiadie!
- 5) We knew they came in 1902 when the twins were twelve; I assume to avoid conscription.

Like Sir Malcolm, I asked the same question 'How big was Mosaide?' His answer invariably was 'If you rode a horse through the village, its head was out before its tail was in'.

I trust that this will add a small footnote to the tale of Mosaid.

I am,

Yours faithfully
NORMAN CRAM

Watford
HERTS

Dear Sir

In researching my family history, I have recently discovered that ABEL PHILLIPS, who died in 1977, was an uncle of mine.

I have also discovered that the people of your synagogue held him in high regard.

I wonder if through your publication there are those who could supply me with reminiscences of him.

Yours sincerely,

K J COOPER

Would any reader who can help, contact the Editor for Mr Cooper's address.

The Adler Family are pleased to announce the forthcoming marriage in Florence of Dr Benjamin Adler, younger son of Michael Adler and the late Ruth Adler, to Dr Helen McDevitt. After their wedding, they will be working for 12 months in Perth, Western Australia.

COMMUNITY CENTRE 100 CLUB DRAW

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I BELIEVE by Sas Judah M.A. (B.U.)

'IF YOU WILL OBEY ME FAITHFULLY AND KEEP MY COVENANT, YOU SHALL BE MY TREASURED POSSESSION AMONG ALL THE PEOPLES. INDEED, ALL THE EARTH IS MINE, BUT YOU SHALL BE TO ME A KINGDOM OF PRIESTS AND A HOLY NATION.' (EXODUS XIX: 5-6)

When Moses repeated this to his people, they responded with one voice: **"KOL ASHER DIBBER HASHEM NAA'SEY" – ALL THAT THE LORD HAS SPOKEN, WE WILL DO** (EXODUS XIX:8). But did the Israelites keep their word, so readily given? The answer is so obvious. Had they been sincere and truthful, then the events on the ground would have been different.

Why Moses smashed the first set of Tablets of the Commandments is widely discussed and wildly speculated by theologians of all persuasions. To some, his behaviour was a natural human reaction. He could not stomach the sight of seeing the Children of Israel indulging in the worship of the Golden Calf – an act clearly forbidden by God through the Commandment of worshipping Him alone and not through images.

For others, it was the betrayal by the Jewish people who, when offered the Torah had reiterated **"KOL ASHER DIBBER HASHEM NA'ASE VENISHMA"** – **ALL THAT THE LORD HAS SPOKEN, WE WILL DO AND WE WILL OBEY** (EXODUS XXIV: 7) with such conviction. It should have therefore been imprinted on their conscience for all generations. Had they not entered upon such a Covenant without reservation?

Some theologians advance an argument that Moses destroyed the two Tablets in order to protect his people against any accusation of violating the Covenant – if there was no written evidence of a contract then there could be no enforcement of its terms. Any presumption of a binding Contract was null and void.

Others maintain that the action of Moses was just a physical manifestation of what his people had themselves already done i.e. broken the Torah Commandments. Whatever the motivation, the lessons are varied and instructive.

I am not so much concerned as to the reasons why Moses destroyed the original set of Tablets. I am, nevertheless, intrigued and puzzled as to why he did not consign the second set of Tablets to a similar fate. Had the Children of Israel changed their way of life to such an extent that there was a glimmer of hope of a better demeanour from them in the future? In any case, was this enough to

convince Moses that he could allow this second set of Tablets to remain intact? The Jewish people have continued to indulge in nefarious activities, which are in contravention of the Torah Commandments. We find some of our people even to this day, involved in idol worship, murder, promiscuity, interpersonal strife and challenging God's authority at every turn. And this has been going on unabated.

Our Sages have advanced several interesting and insightful reasons in answer to my question.

We are invited to look closely at the text of the two sets of the Ten Commandments – **SHEMOTH** (EXODUS XX: 2-14) and **DEVARIM** (DEUTERONOMY V: 6-18).

There are 17 additional words in **DEVARIM**, which were not incorporated in the first set of the Decalogue, which were revealed to Moses amid thunder and lightning on Mount Sinai.

The most important and significant words are said to be **'LEMAAN YITAV LACH' – THAT IT MAY GO WELL WITH THEE** (DEUTERONOMY V: 16) appearing in the fifth Commandment – **HONOUR OF PARENTS** – must surely have some mystical quality. Our Sages tell us that had these words been included in the first set of Commandments, then **goodness** would have permanently departed from amid the children of Israel. It is said that these words are the secret of survival and endurance of the second set of Tablets.

'HONOUR YOUR FATHER AND MOTHER' (EXODUS XX: 12)

'EACH MUST REVERE HIS MOTHER AND FATHER' (LEVITICUS XIX: 3).

These two verses, the Rabbis of the Talmud teach us, are two distinct but complementary **Mitzvot** – **Honour and Reverence**. Difficult though they may appear to be to observe in the strictest sense, they nevertheless, form the basis of one of the best-known teachings of the Torah – **Respect for Parents**.

Why does respect of parents assume such significance and importance in Jewish life? The Torah's great innovation was that it turned this principle into a **Mitzvah**, a way of connecting with God. **'WHEN PEOPLE HONOUR THEIR PARENTS, I REGARD THIS AS THOUGH I WERE LIVING IN THEIR MIDST, AND THEY WERE HON-**

OURING ME' said God. (TALMUD)

Questions, doubts, challenges to establishment and flouting of authority is a natural phenomenon in human behaviour, perceived more so in abundance in relations with religion and the supreme God. If in response to these attitudes, the authorities concerned were to mete out punishment in accordance with the cold and harsh letter of the law, the outcome would be disastrous and counter productive. These were the drawbacks of the first set of Tablets.

Moses realised that imposing the law on a wayward people, as represented by the cold Tablets of stone, would be unsuccessful and not help the situation one bit. He knew that his people could be weaned away from the attractions and seductions of idolatry and the resulting unbecoming behaviour only if he was able to show them how good it is to be a Jew. What benefits awaited them if only they observed the **Mitzvot** incorporated in the second set of Tablets.

The fact is that despite many challenges and setbacks, **'LEMAAN YITAV LACH' – IT MAY GO WELL WITH THEE** (DEUTERONOMY V:16) has won the day and the **Mitzvot** inscribed on those Tablets have brought about a better relationship between God and the Jewish people.

Each time the Sefer Torah is lifted aloft in a Synagogue after the completion of the reading of the Sidra portion, we chant aloud – **'VE-ZOTH HATORAH ASHER SAM MOSHE LIFNE BENE ISRAEL AL-PI HASHEM BE-YAD MOSHE' – AND THIS IS THE TORAH WHICH MOSES SET BEFORE THE CHILDREN OF ISRAEL, ACCORDING TO THE COMMANDMENT OF THE LORD BY THE HAND OF MOSES.**

With these words we affirm the belief that has been at the core of the Jewish faith, that the Torah before us is that which God gave our ancestors at Mount Sinai, **TORAH MIN HASHAMAYIM – TORAH FROM HEAVEN** – and we are therefore, the proud custodians of this special gift.

Let us set the task of teaching our children the goodness of Torah observance, **'FOR ARE THEY NOT HAPPY WHO TAKE REFUGE IN HIM'** (PSALM 34:9)

Four Bar One Bat – A Bumper Year for Mitzvot

MARTIN HENDRY

Parashat Mikeytz

4 Tevet 5761 – 30 December 2000



When I knew that I was going to read about Joseph and Solomon for my Bar Mitzvah, I realised there were lots of possibilities. After all, the Joseph and Jacobs families are here today. Also, my grandfather Jack, whose Bar Mitzvah *tallis* I'm wearing today was, like Joseph, one of 12 children. I'm known for being a bit of a dreamer, and the Torah and Haftarah portions are linked by the common theme of dreams. So plenty of scope there. Then my thoughts turned to Solomon's judgement regarding the baby, and to a favourite family song by Tom Lehrer of the girl who "cut her baby brother in two". I decided to leave that one alone.

Eventually, like many a Bar Mitzvah boy in this community, I asked my mother, who in turn, asked Micheline Brannan for inspiration. Micheline pointed out that parallels could be drawn between the case before Solomon, and that of the conjoined twins, "Jodie and Mary", a harrowing situation which truly required "the wisdom of Solomon".

This case was presented in detail in the media from the legal, medical and Catholic points of view. But how does Judaism deal with such a

unique dilemma? Well, apparently, it is not a unique dilemma. In 1977 a similar case was brought before a court in Philadelphia. The parents in that case were Jewish, and many of the nursing staff were Catholic. Both the Catholic authorities and Rabbinical scholars consented to the operation and it was the surgeons who asked for, and were given, a legal confirmation of the religious pronouncements. This case was cited many times in the ruling by the Court of Appeal, but without any detail on the reasons behind the Rabbis' decision.

According to Rabbi Daniel Sinclair, a former minister of this congregation, Jewish law would probably resolve the problem by referring to the *rodef* or "pursuer" principle, namely, that an innocent party such as Mary would be defined as a pursuer, unintentionally causing harm to Jodie as her survival depended solely on her sister. An example of this principal was given by Maimonides, as a justification of an abortion to save the life of a woman. It is also an established aspect of Jewish law that a killer is not liable to the death penalty if the victim was suffering from a terminal illness, a notion that could have helped clarify the criminal status of the operation to be carried out in this case.

This is not a day to dwell on Mary's short and tragic life. Her parents appear to have come to terms with the inevitability of her death, and are now able to look forward to a happier existence for Jodie. Perhaps the uniting theme of both the Biblical readings, and the current news story, is the overwhelming love within a family: between Joseph and his brothers; of the "real" mother before Solomon, who would rather have given up her child than harm him; and of the Attard family for both their children.

Family love is a crucial feature of any Bar or Bat Mitzvah. What child would go through this ordeal if they didn't love their parents? And what

parent would spend months or years preparing for this day if they didn't love their child?

So I don't need to thank my mother and the rest of my family for nagging me into practising for today, because I know that it was a labour of love! I will thank my *cheder* teachers for their patience, and Joel Raffel and other members of the community for helping me prepare for today. Thanks too to David Goldberg and Barry and Richard Mitchell for conducting the service. And thanks to my Grandma Blanche for hosting the *kiddush* after the service. Now that I'm an adult, I look forward to a nip of whisky at the *kiddush*... along with the crisps, kitkats and coke!

ALICE KELPIE

Parashat Sh'mot

21 Tevet 5761 – 20 January 2001



I am standing here today on my bat-mitzvah – at a time when I approach a new stage of my life in the Jewish community. I do not know what is going to happen to me in years to come but, hopefully, it will not be what has been experienced by Jews at other times.

The Torah portion today, *Sh'mot*, is about the Exodus, when we learn how Jews went from freedom to slavery – and from slavery to freedom again. This is very relevant because on the 27th of this month (January) is Holocaust Memorial Day. It is the very first Holocaust Remembrance Day in Britain. The thoughts I would like to share with you come from a project that I worked on about my family, mainly at the time of Second World War. What immediately comes to my mind is two Jewish women from history, Ann Frank and my own grandmother, both of whom were about my age when they had to escape from the Nazis.

Ann described in her diary on the 13th of January 1943 what the world was like for Jews while she was in hiding: "Terrible things are happening outside. At any time of night and day, poor helpless people are being dragged out of their homes. They're allowed to take only a rucksack and a little cash with them and, even then, they are robbed of these possessions on the way. Families are torn apart: men, women and children are separated. Children come home from school to find that their parents have disappeared. Women return from shopping to find their houses sealed, their families gone.... As for us, we are quite fortunate. Luckier than millions of people. It's quite safe here, and we're using our money to buy food. We're so selfish that we talk about 'after the war' and look forward to new clothes and shoes, when we should be saving every penny to help others when the war is over, to salvage whatever we can.

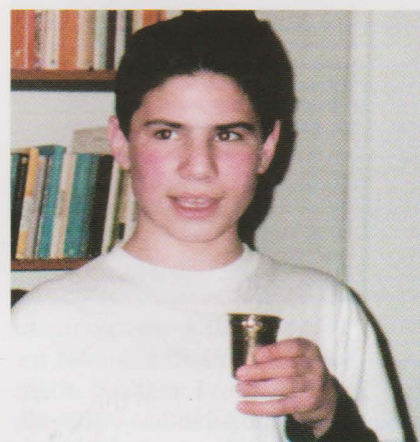
... I could spend hours telling you about the suffering the war has brought, but I'd only make myself miserable. All we can do is wait, as calmly as possible, for it to end. Jews and Christian alike are waiting, the whole world is waiting and many are waiting for death".

When Ann wrote this entry, she was not aware of her terrible future. We know that her family was betrayed and she was taken to Bergen Belsen where she died of typhoid. I am able to celebrate my Bat Mitzvah in Edinburgh because, unlike Ann Frank, my Grandmother and her family survived. She wrote to me telling me what it was like when she moved from Hungary to England in 1939: "In 1933, Hitler came to power in Germany, and his evil influence spread gradually to the neighbouring countries. Jews were subject to various regulations but almost no-one believed that very bad times were coming. My father was one of the exceptions. In 1938 he went with my mother to a family wedding in England and decided that it would be better not to return to Hungary. My mother came back for us children and, in August 1939, we packed out suitcases with just holiday clothing and left for England. By that time it was quite dangerous to go abroad and we had to pretend that we were only going on a holiday to my Mother's sister in England. As a special concession, I was allowed to take as many books as I could pack in a rucksack and I still have many of them. Just two weeks after we arrived, war was declared and we knew that we could not return".

On Holocaust Memorial Day, we will be thinking about the terrible things that were done to the Jews and others and how we can ensure that it won't happen again. The Ten Commandments that I read today were given to provide people with a code. The more these commandments are kept, the better people would treat each other and the less suffering there would be. I realise

that today I become an adult who shares responsibility for what happens around me and for how people are treated. I am aware as I stand here today not only am I a part of my own family, but I am part of a history that has existed thousands of years. Whatever my destiny is, I know I will always play a role in the Jewish future.

JONATHAN FRANSMAN
Parashat Ki Tisah Shabbat Parah
22 Adar 5761 – 17 March 2001



When my Mum first told me to start my *droshe*, I had no idea what to base it on or even where to begin. I read my Torah portion and I was puzzled about three things, so I e-mailed Rabbi Sedley with these three questions. He sent back his answers to these ancient Jewish questions by e-mail.

My questions were:

1. Why does the red heifer have to be burned?
2. What does unclean mean and why are the dead unclean?
3. Is the red heifer linked with the coming of the Messiah?

Rabbi Sedley answered all of my questions.

Why does the red heifer have to be burned? Rabbi Sedley told me that 'unclean' was a mistranslation of the word 'tamei' which really means spiritually impure. What does that actually mean? What would you define as spiritually impure? The worst form of impurity is a corpse because it represents loss. So, if someone comes in contact with

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a corpse, they have to perform special Jewish rituals to become pure again. In that circumstance, a red heifer has to be burnt and the ashes sprinkled on the impure person. But why a red heifer and why burnt? The rabbis say that examples in the Torah of this kind are called 'chok', because there simply isn't a reason for it. Rabbis emphasise that we burn the red heifer **NOT** for rational reasons of hygiene but only for the reason of our faith in God. This is why it is so important.

What does unclean mean and why are the dead unclean? When a woman delivers a baby, she is impure, as is a woman when she has a menstrual period, or a man when he has a seminal emission. So being pure mean being alive, and therefore being alive equals spiritual. So, in this explanation, the opposite of purity is death and loss. It seems to me that because the Torah tells us that people are created in the image of God, therefore being alive is supposed to be god-like and that is purity.

Is the red heifer linked with the coming of the Messiah? In this generation, we no longer have a red heifer to purify us. Hence, we are all impure. The Bible states that the Messiah will come when the temple is rebuilt. So will we need the red heifer to purify us? If a red heifer appears, will that be a sign of the coming of the Messiah? I decided that I needed a bit more information on the subject so I looked to the Internet and found that the Sunday Telegraph had published a report about a red heifer being born on a religious kibbutz near Haifa. Could this be a sign of the coming of the Messiah? I don't know how to answer this question. Is there anybody who can answer it? Or, like the whole story of the red heifer, is it all a matter of total and absolute faith in God?

So what does all this mean to me? I have learned from my parent's professions about losses and gains,

about people with psychological problems and long term unemployment. My Torah portion made me think about 'tamei' or impurity, and how it affects my life, as well as about blind faith. As I grow up, I will need the lessons from my parents and the Torah to deal with all my losses and gains.

DANIEL GILROY
Parashat Vayakhel-Pikuday
29 Adar 5761 – 24 March 2001



ROBBIE FORSYTH
Parashat Lech Lecha
13 Cheshvan 5761-11 Nov 2000



CONGRATULATIONS

Barmitzva Boys
Jonathan Fransman
Daniel Gilroy

Marriage
Cassie Mendelssohn to Jonty Karro
on their wedding in Edinburgh 1st April 2001

Births
Rabbi David and Alit Sedley on the
birth of a son (Moshe Pesach)

Rabbi Daniel and Debbie Sinclair on
the birth of a granddaughter, a
daughter for Yael and David Ber-
man (Naama)

Hazel and John Cosgrove on the
birth of a granddaughter, a daughter
for Nick and Caroline Cosgrove
(Juliette)

Hilary and Arnold Rifkind on the
birth of a grandson, a son for
Michael and Sharon Rifkind (Eli)

Lehitraot
Our very best wishes for a successful
future to Jean and Richard Wine-
trobe and their daughters who have
moved to Leeds. They will be much
missed.

Examinations
Saul Judah, son of Mr and Mrs Sas
Judah, on gaining second Masters
degree in Information Systems
Strategy from Kingston University.
Awarded additional prize for best
overall performance and distinction.

With Compliments
from
Mark and
Judith Sischy

ALEC AND PEARL RUBENSTEIN

by Ian Shein

Alec Rubenstein's father Samuel, a native of Russia, was appointed Synagogue Officer, assistant reader and cheder teacher for Edinburgh Hebrew Congregation in 1922 and served in that capacity until his retirement in 1961. The term 'Synagogue Officer' was perhaps unusual, but so was the man. In an article featured in the 'Jewish Chronicle' many years ago, he was described "as being of exceptionally wide and deep Talmudic learning, possessing a toleration and sense of chassidic humour which endeared him to all. His deep religious faith combined with a rare understanding of human nature earned him universal respect throughout the whole community and his inspired chazanut and the beautiful clarity of his Torah reading delighted his congregation for over 40 years. His after-dinner speeches delivered in a characteristic literary Yiddish with a faintly Scots accent combined to form a picture of a remarkable Edinburgh citizen and devoted servant of his people. Generations of Edinburgh Jewish children bear affectionate witness to his genius for inspiring them".

Communal affairs

It is therefore not surprising that Alec has all his life been heavily involved in communal affairs and duties relating to the Synagogue. His extensive knowledge of religious procedures and his unfailing ability to assist in conducting services in the Synagogue during the Sabbath and Festivals make him an invaluable member ever available when the occasion demands.

Born in Glasgow, the second youngest of a family of six, he was a young child when the family moved to Edinburgh. On completion of his education at Boroughmuir Secondary School he became an apprentice to a firm of upholsterers until the war entailed his enlistment in the Armed Forces in 1940. Posted to the Royal Engineers, he was selected for bomb disposal and

attached to Scottish Command HQ. Duties included training American and other Allied troops on bomb dismantling. As such he witnessed the heavy German air raids on Clydebank in 1941 when his unit was instrumental in defusing many unexploded bombs. On placement in Glasgow he was awarded the Royal Humane Society Testimonial Parchment for diving into a river to save a young boy from drowning.



He met his future wife Pearl when on a course in Leeds. The youngest of a large family, she was brought up and educated in that city. The young couple married in 1946. They have one son Alan, an actuary, who resides with his wife and two daughters in Surrey.

After six years war service Alec returned to Edinburgh where the couple set up home. Initially he went into business with two brothers and his brother-in-law as an upholsterer in premises in Easter Road and Causewayside before branching out on his own in Leith. He retired some years ago.

Pearl

Pearl became involved in communal work and nostalgically recalls the days of Ziona in which she was a committee member with May Stoller and Frances Gluckstein amongst others. Later it was reorganised as WIZO under the chairmanship of Katie Goodwin. Pearl became Assistant Treasurer of the Ladies Committee with Brenda Hankin as Treasurer and Anita Mendelssohn as

Chairman. For a spell she joined the intrepid band of ladies who cooked for the Luncheon Club. Her interests include gardening, reading, travelling and classical music.

Communal Work

It is obvious that Alec was greatly influenced by his father's knowledge, love and appreciation of all aspects of Jewish ritual. He, however, never at any time entertained the thought of entering the ministry. Instead, he utilised the knowledge gained from his unique background for communal benefit within the Synagogue on innumerable occasions. Commenting on the regular attendance on a Shabbas, he firmly believes that as long as there is a nucleus of those members, Edinburgh Jewish community is certainly viable. He notes the decline of many small Synagogue memberships in the country and reiterates Edinburgh's resilience, which has always found the necessary capacity, cohesion and commitment. From Senior Warden, a position he held for twelve years, he became Secretary, Treasurer and ultimately President of the community. Currently he is an Hon. Vice-President. Other important voluntary duties include Vice-Chairmanship of the Chevra Kadeisha at times conducting services at Piershill Cemetery, notifying members of Yahrzeits and the provision of Memorial Boards in the Synagogue. He was a member of the Association of Jewish Ex-Servicemen and Women when Morris Love was Chairman, and of the British Legion. A prominent Freemason, Alec is an indefatigable secretary of Lodge Solomon, renowned for his enthusiasm and organisational ability. He has been Master no fewer than five times and was appointed Hon. Architect of the Grand Lodge of Scotland.

Hobbies include gardening, travelling and playing bridge.

During the temporary absence of

a Rabbi, it is most encouraging that the Edinburgh Hebrew Congregation has a small band of learned and dedicated leaders of the calibre of Alec Rubenstein to carry on the traditions so expertly and emphatically endorsed by his father. Like him, he projects his own particular brand of individuality, which if at times controversial, can be refreshing. He has contributed so much to the religious welfare and aspirations of the community and deserves no small thanks for the time, effort and professionalism he has offered for so many years. Long may he continue to be a decisive influence on our congregation.

This beautiful solid silver "YAD" Torah Pointer was designed and crafted by Dr Jeffrey Sofaer who presented it recently to the Edinburgh Hebrew Congregation as an acknowledgement of the happy years he and his family spent in the Community.



Winning entry in the Cheder Purim Fancy Dress Party. James and Amanda Hyams as a Sefer Torah. Presented with prize by Bumble Bee Susie Kelpie.



The Wedding of Cassie, daughter of Esther and Harold Mendelssohn and Dr Jonty Karo took place at the Edinburgh Synagogue on Sunday, 1st April 2001. The Officiating Clergy were Rabbi David Katanka and Rev Ernest Levy assisted by the Edinburgh Synagogue choir under the direction of Dr Anthony Gilbert (in the necessary absence of the regular conductor Mr David Mendelssohn, grandfather of the bride). The organist was Mrs Norma Brodie. The reception was held at Dynamic Earth.

Dr Ian Leifer (right) with entertainers at the celebration for Yom Ha-atzmaut. Left to right: Peter Bennett, Shirley Bennett, Esti Sheinberg and Bill Simpson.



JERUSALEM: SYMBOL AND REALITY

by Bernard Wasserstein

Jerusalem, we are often reminded, is a city holy to Jews, Christians, and Muslims. Each of the three monotheistic faiths, at certain points, has claimed the exclusive right to rule the city. Today sovereignty over it is hotly contested by Jews and by mainly Muslim Palestinian Arabs. The struggle for the holy city appears deeper and more intractable than ever but I believe that a resolution of the conflict is possible and that a proper understanding both of the city's history and of its contemporary social reality can help towards achieving that end.

I should like to present three propositions: the first is that, viewed with the dispassionate eye of the historian, the city's holiness in the imagination of each of three interested religions, can be shown to wax and wane, depending on political considerations: indeed, throughout its history Jerusalem's holiness has been exploited and instrumentalised for political ends. Secondly, just as Jerusalem's spiritual significance is not a constant, so conceptions of what exactly Jerusalem is and where it is in terms of physical geography, are shifting and unfocused. And thirdly, that any solution to the Jerusalem question must ultimately involve recognition of the city's existing social and demographic reality – namely that it is today, as it has been through most of its history, a divided city.

The Jewish presence in the Holy Land may, as we are often told, have remained continuous throughout the period between the end of the second Jewish Commonwealth and the rise of Zionism. The contention is sometimes extended to an allegedly continuous Jewish presence in Jerusalem: for example, a

public statement issued by the Israeli Foreign Ministry on 14 March 1999 claimed that 'the Jewish presence in Jerusalem remained constant and enduring.' Whatever the truth of such a claim for Palestine in general, the evidence for it in the case of Jerusalem is questionable. Jews were forbidden even to enter the city throughout the periods of Roman and Byzantine rule. Although some Jewish pilgrims appear to have visited it, there is no evidence of a Jewish community there between the second and the seventh centuries.

Jews resumed residence in Jerusalem after the first Arab conquest of the city in 638 but when the Crusaders conquered Jerusalem in 1099, the Jews were once more thrown out of the city. Only after 1260, under the government, based in Egypt, of the Mamluk Sultans, did they slowly return – although they came into conflict with Christians particularly over Mount Zion. The conquest of the city by the Ottoman Turks in 1516 created conditions for secure Jewish settlement and slow demographic growth. But in the seventeenth century the estimated Jewish population was still only a thousand souls, perhaps ten percent of the population. In that period the main centre of Jewish life, certainly of Jewish intellectual life, in Palestine was not Jerusalem but Safed.

Yet if Jewish settlement in Jerusalem for much of the pre-modern period was sparse and patchy, Jerusalem has nevertheless always been central to the thought and symbolism of Judaism: the resting-place of its holy tabernacle, the site of its temple, the capital of its monarchy, the subject of lamentation from the year 70 down to our own time. Jews faced Jerusalem when they prayed. They called it 'the navel of the earth'. Biblical literature, halakha (Jewish law), aggada (non-legal rabbinic teaching), tefilla (liturgy), kabbala

(mystical writings), haskala (the Hebrew enlightenment of the eighteenth and nineteenth centuries), and Jewish folklore all celebrated Jerusalem's ancient glory and mourned its devastation. In medieval Spain Yehuda Halevi and Shlomo ibn Gvirol wrote poignant verses expressive of yearning for Jerusalem. In Eastern Europe a picture of Jerusalem traditionally hung on the eastern wall of the Jewish house. In our own day Shmuel Yosef Agnon rejoiced in the renewal of Jewish creativity in the city whose 'hills spread their glory like banners to the sky.' Throughout the ages Jerusalem remained the foremost destination of Jewish pilgrimage. Above all, Jerusalem carried for Jews an overwhelming symbolic freight as the focus of messianic hope and the locus of the imminently expected resurrection.

At the same time, Judaism differentiated between the heavenly Jerusalem (Yerushalayim shel ma'lah) and the earthly or everyday one (shel mata'). Religious devotion to the city was not regarded as involving any duty to regain Jewish sovereignty over it. Indeed, when the idea of such a restoration first began to be discussed in the nineteenth century, the dominant strain of religious opinion was strongly opposed. This remained true until the destruction of the religious heartland of Jewry, located in Eastern Europe, between 1939 and 1945. At least until then, most orthodox Jewish authorities opposed Zionism as a blasphemous anticipation of the divine eschatological plan. And on this point they found common cause with most early leaders of Reform Judaism – though the two groups would have shrunk with horror from any thought of commonality. Orthodox Zionists were a relatively insignificant stream within the Zionist movement – and equally so within orthodox Judaism. Zionism, until long after the establishment of the

This article is based on a lecture to the Edinburgh Jewish Literary Society on 25th March 2001. Copyright © Bernard Wasserstein 2001. Professor Wasserstein's latest book *"DIVIDED JERUSALEM"* is published by PROFILE BOOKS – Hardcover £20

State of Israel in 1948, remained predominantly and often aggressively secular.

Early Zionist thinkers generally avoided attributing special importance to Jerusalem. The exponent of 'spiritual' Zionism, Ahad Ha-am, was repelled by his first encounter with the Jews of Jerusalem in 1891; when he later moved to Palestine, he chose rather to settle in Tel Aviv. The founder of political Zionism, Theodor Herzl, was shocked by Jerusalem's filth and stench when he first visited it in 1898. When Arthur Ruppin set up the Zionist Organization's first Palestine Office in 1908, he did so in Jaffa, not Jerusalem. The early Zionist settlers in Palestine from the 1880s onwards, and particularly the socialist Zionists who arrived in large numbers after 1904, looked down on Jerusalem and all it stood for in their eyes by way of obscurantism, religiosity, and squalor. In particular, they despised what they saw as the parasitism of Jerusalem's Jews and their dependence on the *halukah* (charitable dole) from coreligionists in Europe and North America. David Ben Gurion who was later, as Israeli Prime Minister, to declare Jerusalem Israel's capital, did not bother to visit it until three years after his immigration to Palestine. Modern Hebrew literature too contained deeply contradictory tendencies regarding Jerusalem. Thus spiritual values exalting Jerusalem competed with, and were overshadowed by other religious, social, political and intellectual forces in forming the ambivalent modern Jewish view of Jerusalem.

For Christians the sanctity of Jerusalem derives wholly from the events associated with the life, death, and resurrection of the Saviour in that city. Historically speaking, however, there is no evidence of any particular sanctity attached to Jerusalem by Christians until the fourth century and it is only then that we encounter the first recorded account of a Christian pilgrimage to Jerusalem. Recent scholarship has focused on the ecclesiastical struggle in fourth

century Christianity between those who affirmed the holiness of Jerusalem and those who tended to play it down. Eusebius, metropolitan bishop of Caesarea (c.260-339), belonged to the camp of detractors. His opinion may have derived in part from competition between his episcopal see and that of Jerusalem. Beyond that, it has been argued, his view was born out of a desire to combat an incorrect emphasis on the physical, earthly Jerusalem – an error attributed to the Jews.

By contrast, Bishop Cyril of Jerusalem (c.320-c.386) maintained that the 'prerogative of all good things was in Jerusalem.' This became, indeed, a dominant view in the church. Just as Eusebius' somewhat negative view of Jerusalem has been connected to his hostility towards Jews, the more affirmative Christian attitude to Jerusalem in the early Middle Ages was also bound up with anti-Jewish attitudes. In the words of Professor Amnon Linder: 'The complete destruction of Jewish Jerusalem and its transformation into a Christian city, with the resultant expulsion, dispersion and subjugation of the Jews, was seen as a Divine punishment and as an essential stage on mankind's road to complete salvation.'

For Muslims the holiness of Jerusalem derives primarily from its identification with the 'further mosque' (*al-masjid al-aqsa*), mentioned in the Qur'an as the place to which the Prophet was carried on his 'night journey' from Mecca. From here he ascended to the seventh heaven. There is some evidence, however, to suggest that the attribution of sanctity to Jerusalem was, at least in part, connected to the city's central position in the two precursor religions that Islam claimed to supersede. According to Muslim tradition, Jerusalem was the first qibla (the direction of prayer) before it was changed to Mecca in 624. The practice is not attested in the Qur'an but it is engrained in Muslim tradition – and survived in the practice of occasional elderly

worshippers in the Dome of the Rock in Jerusalem within living memory (as witnessed by the present author in 1969). In the earliest period of Islam there appears to have been a tendency to emphasize the holiness of Mecca and Medina and to stress the importance of pilgrimages to those cities rather than to Jerusalem. There were also, however, some contrary views and it was not until the second Islamic century (719-816 of the Christian era) that a general acceptance developed of the holiness of all three cities. A decisive point came during the Caliphate of 'Abd al-Malik b. Marwan (685-705): he was engaged in conflict with a rival Caliph, 'Abd Allah b. al-Zubayr, who was installed at Mecca. 'Abd al-Malik built Jerusalem's most impressive surviving religious monument, the Dome of the Rock – often wrongly called the 'Mosque of 'Umar': it is, in fact, a shrine, not a mosque, and has nothing to do with 'Umar. One authority has argued that the Dome of the Rock was not merely a memorial to the ascension of the Prophet: 'its extensive inscriptions indicate that it is a victory monument commemorating triumph over the Jewish and Christian religions.' The great orientalist Ignaz Goldziher argued that 'Abd al-Malik's motive in building the shrine and reaffirming the city's sanctity was to compete with the rival Meccan Caliph and divert the pilgrim trade to his own dominions. The Arabic name of the city, *al-Quds* ('the Holy'), first appears only in the late tenth century.

The division of the city into four quarters – Muslim, Christian, Jewish and Armenian – had its origins in the 13th Century. Islamic institutions were established and the Muslim character of the city enhanced, though, unlike the Christians, Muslims tolerated the presence of other faiths. Religious groups tended to settle around their most important shrines and holy places: Muslims north and west of the Haram al-Sharif (literally 'noble sanctuary' – the name given to the

Temple Mount), Armenians in the south-west near their Cathedral of Saint James, the other Christians in the north-west near the Holy Sepulchre, and the Jews in the south near the Western Wall. By the dawn of the modern era, divided Jerusalem was a geographical as well as a spiritual fact.

So we see that within Judaism, Christianity and Islam there have been countervailing positive and negative tendencies regarding Jerusalem and in each case political considerations have played a significant part in the affirmation or qualification of Jerusalem's holiness. Competition among the faiths has repeatedly focused on Jerusalem. Each tried to outbid the other two in claiming Jerusalem as a central religious symbol, often by means of hyperbolic special pleading. Yet each religion has been ambivalent or fractured in its relationship to Jerusalem, its degree of holiness, its holy places, and its function in this world and the next. These lines of division determined the history of the earthly city in the modern period.

This ambivalence relates also to the question of where and what exactly Jerusalem is. Contrary to what one might imagine, there is no clarity in the minds of Christians, Muslims or Jews on this question. Is Jerusalem the area known as the 'old city', amounting to less than a square mile, within Suleiman the Magificent's great walls? This is where most of the religious sites of significance to all three religions are concentrated; this perhaps is the holy city in the mind's eye of the faithful. But it does not represent the greater part of the social or political reality of the city today. Whereas until the 1850s all Jerusalemites lived within the walls, today that area contains only about five percent of the city's population. In spite of the revival of the Jewish quarter since 1967, the overwhelming majority of the population of the old city today, more than ninety percent, is Arab, and most of those Muslim. Is Jerusalem, then, the area defined by the city's

municipal boundaries? This too is a movable feast: the municipal boundary has been expanded twice since 1967; but this boundary was carefully drawn, one might even say gerrymandered so as to scoop up the maximum number of Jews and the minimum number of Arabs living in districts immediately adjacent to the city. Within the municipal boundary the population today is about seventy percent Jewish and about thirty percent Arab. If instead we look at Jerusalem more realistically with the eye of a social geographer, what we see is a built-up area, constituting a socio-economic unit that stretches from Mevaseret Zion in the west to Maalei Adumim in the east and from Ramallah in the north to Bethlehem in the south. Within this greater Jerusalem region the population of about a million is roughly half-and-half Jewish and Arab.

But – and this brings me to my third and final point – this population is not evenly distributed. On the contrary, Jerusalem today, just as it has been for centuries, is a city overwhelmingly characterised by residential segregation based on religion, community, and ethnicity. Indeed, the 'eternally unified capital' of the state of Israel is the most deeply divided capital city in the world. Its Arab and Jewish residents inhabit different districts, speak different languages, attend different schools, read different newspapers, watch different television programmes, observe different holy days, follow different football teams – live, in almost every significant respect, different lives. Seventy percent of Israelis in a poll a few years ago confessed that they had never set foot in Arab areas of Jerusalem outside the old city. Arabs enter Jewish districts only in order to perform certain assigned roles within the Israeli economy, as construction workers, waiters, or general labourers, though they are gradually being squeezed out of such jobs by non-Jewish immigrants to Israel: Russians, Filipinos, Turks, Romanians, Ghanaians, and others who do not present the same

security risks in the eyes of their employers. Arabs and Jews in Jerusalem mix socially even less than blacks and whites in Johannesburg. Marriages across the line are legally difficult and socially taboo. Above all, Arabs and Jews inhabit different mental worlds, informed by fundamentally different ideological axioms, infected with profound collective suspicions of each other, and infused with a mutual dread that has repeatedly exploded into hate-filled aggression. Against this background, and in particular with the sound of gunshots, bombs and hate-filled invective echoing in our ears since last September, how is it possible to hope for any agreed resolution of the Jerusalem problem? I believe that, in the long run, social reality is likely to outweigh exclusive claims based on the political exploitation of religious faith. Israel since 1967 has tried its utmost, by every means, to effect the incorporation of the whole city under its sovereignty. In this, it has demonstrably failed by almost any measure – as has been amply reported in the Israeli press, confirmed by detailed reports of the Israeli intelligence apparatus, and openly acknowledged by Israeli politicians of right as much as left. In spite of massive Jewish construction and immigration to the city, the Arab proportion of the population, even within its Israeli-defined boundaries, has gone up, not down. Unlike the Arabs incorporated into Israel after 1948, east Jerusalem Arabs generally after 1967 refused to accept Israeli citizenship, to participate in Israeli elections or to acknowledge the legitimacy of Israeli rule. They successfully fended off the blandishments of Mayor Teddy Kollek until 1993 and the less diplomatic efforts of his successor to subdue their distinctive identity or to diminish the authority of their institutions. Today Palestinian police operate with impunity in east Jerusalem's streets, east Jerusalem Arabs control their own educational system, they collect their own taxes. All this, it should be stressed, is with the full knowledge

and effective acquiescence of successive Israeli governments. Under an at-first secret annex of the Oslo agreement, of which I give the text in my book, Israeli governments of both right and left have permitted the Palestinian political headquarters in the city, Orient House, to continue to operate as a kind of town hall of Arab Jerusalem. The Palestinian Authority wields effective control over the east Jerusalem media, east Jerusalem Arabs participated, again by agreement with Israel, in elections to the Palestinian Authority, their representatives sit in the Palestinian parliament, and, of course, after thirty-four years of Israeli rule, the Muslim religious bodies still control the Temple Mount, exercising authority that has been explicitly endorsed by the Israeli Supreme Court.

Jerusalem, in other words, whether we like it or not, is already divided. There are those, among both Arabs and Jews, who refuse to accept this. Among Palestinians a recent public opinion poll showed that a majority refuse to accept that even Jewish-inhabited west Jeru-

salem legitimately belongs to Israel. As for the Israelis, many agree with the current prime minister's repeated statements that he is committed to the maintenance of the whole of Jerusalem as Israel's eternal capital. Yet the history of the past half-century clearly demonstrates that neither side is capable of swallowing the other without indigestion if not total constipation. At the Camp David talks last summer, and in subsequent talks at Taba in January, Israeli and Palestinian negotiators came closer than ever before to agreement on Jerusalem based on the principle of Israeli rule over Israeli-inhabited districts and Palestinian rule over Palestinian-inhabited districts – but without any renewed physical partition of the city.

Why did those negotiations fail? We may deplore the failure of this or that leader to take courageous decisions or blame the intransigence of this or that political constituency from which weak political leaders on both sides drew shaky support. What is clear to the unprejudiced eye is that on all sides the undoubted religious faith of

multitudes in relation to Jerusalem has been and is being whipped up, distorted, exploited and instrumentalised – not, in general, in order to facilitate peace but, on the contrary, in order to prevent it.

If all those people of faith around the world who claim to regard Jerusalem as holy genuinely care about it, surely it is time for a general recognition of the city's essential pluralism, for pressure therefore towards a settlement based on acceptance of existing social reality – the reality of a divided city and the right of all its citizens to be masters of their own destinies and their consequent need to accommodate their different political ambitions on a basis of mutual dignity. Surely it is time once again for the great cry to be heard – the call to his prophets by the single God worshipped alike by Jews, Christians and Muslims: 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished.'

Bernard Wasserstein is Professor of Modern History at Glasgow University

For a Jewish, United Jerusalem: A reply to Professor Bernard Wasserstein by Esti Sheinberg

The dispassionate approach of Prof. Bernard Wasserstein, in his talk JERUSALEM: SYMBOL and REALITY based upon his latest book *Divided Jerusalem* deeply impressed the Edinburgh Jewish Literary Society. The speaker presented inconsistencies within each religion – Judaism, Christianity and Islam – concerning Jerusalem's importance; he argued that Jerusalem's exact physical location is questionable; and suggested solving the problem of Jerusalem by avoiding anachronistic historical and religious arguments, focusing on today's socio-political reality. I will argue that, in spite of their balanced and method-

ological appearance, his propositions were biased and flawed.

1) *The disagreement about Jerusalem within Judaism.*

Prof. Wasserstein surpassed Themis, the ancient goddess of justice, holding in his methodological extended arm not one, but three scales. One scale was granted for each religion, and on each side of each scale a "voice" was quoted, representing an opinion for or against the central status of Jerusalem. On the first scale swung two church figures from 4th century Palestine: Eusebius, the metropolitan Bishop of Caesarea, who

dismissed the religious importance of Jerusalem, and Cyril the Bishop of Jerusalem, who unsurprisingly stated its centrality for Christianity. The second balanced statement confronted two 7th century Moslem leaders: Mohammed and the Caliph Omar. Mohammed's voice stated the importance of prayer in Jerusalem as the fourth duty of a Moslem (after pilgrimage to Mecca, Medina, and after participating in the *Jihad*, the holy war). Omar's voice reproached people for praying in Jerusalem before performing their most important duty: pilgrimage to Mecca. This comparison between two equal statements

indeed achieved the perfect balance. Jerusalem's importance for the Moslems is, indeed, secondary to that of Mecca and Medina (not to mention the great mitzvah of *Jihad* – also *sprach* Mohammed – that has priority over Jerusalem). The real punch line, though, was kept for the two "Jewish voices". The first was of a religious figure, Ananus, the eldest priest in the Second Temple (Jerusalem, 1st century) for whom the Temple in Jerusalem was obviously crucially important. The second, balancing "Jewish voice" belonged to Moshe Leib Lilienblum, an anti-religious Zionist thinker (Odessa, end of 19th century), who said that 'we do not need the walls of Jerusalem, nor the Jerusalem temple, nor Jerusalem itself'.¹ Themis's scales whirled wildly, utterly puzzled. The unexpected appearance of a modern, extreme anti-religious figure as a "Jewish voice" in the midst of a series of religious statements, all uttered 1300-2000 years ago, sounds somehow out of context. In other words, it compares apples and horses.

The historical context of Lilienblum's words is the pogroms of 1881-1905, when defenceless Jewish communities in Russia were terrorised and massacred by Russian troops. Lilienblum, like other early Zionist leaders, spoke for people who wanted immediate refuge, not people that renounced or disowned their homeland. The context of the argument was the demand for an immediate solution, which would, first of all and urgently, ensure a safe physical existence for Jewish people, no matter where. Yet, and in spite of it not being their first political priority, Zionist leaders expressed their alarm and concern for the deplorable state in which they found Jerusalem. Their reaction, interpreted by Prof. Wasserstein as disowning, was in fact an expression of their profound emotional commitment to it.²

Not only Lilienblum's historical context, but also his ideological context was incongruent with the rest of Prof. Wasserstein's argumentation. The Zionists, at the end of the 19th century, were post-enlightenment, often Socialist idealists like Lilienblum and Ahad-Haam, and/or completely assimilated Jews, like Theodor Herzl and Pinsker. Their ideology was based on the conviction that forsaking religion and "being normal" will abolish anti-Semitism. "Normality means the redemption of the individual as well as the normalization of the people ... The Jew would become a 'goy' in the double meaning that this word has in Hebrew, signifying both 'Gentile' and 'nation.' ... Lilienblum ... indicated the dimensions of this transition: 'If the Jews are going to be a normal goy (nation), they should know how such normal goyim behave' ... 'To be a goy' was, therefore, the dominant theme of Zionist philosophy in its formative period."³ The words of someone whose declared goal was "to be a goy" could hardly be accepted as a representative "Jewish voice" in any context, but particularly in this specific context, together with comrades Eusebius, Cyril, Mohammed, Omar and Ananus. Within this new context Lilienblum's voice is no more valid as "Jewish" than the voices of Friedrich Nietzsche or Jean-Paul Sartre would be valid as "Christian", in spite of the fact that both were baptised as Christians.

Displaying a perfectionist approach to the concept of dispassionate balance, the speaker managed himself to emit two contradictory voices when, while admitting the consistent centrality of Jerusalem to Jewish thought, he also claimed that the modern Jewish view of Jerusalem is "ambivalent".⁴ To support this last point he stated that Jewish people did not always live in the city.

Jerusalem's centrality for the Jewish people did not start at 70 CE. The Jewish commitment to the House of God is specified in the Book of Kings, certainly a "Jewish voice", recording its consecration.⁵ Modern research relates the sealing of the book to the Second Temple period (4th-1st centuries BCE). However, the First Temple, still recent in the historical memory, was recognised even before, in the Persian decree that permitted in 536 BCE its rebuilding by captive Jews returning from Babylon, as the place of highest national, ideological and cultural significance of Jewish heritage. Why wasn't Jerusalem inhabited after the destruction of the Second Temple? Simply, because the Romans, and the Byzantines who followed, forbade it. When the Moslems conquered it the prohibition was cancelled, but Jerusalem was in ruins, desolate, and governed by foreign, unsympathetic conquerors, who kept the Jewish population and its access to the only surviving morsel, the external Western Wall of the Temple's yard, under strict restrictions. Wanting sovereignty over Jerusalem, Jewish people preferred the centres of learning that were less unstable and offered more opportunities for an undisturbed Jewish life, such as Tiberias or Safed. This does not mean that Judaism renounced or disowned Jerusalem.

Prof. Wasserstein stated that "Judaism differentiated between the heavenly Jerusalem (*Yerushalayim shel ma'lah*) and the earthly or everyday one (*shel matah*)",⁶ claiming that this differentiation represents a Jewish attitude towards Jerusalem. This is inaccurate. "Heavenly Jerusalem" is a rare expression that belongs in Kabbala, a medieval branch of Jewish mysticism, as part of the description of the "tenth spiritual sphere".⁷ Even there it is

⁵Kings I, 8:28ff.

⁶See *Divided Jerusalem* p. 4.

⁷Sholem, Gershom (1980) *Pirkey yesod behavanat haKabbalah Usmaleyah*, Jerusalem, The Bialik Institute, p.285. The text discusses the exegesis of Nahmanides on the Book of Exodus. Nahmanides lived in Girona, Spain, in the 13th century. There is no earlier mention of this term in Jewish writings.

¹This comparison appears also in Prof. Wasserstein's book *Divided Jerusalem*, p.1-2.

²From where the idea, I wonder. Do Scottish leaders disown Edinburgh when visiting Caigmillar or Niddrie?

³Rubinstein, Amnon. (2000) From Herzl to Rabin: The Changing Image of Zionism. New York, Holmes and Meier.

⁴Compare also *Divided Jerusalem*, pp. 3 to 5.

used as a metaphorical mirror of the material world in which we live, *not as its substitute*. The expression itself entered Kabbala in a series of turns that deserve a separate study. Here it should suffice to mention that the earliest appearance of the concept is in the epistle of Paul to the Galatians (IV:26),⁸ often called "The Magna Carta of Christian liberty", and which contains Paul's statements against "Judaizing teachers".⁹ In other words: the real historical and ideological context of the expression "Heavenly Jerusalem" is *Christian*. Judaism does endorse the physical return to and rebuilding of Jerusalem here on earth. Heaven can wait.

Jerusalem not only was, but also is at the centre of thoughts, feelings and spiritual attachment of all Jewish people. Observant Jews – Orthodox, Conservative, and even Reform¹⁰ – pray three times daily. "And to Jerusalem, Your city, may You return..." goes the prayer, "May You rebuild it soon in our days..." This is a practical, tangible description. No Spiritual or Heavenly Kingdom is mentioned. "Gather our exiles to the courtyards of Your Sanctuary..."¹¹ These courtyards are not in heaven. They are in Jerusalem. More exactly (remember Ananus?) – they are in the Temple Mount. The objection of part of the ultra-orthodox Jewry to the inhabitation of Jerusalem before the Messianic deliverance does not question its central position in

Judaism: quite the contrary! The only difference between the anti-Zionist, ultra-Orthodox Jews (who are a tiny part of the Orthodox movement) and the Zionist Orthodox Jews (who are the majority in Orthodox Judaism), is the *way* by which they believe the return to Jerusalem and the restoration of the Temple should be achieved. An Orthodox Jew spends considerable time studying religious laws which are applicable only to the daily life in the Temple of Jerusalem; The aim of his study is to put these laws into practice. Each morning, for example, the laws of incense making for the Temple are studied. They are very detailed, very material, specifying all the spices and plants that should be used, exact quantities listed for each one.¹² Then the laws of the offerings are memorised: in which position, respective to the altar, should the offerings be made?¹³ The altar was a clear, tangible, *real* place, and the approach is a practical, down-to-earth one. Then we say: "May it be Your will ... that the Holy Temple be rebuilt, speedily in our days ... and may we serve You there"..."¹⁴ The physical aspect of this project cannot be clearer.

Prof. Wasserstein tried to prove an alleged disagreement within Judaism even in the field of Jewish literary and poetic output, claiming that modern Jewish writers presented a "profoundly negative view" of Jerusalem,¹⁵ seeing in this evidence of an alleged dismissal of Jerusalem and its worth. However, "a profoundly negative view" in modern literature is, in fact, a manifestation of concern, care, and intimacy. Regarding modern critical writing as dismissal and/or disowning of the described subject shows

an alarming misunderstanding of literature and literary style from at least the mid-19th century onward. Didn't Balzac love Paris? Wasn't Dostoevsky devoted to the Russian people? Didn't James Joyce care for Dublin? They all wrote detrimentally about their own homelands, hometowns and countrymen. Jerusalem may have been filthy and neglected. So are Moscow, London, and even considerable parts of Edinburgh. Nevertheless, Russian, English or Scottish writers never disowned their capitals because of their being disagreeable or filthy. Likewise, Jewish writers who wrote critically about Jerusalem never disowned it. "I would easily leave all the wealth of Spain, so dear to me is seeing your ruins!" – wrote Yehuda Halevi (11 century). We love people, things or places not because they are beautiful, but because they have a special significance for us. Jerusalem's significance is its being the source of Jewish existence.

2) The location of Jerusalem

Prof. Wasserstein's second proposition, that the exact location of Jerusalem is unclear, is extremely puzzling. Indeed, there is disagreement among various Christian denominations about the exact location of their holy sites. As for the Moslems, every Palestinian tourist guide will happily point to the hole in the wall where Mohammed tied his mare before ascending to heaven. The rest, as the speaker himself had asserted, are mosques and shrines that served a political purpose more than a religious one. The findings of archaeological research of Jewish historical sites in Jerusalem are, however, amazingly congruent with the Biblical descriptions of the city and its surroundings. Just a few examples: the walls of the old city; the City of David; the Shiloakh tunnel. Findings under a building in the Jewish quarter go deep down, through Moslem, Byzantine and Roman layers, through the layer of ash created in the burning of Jerusalem in the year 70, until a Second Temple Jewish house, including its Hellenistic

⁸Idem, p.263, footnote 8. The epistle's text is intricate, comparing "the present Jerusalem" to "a slave woman" and "the Jerusalem above" to "a free woman", following the Jewish metaphor that sees the Jewish people as 'betrothed' to God, and starting the Christian association of Judaism with slavery and Christianity with freedom.

⁹See the introduction to the epistle in *The New Oxford Annotated Bible*, 1991, Oxford University Press. P263 of *The New Covenant Commonly Called The New Testament of Our Lord and Saviour Jesus Christ*.

¹⁰The prayer for Jerusalem appears in the Reform Siddur: *Ha'avoda Shebalev*, Hatenuah le-yahadut mitkadem, Jerusalem, 1982, pp. 14, 44 and 58.

¹¹Artscroll *Kol Yaakov* Siddur, 3rd Edition, 1990, New York. Mesorah Publications, pp. 108 and 113

¹²Idem, pp.34-40. (Based on Masekhet Yoma in the Mishna and its exegesis in the Talmud).

¹³Idem, pp. 42-48. (Based on Masekhet Zevakhim in the Mishna and its exegesis in the Talmud). See also the Mishna itself, Masekhet Tamid. Chapters 4-7 detail clear indications: from where to enter the hall, from which side to approach the altar, what is the music to be heard, how to hold the offering, etc. etc..

¹⁴Idem, p. 52.

¹⁵See also *Divided Jerusalem*, p.5

ornaments and its Mikveh.¹⁶ The physical location of Jewish historical sites in Jerusalem is beyond question. There is no doubt where they are: at Jerusalem's core, within the walls of the Old City.

3) Political realism and the question of Jerusalem

Prof. Wasserstein argued that in the present socio-political situation, where the Jewish and Arab population of Jerusalem live in completely separate neighbourhoods, and don't mix with each other in any sense, the best solution is to divide the city. This was presented as a sensible, realistic, pragmatic and practical solution. However, and despite its alleged "sense," it is neither pragmatic nor realistic nor practical. Let's take, for example, the US plan to divide the city (July 2000): the Jewish quarter to Israel, the rest to the Palestinians. This sounds sensible and pragmatic, except of – alas! – just one slight problem: the Jewish quarter is at the south-east of the Old City, and the Western Wall is at its eastern end, followed by the Temple Mount, that according to this plan would be Palestinian. Thus from north, west and east the Jewish quarter is surrounded by Palestinian areas. At its south is the city wall, then the precipice of Ben-Hinom valley, where the Palestinian village of Silwan dwells peacefully. A division of the city would mean putting under constant risk the Jewish people that live there. Moreover, it would risk every Jewish person that will venture to walk through the narrow "corridor" which is supposed to connect the Jewish quarter with the Western ("demographically Jewish") part of the city. This "corridor" is, in fact, an enclosed Palestinian market, about 8 feet wide. I would happily send there, for a stroll, the great minds that generated this ridiculous plan, to experience the ensuring feeling of peaceful safety, which they surely intended us to have.

The source of the speaker's misinterpretation of the situation is his scholarly insistence on a dispassionate approach. Of course, he is right: political manipulation is influential in all historical situations. However, realising that cannot change historical reality, where passion had and has a crucial role. Therefore, the "dispassionate" approach is not pragmatic nor realistic nor practical. The socio-politics of Jerusalem start and end in passion. The Jewish passion for Jerusalem is to rebuild and live in it. The Palestinian passion is for blood. What happens now in Jerusalem is not a claim for emancipation that could be appeased by sharing. It is a part of a whole-encompassing *jihad*, an absolute, uncompromising "holy war" to achieve the liberation of all Palestine.¹⁷ There can be no mistake about that, since the Palestinians state it repeatedly. Their leaders preach this to their people, and the people, including a frightful amount of brain-washed children who are less versed than their leaders in political "tele-speaking", parrot it quite bluntly, right on to the BBC microphones. Rightfully said Prof. Wasserstein that the Jewry of today, because of its psychological and moral constitution, is incapable of performing a "transfer" of the Palestinian population. However, forgetting to balance his statement, he ignored that the Islam of today, not only because of its psychological and moral constitution, but also because of its constant psychological exploitation by religious and political leaders, is not just capable but *eager* to perform acts of zealous savagery far more extreme than a "transfer." Relying on religious ideology Moslem extremists kill, slaughter, terrorise, torture, vandalise and mutilate. They have no commitment to covenants, agreements or morality, but only to the most important Islamic commandment after the pilgrimage to Mecca and Medina: *Jihad*.

"For every Palestinian terrorist there is a Baruch Goldstein", said Prof. Wasserstein in a calm, carefully balanced voice, replying to a question at the end of his talk. It is hard to imagine a more surrealistic expression, nor seriously address the methodological inconsistency of "balancing" a personal name against a generic one. The very fact that the name of Baruch Goldstein is repeatedly coming up proves its *singularity*, being the exception rather than the rule. The fact that his name is remembered is because, unlike Middle-Eastern Islam, Judaism *does not* encourage terrorism. His crime was marked by the Israeli tribunal, bitterly condemned by the Israeli public, press and government, and is still remembered, eight years after the event, in anger and shame. How many terrorist attacks, murders, suicide bombs, nail bombs, bombs controlled by mobile-phone, driving into a crowd, sniping, stabbing, stoning, committed by Palestinian terrorists, were registered in the last eight years? Could anybody name them, by memory? Palestinian terrorism is not only the rule rather than the exception, but is supported, applauded to and eulogised by the Palestinian public, press and government. A "balanced" statement that ignores these points is therefore a fallacy.

My grandfather used to tell me this joke: Vasili returns to his village after a long absence. First thing he heads to his favourite inn, to gorge down some of their famous, scrumptious goose meatballs. After the very first bite, however, he spits the stuff out: "Pfuiiii... what's that?!?!" "Oh, Sir, I'm really sorry" says the innkeeper, very embarrassed, "you see, because of the hard times we had to compromise and mix the goose meat with other meats – dead horses', for example – of which we have plenty. However," and here the innkeeper straightened himself up to a position of dignity and self-respect, "we don't cheat, sir! We do keep a fair balance, and are careful to keep the proportions between the meats absolutely equal: one goose – one horse!"

No wonder that the eyes of Themis are carefully covered.

¹⁶See also the second of the BBC series, *The Son of God*, broadcast BBC1, 8 April 2001. This house was filmed and its historical background analysed. I believe the BBC can be considered free from any favouritism to Judaism or Israel.

¹⁷A common mistake translates PLO as the initials of the "Palestinian Liberation Organization." This is incorrect. The real translation is "The organization for the liberation of Palestine." Linguistic subtlety is sometimes useful.

STAR TREK INTO THE PAST

Continuing our popular series of "whosinnits" and "whatwasits" we reprint a photograph taken by the Evening Dispatch in 1956. What was the occasion? Who do you recognise? Answers on page 29.



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REFLECTIONS ON THE FIRST UK HOLOCAUST MEMORIAL DAY

by Micheline Brannan

In October 1999, the UK Government published a consultation paper proposing to establish a UK Holocaust Memorial Day, following the example of a number of other countries throughout the world. The idea provoked some controversy.

On the one hand the objective was laudable, to remember the victims of the Holocaust and other genocides and to draw lessons for a future in which inequality would be eradicated and diversity valued. On the other hand, some people thought it was wrong to dwell on the Holocaust as the defining moment of Jewish history and that it was time to move on.

On balance the consultation supported the idea of a special day. Therefore on 26 January 2000, Tony Blair and Jack Straw announced that there would be a Holocaust Memorial Day to be marked for the first time on 27 January 2001, the 56th anniversary of the liberation of the Auschwitz death camp. Brian Wilson, the then Minister of State at the Scotland Office announced his own welcome for the Day.

I have to explain at this point that I work for the devolved administration of Scotland – The Scottish Executive – while the Scotland Office is the department of the Secretary of State for Scotland, who remains in the UK Cabinet.

The Scottish Council of Jewish Communities had already approached me through their first ever Public Affairs Officer, Henry Lovat, about what might be done in Scotland to mark Holocaust Memorial Day. In order to help that process, we had a look at what was happening in England.

The first point that became clear was that the UK commemoration would be Government led. The Home Office's Race Equality Unit was given the lead. They set up a Steering Group and 3 Working Groups to plan for the first commemoration. The Working

Groups covered the national ceremony, education, and local activities.

From a London base, there was no difficulty in obtaining the proper expertise and support for such an event. There are at least three non-governmental organisations in England active in the field of Holocaust Remembrance, including the Anne Frank Trust, the Holocaust Education Trust and the Beth Shalom Memorial Centre at Nottingham. There are also several substantial Jewish communities. There are local authorities who are used to working with their Jewish communities on events of this kind. There are many survivors who can speak with authority about the Holocaust.

In Scotland it took a little longer to set up the necessary planning mechanisms, but we decided to adopt a broadly similar approach.

The Scotland Office had the lead interest from the point of view of a UK event, but the Scottish Executive was in a better position to deliver actual activities because we are responsible for local government, education, and most ceremonial matters.

We therefore agreed that the Scottish Office and Scottish Executive officials would work together on planning a ceremony. As regards education, and any activities organised by local authorities, we agreed that the Executive should take the lead. This partnership proved an excellent one.

The first key development was when the Glasgow Jewish Representative Council decided to invite both the First Minister (then Donald Dewar) and the Secretary of State (then John Reid) to attend and speak at Yom HaShoah in May 2000. The "Rep Council" thought that it would be useful for these Ministers to see how the commemoration of the Holocaust could be tastefully and effectively done. This would

raise the profile of Holocaust remembrance in the lead up to the first National Day.

It is poignant to think that this speech by Donald Dewar was almost his last public appearance before his heart operation in May last year.

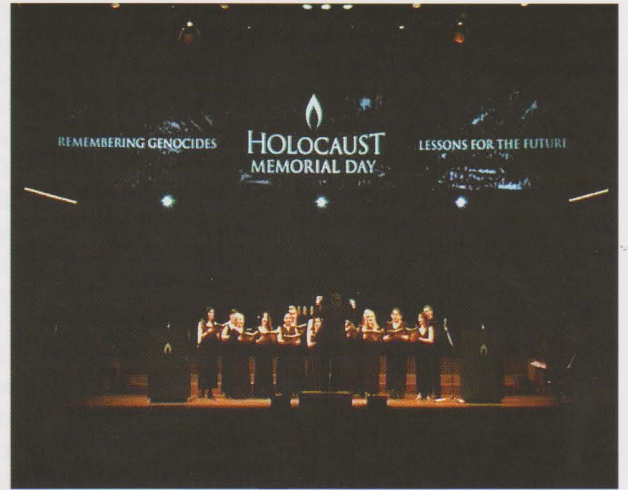
In the lead up to this first public affirmation of our commitment to Holocaust Memorial Day, planning for the Day started to take off. We learned that the City of Edinburgh Council was hosting the Anne Frank Exhibition in January 2001; and the Council expressed an interest in organising a keynote event on 27 January linked to the Exhibition. By Yom HaShoah, it was already agreed in principle that the national event would be based around Edinburgh's hosting of the Anne Frank Exhibition.

Another major initiative announced at Yom HaShoah was the commissioning of an education pack for primary 6 and 7 pupils in Scotland to introduce them to the Holocaust. The pack was to be based on a video of the Revd Ernest Levy, who spent some time in Auschwitz and eventually ended up in Belsen at the liberation, talking to pupils at Calderwood Lodge. Paula Cowan, of the Scottish Association of Jewish Teachers, was invited to edit the video and provide the teaching notes. Learning and Teaching Scotland, which took over from the Scottish Consultative Council on the Curriculum, would print and publish the pack.

The education pack was finalised and launched on 9 November 2000 by Nichol Stephen MSP, the Deputy Minister for Education, External Affairs and Europe, at Victoria Quay. The launch was accompanied by an exhibition of Holocaust-inspired art by Myer Lacome, the former Principal of Duncan of Jordanstone College of Art. Ernest Levy was present and spoke about his experiences, now to be shared with every primary school in Scotland. It



First Minister Henry McLeish

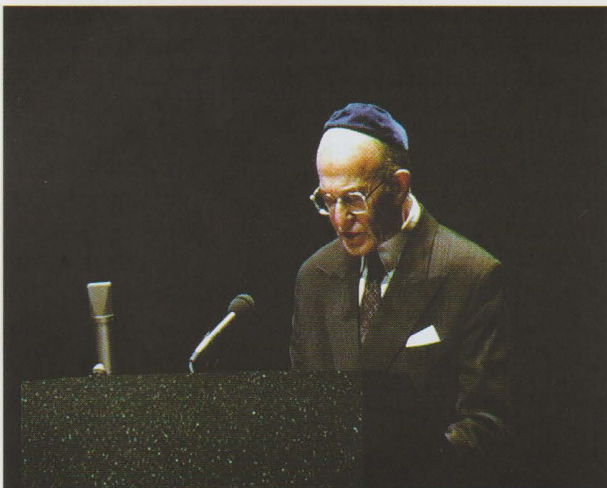


At the Usher Hall

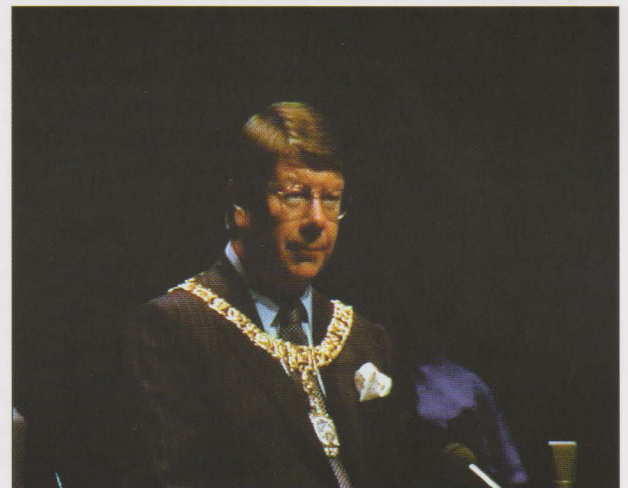


Secretary of State for Scotland Helen Liddell

27 January 2001



Dr Ernest Levy



Lord Provost of Edinburgh Eric Milligan

was a very successful event. The video has already been shown to the Cheder and anyone who wants to see the pack can find a copy in the resource centre at our synagogue.

Planning for the National Event was slightly held up by the sad death of Donald Dewar and the subsequent need to elect a new First Minister. But on 9 November it was announced that the Scottish ceremony would be held in the Usher Hall and by the end of November, MSPs, MPs, MEPs, and local authority convenors had all been invited to attend or be represented. In addition letters were sent to 100s of Scottish organisations asking them to nominate individuals and families who were willing and able to attend. The decision was taken not to make tickets available to the general public because of concerns that the event might attract the wrong kind of attention. With hindsight, I think this was an over-cautious approach.

Arranging the ceremony proved to be a huge project. City of Edinburgh Council convened 2 groups – a Steering Group which was responsible for decisions on the Anne Frank Exhibition and all the surrounding events, and a working group for the ceremony itself.

The Steering Group was chaired by David Hume, the Director of Corporate Services. The working group was chaired by Norman Ireland, Special Projects Manager. Diane Wolfson, President of the “Rep Council” and Ian Leifer, our own synagogue President, were both members of the Steering Group. Irene Collins, wife of Kenneth Collins, the President of the Scottish Council of Jewish Communities, was appointed as consultant to the working group. Barry Jackson also attended after his appointment as the new Public Affairs Officer.

The working group met every week from October onwards. At first we were all rather apprehensive. It was not the scale of the event. I had been marginally involved in the ceremony for the return of the Stone of Destiny; and in the opening of

the Scottish Parliament. On the face of it, the Holocaust Memorial Day ceremony should have been a simple matter compared with these huge national celebrations. But it was quite different in character. The scope to strike the wrong note, to offend people, and to get the institution of Holocaust Memorial Day off to a bad start was awesome.

Fortunately, help was at hand by looking across the border. The Home Office had been using a template for a national ceremony drawn up by Stephen Smith, the Director of the Beth Shalom Centre. The template envisaged that the ceremony would begin with very personal reflections on the Holocaust by a survivor, a liberator, and a rescuer. It would then develop into a wider discussion of the significance of the Holocaust in history, followed by examples of more recent genocidal movements, showing that the world has not yet learnt its lesson. The ceremony would close with a hopeful message and with the lighting of candles, accompanied by 7 statements of commitment for the future.

At an early stage, the working group agreed that this template could be used for a Scottish ceremony, provided appropriate changes were made to reflect the Scottish dimension. Now “all” that was needed was to put in place the various elements – the readings, the linking narrative, the musical performances, the dignitaries to support the statements of commitment and the audience to share the event.

One thing was clear – civil servants, whether Council, Executive or Scotland Office, could not do this unaided. We needed artistic skills and production management expertise. It was up to the working group to bring all of these skills on board. The Lyceum Theatre provided us with a Director and Production Manager. The City of Edinburgh Education Department’s Principal Officer, Mary McGookin, commissioned the musical pieces, and the scriptwriter Stuart Paterson

put together into a co-ordinated script the various readings that had been obtained by Irene and Barry. Video projections were commissioned from a company in Glasgow and it was decided again to use Myer Lacombe’s artwork as the basis for these, as well as the logo and strapline which had been agreed for use at UK level. We decided that apart from Ernest Levy personally, actors should perform the readings and that there should be no political speeches.

The biggest headaches for us civil servants came from assembling the audience. From the moment we sent out the invitation letters, my colleague Andy Rinning spent many hours every week simply assembling a database of all those who were planning to attend, so that personally addressed invitation cards could be sent out nearer the time. This relied on organisations informing people that they were being nominated. Otherwise there was a risk of sending out precious invitations to people who did not know they were on the list and could not in fact attend. Places for organisations were rationed, including the Jewish Community. This was because Holocaust Memorial Day was intended for the wider community and we wanted to make sure that people from all over Scotland and with a wide range of different backgrounds and interests had a chance of attending.

However no matter how well we planned, it was not entirely successful. Inevitably, some people find that near the time of an event they cannot come. An additional problem was the decision to invite all MPs, MSPs and MEPs as they were not all going to attend but the seats had to be reserved for them until such time as they responded to their invitations. What I can say is that if anyone contacted Andy or myself to request additional places we did everything possible to oblige and we continued to reallocate unwanted tickets right up until the day of the ceremony. In theory, every seat in the Usher Hall should have been filled.

Eventually the day itself came. I will never forget the surface calm of our director as he ran through, for the first time in most cases, the different performances. A choir of 120 primary school children from Sciennes, South Morningside and James Gillespie's Primary Schools, appeared around 3.00pm, rehearsed and disappeared again, without the least sign of bother or fuss. Behind the scenes, Mary McGookin and a large team of childcare workers was supervising these children, both at the rehearsal and later at the performance itself.

The last to run through their contributions were Henry McLeish, Helen Liddell (who had replaced John Reid as Secretary of State only 2 days previously), The Lord Provost, Eric Milligan, the Leader of the Council, Donald Anderson and Sir David Steel as Presiding Officer of the Scottish Parliament. There was a last minute panic as we waited for Ernest Levy to arrive with Kenneth and Irene Collins. They had set off from Glasgow the minute Shabbat was over and arrived shortly after 6.30pm, an amazing achievement.

At 8.00pm the audience were in their seats, the dignitaries took their places, and the ceremony began. It was all out of the civil servants' hands and I sat with my family in the front row, wondering how the real thing would go. We had not had a full dress rehearsal at any stage!

To judge from the comments we received afterwards, the ceremony was thought to be dignified and appropriate in every way. Particular highlights were the reading by Ernest Levy himself; the full version of the radio broadcast of Richard Dimbleby's account of the liberation of Belsen, and the Primary School Choir. People were also thrilled to see Aly Bain perform live with Lev Atlas (principal viola of Scottish Opera) bringing a flavour of the Roma community, also victims of the Holocaust.

It was an enormous privilege to be involved in organising Scotland's first ever ceremony for Holocaust Memorial Day. I am hoping to

provide a permanent record of this event by placing a DVD of the ceremony in the National Archives of Scotland, the National Library of Scotland and the Scottish Jewish Archives. A video will also be available for community groups to borrow and view if they wish.

There was a wide spin off from the day and even if people could not attend the ceremony, there were many other activities to raise awareness of the Holocaust in the preceding and following weeks. There was the Anne Frank Exhibition itself; the lecture by Levy's talk to the "Lit" on 21 January and his leading of "Time for Reflection" at the Scottish Parliament on 31 January. There was the East Renfrewshire ceremony on 29 January. There was an afternoon of remembrance at the Netherbow Theatre on 27 January. There was the tree-planting ceremony by the Cheder in Princes Street Gardens on Tu B'shevat.

For the wider public, anyone

switching on BBC 2 on the evening of Saturday 27 January would have seen a series of programmes about the Holocaust. These included the London ceremony which was very beautifully done and from which anyone planning such a ceremony in future years would have a great deal to learn. In several churches on 28 January sermons were preached on the theme of the Holocaust and some of these have been published in church newsletters. In addition, in the few months leading up to the event there was an unprecedented amount of coverage of Nazi Germany and all its evils. We now see a resumed determination to bring war criminals to justice, no matter how ancient their alleged crimes, and in addition, the perpetrators of some of the worst atrocities of more recent times are being brought to account.

Next year the national event will be in Glasgow, and I hope it will be an equally worthy and memorable occasion.

A SPECIAL TU B'SHEVA . . . by Lesley Danzig

On 4th February the children of Edinburgh Cheder gathered together in the Peace Park in Princes Street Gardens for a special ceremony to include Tu B'Shevat and National Holocaust Memorial Day. Watched by parents, visitors and members of the community two trees were planted by the children in the Garden, one in memory of Anne Frank and one in memory of all the other victims of the Holocaust. This activity combined the tradition of planting trees at this time of year (the Jewish New Year for Trees) and the first national commemoration of the Holocaust.

The children read moving extracts from Anne Frank's diary and these combined with a well practised story of a tree blessing: reading of the inscriptions to be placed under the trees and the singing of a Hebrew song made for a child-friendly and meaningful ceremony.

Although the weather didn't contain many signs of Spring (it was actually snowing) and we had only run through the ceremony once in the hall, the children acquitted themselves very well and the community can be justifiably proud of them.

The ceremony was rounded off by a short speech given by the deputy Lord Provost after which the children and a good number of parents returned to the Marion Oppenheim Hall where we celebrated Tu B'Shevat in the traditional manner.

A Tu B'Shevat 'Seder' was held. Four brachot were made for fruit that grow on the ground, on the trees, on the vine and for a new fruit. Fifteen different kinds of Israeli fruit were enthusiastically eaten and this was followed by a lively Tu B'Shevat quiz.

Thanks to all the children and everyone else who helped to make this a very special Tu B'Shevat.

My Journey into the Past . . . by David Goldberg

On one of the worst mornings of the winter, I drove to Edinburgh Airport to catch a plane to Hamburg via Amsterdam and then on to my destination – Kiel, to begin my "Journey into the Past". After 62 years I returned to the place of my birth.

On arrival, I contacted the Rabbi of the Community, Rabbi Schmuel Kuperman who immediately invited me for Shabbat, Friday night and Saturday after Shul. Indeed the warm hospitality I received from both him and his charming wife during my stay was absolutely wonderful.

Exhibition

The main reason for my visit was to attend an Exhibition in Rendsburg, featuring eight families, including my own, who lived in Schleswig-Holstein (a province of Germany), about what happened to them during and after Hitler's time. My niece, Dr Bettina Goldberg, had done the research and the Exhibition had been running for three months. I was there on the last day and it is difficult to explain how I felt on seeing photographs of people I had lived amongst, some still alive and some who perished in the Holocaust. Children I had played with, been to school with and memories long since forgotten came crowding into mind. The local press were there and I was interviewed and photographed for the daily newspaper and suddenly I became a celebrity. I received an invitation from Oberburger-meister Gansel of Kiel to meet him at the equivalent of our City Chambers. I was most cordially entertained and presented with two books about Kiel before the war and after, duly inscribed. I also saw their archives and found pictures of my family and a document dated March 1933 showing a notice in a newspaper detailing names of Jewish owners of businesses which stated: "These people are your enemies, do not buy from them" this list included my

father's name. Most of the people mentioned in the notice perished in the Holocaust. On another day, a guide from the City Council was delegated to take me on what was a most nostalgic walking tour of the City. I saw my old school, still standing, the house where I had lived was now a warehouse and the site where my Synagogue had been and where I had had my Barmitzvah is now a Monument commemorating Kristalnacht, the 9th November 1938 when it had been destroyed and where now, every year on that date a service is held in memory of that dreadful night. The Railway Station was still there and I remembered that day in 1938 when, while playing in the park with my little brother, we were rounded up by the Gestapo and taken with many others to the station and sent to Poland where we were refused entry and we were then returned to Kiel. For a while I was that little boy again.

Shabbat

Friday night was spent with the Rabbi where I also met some of the Community and on Saturday, the Rabbi collected me from my hotel to walk to the Synagogue, quite some distance and it was after 11am before the Service started. The Synagogue itself is more a community centre and the community consists of mainly

Russian immigrants who, with the Rabbi's help, are beginning to find their religious roots. I was asked to daven Musaph and received many compliments afterwards, indeed was asked if I was a Chazan, praise indeed. After a most beautiful Kiddush, a few of us walked or rather hiked back to the Rabbi's where his wife had a lovely lunch ready for us. As this was after 4pm we were all ready for it.

Talk to the Community

On Sunday the Rabbi asked me if I would give a talk to his congregants, as they had never met anyone who had been born and lived in Kiel before and during Hitler's time. I spoke to them in German and had an interpreter translate my remarks

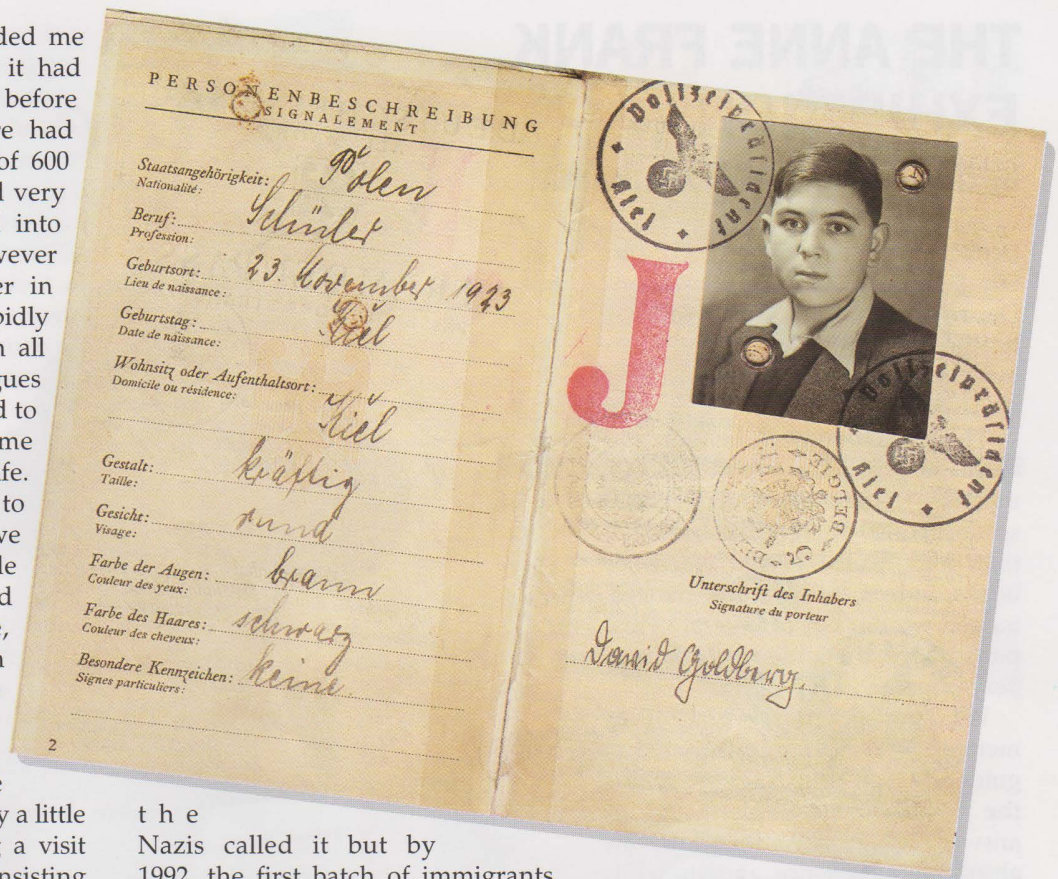


Memorial on the site where the Kiel Synagogue was destroyed by the Nazis.

into Russian. They bombarded me with questions about what it had been like. I told them that before Hitler came to power there had been a Jewish community of 600 people and how we all lived very nicely and were integrated into the wider community. However after Hitler came to power in 1933, this changed very rapidly and after Kristalnacht when all Jewish shops and Synagogues were broken into and burned to the ground it became impossible to live a normal life. It was exceedingly difficult to get out of Germany but we managed to smuggle ourselves out and reached Belgium with a struggle, going from the frying pan into the fire and from where I left on the last Kinder Transport to Great Britain. When my talk was over the Rabbi asked me if I could stay a little longer as he was expecting a visit from a group of Germans, consisting of Teachers, Lawyers and Ministers of the Church, and as they were all Kielers it would be interesting for them to know what had happened to me and my family. And so I told them my story and said that I could not understand how a cultivated nation like Germany could do what they did and allow six million Jews to be slaughtered. They said times were different then and they could not be held responsible for what their grandfathers did and I said to them that there are still neo Nazis in Germany. They agreed with me but said they are in a minority and I said that is true but Hitler, at the election in 1932 got 37% of votes and look what happened. I told them this must never be allowed to happen again, and after a standing ovation, I left.

Surprise

I must say I was surprised to see a Jewish Community in Kiel again and history has certainly repeated itself. My parents emigrated to Germany from Galicia, Poland in 1919 but by 1941/2 Kiel was (Juden Frei) free from any Jews as



the Nazis called it but by 1992, the first batch of immigrants from the Ukraine arrived in Germany and settled in Kiel. I can see that, in the not too distant future, Kiel will have a vibrant Jewish Community again and this will be due to Rabbi Kuperman, a dedicated Lubavicher. On the down side, for security reasons, a police car has to be parked outside the

Synagogue 24 hours a day. And so as I boarded the plane at Hamburg on the return journey, I reflected on the past few days on what had been a most traumatic experience but looked forward to going home to Scotland, the home I have known and loved for over 60 years.



Oberbürgermeister Gansel, David Goldberg, Dr Bettina Goldbert, and the Finance Minister.

THE ANNE FRANK EXHIBITION

by CLARICE AND BERL OSBORNE

Between 29th December 2000 and 6th February 2001 the Education Department of the City of Edinburgh Council mounted an exhibition based on the Diary of Anne Frank.

The exhibition was held in the City Arts Centre and attracted 20,000 members of the public and over 2000 school pupils. There was a bookstall that sold nearly £3,000 worth of books, videos, posters and pencils; indeed we ran out of several items, particularly the video which was very popular.

We, along with several other members of the community, acted as guides to take the children round the exhibition, to explain and to answer questions. We found this an absorbing experience and the children were for the most part interested and well behaved.

At the outset we introduced ourselves as Jews; hardly any of them had ever met a Jew and the questions they asked were relevant and sometimes poignant. One of us (Berl) was asked, "If you had been living in Germany would you have had to wear a yellow star?" When told that I would, they were clearly taken aback to think that this (I hope!) benign and grandfatherly figure should be subjected to such indignity. They asked further how I would have ended up and they were appalled at the answer – that I would almost certainly not have survived.

One of the most touching aspects of the whole undertaking were the letters one of the guides (Joyce Cram) received from the children she showed round; they are worth quoting –

'I thought that the video was quite good because of what happened to Anne Frank, how she managed to hide for two years. I thought it was bad when they got caught by the Germans; they

shouldn't have to hide because they were Jewish' and

'Dear Mrs Cram

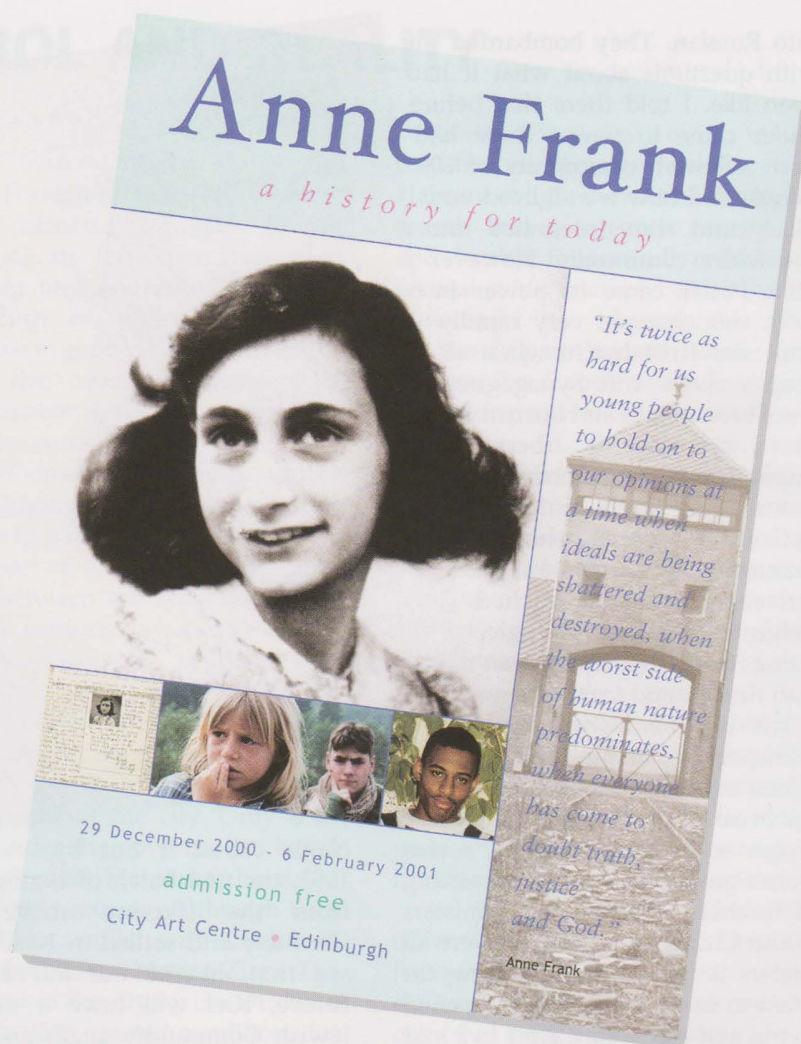
Hi! I really enjoyed the Anne Frank Exhibition and looking around it was excellent and nice. I found out a lot about Anne Frank and what she looked like.

The part that I really liked was the fact that she was helped to hide away and was looked after. It was sad how much people died including Anne Frank but it was really really interesting.

Yours sincerely
Hayleigh Powell'

These letters were heart warming as well as being a tribute to the literacy of these children from St David's Primary School, West Pilton. They come as welcome relief to the anti-Israel propaganda we have had to endure in recent weeks.

We were urged by the organisers



to try to relate the Exhibition to present day problems in this country. To this end we pointed out some of the instances of racial abuse and bullying in our own midst – name-calling such as Paki, Jew Boy, Nigger etc and the murder of Stephen Lawrence.

We recalled the suggestion made at the Holocaust Memorial Meeting at the Usher Hall that we add three commandments to our present ten –
Thou shalt not be a perpetrator
Thou shalt not be a victim
Thou shalt not be a bystander

In words more appropriate to our audience –

Thou shalt not bully
Thou shalt not be bullied
Thou shalt not look the other way

The good attendance, the interest of the wider community and perhaps above all, the interest of these youngsters, show how worthwhile the enterprise was.

National Holocaust Memorial Day or One Day Only for Remembrance? . . . by Marianne Laszlo

The popular belief is that the cat has nine lives. The question is how many lives have the other creatures, the humans? As for myself, I had already had six lives. The interesting thing is that memories from my second life are popping up unexpectedly in various places and in different situations. I shall write some of these events in chronological order or rather in reverse order.

On the 22nd January 2001, there was an event in the Hub, Royal Mile, Edinburgh – a talk was given about the Holocaust during the Nazi German occupation of Europe by Dr Stephen Smith of Beth Shalom, the Holocaust Centre in Nottinghamshire.

I was sitting there in the cosy lecture hall amongst a distinguished audience and was listening to the calm and clear voice of this remarkable young man. Suddenly I felt a painful force on my back. There was this young guard, the member of the "arrowcross" with his rifle and boots. He was pushing and kicking us (the arrowcross was the Hungarian equivalent of the German SS).

We were forced into cattle wagons, which were intended to transport us to Auschwitz. There it was, this dirty, smelly wagon without windows or benches. We were pushed in, standing like herrings in a tin. When there was no more room, the doors were shut and fastened from outside. There was no air to breathe and no room to move. It was dark too and very unpleasant to say the least. Soon after this I heard the metallic, rhythmic clicks of the wheels as they were knocking on the rails.

I listened to the clapping of the satisfied audience at the end of the talk. I could not clap my hands. It was a too painful reminiscence for me.

In May 1999, there was a community play by Andy Mackay, which was widely advertised by

shiny posters. One of the posters was put up in the Communal Hall of the Edinburgh Hebrew Congregation. When I saw the poster, which had a black swastika in the middle of it, I was really angry. To see a black swastika on the wall of a Jewish establishment was almost unbelievable. This kind of sign belongs to the Nazi German past. This was not unlike the swastika which was on a red armband on the uniform of the Lithuanian female guard, who was kicking my father on the ground while red blood was spurting all over and we children had to stand and watch the show.

In the 1970's, I often drove through Newcraighall on my way to the East Coast. At that time there was a Brick Works opposite to the Coal Mine. Every time I passed this site, the memories from my second life were surfacing. The Brick Works has a special significance for me. This was the beginning of the series of horrors what I had to witness during our deportation to forced slave labour camps in occupied Austria. I remembered the day in April 1944 when we were chased out of our home and marched through the town to the Brick Works in the outskirts of town beside the railway. We were guarded with armed soldiers with the arrowcross emblem on their uniform. This place was a kind of transit or concentration camp. We stayed there for a few days without food or shelter – day and night rain and shine. Some people were dying. All the Jewish people from the town and surrounding villages were there. There were Jews with all shades of belief – Hassidic, conservative, reform, secular. Regardless of all those differences, we were in the same boat with the same fate. We all had to wear the yellow star on our garments. There was no escape. A few days later we were forced to march beside the railway tracks to the cattle wagons.

I had seen the peasants working in the fields and when they noticed us they stopped working and came to see the marching column, which was some entertainment for them. They looked at us as one would look at a circus parade. One of the peasant women took pity and wanted to offer water but her husband kicked the jug out of her hand.

The Brick Works at Newcraighall has been demolished and a big Shopping Centre is there now. Thus I have no more reminiscences when I drive to Musselburgh or to the East Coast.

In the 1960's when I was working at the Scottish Education Department at Moray Place, I usually walked down from the West End of Edinburgh to the office. There was an Edinburgh character at the corner with his musical instrument – a kind of organ with a little monkey sitting on top of it. He was turning the crank to make music and he was always there, every morning with his music. One day the street was silent and he was not there. There was scaffolding erected on the pavement and demolition was in progress. The musty smell of old masonry was overwhelming. It was the same smell which was lingering over Vienna, Austria after the frequent bombardments. Then I remembered the forced slave labour in Vienna. We were taken there from Strasshoff transit Camp. I was allocated to a children's group and every night we had to go to the streets of Vienna to clear off the debris from the roads. By daybreak we were marched back to the camp. Thus the good citizens of Vienna did not see us and had no knowledge of us.

Just for your information, I am one of the survivors, but I did not have the luck to come to Britain with the Kinder Transport to escape the horrors of the Nazi Regime, like some of my contemporaries in the community.

A Return to One's Roots — The Adelman-Gaya Quest

by Rosalind Landy (née Adelman)

My father, Barnet Adelman was born in Zhitomir, Ukraine, in the first decade of the twentieth century. For many years I had felt a keen interest in his birthplace and continued to think about going but never did. My father used to tell us tales of the things he 'remembered' such as people sleeping in the still-warm bakers' ovens to have a little heat; wearing newspaper inside their shoes to keep out the cold; families taking their Shabbos food to the bakers' ovens to cook and keep warm for Shabbos (there was no mention of an Eruv). None of this was real memory since he left as a babe in arms; rather it was collective memories gleaned from my father's Glasgow childhood because there, in Scotland, the refugees from 'der Heim' would gather together in my grandmother's house, drink tea from the samovar and reminisce about the not-so-wonderful old times and enjoy the company of people from the same town or area, 'Lansleit'.

Zhitomir was famous for its printing of a Shass (Gemarah) which in itself demonstrates that there used to be a large Jewish population sufficient for Zhitomir to be a major centre of Jewish culture. For me however time passed and my enthusiasm evaporated when the Chernobyl disaster happened in the same area, polluting the land for miles around.

Meanwhile my husband, Barry, was invited to give talks in Poland in the mid 1980's and I decided to accompany him and started to learn Polish in order to communicate with ordinary people. The language is highly inflected and for the English speaker is not only a mental gymnastic exercise but also an intellectual challenge. Learning Polish, and in passing my meeting with the Poles who taught it to me, became a link with my mother's past. My mother, Esther Adelman nee Gaya, was born in Glasgow but her parents came there from Gabin (pronounced Gombeen) in Poland

and married in Great Britain. The family never spoke Polish at home. I only ever heard them speak Yiddish. Moreover there were no stories about times past. There was nothing of the rose-tinted spectacles about Poland. The only thing my mother mentioned to me was that Poles sucked in antisemitism with their mothers' milk. Now with the ability to speak Polish I would go and see for myself.

Finally in March 2000 I went to Warsaw, asked questions of the Archivist of Jewish monuments in Poland about the existence of a Jewish cemetery in the village that my family had come from. He was interested because just eighteen months previously the Jewish cemetery there had been restored and there had been a ceremony to mark the occasion. This decided me. I hired a driver, fluent in Polish, who was a friend of a friend, and off we went. It turned out in many ways to be a strange journey. The driver, full of desire to help, but male and



Gabin cemetery: Entrance alley and reassembled stones.

certain of his knowledge of highways, was actually not as sure about the route as he made out. I, female, taking the slightly unnatural role of not challenging the man, assured him he really knew best but I had a good map and was not Gabin 100 km west of Warsaw and should we not turn right here instead of left?

I had been warned not to go looking for *living* landmarks i.e. places where Jews might have had property because such an enquiry by a foreigner might well be deemed to be a search for stolen real estate. I had in any case no idea where my grandparents might have lived in their village. I therefore made it quite clear that I had only come to pay my respects to my ancestors. It was as well that my driver was a Pole because it caused little or no surprise to the people hanging around the central square on the Sunday at midday when he asked about the whereabouts of the Jewish cemetery. It became apparent that there was a very large Catholic cemetery at the edge of the village and on the other side of the highway was the Jewish one.

The 1998 restoration of the cemetery was commemorated on a plaque at the front gate, giving the dates of the restoration and the

names of the benefactors. The gateposts and the gate and the fence were clearly new. At the end of the long entrance drive was a cluster of standing memorial stones, some broken and others restored. It was said that most of the gravestones had been removed in the Nazi era to make roads and some of these stones had been found, replaced in the cemetery without knowing exactly where they belonged. Seeing them all together in a group is something of a surprise until one realizes that it is good that they are there at all.

It was, I have to say, a very moving experience. From a cousin in Scotland I had a list of family names to look for and hoped to find some trace of any of our names. Very few stones had English or Polish lettering on them, simply carrying the standard Hebrew nomenclature such as Shimon ben Yitzchak Halevi in Hebrew but some had the family name also inscribed in Yiddish written in Hebrew characters. I photographed as many stones as I could, including one or two enormous stones lying flat on the ground, probably still covering the grave they belonged to. These very large stones had probably been too heavy for the Nazis to cart away! Alas none of the stones bore our family names, Bornstein or Gaya, but I could at least imbibe the atmosphere within the grassy

knolls. It is customary out of respect for the dead not to walk over Jewish graves but here there must have been bones everywhere and as it was impossible to know where exactly, I walked around to check that I had seen as much as there was to see and did not worry too much about where bones might be.

If you have read 'Konin, the Quest', by Theo Richman, you will have the picture of how roots can pull at people, even after war, disaster, Holocaust and a complete break with the past. Folk memory handed down the generations is the one thing that cannot be destroyed. Even in this small town or village the Jews had made some impression. The town centre carried a large coloured notice board with a résumé history of the town settlement from its start in the thirteenth century and through the period of the ghetto in 1942. Then no more Jews. And somehow this place has retained its aspect of an ordinary village, not terribly modern, typically looking like hundreds of other villages in Poland. The most dominant building was a heavysset Catholic Church.

One guidebook writer said recently of Warsaw that without its Jews the city has a huge silence. Barry had similar feelings on his visit to Krakow and here in Gabin I too felt this same empty echo.

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Bill Sinclair

1926-2001

Ephraim Mordechai ben Avraham



It was with great sadness that the Community witnessed the passing of Bill Sinclair during Pesach.

I recall meeting Bill Sinclair on his first visit to a Shabbat Service. Bill was a keen Freemason and had attended a service in Synagogue the previous week to mark the 65th Anniversary of the founding of Lodge Solomon. At that service he had met Arthur Kleinberg and expressed his long interest in Judaism and his desire to attend a service. The visit to the Synagogue was as a result of that meeting and was the first of what came to be regular attendance at both Shabbat and weekday services and led to Bill and Susie's conversion by the London Beth Din in 1992.

Bill was always one of the first arrivals in Shul on Shabbat and could be relied on to attend every minyan. He was first and foremost a loyal and devout Jew and could usually be seen wearing his favourite kippa, which had been given to him by his great friend, Abe Rabstaff. He was a member of the choir and served on the Council for a number of years in which capacity he undertook many tasks and was jointly responsible for the maintenance of the buildings, a task he accomplished with little fuss and his usual modesty.

In his masonic world he served as secretary and later Bible Bearer to the Lodge. He also helped with visits to the sick together with his friend, Norman Dorfman.

Bill worked as Secretary to the National Union of Seamen at their Leith Office but also dealt with Union affairs throughout Scotland.

When we met at that first Kiddush, Bill thought he knew me from some previous occasion and it was some time later that we realised

that music was the connection and that he had been a guest musician in a band I played in some years before. Bill was a fine guitarist and was a greatly respected musician in Edinburgh, having played at numerous venues over many years and also taught the instrument in Further Education for the Local Authority. I was very aware of the regard in which he was held when local musicians heard of his passing.

Bill died just one week before his 75th birthday. He and Susie had been married for 47 years and were one of the few couples to have married each other twice (once beneath the Chuppah). He is survived by his wife Susie and his children Alison and Douglas to whom we offer our deepest sympathy.

He will be sadly missed.

Bill Simpson.

ISRAEL MOSS

1917-2001



My father was known as 'Isy'. He was very clever and won a Carnegie Scholarship to Glasgow University where he

took a First at only 20 in Mathematics and Natural Philosophy (Physics).

At the beginning of the War, he was selected to be trained as an officer in the Royal Electrical and Mechanical Engineers. Towards the end he was sent across Europe through Belgium and Holland and thence to Berlin, occupied by the Allies. By then the horrific news of the Holocaust was known to all the world. He used to tell a story about how, in the ruins of Berlin, he saw a Chasid in full costume, with peyot, and followed him without speaking as far as he could before the unknown man disappeared. Though not superstitious in any way, I believe my father thought this

was a ghost who had appeared to him, as how could a Chasid have survived life in Berlin or appeared there so soon after the War in his original costume?

The search for self-respect as a Jew sent my father to Israel in 1948. His first job was as a meteorologist at Lydda Airport but once he was confident enough in Ivrit, he took up his career as a Maths teacher at the Bet HaSefer HaReali in Haifa. My father had cousins in Israel, Sabras, but life was hard for everyone and after 3 years he came home to Glasgow for a breather.

While in Glasgow my father met my mother, Halina, a Polish emigrée who had spent the War as a refugee in Soviet Russia. They were both Glasgow graduates, and my mother was a nice height to make my father feel tall! My mother did not want to leave her elderly parents so my father decided to stay in Glasgow and they married.

My father had a successful career as a teacher, retiring finally as deputy head of Allan Glen's School. He was very popular with pupils and colleagues. Mathematics remained a pleasure for him. The edges of our newspapers and old envelopes were often covered with Maths problems he had jotted down in an idle moment.

My parents had 47 wonderful years, and after both retired, travelled to many countries including Israel and Australia. They also loved Edinburgh. I will never forget the pleasure of attending Danny Sinclair's shiurim with my father on Shabbat afternoons in the 1980s. My father still loved Ivrit and would use it whenever possible. In later life he also warmed to Yiddish and became an active member of the Glasgow Friends of Yiddish.

People have praised my father's learning, his friendliness and his genuine interest in other people. I would like to add to that his extreme and unswerving honesty. He did not hold himself out as special in any way, but he was very special to us and a great loss.

Micheline Brannan

Ashley Barrington, Sharon Jacobsen, Steven Griffin and Wilfrid Treasure performing Shostakovich, *From Jewish Folk Poetry*, op. 79 at the Lit — 29th April 2001 . . . reviewed by Esti Sheinberg

Chronologically speaking 1948 was just one of Stalin's 'terror years' in the Soviet Union. That year, however, saw a peculiar combination of events. Dmitri Shostakovich was condemned by the Central Committee of Soviet Composers as an 'anti-people formalist', meaning they found his music too modern and incomprehensible. In that year Soviet formal policy against 'cosmopolitans' (a term that, in the Soviet jargon, pointed at the Jewish people) started after the Declaration of Independence of the State of Israel. This was also the year in which Shostakovich wrote his Song Cycle of Jewish folk texts, called *From Jewish Folk Poetry*. The first private performance took place on the composer's birthday, the 25 September 1948. Public performances had to wait until 1955, two years after Stalin's death.

However, neither Shostakovich's persecution nor Russian anti-Semitism started on 1948, and although the events of 1948 may have instigated the writing of this particular group of Jewish folk texts, this is neither the first nor the last time that Shostakovich used Jewish musical elements in his works. In fact, it seems that Shostakovich's fascination with Jewish music went far beyond any specific historical event. Besides being anti-racist and in close friendship with many Jewish composers and intellectuals, Shostakovich was also fascinated by the special aesthetic qualities of Jewish music itself, in which he saw a model that music, in general, should follow. A famous quotation of his says:

I think, if we speak of musical impressions, that Jewish folk music has made the most powerful impression on me. I never tire of delighting in it; it is multifaceted, it can appear to be happy while it is tragic. It is almost always laughter through tears.

This quality of Jewish folk music is close to my idea of what music should be. There should always be two layers in music. Jews were tormented for so long that they learned to hide their despair. They express despair in dance music. (...) I can say that Jewish folk music is unique. (...) This is not a purely musical issue, this is also a moral issue (Solomon Volkov, *Testimony*, p.118).

Indeed, Jewish music is 'multifaceted,' and even more so after Shostakovich has taken the traditional East European Jewish 'Shteigers', like 'Ahava-Rabba' or the 'Freigish', and inflected them even more, so that they sound



Pianist: Wilfrid Treasure, Soprano: Ashley Barrington, Tenor: Steven Griffin, Mezzo Soprano: Sharon Jacobsen.

Answers to Star Trek Quiz on Page 17: The photograph shows presentation of a silver tea service to Rev and Mrs Rafalowicz on the occasion of their departure to Australia in December 1956. Left to right: Reuben Cohen, JP (President), Mrs Isaac Cohen (Rabbi's wife), Jack Levinson, Mrs Rafalowicz, Rabbi Isaac Cohen, Rev Rafalowicz, Celia Leigh, Benjamin Oppenheim.

even more strange, more 'multifaceted', more like 'a mixture of laughter and tears'.

The story of this performance sounds almost like a fairy tale: it starts with Sharon Jacobsen, mezzo-soprano, who heard Shostakovich's Jewish songs from her father in her childhood, and became emotionally attached to them. Then, many years later, he sent her the music score. Her enthusiasm for the music was obviously contagious, since she managed to get together with Ashley Barrington, soprano, and Wilfred Treasure, pianist. Shortly afterwards, Sharon found Steven Griffin, whose dramatic tenor voice suited exactly the demanding character of the songs.

The performance itself surpassed all expectations. Wilf, with his usual composure and restraint, provided a confident accompaniment upon which each one of the singers and all of them together could safely rely. Ashley's bright soprano resonated in both the dramatic 'Warning' song and in the lovely pastoral 'Girl's song', managing to sound naïve while yet including all Shostakovich's subtle ironic nuances, once as a worried mum, and then as a half-naïve, half-witty

shepherd girl. Steven was dramatic as 'The Forsaken Father'; heart-breaking as the Jewish father, who dances in despair with his starving baby in his arms, in his 'Song of Poverty' and subtly funny in 'The Good Life', Shostakovich's ironic idyll about the delights of the Kolkhoz, the Soviet communal farm. Sharon was moving in her lullaby song (which she told me was her favourite childhood song), and made us shudder and laugh with real tears in 'Happiness', the last song of the cycle. Her impersonation, in this song, of the traditional "Yiddishe Weib" that appears in so many old Jewish jokes, the wife who 'took her man by the arm' to the theatre, and filled her stalls-seat, all proud, 'till late'. Everybody, but everybody in the theatre could see her, 'The Jewish cobbler's wife', and envy as much as they like her present state of complete happiness and blissful *Naches*, now that a star shines over her head and all her sons became doctors... It was Shostakovich who replaced the word 'engineers' for 'doctors' and put 'Star' instead of the original Yiddish 'Sun', making an ironic allusion to the Soviet Star and also stinging us with a horrifying

reminder of the compulsory Jewish Star that adorned Jewish garments under the Nazi regime. It was the horrible irony of history that made the composer's text-changes even more terrifying, four years after the songs were written, when in 1952 Stalin's campaign against the Jewish Doctors erased most of the Russian Jewish intelligentsia in a series of bloodthirsty executions. Shostakovich also showed remarkable understanding of the Yiddish sub-intonations (probably thanks to some guidance he got from his friend, the Yiddish actor Solomon Mikhovelsky). Toward the end of the song the double meaning of the Yiddish 'Oy!' became almost palpable: the three singers 'oyed' it together, over Shostakovich's haunting harmonies that, paradoxically and in a very Jewish manner, were both funny and heartbreaking. *Oy, Kinder, vos ken ich sagen?* This was an unforgettable evening, with lots and lots of *Naches*, and I'm saying it without the slightest bit of irony.

Esti Sheinberg's last book: Irony, Satire, Parody and the Grotesque in the Music of Shostakovich was published last December by Ashgate, London.

SCOTTISH FRIENDS OF ALYN

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Wounded baby's condition improves

Ariel Yered, the baby gravely wounded by Palestinian mortar fire earlier this month, left intensive care in Beersheva's Soroka Hospital yesterday to begin rehabilitation treatment in Allyn Hospital, Jerusalem. Yered, now 16 months old, was hit all over his body by shrapnel when a mortar shell fell into the yard of the family home in the Gaza Strip community of Atzmona. He underwent successive operations and is now out of danger although he is still described as seriously wounded.

Itim

At Alyn, children are treated regardless of religious or ethnic backgrounds, and come there from Israel and from abroad.

Please bear Ariel and the work of Alyn in mind when you receive our Annual Appeal in a few weeks' time.

Clarice Osborne
(Chairman)

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Zionist Archives Come Back to Scotland

by Harvey L Kaplan

The Scottish Jewish Archives Centre recently arranged for the copying of over 300 pages of material relating to Zionist activity in Scotland in the 1890s and early 1900s. The original files are held by the Central Zionist Archives in Jerusalem, but now researchers in Scotland have access to a treasure trove of Zionist and Scottish Jewish history.

In 1890, prominent Zionist orator Rev Chaim Zundel Maccoby spoke in Edinburgh and a branch was established of the movement *Chovevei Zion – The Society for Colonising Palestine by Jewish Emigrants*. A few months later, in 1891, a Glasgow branch, or Tent, was formed, and later a Cadet Tent, or junior branch.

Much of the material consists of correspondence between leaders of the local tents and the London headquarters of the movement. We are given a fascinating insight into the earliest Zionist activity in Scotland:

"...we had a very enthusiastic meeting of the Chovevei Zion today. £32...will be forwarded to you in about a fortnight..."

[D.Hoppenstein, Edinburgh, to Dr Hirsch, 18 June 1893]

"...the enthusiasm of members here...has cooled down, if not entirely died out..."

[BL Freeman, Edinburgh, to Dr Hirsch, 27 May 1896]

But Freeman led efforts to revive the Edinburgh Tent:

"...our tent is reviving slowly..."

[BL Freeman to Dr Hirsch, 1 Dec 1896]

"...Since the Basle Congress the Edinburgh branch has revived.

The collections are very liberal, and everybody is willing to help..."

[Marcus Levy to Dr Hirsch, 27 Dec 1897]

Many Edinburgh Jews were involved in this activity. Names that crop up constantly include: B.L. Freeman, Rev J. Furst, and Marcus Levy (Commanders), M. Lipshitz, B. Shulman, S. Braverman, M.H. Lindey, M. Stungo, R. Eprile and David Hoppenstein. The copied documents include the Edinburgh Tent's balance sheet for 1890-1892, containing the names of over 160 subscribers. Also included are reports of meetings, details of new officebearers, financial accounts, lists of contributors and press cuttings.

In Edinburgh, a group was set up consisting of non-Jewish supporters of the ideals of the Chovevei Zion movement – *The Scottish Society for Restoration of Jews to Palestine*. In existence for less than two years, its leading light was the Rev. William Paterson:

"I have been all my life a very warm friend of Israel, and their present

sufferings have drawn out my deepest sympathy."

[Rev William Paterson to Dr Hirsch, 26 August 1891]

The leaders of the Edinburgh Tent were somewhat wary, and sought the approval of the national leadership in London:

"...we are afraid we will be much disappointed as far as financial help is concerned, but nevertheless they are friends, they are in sympathy with us, and we are in need of friends as well as of money, and we must not offend them..."

[Marcus Levy to Dr Hirsch, 31 July 1892]

In 1894, Rev Paterson took up the case of a Jewish immigrant family who had arrived in Edinburgh about 1890. The younger members of the family were supporting themselves "by the usual method of a little box with cheap jewellery", but there were particular problems being experienced by the eldest son, Isaac Ryness, aged about 26, who had practised as a lawyer in Bialystok. In Edinburgh he had tried teaching Russian, "but there is no demand". He was also unsuccessful in working as a clerk: "...his conscientious adherence to his sabbath and religious observances...disqualify him for work of the kind in gentile offices..."

Rev Paterson appealed to the London HQ to facilitate Isaac's "great desire to go to Palestine" to work in a colony there. One wonders what became of him.

[Rev Paterson to Dr Hirsch, 31 Oct 1894]

We must not forget the Edinburgh community's proud role in the early days of the Zionist movement.

Harvey L Kaplan is Director of the Scottish Jewish Archives Centre, based in Garnethill Synagogue in Glasgow.



SOUR CHERRIES ARE A WINNER

by Michael Adler Central European Food Correspondent

Earlier this year, I had the very good fortune to be invited to spend 10 days in Budapest. Budapest is one of my favourite European cities – the two cities, Buda and Pest, lie on either side of the Danube and were formerly separate municipalities, just as Edinburgh and Leith used to be and Newcastle and Gateshead are today. Now they are joined by a series of bridges, one of which was built by a Scottish civil engineer called Adam Clarke, and constitute two inter-connected parts of a single city. The old mediaeval city of Buda, which can be reached by a short funicular from the far side of one of the bridges, is surrounded by the Buda Hills and has been beautifully restored, while Pest, which is located on the plain on the other side of the river, is a busy, bustling Central European city.

Before the war Budapest had a thriving Jewish community – the 1930 census indicated that about 200,000 people out of a population of just over one million were Jews. Under its fascist leader, Admiral Horthy, Hungary entered the war on the axis side but, despite considerable harassment, the Jewish population remained intact until 1944 when the Germans invaded the country and sent the notorious Adolf Eichmann to Budapest to mastermind the 'final solution'. Because, by that stage, the war was almost at an end, a higher proportion of Jews than in most other Central and Eastern European countries survived. Most Hungarian Jews live in Budapest and, although some left in 1956, there is still a substantial Jewish presence in the city today and Jews play a prominent part in public life. Buda contains a number of mediaeval synagogues, a Jewish Cemetery and a Jewish

Museum in Buda and all of these are open to the public. Unusually, the dominant religious tendency is reform – most synagogues belong to the 'neologue' (or moderate reform) movement – although there are a few orthodox synagogues. The most famous synagogue, the enormous Dohany Utca Shul, which was built

in moorish style in 1859, and adjoins the Jewish Museum in Pest, is affiliated to the neologue movement.

One of the joys of visiting Budapest is the opportunity to eat out in the very large number of restaurants that are to be found all over the city. Because of the strength of the pound (and, to a lesser degree, the euro), eating out is very cheap. Hungarians are great meat-eaters and most readers will be familiar with goulash and paprika chicken. For this reason, Hungary is probably not a great place to visit if for vegetarians or, for that matter, for those who eat kosher – although I did visit one very good kosher restaurant. For me, one of the great joys of eating out in Budapest is to be able to eat roast goose, with roast potatoes and red cabbage, for the same price that one would pay for a hamburger in this country.

Another treat are the large number of dishes made with sour cherries and the two recipes I am going to describe in this short article are all made with cherries. The first is *cold cherry soup* which I tried out on friends recently and which they all seemed to approve of; the second is *cherry strudel*. Both should, ideally, be made with sour morello cherries, which can sometimes be bought in glass jars from delicatessens. However, they are not easily available and black cherries, bought in tins or glass jars, can be used instead.

Cold Cherry Soup



According to Claudia Roden (in *The Book of Jewish Food*), cold cherry soup is the most famous and popular of fruit soups. We served it on a warm, summer day and it was very tasty and refreshing. It also looks beautiful when served with soured cream. The ingredients listed below produced enough soup for eight persons:

2 lb (1 kg) morello cherries or black

cherries

$\frac{3}{4}$ bottle (600 ml) light fruity white wine

3-4 tablespoons sugar, or to taste

1 cinnamon stick

Juice of two lemons (not if using morello cherries)

Zest of one lemon

6 tablespoons brandy

1 carton of soured cream

Remove the pits from the cherries and put the cherries in a saucepan with wine, sugar, cinnamon, lemon juice (if using black cherries), and zest. Slowly bring to the boil and simmer for 15-20 minutes until the cherries are really soft. Strain into a clean pan, remove the cinnamon stick and the zest, liquidise the strained cherries and mix into the soup. Remove from the stove, add the brandy and cool until well chilled. Serve with soured cream – either add it yourself or pass it around for your guests to add themselves.

Sour Cherry Strudel

According to Claudia Roden, Jewish housewives in Budapest (and Vienna) used to make their own paper thin strudel pastry and this was considered the real test of a perfect cook. However, this is very painstaking and requires a good deal of skill. Since frozen filo pastry can be bought in most supermarkets, there is no longer much point in making it yourself. However, not all frozen brands are equally good, so find a good brand and stick to it. Frozen filo pastry should be allowed to defrost for 2-3 hours before use. The most common form of strudel is, of course, apple strudel but sour cherry strudel is also very delicious and would be very appropriate for a special occasion. The ingredients listed below are enough to make three strudel, serving up to 12 people.

For the strudel:

15 sheets of filo

6 oz (125 g) melted butter or vegetable oil

Confectioners (icing) sugar – to sprinkle on the strudel

For the filling:

2½ lb. morello cherries or black cherries

Juice of two lemons (not if using morello cherries)

½ cup sugar, or more to taste

1½ cups (100g) ground almonds

1 teaspoon ground cinnamon

To make the filling, sieve the cherries and remove the pits. Squeeze lemon juice over the cherries (unless you are using morello cherries which are already very sour). Place in a bowl and add the ground almonds, the ground cinnamon and sugar to taste. Then open out the packet of filo pastry and leave the sheets in a pile. Brush the top one lightly with melted butter (or vegetable oil) and put it on one side. Brush four more with melted butter and put them on top. Put a third of the filling in a line along one edge, about 2½ inches (6 cm) from the edge and 1 inch (2½ cm) from the sides. Then lift the edges up over the filling and roll up like a fat sausage, tucking in the sides so that the filling does not fall out. Lift up the roll carefully and place on a greased baking tray, seam side down. Make two more rolls with the rest of the filling and place the three strudel side-by-side on the baking tray. Bake in a pre-heated oven at 180°C (gas mark 4) for 30-40 minutes until crisp, golden brown and puffed up. Serve warm or cold, sprinkled with confectioners (icing) sugar, with or without whipped cream.

Readers may be interested to know that a CD entitled Cold Cherry Soup has recently been issued by a group known as Forged Records. This group, led by Jewish Anglo-Hungarian bass player Arnie Somogyi, have played at Ronnie Scott's Club in Soho and were featured in a BBC Radio 4 Documentary on March 15. Copies of their CD may be obtained by sending a cheque for £14.00 to Forged Records, Studio One, 24 Albany Road, Leighton Buzzard, Beds LU7 1NS.

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BOOK ENDS

Almonds and Raisins
by Maisie Mosco

This is the first book of a trilogy (the others being 'Scattered Seed' and 'Children's Children'). It follows the fortunes of the Sandbergs and Moritzes who arrive in this country over a century ago, coming from a rural life to the highly industrial way of living in Manchester through the First World War, the Depression and the rise of Nazism.

The other books follow the fortunes of the intertwined families through the Second World War, the birth of Israel and up to the late eighties.

The characters are very true to life especially in 'Almonds and Raisins', drawn from real people and as Mrs Mosco is my wife's cousin I can put fictional characters and family members together. This, of course, makes the book come alive.

The main theme throughout is how they kept their Jewish identity with all the outside pressures. This book reminds us all what our forebears had to survive in the early days of their immigration and even if you have read this book before, it is worth reading again to remind us of the obstacles overcome by the early Jewish immigrants to this country.

Sidney Caplan

Ritual Bath
by Faye Kellerman

For those of us who enjoy crime thrillers Faye Kellerman's 'Ritual Bath', has a Jewish theme and is very compulsive reading.

The main character is a lapsed Jewish police detective with the Los Angeles police, who is called in to investigate a murder in a mikva. During the investigation he meets a very orthodox Jewess. The second strand of the story is when she finds out about his faith and sets out to bring him back to the fold.

The murderer is not revealed until very near the end, after many 'red herrings'.

A book for the plane, train or the pool. Paperback at £5.99. The next two in the series with the same characters are 'Sacred and Profane' and 'Milk and Honey'.

Sidney Caplan

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