

AJR journal

Association of Jewish Refugees

Making a New Life Project: Holocaust survivors in Yorkshire

Griselda Pollock

We are now in our second year of this research, generously supported by the AJR. The team of Amanda Bergen, Bernice Shooman and Brett Harrison have undertaken a series of in-depth interviews with survivors and refugees of the Holocaust who found themselves in the Yorkshire region, or who passed through Yorkshire when they sought asylum in Britain. This project differs from the many video and audio recordings of survivors' experiences of the horrors of the Holocaust. Our focus is on what Eva Hoffman has pointed out is a strangely ignored aspect of the overall impact of the Holocaust: migration. We are interested in documenting the life experiences of those who were forced by racist political persecution to flee for their lives to Britain, where new lives had to be started from scratch, in a strange language, among foreigners, with customs and conditions very different from those across the Europe from which the refugees came. In a series of short articles we want to share some of the initial results of our research in this particular region. We are hoping to find more materials, more documents, more stories. We are also interested in finding out if the themes that are emerging from this in-depth work with a specific

group of survivors in one region of the country that is neither London nor Manchester, major centres of Jewish life and communities, echo with other refugees in the AJR.

The focus on Yorkshire is the result of the formation of the Holocaust Survivors' Friendship Association in the late 1990s to create a forum for a dispersed group who in fact did not know of each other and were often isolated by retirement, age, illness and loss of family. It was the initiative of this group to write their own stories of coming to Britain, settling and making new lives that set this project in motion. Joining with the Centre for Jewish Studies and the AHRC Centre for Cultural Analysis, Theory and History at the University of Leeds, funds have been raised from charities such as the AJR to appoint a qualified team of researchers and archivists to create a record, a documentary archive and the recording of the stories of over 200 survivors in this region as a case study of the unacknowledged challenges of being an immigrant, an asylum seeker, making a new life. The European Jewish refugees who came to Britain in the 1930s-40s or later form a singularly important group for research into the relations between

childhood experiences and migration, ageing, work, education, professions, family life, and relations with the Jewish and non-Jewish worlds. This research is not only a monument to the ways new lives were courageously located with enormous contributions made to Britain. It is also a document of immense social and cultural significance in terms of the fact that Jewish refugees form a large and the oldest body of refugees in British society - at a point when it seems we are struggling with hospitality, asylum, anxieties about refugees and immigrants. Our real lives can shed light on the need for a positive, supportive and welcoming approach to any human being fleeing for safety and in need of the opportunity to create a new life.

In this series of short essays by members of the team, we hope to present some of the main findings of these in-depth interviews and encounters with a range of ordinary people who are all, of course, extraordinary in the way they have made their new lives, while keeping faith with the memories of the one that was stolen from them.

Griselda Pollock is Director of the Making a New Life Project at the University of Leeds.

Mein erster Schultag Brett Harrison

The Making a New Life Project in Leeds has been collecting photographs along with documentation from Holocaust survivors in Yorkshire. One of the common images that we are finding, from both men and women, are the treasured images of their first day at school. For me as a native Briton there is something both touching and significant about these images. They appear to associate full-time education with a celebration - to mark a

transition from infancy to childhood and the learning process. Learning would always henceforth be associated with a special event and attending school with a pleasurable experience. What a contrast with school attendance in Great Britain where the first day at school merges into the cultural wallpaper of everyday life.

What a shock I experienced then when I recently read the views of a refugee from Breslau who had settled in Leeds in 1939

and had written his memoirs for his children before his death in 2002. There was no acknowledgement of any cultural significance in this event at all. He described his first day at school, in 1923, aged six years, nursing a huge Schultüte - 'fancy bribing little ones in this way to induce them to take their first steps to school unaware that, in some cases, years of misery may stretch before them.'

Continued on page 5

Gedanken der Nacht

by Lili Hart

Die Gedanken sind frei
Sie kennen keine Schranken
Sie huschen vorbei
Ohne zögern und wanken.

Tausend Bilder dabei!
Die Leinwand des Lebens.
Stellt dar allerlei
Protest ist vergebens.

Ganz bunt durcheinander,
Beinah' sinnlos es scheint.
Vergangenheit und Zukunft
Werden nächtlich vereint.

Mit Schlaf ist's vorüber
Man wälzt hin und her
Die Stimmung wird trüber
Das Herz ist einem schwer.

So Vieles im Leben
Hätt' man anders gestaltet
Hätt' die Weisheit von heute
Schon damals gewaltet.

Die Jahre erst lehren.
Man wird älter und weiss
Mit der Umwelt verkehren
Versteht erst der Greis.

Harmonie kommt von innen,
Nur mit Liebe man schafft
Den Lebenskampf zu gewinnen
Mit beständiger Kraft!

Thoughts in the Night

by Lili Hart

Our thoughts are still free
They brook no barriers
Like a busy bee
They are message carriers.

Thousands of pictures
Flit past in a minute
The mind has no strictures
No censorship limit.

All mixed up together
Without logic it seems
We do not know whether
To interpret our dreams.

Will truth sift from fiction?
When future and past
Are joined with conviction?
We wake up aghast.

It's four in the morning
We shift to and fro.
We sense a forewarning,
Unease through and through.

So much in our lives
We could have averted
If husbands and wives
By wisdom alerted

Possessed in their youth
Years of knowledge they've gathered,
The cognition of truth,
Many storms could be weathered.

Throughout sunshine or shower,
With harmony from within
Only love has the power
Life's battle to win!

*Our congratulations to Lili and Peter
Hart on their 60th wedding anniversary.*

Arts & Events Diary October

To 2 Oct 'The Last Goodbye: The Rescue of Children from Nazi Europe' Jewish Museum, Finchley tel 020 8349 1143

Mon 3 Club 43 No lecture (hall not available)

Mon 10 Mike Faulkner MA, 'Berlin, Moscow, Kolyma-Gulag and Back: The Life and Times of Nathan Steinberger'. Club 43. All meetings at Belsize Square Synagogue. Contact Hans Seelig on 01442 254360

Tues 11 Seminar on 'SOKON Design and the BARGE Project: An Example of Archival Research'. Samira Teuteberg will introduce the AHRC-funded BARGE project, which aims to create an Online Database of archival resources relating to German-speaking refugees, 1933-1950. Andrea Hammel will speak about the Jack Pritchard Papers, held at the University of East Anglia in Norwich, which document how Pritchard managed to get Bauhaus designers such as Walter Gropius, Marcel Breuer and Egon Riss to work for his company in Britain. Centre for German-Jewish Studies, Sussex University. 4.00 pm. Tel 01273 678837

Mon 17 Club 43 No lecture (hall not available)

Mon 24 Club 43 No lecture (hall not available)

Sun 30 Ivy House Open Day. From 2.00 pm. The London Jewish Cultural Centre is moving to Ivy House, 94-96 North End Road, London NW11, 5 minutes walk from Golders Green Tube Station. The afternoon will include tours of the building, sample sessions of courses in Jewish history, Hebrew, yoga and calligraphy plus entertainment and discussions. Tel 020 7431 0345

Mon 31 Gerald Home, 'Schiller's Last Years (d. 1805)' Club 43

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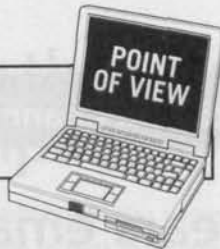
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The presidents of the eight Hull and East Riding clubs pictured at a Hull Guildhall dinner celebrating 100 years of the Rotary movement. The glittering dinner was the brainchild of retired architect Bob Rosner, President of the Rotary Club of Holderness, seen here third from left. Bob, who is a Kindertransportee from Vienna and is responsible for designing Dove House Hospice and the Humber Bridge Toll and Administration Building, says: 'This community gifted me my life and I wanted to make sure I returned some useful service. My involvement with the Rotary Club can be seen as an extension of that idea of local service.'

Then and now



In November 1938 Hershel Grynspan, a young Polish Jew, assassinated Ernst von Rath, a diplomat at the German embassy in Paris. This was precisely what the Nazis were waiting for - perhaps they arranged it themselves. Within a week they instigated the pogrom now known as Kristallnacht.

In August 2005 Asher Weissgan, a young Israeli Jew, shot four Arab youths at an industrial estate near Jerusalem. This was apparently what the Ruler of Israel had been waiting for. Within hours, he announced that the shooting had been carried out by a Jewish terrorist. He promised he was not going to be deflected from expelling the Jewish communities from the Gaza district and ordered in the bulldozers.

Our brothers and sisters in Israel were given no flexibility whatsoever by Mr Bassi, head of Sharon's 'disengagement authority'. There was just one concession: the Ruler first decided to have the expulsion two days before Teshah b'Av, the day of mourning, and only when the significance of this date was made clear to him, did he change the expulsion date to the day after Teshah b'Av.

On 17 August the authorities were reportedly boasting they would 'complete their task' by the end of the week. They did - without even bothering to arrange alternative accommodation for the hundreds of expelled families, who were temporarily dumped into hotel rooms. Many families are still homeless.

How different are my recollections of the expulsion of my parents and myself from our flat in a small town outside Vienna. In the early summer of 1938, a chief SS officer from our town, in full uniform, came to see us. 'I think it would be better', he said, 'if you left the town soon. If anyone asks, tell them I have thoroughly searched your flat.' I wonder now whether he already knew the date arranged for Kristallnacht.

With no expulsion date set, my parents were able to arrange for my father to stay with cousins in one district of Vienna, and for my mother and myself to stay with a relative in another district.

Mysteriously, when November came, we were not denounced by the caretakers. So we survived and were able, after some difficulties, to emigrate to England.

What is the difference between expulsion by the Nazis from Austria and the expulsion by Messrs Sharon, Peres, Mofaz, Ramon and Bassi? In 1938 - perhaps up to September 1939 - there was little physical persecution of the Jews (except for those unlucky enough to have been picked up on 9-10 November and taken to Dachau). But in 2005 there is considerable physical persecution of Jews by Jews. Small children were removed from their families under the Disengagement Rules, taken to prison, then sent away for 're-education'.

Parents who protested were arrested and held under the British Mandatory Administrative Detention Rules. Even a nine-month old baby, Miriam Medad, was imprisoned. Her mother, Etti Medad of Hebron, was arrested after refusing to appear at her second retrial for participating in an 'illegal protest' against the destruction of a house in Hebron two years earlier. Mother and daughter are to remain in prison for the duration of the trial. Etti was cleared of the same charges twice before.

Our synagogue near Vienna was burnt down on 10 November 1938. Many synagogues in the Gush Kativ area of Gaza district were forcibly emptied and are liable to be bulldozed. Cemeteries too were emptied: 48 bodies were forcibly removed for re-burial on Mount Zion.

On the economic front, the oil and gas reserves offshore from the Gaza district have been gifted to the Arabs, to be piped to Egypt, then shipped to England or piped back to Israel at high cost. Eight hundred acres of the large greenhouses in Gush Kativ are to be given to the Palestinians so that the Israeli people will have to buy their produce at vastly increased cost. Just the beginning of the collective fine on the Jewish population of Israel.

G. M. Ettinger

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**AROUND
and
ABOUT**

with Ronald Channing

Two hundred years emancipating Jewish talent

Fifty years to the day on which the Leo Baeck Institute was founded in Jerusalem, the controversial historian Professor Eric Hobsbawm was invited by the Institute to elucidate, at University College London, on the broad canvass of 'Enlightenment and Achievement: The Emancipation of Jewish Talent since 1800'.

Surprisingly, Professor Hobsbawm admitted to lacking expertise in the field of Jewry, and of German Jewry in particular, but, after a splendid introduction from Lord Moser, no one was actually seen making for the door. Hobsbawm redefined his subject as 'the impact of Jews on the rest of humanity, especially in the nineteenth and twentieth centuries'.

His thesis was that the emancipation of the Jews had allowed them to make the *second* most important contribution to civilisation. From the expulsion until the nineteenth century, self-segregation made their contribution 'marginal'. Most Jews had either been confined in ghettos or banned from the professions, while the strict observance of Judaism also 'left little scope for anything else'. The contrast between the Jews before and after the emancipation was 'startling'. In the last two centuries - that is, in the modern world - Hobsbawm characterised the Jewish contribution as having been 'absolutely enormous'.

The most rapid period of Jewish emancipation was closely associated with the influx of people into urban settlements - the growth of the cities. Secularisation restricted religious observance to form only part of life, and there was increasing intermarriage. By the mid-nineteenth century many Jews had achieved considerable prominence, some even leading European revolutions. University education for Jews, however, remained restricted for much longer. While they spoke, read and wrote the same language as non-Jews, they remained largely excluded from participation.

Germany was by any measure the most significant country in which emancipation occurred, there being a clear differentiation between Central European Jews and the unliberated *Ostjuden*. German equalled modernity: Yiddish was 'a barrier which had to be removed'. The mass movement of *Ostjuden*, especially to America, in the late nineteenth century made a considerable impact on the world and some suggest that the twentieth century was 'the Jewish century' (this despite the greatest tragedy to befall any people in the Holocaust). In the latter half of the twentieth century there was an enormous expansion in the growth of non-manual jobs without which,

as before the First World War, the scale of Jewish participation would have been impossible.

The contribution of emancipated Jews was disproportionately large in many spheres. Hobsbawm chose show business to illustrate 'Jewish dominance' from its beginnings, in film production, opera, musical composition and the eminence of Jewish musicians. Yiddish idioms were found to have been introduced into the general language, much of it American English.

New fields of endeavour, including scientific and technical innovation, were subject to greater Jewish participation. Nobel Prizes awarded to Jews for science were especially those for chemistry, in which they were employed in large numbers in Germany. It had been argued that 'mixed' societies provided more intellectual stimulus. A certain 'uneasiness' between Jews and the rest had proved productive, especially in the USA, South Africa and Argentina.

The number of Jews in the diaspora might have shrunk, but there had been a virtual end to blatant discrimination against them. Nevertheless, for the future, there were still Jews who wished to withdraw into orthodoxy. In Professor Hobsbawm's view, this was 'not good for the Jews or the world'.

News by email

From time to time the AJR will be sending out by email information about our activities as well as details of forthcoming events and news of particular interest to the refugee community. If you would like to receive information about these developments, which will also be included in the following month's Journal, please send an email to news@ajr.org.uk

The Chairman,
Management Committee
and Staff wish
all AJR members
a Happy, Healthy and
Peaceful New Year.

Building for the future: AJR in talks to participate in a new home

As part of its long-term commitment to providing services to its members, the AJR is part-sponsoring a joint initiative led by Jewish Care, to build a new housing facility specifically for members of the AJR and other organisations representing Jewish victims of Nazi persecution.

Some of the money for this Assisted Living Scheme will be made available from funding originally provided by The Housing Corporation to the Otto Schiff Housing Association (OSHA) for building and refurbishing Eleanor Rathbone House and Heinrich Stahl House, both of which have recently been sold. In order to avoid having to repay these grants back to The Housing Corporation, the funds have to be reinvested back in to a social housing project within three years. The rest of the funding for the original Homes was provided by the Jewish Trust Corporation from the proceeds of funds generated from the sale of heirless German assets of Holocaust victims.

A possible site has been identified in the Golders Green area, a central location with easy access to transport. Although unconfirmed, the new housing complex would be mainly one bedroom flats, including a sitting room, kitchen, bathroom and a private front door.

There may be a mixed tenure; some flats could be available to rent and some for sale. The new facility would consist of between 40 and 45 flats but no final decisions have yet been taken. As with other welfare schemes which the AJR operates, the intention is to provide a service that will help our members to live in their own homes and to avoid the need for residential care.

The plans also include a restaurant, hairdresser and communal room. It is also expected that there will be some recreational activities within the building and there are plans for gardens to be included as well.

The working party overseeing the project, consisting of representatives from OSHA, AJR, and Jewish Care, together with lay professionals, has selected The Hanover Housing Association to partner the project. Hanover has considerable experience in building similar schemes and their expertise should ensure that the new facility will enable a successful scheme to be developed. The expected time scale for completion of the project is three to four years.

Work has now begun to ascertain the level of interest amongst members of the relevant Holocaust survivor and refugee organisations to take up the opportunity to live in the complex. In accordance with

Local Authority criteria, eligibility for ownership of a property is not limited to age and each application has to be considered on its own merits.

David Rothenberg, AJR's Vice-Chairman and member of the Assisted Living Scheme working party said, "The AJR is delighted to participate in this important scheme that will bring enormous benefit to many of our members. It is a project of the greatest importance and we are making every effort to ensure the facility is available as soon as possible".

Research conducted by the Holocaust Survivors Centre (HSC, part of Jewish Care) indicated that they are aware of about 70 people who would like to be considered for accommodation. The AJR is now interested to learn from its own members their interest in this project and how many might like to be considered for one of the new flats.

Information about developments of the Assisted Living Scheme will appear in future editions of the Journal.

In order for the AJR to keep full and clear records, if you would like to register your interest in the Assisted Living Scheme please write to Mrs Estelle Brookner at the AJR or email her at socialsec@ajr.org.uk

Michael Newman

Continued from page 1

Was he serious? Probably not. His own education included university and becoming a college lecturer but his comments made me question the cultural significance of this event. How and when did this custom emerge? Was it restricted to Germany and Austria? What was the real status of this event for the parents?

An internet search following the first draft of this piece revealed that the custom began in Thüringen in 1810 to sweeten the experience. It spread through other states in Germany over the following years. Is there a link with the Jewish custom of smearing honey on the first line of the Torah for pupils in *heder*? How did the custom become so ubiquitous in Germany and Austria? Was it officially sanctioned?



Vienna 1927

Many survivors were denied their education. Their aspirations were checked and many were able to develop their

intellectual potential only by grasping those limited opportunities offered in their new home. They certainly did not need to be bribed to strive to make use of educational opportunities. And when it came to their children making the first step on the educational treadmill there was no such inducement, if that was what it was.

If readers can suggest some answers to these questions, or have any comments to make, our team would be very pleased to hear from them.

Brett Harrison is Consultant Archivist of the Making a New Life Project. He can be contacted at b.l.harrison@leeds.ac.uk, and at Making a New Life Project, AHRC Centre, CATH Old Mining Building 2.08, University of Leeds LS2 9JT.

**LETTERS
TO THE
EDITOR**

The Editor reserves the right
to shorten correspondence
submitted for publication

JEWS IN THE GERMAN ARMY

Sir - With respect to your recent correspondence on Jewish soldiers serving in the German army, it may be worth recording that even in the nineteenth century there were such. One of my paternal great-grandfathers - Victor Cohn, 1803-96 - was called up in 1827 and, according to the stories he told his children, one of whom wrote them down, became an enthusiastic soldier, retaining his interest in all things military to the end of his life. My maternal grandfather - Heinrich Philippson, 1949-1908 - fought in the Franco-Prussian war. I have a photograph of him in his splendid Prussian uniform, complete with *Pickelhaube!*

*F. Lustig
Reading*

Sir - Recently in Hamburg, I visited the Jewish cemetery in Ohlsdorf, where there is an *Ehrenfriedhof* for Jewish soldiers killed on active service in the First World War. There are about 200 graves and the names of the soldiers who are not buried are shown on four tablets on the wall of this special section of the cemetery, which is well maintained and in the same condition it was before Hitler. It may interest your readers that, according to the Reichsbund Jüdischer Frontsoldaten (the German equivalent of AJEX), approximately 17.5 per cent of German Jews - less than 100,000 - joined the forces, of whom 2,900 came from Hamburg and 457 died. Among them were various members of my family and, whenever I visit the town where I was born, I make a point of visiting the cemetery.

*Gunter Suskind
London NW4*

Sir - My late husband and I frequently went to the Jewish cemetery in Fürth,

Bavaria to visit the graves of his father and grandparents. On each occasion we would point out to the taxi driver the memorial to the Jewish soldiers who fell in the First World War. I well remember one driver shaking his head and sadly remarking that they gave their lives for us then - and we took their lives later.

*Elizabeth Mercer
Edgware, Middx*

Sir - I support the effort of Ernest G. Kolman regarding memorials to fallen German Jewish soldiers in the First World War which have been vandalised. 'Gott mit uns' was embossed on the metal belt buckles of German soldiery irrespective of which official religion they belonged to - Protestant, Catholic or Jewish. I think he is mistaken, however, when he refers to the inscription 'Mit Gott für König und Vaterland' on helmets.

*K. G. Speyer
New Barnet, Herts*

HONOUR GIVEN WHEN HONOUR DUE

Sir - I am the great-niece and heir of Rudolf Freund, Director-General of the Liebig Bank Vienna, who left Austria for Holland the day before the Anschluss. He served Austria twice, once as Oberleutnant 'Einjähriger Kaiserjäger'. I have in my possession documents which provide a complete record of his service sent to me by the Heeresgeschichtliches Museum Staatsarchiv-Kriegsarchiv, with charming accompanying letters. In addition, I have a film entitled *Ehrung von Trägern der Tapferkeits-Medaille*, which was shown on 29 November 1997 in the presence of Defence Minister Dr Werner

Fasslabend, who sends his best wishes. I am writing this to show that honour is given when honour is due.

*Dorothea H. Short
Northwood, Middx*

HARDSHIP FUND

Sir - Having read Michael Newman's article on the Hardship Fund for victims of Nazi persecution who fled Austria, I feel I must write to inform you of the insensitivity of the German government towards those of us who had to flee our homes and country to start a new life here in England. I was nine years old when I had to leave Vienna and was adopted by an English family. However, my life was anything but easy as I had to work during the school holidays to earn pocket money for my needs. Throughout the years - I am now 76 and disabled - I have had to work hard. Being disabled, I have only my state pension and attendance allowance, and had hoped that this small sum of money would not be means-tested. Of course, I have some savings - how else could I cope? I can only reiterate that I feel that these latest proposals by the German government should not be discriminatory.

*Mrs S. I. Bollen
Yatton, Somerset*

FEISTY SWIMMER FROM VIENNA

Sir - Having read your recent profile of Ann Marie Pisker - the 'feisty swimmer from Vienna' - a rather bothersome question arises regarding her actual participation in the events described. A careful search in the excellent book *Hoppauf Hakoah*, which chronicles the accomplishments of the Austrian swimming teams of the relevant period, fails to mention her name. This could, of course, be an unfortunate omission, in which case my concern is unwarranted, but it would seem to require clarification if only for relatives of core members of the women's swimming team who are not alive today. My slightly older cousin, Johanna Filipovich (née Löwy), who survived the war years in Vienna and is now living in Toronto, has no recollection of a swimmer named Pick in the team that was graced by our aunt, Fritzi Löwy, who is referred to

numerous times in the book.

Not to be unduly churlish, Ann Marie's continued 'immense bitterness' regarding her father's internment on the Isle of Man implies a harsh judgement was meted out. Not so. My father, and hundreds of others, were given the choice of enlisting in the Allied forces or internment on arrival in England and chose the former, serving in the army and being involved in the invasion of Europe. Perhaps being born into a 'Jewish bourgeois family' and being 'bored' in England has left its impression on her mind at the expense of the extreme gratitude still felt by my sister and me, then aged 11 and 9 respectively, and our parents, who managed to arrive later in England.

Anton Coles (Löwy)

Ann Marie Pisker replies:

I have no intention of entering into the merits of myself as a swimmer. Fritzi Löwy was without any doubt a very successful swimmer for Hakoah and Austria and was greatly admired by the whole of my generation, which came after hers - swimmers such as Judith Deutsch, Ruth Langer, Lucie Goldner, Renee Mittler, Gerda Gottlieb and myself. Incidentally, I have just found a *Yishuv* paper from the year 1935 which contains a photograph of the 4 x 100 meter relay at the Haifa Maccabiah which Hedi Bienenfeld, Fritzi Löwy, Judith Deutsch and myself won.

I do not have a copy of *Hoppauf Hakoah* but I do have a copy of *50 Years Hakoah*, in which I am mentioned several times. I sent all medals I received to Israel, where we have a small Hakoah Museum. With regard to my father, who volunteered for the British Army and was turned down on account of his age, I remain bitter and nothing will persuade me otherwise.

CLOUD CUCKOO LAND

If Inge Trott really believes that 'only an end to the Israeli occupation of Palestinian lands and the evacuation of all settlements can bring about a meaningful peace' (August issue), she is living in cloud cuckoo land. When militant Arabs declare their intention of conquering Palestinian land from the Jordan to the Mediterranean, this

includes the dismantling of the Jewish state. Unless these groups are disarmed, there can be no further progress towards a lasting peace, and Western leaders' talk of a two-state solution will remain what it is - empty rhetoric.

*Dr Paula Hill
Jerusalem*

ANTISEMITISM RAISING ITS UGLY HEAD

Sir - Antisemitism is raising its ugly head (see September issue, Letters) on an ever-increasing scale and the fault lies essentially with the present government, whose pussyfooting immigration policy obeys like a poodle the Human Rights Convention, which hangs over the Jewish community like the Sword of Damocles and is making this country the laughing stock of Europe. This hatred is partly home-bred, but to a greater degree fomented and spread by some of the preachers, who are long overdue for eviction. However, action is thwarted by our, in this instance, obsequious judicial system, again under the spurious pretext that the Human Rights Convention must be scrupulously followed.

*Anthony Goldsmith
Wembley Middx*

PRINCE CHARMING

Sir - Regarding Ruth Charles's account of the meeting between Kindertransportees and Prince Charles and the Duchess of Cornwall (September issue), I had an opportunity to mention to Prince Charles on that occasion that on the night he was born I walked past Buckingham Palace and a notice on the gate said Princess Elizabeth had had a baby son that day. I was on my way to catch a train to Dover to get to Kassel for my grandmother's 80th birthday. He said it was very strange that I should tell him this as someone else had just told him that her sister used to give him his daily bath! Prince Charles was so different from the way I imagined him that in future I shall refer to him as Prince Charming.

*Henny Rednall
Birmingham*

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ART NOTES

Gloria Tessler

It has been the summer of competitions. **Dean Marsh** won the 2005 BP Portrait Award for his oil painting of his girlfriend, **Giuletta Coates**, **Turner's *The Fighting Temeraire*** was the public's choice in a national competition launched by the BBC's **Today** programme, and, not to be outdone, the **Ben Uri Gallery** produced its own exhibition of the five finalists in its **International Jewish Artist of the Year Award**. On display was new work shown by the five who won the contest last year.

Interestingly, support for the Turner painting was said to represent the public's faith in the British fighting spirit; it also evokes a spirit of nostalgia and mysticism, as the ship, which took part in the Battle of Trafalgar, was en route to the breaker's yard, portrayed against a typical, striking Turner sunset. Can the same be said for the work of the Ben Uri



Yaki Assayag, *The Bar Oz Sisters* International Jewish Artist of the Year Award, Ben Uri Gallery

finalists? In a sense, yes. The portraits by IJAYA's overall winner, the photographer **Yaki Assayag**, of *The Bar Oz Sisters* does convey the insouciance and intense physicality of his Israeli subjects.

Turkish-born **Suzy Hug Levy**, who, apart from receiving the IJAYA sculpture award, has won major awards in the USA and Istanbul, reflects contemporary women's issues in the Middle East with her sculptured dresses, created out of wire, gauze, paper, glue and a hanger. These floaty, gauzy creations imply a femininity that is stunted; the waste material she uses intensifies their ephemeral texture and yet it is this very

flimsiness which implies a hidden strength more demonstrably argued in Assayag's cool Israeli women in their jeans and jewellery.

Heraldic mandalas, Soviet pop culture and the Yalta conference form the bedrock of Russian **Vitaly Komar's *Three Weekend Series***. Using mixed media on paper, he is interested in the merging of three faiths aspiring to peaceful co-existence, a term popular during the Cold War. This rather narrative, if convoluted imagery, in which the artist is represented as ET, is mainly inspired by the Yalta conference, but has a deeper, more personal significance. In the post-war triumvirate of Churchill, Roosevelt and Stalin, Komar sees himself with his parents as a six-year-old. The family trio with his father in military uniform soon broke up. His parents - his mother was Jewish and his father Christian - divorced, because of religious incompatibility.

The Jerusalem-born British sculptor **Dalya Moss** emphasises the sculptural process in her two delicate, semi-abstract sculptures which resemble gratinated bronze shells. They have no particular resonance with me, but they explore her

interest in both natural and architectural forms.

Returning to the theme of the Jewish woman, Israeli **Noam Edry's** short film of a Chassidic wedding, *Mitzvah Tanz*, is imaginative and fascinating. As the modest bride, totally veiled and swathed, sways to the rhythm of the men in fur hats and gaiters, Noam herself performs a subtle, seductive belly dance, as a comment on female submission and self-consciousness. There is something moving about the sensitive dance of both women which I found quite riveting. In a way it shares the rhythmic fatalism of Ravel's *Bolero*.

REVIEWS

Tip of a bigger iceberg

**ARTS IN EXILE IN BRITAIN
1933-1945: POLITICS AND CULTURAL
IDENTITY**

**Yearbook of the Research Centre for
German and Austrian Exile Studies,
Vol. 6 (2004)**

S. Behr and M. Malet (eds.)

*Amsterdam/New York NY, 2005,
377pp.*

This collection provides a fascinating insight into the contribution made by a number of German, Austrian and Czechoslovak refugees from Nazism to the arts in Britain. Within three categories, 'Art as Politics', 'Between the Public and Domestic' and 'Creating Frameworks', the essays explore the themes of art in internment, photography, political satire, sculpture, architecture, artists' organisations, institutional models, dealership and conservation.

Although some of the names in this volume are familiar - for instance, Klaus Hinrichsen, well-known for his accounts of interned refugee artists, and Fred and Diane Uhlman, the founders of self-help organisations for exiles - there is much that is new and revealing by way of biographical detail.

Each contributor has emphasised the influences that shaped their subject, so that they have been able to show how their background impacted on their careers once they had found a safe haven in Britain. Universally resourceful and versatile, their particular art form helped them identify within British culture. For some, like Edith Tudor-Hart and Joseph Flatter, politics informed their work: Edith Tudor-Hart's revolutionary Idealism in Austria evolved into a visual politics in Britain, which betrayed some of the political defeats she endured. Joseph Flatter's series of anti-Nazi cartoons, begun in 1938, successfully brought to public attention the scale of the threat he felt Hitler represented, and were adopted as an exhibition by national charities for the British war effort from 1940 onwards. Then there were the public

monuments made by three émigré sculptors - George Ehrlich, Siegfried Charoux and Franta Belsky - which revealed their ideological attitudes as well as their working processes. Unlike many of the subjects in the book, these three all left their homelands voluntarily and never considered themselves refugees. Nor were they exiles. Instead, as émigrés (and naturalised Britains by the late 1940s), they had to recreate ruptured careers, living patterns and professional status to become successful modern artists in post-war Britain. In this, as the last four papers in this volume demonstrate, the arts community - especially in the home of Fred and Diana Uhlman in Downshire Hill, Hampstead - proved invaluable in providing assistance and support for émigrés and refugee artists.

Readers are reminded of the welcome given by the Courtauld Institute of Art and the Warburg Institute to a number of refugee artist historians and of the pivotal role played by Herbert Read, the art historian and critic, as an untiring guarantor of refugee scholars, conservators and artists. An examination of some of the frameworks created throws new light on, for example, the work of Fritz Saxl, whose experience in Austria as an art historian and, post-World War I, as an organiser of educational photographic displays, stood him in such good stead in 1938 in Britain. Then, as director of the Warburg Institute in London around 1938, he arranged photographic exhibitions to demonstrate the rich cultural heritage of the world in the face of more restrictive notions of cultural history.

As well as providing new insight into arts in exile in Britain, this volume gives wider recognition to the events that shaped the lives of so many talented individuals, to the adversity they faced as refugees, and to the contribution they made to British life. But it is the tip of a bigger iceberg, for, as the preface reminds us, a complete history of this important subject has yet to be written.

Susan Cohen

Dissection of a Jewish identity

JACOB'S GIFT: A JOURNEY INTO THE HEART OF BELONGING by Jonathan Freedland

Hamish Hamilton, 2005, 396 pp.,
£16.99

Can a Jewish identity ever be simple? Rarely. The permutations and combinations - religious, cultural, national and others - are endless. There is, of course, a common and less complex form of Jewish identity which could be defined as 'tribal' and relates to the sort of Jew whose degree of religious observance might be minimal or even non-existent but who mixes overwhelmingly with other Jews and would never dream of 'marrying out'. This Jew of the 'self-imposed ghetto' - as referred to in my book *Lost Jews* - merits a mention in Jonathan Freedland's 'journey into the heart of belonging', but remains a peripheral figure in this richly textured exploration of the heritage the author wishes to bequeath to his young son. Powerfully illustrated by the stories of three family members whose lives and aspirations encapsulate some of the complexities and tensions experienced by so many Jews, *Jacob's Gift* is Jewishness in all its depth and resonance.

A committed Zionist and a devoted servant of King George - an unlikely combination surely? But Freedland's great-grand-uncle Nat was just such a man. Of course, in the early days, it must have seemed straightforward. To be posted as a British colonial officer to Palestine in the wake of the Balfour Declaration would find each constituent part of Nat Mindel's duality acting in harmony. For was it not British policy to build up the Jewish homeland? As fate would have it, Nat Mindel was posted to the Department of Immigration - again no conflict, it would appear, as Jewish immigration into Palestine was the prime Zionist aim and Nat would surely be helping to further this. Nat rationalised early restrictions on immigration imposed by his British masters as the need to keep out 'undesirables' who would be of no benefit to the Zionist enterprise.

And what about a proud Jew and a committed communist? Surely there need be no conflict there. Especially

when, in the 1930s, it was the communists who were going to defeat the Nazi fascists? Freedland's great-uncle, Mick Mindel, an East End firebrand, embodies the tension between a revolutionary, universalist ideology and loyalty to a particular people. Initially, of course, this tension might have appeared imperceptible for, as Mick saw it, only the panacea of communist liberation would bring an end to antisemitism. It was this conviction that enabled him to stand his ground in an encounter with David Ben-Gurion, who urged him to support the Zionist cause. For Mick, Palestine would be a vast ghetto of the Jews' own choosing and he had no desire to be part of it.

But both Nat and Mick were to be disillusioned. Nat's comfortable dual identity was shaken by acts of appeasement effected by the British administration following the massacre of Hebron's Jews in August 1929 and further Arab unrest during the 1930s, particularly the disarming of Jewish police officers and, even more significantly, the White Paper restricting Jewish immigration even as the depredations of Nazi Europe ensured that an ever greater number of Jews were clamouring to get in. Similarly, the Molotov-Ribbentrop pact shattered Mick's dream of a communist-led salvation, although the Red Army's heroics in the latter part of the war helped rekindle his communist pride.

Freedland recreates the chronicles of Nat and Mick with great sensitivity. But it is the tragic experiences of his mother, Sara, which are overwhelmingly moving. A childhood marked by poverty, loss and frequent deracination, a long interlude of happiness cruelly disrupted by an unforgiving illness - little wonder that the world of Sara née Hocherman had little room for a beneficent deity. But want of faith was no reason to abandon Judaism. And in his depiction of the challenges of his mother's life, her strength of character and her scrupulous devotion to Jewish practice, Freedland captures the essence of the tension between belief and observance experienced by many Jews.

The final section of the book - *Reckonings* - is particularly impressive. Freedland reflects on the broader

significance of the tensions inherent in the lives of Nat, Mick and Sara, and ponders the wider questions of antisemitism and attitudes towards Israel. Each of these factors has an impact on Jewish identity. As a senior *Guardian* journalist and a committed Jew and lover of Israel, Freedland himself has had to strike a balance between seemingly conflicting loyalties, particularly since the beginning of the second *intifada*, and has been taken to task by both sides. One question he raises, which I find particularly relevant, is why, when Jewishness is so much more than just a religion, do the religious authorities make it so hard for newcomers - or as in *Lost Jews*, people of non-Halachic Jewish lineage - to be admitted? He recommends an admissions procedure, akin to naturalisation or citizenship - a laudable and thought-provoking conclusion to a most stimulating book.

Emma Klein

FILM

A great experience

THE LAST MITTERAND

directed by Robert Guédiguian

at selected cinemas

This remarkable film deals with the final years of the president's life as he fights prostate cancer. It depicts the relationship between a young journalist in search of certainties and an old man fearful of his coming demise. The effect is mesmerising. 'I am the last great president!', declares an unabashed François Mitterrand, impeccably played by Michel Bouquet, to Antoine Moreau, equally well played by Jalil Lespert, who has been selected by the president to co-write his memoirs.

In the 1990s Mitterrand was in his second seven-year term as president. Having been active in French politics

since the German occupation, he had risen through the political ranks, initially as a friend of de Gaulle and then as the leader of the socialist opposition. He was elected the first socialist president in 1981. The French left, as personified by the young writer in the film, could not help but be in awe of his career over the years, although not a few of them had more reserved feelings because he had participated in pro-fascist rallies in the 1930s and his role in the Vichy government is still debated today. In the film, Mitterrand is an old man dictating his memoirs not so much as a narrative of the past but rather as he remembers it.

Mitterrand was an articulate speaker and writer, and the script does him justice, giving him wonderful lines about subjects ranging from resistance during the war to Julia Roberts's legs. The conversations between Mitterrand and his young co-writer are less of a dialogue than a monologue on the president's part, despite Antoine's attempts to get to the bottom of several murky passages in Mitterrand's history. Antoine's visits to Frenchmen who knew Mitterrand and his socialist friends and family serve to make it clear that two very distinctive characters are dealt with - one a young writer whose political interest is steadfast and ideological, the other a man who knows he has left his imprint on history. If this intelligent film is not showing when you read this review, be patient. Seek it out: it's a great experience.

Martin Hasseck

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Letter from Israel

Steady rise to obscurity

Being the product of a Zionist youth movement, almost immediately upon graduating from university in England I emigrated to Israel. The country was very different from the world in which I had grown up and all my energies were needed in order to acclimatise to my new life.

As tends to happen, events swept me along. Marriage, work and family occupied my mind and time, and most of my occasional visits to England were devoted to relatives and one or two friends from my schooldays. The one fellow-student with whom I remained in contact married a foreign diplomat, and our friendship waned as his star at the UN rose. Having a friend in Israel was evidently not considered helpful to his career.

But last year the London School of Economics, my alma mater, organised a fortieth anniversary reunion for alumni, ending with a grand dinner at the Houses of Parliament. I was not prepared to miss that, and duly turned up at the event. There were very few people that I recognised or remembered, I'm sorry to say.

Some fellow-students have become quite prominent in politics, law or business, but most of us have had 'a steady rise to obscurity', as someone put it. Our host at the gala dinner was Frank Dobson, a former health minister and a highly entertaining after-dinner speaker, of whom I have absolutely no recollection.

The few students that I remembered also remembered me, however, and we have kept in touch ever since. On my last visit to London four of us met for lunch, one of them coming down from the north and another travelling in from Sussex. It was delightful to hear about what they had been doing and to discuss any number of topics. It felt as if we had never been out of touch. Now I can only regret all those years.

Dorothea Shefer-Vanson

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CONTEMPORARY PAINTING
AND SCULPTURE

Seated comfortably in his delightful home overlooking the sea at Brighton, it takes an effort of the imagination to comprehend the principal area of Edward Timms's life's work: the cultural heritage of German-speaking Jewish refugees. Professor Timms, founder of the Centre for German-Jewish Studies at the University of Sussex, was made an OBE in the birthday honours list 'for services to scholarship'. A modest and dedicated man, it is in this, and in his recently published magnum opus on the Austrian-Jewish satirist Karl Kraus,* in which he takes greatest pride.

Edward was born in Surrey in 1937, the third child of the Rev and Mrs John Timms, but before the outbreak of war their father accepted a country living in Devon, sheltering his family - which eventually numbered nine children - from the fear of German gas attacks. With them came a Jewish refugee from Germany named Hilde, who had joined the family under the domestic servant scheme and whose presence may have influenced Edward's infancy. He has no conscious memory of her, but still harbours exciting childhood memories of gas masks, sandbags at the bottom of the garden, barrage balloons, and enemy planes threatening nearby Plymouth and Exeter, and confesses to having been scared of the blackout.

A shy child, he found the local school's evacuees from Essex overpowering, so in 1946, after a year with a governess, he became a boarder at Christ's Hospital in Sussex. Contrasted with the warmth of a close family, the school appeared cold and austere, but this laid the foundations of his religious education. Both at home and at school emphasis was placed on the Old Testament. The concept of God was fundamental and he recalls that passages from the Jewish scriptures became engraved on his mind.

During his ten years at Christ's Hospital he received an excellent education. At the age of 14 he was introduced to the study of German, finding that he could pronounce its tortuous inflections with surprising ease (perhaps an unconscious debt to Hilde). Traditionalists gave precedence to Latin and Greek, the subjects studied by his elder brother, but modern languages were also regarded by the school as a sound choice for Oxbridge entrance. The

PROFILE

Ronald Channing

Professor Edward Timms Scholar devoted to the German-Jewish world



textbooks they used, however, avoided any reference to the Second World War, concentrating on life in Germany before Hitler. Instructed to give a short lecture from one sheet of paper, he recalls using very small writing to amaze his classmates with a one-and-a-quarter hour dissertation on Bismarck.

Edward's father, having won an Oxford scholarship to study theology in the 1920s, was similarly ambitious for his children, although it was not easy to bring up such a large family on a parson's stipend. Fortunately, the children proved to be exceptionally bright and almost all won university scholarships.

The transition from boarding school to university presented few problems. Edward was among an elite group of scholarship winners whose national service was deferred, unlike that of the majority of other undergraduates. It was 1956: Suez and the Hungarian revolution dominated the political agenda but, even as a member of the university union, he discovered no inclination for politics.

Two larger-than-life characters with

Jewish antecedents exerted a special influence on him at Cambridge, though he was initially unaware of their origins. While attending chapel services he was befriended by the charismatic college dean Hugh Montefiore, later Bishop of Birmingham, who communicated a passion for open discussion. Further enlightenment came from the 'dazzling' lectures on German history and culture by Peter Stern, a Jewish refugee from Prague. Edward and he became close: 'His tutorials gripped me in an exciting way, offering exceptional insight into twentieth-century intellectual life.'

Following graduation (with a First in German and French), Edward spent a year as an English teacher in Bavaria, travelling around the countryside in a battered Austin 7. He made friends with German student teachers, who introduced him to the writings of Jewish intellectuals such as Kurt Tucholsky, a leading left-wing critic in inter-war Berlin, and the Viennese satirist Karl Kraus, for whom he developed a fascination that was to extend over 40 years.

Back in Cambridge as a research student, it transpired that Peter Stern had in his library a complete set of Kraus's magazine *Die Fackel*, published from 1899 until his death in 1936, which had belonged to Stern's Czech diplomat father. This fortunate coincidence predestined Peter Stern to become Edward's first research supervisor. When he visited the Kraus Archive in Vienna the following year, Edward found a city 'saturated with the political and cultural history of which Kraus was part'. The Jewish dimension began to assert itself and he returned to Cambridge 'inspired'.

In 1963 he joined the German department of the recently founded University of Sussex. In its relaxed, gregarious atmosphere he made many new friends, among them a student of theoretical physics from Turkey named Saime, his future wife. Though Edward was happy at Sussex, his father encouraged him to return to Cambridge in 1965 where, two years later, he was awarded a PhD for his thesis on Karl Kraus.

Edward enjoyed his years as a lecturer in German at Cambridge, where he and

Continued on page 16

INSIDE the AJR

Hertfordshire group formed

Thirteen of us gathered at the home of Ruth and Günter Tuch in Welwyn Garden City to form a new regional group. We talked about our origins and how we came to England - Kindertransport etc - and then sat around chatting. We enthusiastically resolved to meet again after the Jewish holidays, next time at the home of Monica Rosenbaum, with a view to meeting every two months or so, perhaps with an occasional speaker.

Günter Tuch

Brighton & Hove talk on faith healing

Joy Markham and Cynthia Laurie talked about the meaning of faith healing. They gave a practical demonstration with the assistance of two of our members and explained what it has meant for them and how it has helped others.

Rudi Simmonds

Next meeting: Mon 10 Oct. Social get-together - a raffle discussion

Essex: the colourful life of Erich Reich

Kindertransportee Erich Reich gave us a detailed account of his colourful life. One of his most relished memories was the time he spent in the Israeli army, for which he volunteered during the Six-Day War. He spent many years working for both Thomas Cook and Thompson Holidays before starting his own travel business. In recent years he has raised thousands of pounds for charity by organising sponsored bike rides.

Julie Franks

Next meeting: Tues 8 Nov

Oxford watches Beth Shalom video

Meeting at the synagogue and ably led by AJR Group Co-ordinator Myrna Glass, we watched a video on Beth Shalom and its history. The beautiful grounds with roses given by many of its visitors, the displays, the facilities for teaching the young, and the friendly

atmosphere all make the trip worthwhile.

Anne Selinger

Next meeting: Tues 1 Nov

Garden party in Pinner

August and sunshine - where could we be but in Vera's beautiful garden? Forty-two of the usual suspects gathered for talk and tea with luscious homemade cakes and scones, followed by strawberries and cream. Fabulous! Thank you, Vera and your helpers.

Paul Samet

Next meeting: Outing to Waddesdon Manor: details from Vera Gellman

Ilford: Rudolf Bing and the world of opera

Dr Fred Rosner gave us a thumbnail sketch of Sir Rudolf Bing, the manager of the New York Met Opera House for several years. Among Bing's other achievements were the founding of Glyndebourne as well as the Edinburgh Festival. He was responsible for bringing many famous voices to the opera stage, a far cry from his humble beginnings at the Darmstadt Opera. When not involved in the world of opera, he worked for the John Lewis Partnership and could have made that his life's work, but his enthusiasm always drew him back to his love of opera.

Meta Roseneil

Next meeting: Wed 2 Nov

Surrey garden feast

Once again we are immensely indebted to Tom and Edmée Barta and their kind helpers for their generous hospitality. On a gloriously sunny day, 30 of us sat down in the garden to a feast, to which most had contributed. Congenial company and great food ensured that what was meant to be a lunch party didn't break up until almost 5 o'clock.

Robert Miller

Northern Groups and Leeds HSFA joint event

The annual joint event of AJR Northern Groups and Leeds HSFA, held in Salford, began with two brief introductory talks, following which participants divided into groups for discussions on 'Early Life in Britain and

What People Have Done since Arriving in the UK', 'Claims', and 'Through the Eyes of the Second Generation'. There followed a break for lunch and a talk by John Minnion entitled 'Hitler's List' - brief accounts, illustrated by cartoons, of eminent people stigmatised by the Nazis as persons of inferior race and compelled to leave Germany. The afternoon was again taken up with discussion groups, on 'Revisiting One's Country of Origin', 'Jewish Influence on European Culture' and 'Heritage, Origins, Genealogy, Roots'. All participants then reassembled for brief reports by the discussion group facilitators. A tea marked the end of a successful occasion.

Martin Kapel

North London's fourth birthday

We celebrated our fourth birthday with a sumptuous reception thanks to the hard work of Helena and Leo. We were entertained by Jane Rosenberg, a mezzo-soprano who sang songs from operas, musicals and Hebrew and Yiddish melodies most beautifully. She was ably accompanied by Annette Saville on the piano and Walter Woyda on his excellent music system. A lovely way to celebrate our birthday.

Ruth Jacobs

South West Midlands videos

Once again we met at Wendy and Richard Neubauer's home in English Bicknor. As always, the food was delicious and plentiful! We were able to eat out in their lovely garden and enjoy the sunshine. After lunch we watched a video on Magen David Adom, following which Richard showed us a video of their second wedding, held at the progressive synagogue in Birmingham.

Ruth Jackson

Next meeting: Tues 6 Dec

Leeds HSFA: philo-Judaism and philo-semitism

Our guest speaker, Dr Margaret Brearley, pointed out that philo-judaism was more widespread in the Middle Ages than is generally acknowledged. Philo-semitism - as distinct from philo-judaism - was a nineteenth-century development and was particularly strong in Britain. Christian Zionism grew out of the

Reformation, when both the translation of the Bible and the invention of printing made the scriptures available to ordinary people. In the minds of some Christian thinkers, this led to an affirmation of the statements of the Prophets concerning a restored Jewish Zion.

Martin Kapel

Next meeting: Sun 30 Oct. Mr G. Brownhut - title tba

South London Nightingale tea

We held our annual tea for AJR members who are now Nightingale House residents. Twenty members and guests entertained 11 residents with sandwiches, cakes, biscuits and drinks. Music was played and everyone mixed for conversation, which was greatly welcomed. It is a mitzvah, in which members fully participate and sponsor.

Walter Woyda



Taking time out at Manchester Northern Groups gathering

Photos found Three photographs, apparently of someone's grandchildren, were found at the recent Regional Get-together in Cambridge. Please telephone Myrna Glass on 020 8385 3070.

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Paul Balint AJR Day Centre
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AJR LUNCHEON CLUB JOINT LUNCH WITH KT

Monday 10 October 2005

Aubrey Pomerance
Head of Archives
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October	Afternoon Entertainment
Sun 2	CLOSED
Mon 3	CLOSED
Tue 4	CLOSED - ROSH HASHANAH
Wed 5	CLOSED - ROSH HASHANAH
Thur 6	Simon Gilbert
Sun 9	CLOSED
Mon 10	JOINT KT LUNCH & LUNCHEON CLUB
Tue 11	CLOSED
Wed 12	CLOSED - EREV YOM KIPPUR
Thur 13	CLOSED - YOM KIPPUR
Sun 16	DAY CENTRE OPEN
Mon 17	Kards & Games Klub
Tue 18	CLOSED - SUCCOTH
Wed 19	CLOSED - SUCCOTH
Thur 20	Katinka Seiner
Sun 23	CLOSED
Mon 24	Kards & Games Klub
Tue 25	CLOSED - YOM-TOV
Wed 26	CLOSED - SIMCHAT TORAH
Thur 27	Margaret Opdahl
Sun 30	CLOSED
Mon 31	Kards & Games Klub

DIARY DATES

3-10 November 2005	Bournemouth holiday
9 November 2005	Kristallnacht
26 January 2006	Holocaust Memorial Day

For information about any of the above events, please call us on 020 8385 3070.

Editorials and articles published, and opinions expressed, in *AJR Journal* are not necessarily those of the Association of Jewish Refugees and should not be regarded as such.

FAMILY ANNOUNCEMENTS

Birth

The Trustees, Management and Staff at the AJR would like to wish Carol and Adrian Rossen mazeltov on the birth of their granddaughter Maya.

Deaths

Greenfield. The Trustees, Management and Staff at the AJR would like to convey their condolences to Jane, Gordon and Family on the sad loss of their son Jon.

Peter Johnson, born in Berlin 29 February 1916, died in London 25 August 2005. 'The Father of the Hyphen' will be greatly missed by his many friends.

Paula Salomonson, born 3.10.1908, beloved wife of the late Walter Salomonson, died peacefully in her sleep on 4.9.05.

Day Centre

Pamela Bloch at the Paul Balint AJR Day Centre. Clothes sale, separates etc. Thursday 20 October and Wednesday 2 November 9.30-11.45 am.

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dinner, bed and breakfast, outings and
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Book early to avoid disappointment

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020 8385 3070

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KRISTALLNACHT SERVICE

There will be a special Kristallnacht service at
the Paul Balint Day Centre,
West Hampstead on
Wednesday 9 November at 2 pm

To help us plan the programme for the day
and to ensure we have an accurate number
of guests, please phone AJR Head Office on
020 8385 3070 to let them know if
you wish to attend.

**SECOND GENERATION NORTHERN
GATHERING**

We are planning our fourth meeting
in Leeds on 6 November 2005

For further details please contact Barbara
Dresner Dorrity on 0161 368 5088 or at
barbara@ajr.org.uk

BBC DOCUMENTARY BRICK LANE

The BBC are looking for contributors to a
documentary about immigration to the East
End of London. We are interested in talking
to people who came to England in the
1930s and 1940s and experienced the
Jewish community in that area, and would
be willing to share their memories.

For more information, please contact Emily
Cleaver on 020 8752 5937 or at
emily.cleaver@bbc.co.uk



**A Yahrzeit Memorial in Jerusalem at
the Shaare Zedek Medical Centre**

It is in the noblest Jewish tradition to honour and
cherish the memory of those we have loved and lost.

By participating in Shaare Zedek's Yahrzeit
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For further details please call Joanna on
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Obituary

George Jonas

George (Gert) Jonas, an AJR member born in Breslau, has died at the age of 77. We first met when I lived in digs on Cricklewood Broadway in 1948 and George and many other Kindertransport boys rented rooms in Teignmouth Road from the famous Frau Landauer, who also offered meals in her Anson Road establishment to the many who attended evening classes and needed sustenance well after 10 pm. George was then chairman of the Achdut group of Kinder which met for a few years after the war under the auspices of Woburn House while he served articles at a firm of solicitors, simultaneously taking a degree and gaining honours.

In 1952 George moved to Birmingham, where he opened his own very successful office specialising in criminal law, became chairman of the Birmingham Law



George Jonas discusses plans for Birmingham's new Symphony Hall with Simon (now Sir Simon) Rattle

Society, and served for nine years as a Birmingham City Councillor. He was also chairman of prison reform societies. For something like 18 years he was chairman of the City of Birmingham Symphony Orchestra, signed on the 24-year-old Simon Rattle as principal conductor, and was instrumental in having the new Symphony Hall built. Not bad for a boy who started from nothing.

Frank Bright

Search Notices

Bernstein, Lilly was either the daughter or the grandchild of Elsa and Paul Redelsheimer. Elsa Redelsheimer, née Dreyfus, was born 09.03.1879 in Stuttgart. Paul was born 12.05.1873 in Berlin. Paul had an interior decorations shop in Französische Strasse and later on the Kurfürstendamm in Berlin. Lilly seems to have survived the Holocaust. She visited Sacrow, her childhood haunt, near Berlin/Potsdam some years ago and is believed to be living in London. Any information on Lilly please to merlinsacrow@aol.com

Fürst, Robert left Vienna for New York in 1938. He was a good friend of my late uncle, Anton Löwenthal, with whom he studied at the Kunstgewerbeschule. I am writing a book about my family's experiences in the Holocaust. Any information on Robert or any of his descendants please to Sally McNichol, West Lynn, 52a Bushey Grove Road, Bushey, Herts WD23 2JJ

My late sister Joan Nelson (née Brown),

evacuated in September 1939 to southern Scotland, made friends with **Gertie Persak** (spelling?). Gertie's parents came from Brno, where her father owned or managed a pottery or textile firm, and were probably murdered in the Lodz ghetto. Gertie later possibly became a nurse and married someone connected with Oxford University. Her only surviving family member, a cousin, may have become an RAF pilot. Any information, please contact Gordon Brown, 4 Bedford Street, Maltby, Rotherham S66 7HZ, tel 01709 813 070

Sommer, Rosemarie, née Windmann, born 8.9.1929 in Duisburg, Germany, and her husband, a large-scale shoe manufacturer, who lived in London from the 1950s onwards. Any information, please call **urgently** Kathrin Wittler at the Leo Baeck Institute on 020 7580 3493 or email info@leobaeck.co.uk

Sulzer, Harry (mother: Fanny) left Prague by Kindertransport in summer 1939. Any information on him please to Rosl Schatzberger née Fried, tel 01904 470 416.

Central Office for Holocaust Claims

Michael Newman

Insurance Commission breakthrough

Two groups of claimants who submitted applications to the International Commission on Holocaust Era Insurance Claims (ICHEIC) are to share a total of \$16 million (approx £9m) in compensation for unpaid insurance policies bought before the Second World War. Altogether, 11,000 claimants will receive an award.

\$5.5 million (approx £3m) will be paid in respect of life insurance policies held with companies that were liquidated or nationalized after the Second World War and for which there are no present day successor companies.

Separately, a further \$10.5 million (approx £6m) has been earmarked to pay compensation for applications where there is only anecdotal information referring to a Holocaust-era insurance policy and for which no supporting documentation could be found. Applicants who were unable to provide evidence or where proof was unobtainable will receive a one-time humanitarian fund award of \$1,000 (approx £550)

In November 2004, the ICHEIC offered \$2.3 million (approx £1.25m) in payments to Holocaust victims and their heirs, from ICHEIC humanitarian funds.

Hardship Fund - further clarification

Last month's column included a clarification about entitlement to the Hardship Fund, a compensation programme sponsored by the German government but administered by the Claims Conference.

Eligible to receive the one-time payment of €2,500 (approx £1,700) is any Holocaust survivor, refugee or victim - not just Austrians - who did not previously receive compensation from the German government in the 1950s or 1960s, under the original indemnification laws.

Yad Vashem

As we announced in last month's Journal, the AJR is co-operating with Yad Vashem to gather the names of all victims of the Holocaust. As many names are still missing, those who possess information on victims who are not recorded in the Database are urgently requested to submit them.

Members who are intending to submit the Yad Vashem Page of Testimony that was inserted in last month's Journal are kindly requested to send the completed forms to the AJR.

Continued from page 11

his wife brought up three children. But his opportunity to undertake something radically innovative arose when he was appointed Professor of German at Sussex in 1992. The university's newly appointed Vice-Chancellor, Sir Gordon Conway, encouraged fresh approaches in science and the humanities, welcoming Edward's proposals for the study of German culture and politics. Writing in the *Times Literary Supplement*, Edward argued that German-Jewish studies 'scarcely featured in the teaching and research programmes of British universities' and that the opportunity to pioneer such research in Britain should be taken up. It was, and the Centre for German-Jewish Studies was opened at Sussex in 1994 with Professor Timms as its director.

His organisational team in those early days included not only academic colleagues, but also volunteers such as Arthur Oppenheimer, Diana Franklin and the late Max Kochmann, with invaluable support from such luminaries as Professors Peter Pulzer, Julius Carlebach and Gabriel Josipovici. Edward wished to focus not only on the conflicts besetting German-Jewish history, but also on its more creative aspects, and his inaugural lecture, entitled 'The Wandering Jew: A Leitmotif in German Literature and Politics', showed how fascinated the young Goethe had been by Jewish culture in Frankfurt. In 1996 the Centre hosted an international conference on 'The German-Jewish Dilemma', which provided the basis for a series of publications. The subject caught prospective students' imagination, attracting gifted doctoral researchers. With the support of the university's new chancellor, Lord (Richard) Attenborough, the Centre built up a steady momentum, producing high-quality research and publications.

An enthusiastic London-based Support Group was set up under the leadership of Max and Hilde Kochmann, ably assisted by Ralph Emanuel. They understood the significance of project-led funding proposals that could be matched with the right donor. The Centre's first gift from the AJR supported the work both of an

experienced research assistant and of a young German archivist who now lives in Brighton. The deposition of family papers by Professor Lewis Elton marked an exceptional addition to the department's resources.

In the first decade of its existence, with Professor Timms as director until 2003, the Centre has researched and presented many projects, winning admirers both within the university and in the wider world. These projects include a study of Arnold Dagoni, the artist and Holocaust survivor who died in Hove in 1985 and left his paintings and papers to the university; an exploration of the Kindertransport; and the establishment of Holocaust Memorial Day on campus as a major cross-discipline educational event sponsored by the AJR.

Despite the onset of MS, which has restricted his mobility and brought semi-retirement, Edward was re-appointed as research professor and leads a team at the Centre in a project to compile a globally accessible electronic database of British institutional archives and the family papers of German-speaking refugees. His enthusiasm for research continues undiminished with further books in the pipeline.

A courteous informality, charm and warm personality ensure his capacity for making friends among a wide circle of colleagues and the many refugees whom he has consulted during his researches. Their memories have enhanced his appreciation of that remarkable German-Jewish tradition which the Nazis set out to destroy, but which has proved to have such an enduring value.

Edward has spent so many years researching the writings and influence of Karl Kraus that the subject has 'entered my life blood'. This was demonstrated by the extra care with which, at the end of our interview, he handled his latest volume, hot off the press, for publication this month. 'I would have loved Richard Grunberger to have read it', he concluded.

**Karl Kraus - Apocalyptic Satirist: The Post-War Crisis and the Rise of the Swastika, by Edward Timms, is published by Yale University Press.*

Newsround

Cemetery heritage bid

Albert Meyer, the leader of the Jewish community of Berlin, is seeking to have Europe's largest cemetery named a World Heritage Site. He is to apply to UNESCO to have the Weissensee cemetery, situated in former East Berlin, recognised and thus eligible for funding.

Dispute over Picasso painting settled

A Chicago woman is to settle a legal dispute over a Picasso painting, *Femme en Blanc*, by paying £3.8m to the grandson of a Jewish woman who lost the painting to the Nazis. Marilyn Alsdorf decided she would rather pay Thomas Bennigson, an American, than continue a costly legal dispute over the painting.

France to honour Dreyfus

France is to issue a postage stamp commemorating the 100th anniversary of the exoneration of Alfred Dreyfus. Wrongly convicted of treason in 1894 in a trial renowned for the antisemitism it exposed in France, Captain Dreyfus was pardoned in 1899 as a result of massive intervention in the media. It was not until 1906 that his name was officially cleared.

London mayor to face disciplinary hearing

London mayor Ken Livingstone could be banned from office and forced to apologise to a journalist after a government watchdog announced that he was to face a disciplinary hearing. He has refused to apologise since likening a Jewish reporter to a Nazi concentration camp guard earlier this year. Mr Livingstone is to appear before the independent Adjudication Panel for England to face allegations that he failed to treat others with respect. The hearing could be held in December.

Pakistan and Israel discuss upgrading relations

The foreign ministers of Pakistan and Israel have held unprecedented talks between the two countries with the possibility of establishing diplomatic relations. In July 2003 President Musharraf called for a national debate on the possibility of opening diplomatic ties with Israel.

Raoul Wallenberg Day

The US states of New York, Michigan, Nebraska, Nevada and Connecticut have proclaimed 5 October 2005 as Raoul Wallenberg Day. It is the 60th anniversary of the Swedish diplomat's capture by Soviet troops.