

An Oxford exhibition

On 15 January 2012, an exhibition on the distinguished classical archaeologist Professor Paul Jacobsthal, who came to Oxford University in 1936 as a refugee from Hitler, opened at the gallery of Oxford's town hall and museum, where it was shown until 10 March. The opening ceremony was conducted by the Lord Mayor of Oxford, Elise Benjamin, the first Jew to hold that office. The exhibition, 'Persecution and Survival: A Wartime Refugee's Story', was created by Dr Sally Crawford and Dr Katharina Ulmschneider of the University's Institute of Archaeology, who have undertaken the challenging task of cataloguing Jacobsthal's papers and researching his life and work in Oxford.

Paul Ferdinand Jacobsthal exemplified the outstanding contribution that the Jewish refugees from Hitler made to British intellectual and cultural life. Born in Berlin in 1880, he was one of the many prominent Jewish scholars and intellectuals to emerge from the matrix of assimilated, emancipated middle-class German Jewry. His mother, Ida Rosenstern, came from a Hamburg merchant family, his father was a doctor, and his younger brother Ernst became a professor of mathematics. The family was well integrated into German society: Jacobsthal was baptised a Protestant.

After studying at Berlin (where his teachers included the legendary classicist Ulrich von Wilamowitz-Moellendorf), Göttingen and Bonn, he held positions at Göttingen and Marburg, where he was appointed Professor of Classical Archaeology in 1912. At Marburg he established the first Chair in Prehistory in Germany, a pioneering step in the discipline of archaeology, and oversaw the erection of a new building, the Jubiläumsbau, to house the Archaeology Department. Jacobsthal had a special interest in Celtic art and culture, which took him back beyond the classical era of the Greeks and Romans into the realm of prehistoric archaeology.

He established himself as an internationally respected authority in his field, and with single-minded devotion to his subject built up a large working archive of photographs of prehistoric objects.

But in 1935 Jacobsthal was dismissed from his post on racial grounds. He was forced to donate his photographic collection to the university; his star student, Alexander Langsdorff, joined the SS, rising to the position of cultural



Paul Jacobsthal at his desk in Oxford

attaché in London under ambassador Joachim von Ribbentrop, later executed at Nuremberg. (The exhibition contains a chilling image of Langsdorff lecturing on archaeological objects in SS uniform.) With the assistance of the Society for the Protection of Science and Learning, founded in 1933 by William Beveridge and Leo Szilard as the Academic Assistance Council to find posts for academics dismissed or discriminated against by the Nazis, Jacobsthal and his wife came to Oxford, where he was appointed Lecturer at Christ Church in 1936. He subsequently became University Reader of Celtic Archaeology.

Jacobsthal was fortunate: he had already spent a period as Visiting Professor at Christ Church, and the eminent archaeologist Sir John Beazley,

with whom he shared a scholarly interest in Greek vases, strongly supported him. As my article 'Sebastian Flyte, meet Albert Einstein' (*AJR Journal*, February and April 2004) showed, Christ Church, despite its association with aristocratic elites more drawn to champagne than to scholarship, was among the Oxford colleges that welcomed refugee academics. Jacobsthal found Oxford a congenial environment, despite the differences in social and academic culture between German and British universities. He and his wife were to settle in an imposing redbrick Victorian house on Banbury Road in north Oxford, the type of abode favoured by so many Oxford dons, though the Jacobsthals occupied only one floor, renting out the other two as separate flats. Jacobsthal refused to return to Marburg, took British citizenship and stayed in Oxford, dying there in 1957.

But before that, in July 1940, he was abruptly arrested and interned; as an 'enemy alien', he fell victim to the government's ill-considered measure of detaining all German nationals on security grounds during the panic that followed the fall of France and the Low Countries. His internment diary starkly conveys that moment: 'On Friday July 5th 1940 in the morning when I was peacefully writing on Celtic Geometric Ornament a knock came at my door in Christ Church and a plain clothes Police Officer entered producing a warrant of arrest.'

Jacobsthal was held first at a disused cotton mill, Warth Mill in Bury, Lancashire, before being transferred to Hutchinson Camp on the Isle of Man, where he formed part of the galaxy of scholarly talent that was such a feature of the wartime internment of 'aliens'. He was released in November 1940.

Back in Oxford, Jacobsthal devoted himself to rewriting in English his magnum opus *Early Celtic Art*, the German version of which he had been unable to publish under the Nazis. Published by Oxford

continued overleaf

An Oxford exhibition *cont. from p1*

University Press in 1944, it remains, as Crawford and Ulmschneider state, 'the first port of call for anyone who wants to learn about ancient Celtic art and ornament', its two magisterial volumes representing 'a tremendous and lasting achievement of scholarship'. It was also a key contribution to a highly political debate, pitting the traditional scholarship of the liberal West against the debased, ideologically contaminated pseudo-scholarship of the Nazis.

The Celts had assumed a significant role in the Nazi view of history, which was largely devoted to giving scientific underpinning to the myth of the superiority of the Germanic master race. That alleged superiority extended to the realm of culture, where the Nazis were eager to trace the origins of European civilisation, in manifestations ranging from language to ancient artefacts, to Germanic origins. The Nazis allocated the Celts, who lived across much of Europe from about the fifth century BCE, to the broader category of the 'Indo-Germanic' (Indo-European) peoples, who had supposedly originated in Central Europe and spread their culture outwards from its Germanic cradle across the European land mass.

Jacobsthal's book ran flatly counter to these theories of an 'Aryan' national prehistory, since it proved that the Celts, far from being the originators of proto-Germanic culture, owed much to the Greeks in their artistic development. In any case, Jacobsthal had no time for the projection of national divisions back into prehistory, where they were in reality unknown. In advancing such arguments, Jacobsthal was crossing the most dangerous of enemies, including the Reichsführer-SS, Heinrich Himmler, who in 1939 assumed the office of Reichskommissar für die Festigung des deutschen Volkstums (Reich Commissioner for the Consolidation of Ethnic Germanness, to attempt a translation), which aimed to implement a programme for the reordering of Eastern Europe on racial lines, with cataclysmic consequences for its 'unGermanic' inhabitants.

To provide intellectual support for his endeavours, Himmler could call on the Ahnenerbe, originally Deutsches Ahnenerbe (German Ancestry), an organisation inspired by the notion of an ethnocentric German prehistory that would prove the superiority of the Germanic race. Himmler, an obsessive

dabbler in mysticism and the occult, controlled the Ahnenerbe from 1936. Like Arthur Rosenberg's Amt Rosenberg, the Ahnenerbe misused archaeology and the excavation of materials from archaeological sites to justify the conquest of neighbouring European lands and to support the Nazi view of Germans as the motor force behind European civilisation, invoking theories of cultural diffusion that saw ideas and influences as passing from more advanced, 'creative' peoples to the less advanced. As a result of the propaganda value of archaeology to the Nazis, prehistory, which had had only one university chair in Germany in 1933 (Jacobsthal's at Marburg), boasted no fewer than nine by 1935.

Oxford benefited greatly from the exodus of classical scholars from Nazi Germany, like Felix Jacoby at Christ Church or the towering figure of Eduard Fraenkel at Corpus Christi College. Their heritage, unlike that of their Nazi rivals, lived on beyond them, among the younger generation of refugees as well as among the British. One of Jacobsthal's students was Brian Shefton (Bruno Benjamin Scheftelowitz), who was born in Cologne in 1919, came to Britain in 1933, and studied at Oxford. Shefton became a highly acclaimed Professor of Archaeology at the University of Newcastle, where he achieved widespread celebrity in 2004 for reuniting the two halves of the head of a terracotta lion, dating from about 500 BCE, which had been separated for most of their existence. The reunited head, which would have decorated a Greek temple, went on show at the University's Shefton Museum of Greek Art and Archaeology (now part of the Great North Museum), named after its founder. Shefton, who died in January 2012 aged 92, represented a high tradition of classical scholarship, whose lineage can be traced via Jacobsthal back

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Yom HaShoah 2012

On Wednesday 18 April, between 8-10 pm, Holocaust survivors Zdenka Fantlova and Victor Greenberg will be the guest speakers at the **annual Pinner Synagogue event**. The UK Envoy for Post-Holocaust Issues, Sir Andrew Burns, will also give an address.

On the day of Yom HaShoah itself, Thursday 19 April, a brief ceremony will take place at the **AJR Paul Balint Centre at Belsize Square Synagogue** at 12 noon. If you would like to stay for lunch (£7 pp), please call 020 7431 2744.

Members are also invited to attend the **annual national Yom HaShoah commemoration**, which will take place on Sunday 22 April at the national memorial to the Holocaust at The Dell in Hyde Park, London. Depending on demand, transport for members living in London will be provided.

The above event, organised by the Forum for Yom HaShoah in conjunction with the Board of Deputies, will begin at 11 am. There will be seating (and a canopy) for 500 guests for the service, which will last approximately 90 minutes. Leading members of the Jewish community will address guests and give readings and Kaddish will be recited. To reserve your space and for further details about the event and Yom HaShoah UK, of which the AJR is a prominent member, please visit <http://www.yomhashoah.org.uk/showevent/51>

We are very grateful to Robert Brody, Michael Shocket and Dudley Cohen for arranging a performance of **Renya: The Cobbler's Daughter**, which will be presented by the Lorenz Ensemble at 7:30 pm on Sunday 22 April at **Kenton Synagogue**. Tickets are available at £10 each – please call 020 8907 8159. The proceeds go to the AJR.

to Wilamowitz himself.

Another refugee who distinguished himself as a classicist was Thomas Braun of Merton College, Oxford, who was born in Berlin in 1935, came to Britain as a small child, and studied with distinction at Balliol College, Oxford. When Braun was killed in a car accident in 2008, aged 73, his obituary recorded his prodigious knowledge of Herodotus and the fragments of Greek historians to be found in Felix Jacoby's *Fragmente der griechischen Historiker*. Evidently, Britain has proved fertile ground for the scholarship evicted from Germany after 1933.

Anthony Grenville

German honour for former 'Kind'

On January 17 this year Dr Inge Lammel received the Bundes-Verdienst-Kreuz at a festive ceremony in the Betsaal of the former Jewish Boys' Orphanage in Pankow-Berlin. This honour is bestowed by the German government for outstanding services to the community and is always conferred by the local mayor.

Inge Lammel was honoured for the stalwart work she has carried out for many years researching and writing about the local pre-war Jewish community – she has published several books – and for launching some

12 years ago the Verein der Freunde und Förderer des ehemaligen Jüdisches Waisenhaus, Pankow. This association, which is run by a committee of Jews and non-Jews, has traced and remained in touch with men who lived in the orphanage before the war. Since 2001 the association, with the help of the Cajewitz Stiftung, has organised many reunions of former pupils and their partners. These reunions have done much to enable the former pupils to

come to terms with their past, to reconnect with the new Germany and, in some cases, to regain their mother tongue.

Inge Lammel came to England in 1939 on a Kindertransport and returned to the DDR after the war, wishing to help

rebuild a democratic Germany. She has since lived in Pankow-Berlin. The award ceremony, which began with a film montage of the first reunion in 2001 and was punctuated by a young cellist playing a Bach sonata, was introduced by Professor Albrecht, the Director of the Cajewitz Stiftung. Mayor Matthias Koehne



Pankow Mayor Matthias Koehne pins Bundes-Verdienst-Kreuz to dress of Dr Inge Lammel

spoke poignantly of Inge Lammel's achievements before pinning the Kreuz on her dress and Leslie Baruch Brent spoke on behalf of the former surviving pupils.

The occasion was enriched by remembrance of Christa Wolf, the celebrated East German writer who died a few months ago and was a staunch supporter of the association from its inception.

Leslie Baruch Brent

'Kinder' from Innsbruck honoured at London ceremony

Three women who fled from Nazi-occupied Austria as children have been honoured by Innsbruck City Council. Vera Adams, Vera Graubart and Dorli Neale, an AJR member, came to the UK by Kindertransport over 70 years ago.

In February, at a ceremony at the Residence of the Austrian Ambassador



Seated from left: Vera Adams, Dorli Neale, Vera Graubart; standing: Gerti Mayr
PHOTO: AUSTRIAN EMBASSY LONDON

to the UK, HE Emil Brix, the City of Innsbruck awarded each of them its Cross of the Order of Merit.

Innsbruck City Councillor Gerti Mayr, who presented the awards, said: 'Past injustice must be faced head-on. There can be no place in our global society for hate, discrimination and persecution.'

Six Point Foundation: A new grant-giving charitable foundation

Six Point Foundation was launched in early February this year to provide financial assistance to low-income Jewish Holocaust survivors and Jewish refugees from Nazism living in the UK. It was established to distribute funds raised from the disposal of land and property assets owned by the Otto Schiff Housing Association in north London and will have a limited life span, remaining operational for five-seven years or until all the funds have been distributed.

The Foundation will make small grants for specific purposes. These typically will be one-off contributions and could include, for example, medical costs such as dental care, travel costs, specialist equipment such as beds and stair lifts, white goods such as fridges and washing machines, heating costs or repairs to essential household appliances. It is believed that these one-off grants will make a substantial difference to the recipients' lives, particularly because beneficiaries will be from households existing on minimal income and having few if any

savings to rely on.

Six Point Foundation will have an agreement in place with the AJR. If you already receive financial assistance via one of the programmes supported by the Claims Conference, you should apply to the AJR for funding in the first instance. If your Claims Conference funds have reached the annual maximum grant limits, Six Point Foundation could provide funding. In these instances, your original application to the AJR can be used.

If you believe that you may be eligible for funding, please visit www.sixpointfoundation.org.uk, where you or a member of your family can download an application form to apply for grant funding, or telephone 020 3372 8881.

Charitable organisations are also eligible to apply for grants to fund specific projects, which can be an extension of an existing project or a new proposal that will ultimately benefit those for whom the Foundation was established.

Susan Grant

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CONTEMPORARY PAINTING AND SCULPTURE

Latvia: A personal march through history

Riga, 8 September 1940

Dear Mum

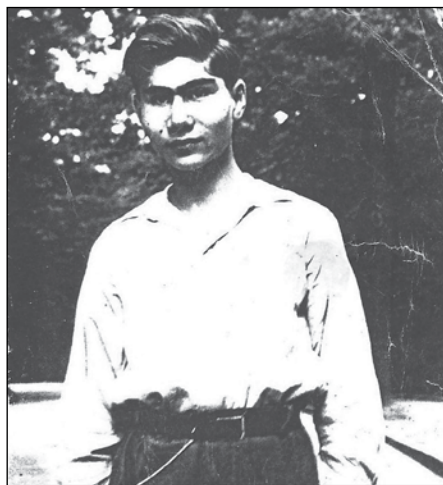
I've just found out that it's possible to write letters to England from here. As I haven't heard from you in such a long time, I'm writing this letter to you by airmail and hoping for an answer by return of post. You might wonder why you're hearing from me from Riga. I've been living here for two or three months now. My exact address is: Paul Loewenberg (Kahns), Riga, Latvia, USSR, Marijas iela 33, Flat 10.

Marijas iela 33, Flat 10. Do you know where it is, Aleksandrs? Is it *this* street?' I point to Marijas iela on the free town map I was given in my hotel. 'No, the streets are different from what they were before,' Aleksandrs replies, 'It's not far now.' Dutifully I follow him as the Baltic wind kicks leaves around our feet.

I can still see the fish market and the golden sprats flapping their fins and crying for the sea; the oldest wooden house in town, standing defiantly in the midst of a busy street and dwarfed by Stalinesque administrative buildings; the regal white opera house and the less regal production of *Don Giovanni* with singers flirting in bikinis; the state archive with its classroom seating which introduced me to my Latvian family over the last few days; the amber sellers; the flower sellers; the burlesque night clubs; the pastel-coloured buildings; the cobbled streets; the town hall and its impressive spire with a view of the River Daugava and the House of the Blackheads (a group of unmarried merchants). And then I think back to my discoveries in the Latvian State Archives in Slokas Street the day before: the names of my Latvian family. They are names in black ink on time-stained pages, in Russian, in black, leather-bound books. I have ten piled up in front of me and a piece of paper the archivist has kindly given me with the Russian spelling of the name Levenbergs.

I search the names and scrutinise every sweep of a pen. Over three days I find them. They come alive and wave to me from the pages. They open a window into a patriarchal world that nurtured traditional roles, dates telling me when they were born and married but not where they died ... 'Your grandfather's father was called Lazzers Levenbergs. He was an omem,' the archivist says, 'a

soldier'. A soldier? Yes, a soldier who fought for his country, no doubt proudly, and married Minna – Minna Bernstein – and they had eight children and lived by the sea in Libau and ran a furniture shop and worked hard and traded as commercial merchants and hoped their business would do well enough for their children to be educated. And they helped my grandfather David go to Dresden University to study engineering. Their eldest twin boys, Moishe and Abraham, born shortly after they married in 1867, left Latvia too. Moishe went to Paris and Abraham to Tehran.



Paul Theodor Loewenberg, born 20 January 1922

Their daughter, Tante Gertrud, married a German lawyer by the name of Schindler and lived in Switzerland. But their other children, Joseph and his three other sisters, Zlato, Rivka and Judith, and his aunts, the Lazzers sisters Miriam and Deborah, stayed in Libau and lived in Libau and had children in Libau and lived by the sea and played in the dunes and kicked the sand.

Did Roland, the legendary knight, patron of merchants and protector of peace and merchants' rights, who proudly surveys all who pass him in St Peter's Church, protect them?

I'm tired. My feet hurt but we can't stop – it's way past lunch time and most of the restaurants and cafés are no longer serving latkes with sour cream. A hot coffee would be welcome to fight off the cold and I'm grateful I have two pairs of thick socks on but we can't stop. Before I fly back to London tonight I have got to see the place where my uncle lived before he was sent to the Riga ghetto. I'm hoping as I walk down the cobbled streets of old Riga that I'll

have a moment of revelation and that the stones will suddenly speak to me and help me understand why. Why a 19-year-old young man who was born in Halle an der Saale, Germany, on 20 January 1922, one year before my father, a young man whose father David, a self-made man, a hard-working man, an engineer who was born in Libau in Latvia on 29 November 1875, whose factory in Berlin was taken away from him in 1935 and had to put his sons in an orphanage, who in early 1941 left his last address in Berlin, Altonaer Strasse 16, to head a tool factory in Moscow and disappeared; whose mother Marianne, an opera singer and violinist born in Leipzig in 1893 who, with the help of the Hinrichsens of the music publishing company CF Peters, managed to get to England in April 1939 but never sang again ...

Why was he taken from his lodgings in Marijas iela to a ghetto? Who would do such a thing to a young man – still really a boy – homesick, lonely and scared? Who would do this? When they came for him on 4 October 1941 at Flat 10 at Marijas iela 33, when they knocked on the door, what did Frau Kahns say? Did her heart stop still as they knocked on the door and Paul was told to leave the building with them? Did he put his beret to one side as my father remembers him always doing? Was he wearing thick socks, did he take anything with him or did he have to leave everything he owned behind, in his small bedroom in Flat 10, Marijas iela 33? Did he put on a brave face but secretly yearn to have his mother wrap her arms around him? Who would do this to a boy? Did the men who came for him speak in German or Latvian? Even though my grandfather was Latvian, Paul and my father were born in Germany: Paul wouldn't have understood them if they had spoken to him in Latvian. When they saw him, didn't they see he was just like one of their sons, one of their nephews, one of their cousins? Did he look so strange, so alien, so dangerous that they needed to come for him and take him to a ghetto? Did he perhaps tilt his eye in such a way that said sub-human or dangerous Communist sympathiser?

'This is Lacpleša Street,' Aleksandrs calls out. Paul lived here too. 'Yes, it was part of the ghetto.' It's a long street. We walk along it with traffic rushing past. Maskavas Street, Vitebskas Street,

Ebreju Street, Lauvas Street, Liela Kalna Street, Lazdonas Street, Kijevas Street, Jakabpils Street, Lacplesa Street – the original boundaries of the Riga ghetto, officially announced on 23 August 1941. On 25 October 1941 its gates were locked and 29,602 Jews were driven together under strict custody behind barbed wire in an area where about 13,000 people had lived before. Among them 5,652 children, 8,300 invalids, 9,507 women, 6,143 men and my uncle. 'What day is it today?', I ask Aleksandrs. 'Wednesday 26 October 2011.' When did the archivist solemnly hand me a small rectangular book with Paul's name in it, the black book that neatly listed his address, Marijas iela 33, his date of birth and the word 'geto' beneath the date 4 October 1941? Yesterday, 25 October 2011. Time stands still and I freeze.

'How many people were killed?', I ask Aleksandrs.' Paul was a workman, he was 19, he was young, he might have survived. Did he survive? Do you think he survived?' 'Perhaps, I don't know.'

Between 29 November and 8 December 1941 the great ghetto was annihilated. Some 25,000 of its inhabitants were taken to Rumbula to the woods a few kilometres out of Riga. Over 1,000 Latvian Arajs commandos robbed them, went with them, guarded them before SS soldiers shot them and packed them in pits like sardines.

'This is the first Jewish secular school, Lacplesa Street 141, run by Rabbi Dr Max Lilienthal. A German translation of the Torah made by the famous Jewish philosopher Moses Mendelssohn was one of the main teaching aids used at this school. Up to the Holocaust, Riga was a thriving hub for artists and musicians: the composer Oscar Strok, the violinist Sarah Rashin, even Wagner worked here. Only one in ten Latvians survived – only one. This is a photo of the famous historian Professor Simon Dubnow, whose last words in the ghetto were 'Write, Jews, write!'

Aranka, David, Israel, Jossel, Mark, Mordechay, Rebecka, Rivka, Fanny, Jenny, Lilia, Minna, Rafael, Rosa, Rachel, Wiliam, Abram, Selig, Scheine, Sore, Rosa, Paul. Albert, Benjamin, Eugenia, Haim, Judith, Lia, Minna, Paul. Their names and plaques in the ghetto museum flash past me – all Lewenbergs, all taken to the ghetto. I stare at them and they look back at me in black straight suits made of capital letters. Look at this photo. It's the burning of the synagogue: 300 people, 300 Jews were burnt alive in there. Look at this

man. 'He looks as if he's laughing.' 'Yes.' He's not a German soldier. He looks like an ordinary man, a man who buys furniture and sits and sleeps on it.

'Here, this is Marijas iela 33.' Aleksandrs points to a beautiful Art Deco building in a street that was once a thriving hub for tailors. The street is now called Aleksandra Caka iela. I would never have found it. Inside, a sweeping banister dominates the landing and on the wall is a list of businesses located in the building. A company called Manol is working in Flat 10 now. The walls around its office are neon yellow. We knock on the door. There's no one in but somewhere behind that yellow door Paul wrote the last words his mother ever received from him:

Please use the address soon – I'm waiting eagerly for an answer from you! I'm alright here. I'm working and earning a living. I'm expecting Dad to arrive soon. It's my only comfort that Dad's coming because I won't be so lonely any more. I'm always thinking of you, dear Mum! How are you? I hope the address at Dr Whelen at Horton hospital is still the right one. In case it's not, I'm sending the letter to this address too. I beg you once again to answer as soon as possible, by airmail! I'm longing for an answer from you. How is Ernst? Best wishes to him and tell him he'll hear from me soon. Dear Mum, I'm so happy I can write to you at last. I'm very worried because of the long separation. Can I even hope to see you again? How happy I would be if I could be with you. In my thoughts I'm always with you, dear Mum. When I get a reply from you I'll give you more details about me. Until then, this short greeting. All my love, your loving son, who is always thinking of you! Paul.'

'Who is always thinking of you!' These words rush through my mind. I can't let them go and I think of a photo a friend of mine sent me of a plaque inside the oldest ghetto in the world, the one in Venice. It was created in 1516 and is the very place where the word ghetto originates. The plaque reads 'Perche le nostre memorie sono la vostra unica tomba' (For our memories are your only graves). Did we see a plaque in the former Riga ghetto? I don't recall.

I visited Riga for the first time in October 2011, 70 years after the formation of the Riga ghetto and when Latvia officially commemorated 450 years of Jewish life in the country. In

the same year, the Jewish community drew attention to an increase in anti-Semitic attacks. In Riga on 16 March 2011, at the heart of NATO and in an EU country, over 2,500 people paid tribute to Latvians who fought on the side of Nazi Germany in Waffen SS detachments during the Second World War. Approximately 62,000 Jews, or 90 per cent of Latvia's pre-war Jewish population, were killed in 1941-42 by German SS and Latvian Arajs commandos, many of whom later joined the 15th and 19th Divisions of the German SS. The brutal murder of Latvian Jews was one of the worst atrocities of the Holocaust, yet the Museum of the Occupation in Riga devotes only a couple of stands to their deaths.

On 20 January 2012, on my Uncle Paul's birthday and 70 years to the day after the Wannsee Conference, I launched the petition 'Stop the 16 March marches in Riga and Latvians revising history!' (<http://epetitions.direct.gov.uk/petitions/27795>). In a little under two weeks the petition gathered worldwide attention and over 900 signatures.

If you too wish to research your Latvian families' roots, information is available from the Latvian State Historical Archives, Slokas Street 16, Riga LV-1048 Latvia; email Lasitava@lvva.gov.lv; www.lvva-raduraksti.lv; and Aleksandrs Feigmanis at <http://www.balticgen.com/>

Monica Lowenberg

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LETTERS TO THE EDITOR

The Editor reserves the right
to shorten correspondence
submitted for publication

SECOND GENERATION 'OUTSIDERS'

Sir – Marilyn Moos writes a very emotional article, 'Tunnels of the past: Perceptions of second generation "outsiders"', in your March issue. However, as a member of that somewhat ill-defined second generation, I felt bewildered by some of the points raised.

She writes that 'So many of us, the children of the refugees from Nazism, feel overwhelmed by our parents' experiences.' Her conclusions are apparently based on interviewing 12 people who had refugee parents. I am not a statistician but I am sure that with very little trouble I could find 12 left-handed people who like chicken soup. This proves neither that all left-handed people like chicken soup nor that chicken soup is liked only by people who are left-handed. To extrapolate from a sample of 12 interviewees seems a little strange – possibly even pointless.

Apparently Ms Moos also 'discovered that the second generation had never been systematically studied in the UK.' But the search term 'UK second generation Jewish refugees', when input to Google Scholar, generated over 16,000 results. Surely some of this research must be applicable or able to be extrapolated to the UK environment!

Although I accept that 'second generation' refugees *can* suffer from the emotional traumas described in the article, I am also concerned that sometimes it is too easy to suggest an apparent cause. When I was younger I occasionally suffered from slight bouts of dandruff – it seemed naive to blame Hitler for this mild affliction and an insult to those who suffered directly at the hands of the Nazis and their supporters.

Arthur Oppenheimer, Hove, Sussex

THE JEWISH PREDICAMENT

Sir – I remain an avid fan of the *AJR Journal* and am always amazed at how interesting you keep making it – most notably the uniquely insightful Grenville essays.

However, I do want to comment on the 'Letter from Israel' Dorothea Shefer-Vanson recently wrote regarding Howard Jacobson's (in my opinion highly overrated) novel *The Finkler Question*. She suggests that Jacobson 'seems to be seeking to underline that sense of "otherness" that a Jew cannot avoid feeling, no matter where he or she happens to be living.'

For me, that comment really underlines the differences between Jews in the UK

(I'm assuming Shefer-Vanson is a Brit or ex-Brit) and American Jews, or at least most of those with whom I associate. My combined sensibility as both intensely Jewish and aware of having been born in Germany gives me not the slightest sense of 'otherness' as an American; indeed, it emphasises how very American I am. Perhaps that's the unique and precious quality of my adopted country (who adopted whom is difficult to ascertain). Extending this metaphorically to Israel – judging Israel by 'different standards' – is a bit problematic, especially for a people admonished to be 'a light unto the nations'. Can't have it both ways, alas.

Tom L. Freudenheim, New York, USA

Sir – I was delighted to read Dorothea Shefer-Vanson's perceptive review of Howard Jacobson's *The Finkler Question* and her unhesitating appreciation of the author's message of the Jew as perennial outsider – wherever he happens to be, he is not at home.

It is a seriously funny novel – but not Booker material, which demands a certain universality. It is a niche book, as shown by its relatively modest sales (by Booker standards), just as *The Artist* is not really Oscar material but a niche film (at least three of the also-rans grossed more in the first week of their release than *The Artist* will gross over its lifetime).

For an ever better take on the Jewish predicament, I recommend *The Yiddish Policemen's Union* by Pulitzer Prize-winner Michael Chabon (published by Harper Collins in 2007 and available from Amazon). Don't be put off by the title: it is a brilliant dystopian novel based on the premise of the Jews having been denied their state in Palestine in 1948 and being given a barren strip of land in Alaska instead. Hilarious and heartbreaking in turn, it also illustrates the vigour and impact of the American novel compared to its anaemic English shadow.

It may be significant that many of the big beasts of contemporary American literature – Bellow, Mailer, Roth, Heller – are Jews, whereas there is today no significantly Jewish component of English fiction.

Victor Ross, London NW8

A TRUE HEROINE

Sir – At the time I wrote my letter 'Has Austria really changed?', I fully believed the matter of my Austrian pension had

been settled. However, in early February I found to my horror that a sizeable amount of income tax had been deducted from my January pension. Since I saw no chance of meeting the pension people's deadline, I was convinced they would tax me retroactively from 1 January 2011, as they had threatened.

I am truly grateful to the AJR and the Austrian Embassy for all their efforts on our behalf. However, for me, the true heroine of this piece is a second-generation friend of mine who wishes to remain anonymous. Distressed by my distress, after several failed attempts to bring about a change of heart at the Pensionsversicherungsanstalt, she emailed (at the suggestion of a mutual Viennese friend) Barbara Prammer, the President of the Nationalrat, on 6 February. The reply came on 9 February. Apparently it was all a mistake: the letter was never meant for victims of Nazi persecution; we would get our money back plus sincere apologies. By now, I have had both.

Edith Argy, London W9

REFUGEES IN SOUTH WALES

Sir – After I read about the exhibition on Jewish refugees in South Wales in the latest issue of the Journal, I felt I must mention that my father (Sigmund K. Kohnstamm) built the first factory on the Treforest Trading Estate. It was a large Chrome Leather Factory. My father was trained in London at the leather works by cousins of my grandfather (Karl Kohnstamm). He got to London in 1935 and we joined him in May 1937. We straightaway moved into a large house in Penarth, where my parents established the top floor as a flat. Every three or four days a new family came and my mother found them premises either in Cardiff or nearby. We children were sent to a boarding school in the same road for the rest of the summer term. A student came during the holidays and taught us more English so that we were able to start in September in our age groups.

While negotiating for the Chrome Leather Works, my father became close friends with the chief of police and he helped all the people to get factories built etc etc.

When war broke out, we had to leave Penarth and, thanks to the police chief, a bus load of refugees went to Abergavenny!

The army took over the factory during the war in 1943 and we moved to London. My eldest sister joined the Army; I started a job at Sun Life to become an actuary, but was told after two years of exams that they did not want to have women!!! My father started a clothing business

*Anne Marx (née Kohnstamm),
London N2*

CLAIMING BENEFITS

Sir – My mother, Ruth Motz, has been an AJR member for decades. She and my late father, Robert (died May 2006), were for

many years in the photos used for AJR publicity.

Shortly after my father's death I spotted an article in the *AJR Journal* pointing out that Attendance Allowance was not means tested. I applied for Attendance Allowance on her behalf, which was then awarded. I would like to say a belated thank you for that article, which has resulted in her getting several thousand pounds.

Since then I discovered that somebody with mental health needs such as dementia can be exempt from Council Tax provided they are also receiving Attendance Allowance. This can be backdated and, as a result, she received a Council Tax refund of about £10,000.

I recently wrote an article about benefits for our synagogue (North West Surrey) newsletter. This has already resulted in another member putting in a Council Tax refund for thousands of pounds for a 98-year-old AJR member with dementia for whom he is responsible.

Most other benefits are means tested and many people are put off by the complexity involved. For example, about 4 million people of retirement age are entitled to Pension Credit yet about 1 in 3 are not claiming it. People of any age may be entitled to Housing Benefit, Council Tax Benefit, Working Tax Credit, Job Seekers Allowance The list goes on. The complexity should not deter anybody who may need this: they can easily get help. The starting point is the website adviceguide.org.uk or any Citizen's Advice Bureau office.

Martin Motz, London SW13

For full details of qualifying conditions, please contact Linda Kasmir, AJR Social Care Worker/Welfare Rights Adviser, on 020 8385 3086 (Ed.).

JEWISH EVACUEES/REFUGEES IN ROWLEDGE, FARNHAM, 1942

Sir – I grew up in the large family house, originally known as Rowledge House, which, I have only just learned, provided accommodation to 32 evacuated Jewish children during the war following its sale by a Mr Schofield to a Farnham syndicate. The syndicate let it to the Jewish Hostels Association.

I understand that a number of the children who lived here attended the local primary school just across the road to which I too went in the 1950s.

Previously, I knew nothing of this fascinating aspect of the village or of the house's history even though I grew up here.

We moved into this house in 1956 and I now live in the old stables (the single-storey wing and buildings beyond) and work from a studio in the vegetable garden.

Weeks ago I was carrying out research at the Surrey History Centre in Woking in connection with the origins of the village when I came across an extremely interesting hand-written journal started in 1923 by Florence Parker, the daughter

of the first vicar of the parish, who was installed in 1871. It seems Florence's intention had been that further entries would be added over the years and the book kept in the vestry safe. Regrettably, additional entries seem to have ceased in the 1950s and the journal is now in the Rowledge archive boxes at the Surrey History Centre.

Among many other aspects of village life, Florence Parker gives a brief history and description of all the larger houses in the village, including Rowledge House. Her original entry for Rowledge House had the following information added to it in another hand, presumably that of a subsequent vicar or church warden: 'Mr Schofield sold the house in 1942 to a Farnham Syndicate who let it to a Jewish Hostels Association for 32 evacuated Jew [sic] children.'

I've searched Google without much success other than a reference in the *AJR Information* newsletter of February 1946, which gives some addresses for 'AJR in the Provinces', including 'Farnham. Sur. Dr. E. Dannenberg, Mount Dannen, Rowledge, near Farnham'.

Mount Dannen must be a play on Dr Dannenberg's surname, but I wonder whether it was a name he gave to Rowledge House while the 32 evacuated children lived there.

An interesting additional question remains whether the children were indeed evacuees or refugees.

I'd be grateful for any further information readers can provide about this fascinating and important part of our village's history. Once I know more about it all, I would love to erect a plaque on the end of the house (the old west wing), especially as this year will be the 70th anniversary of the children's arrival in Rowledge.

Mark Westcott, Architect and Landscape Architect, Rowledge, Farnham

GLOUCESTER ASSOCIATION FOR AIDING REFUGEES

Sir – I was pleased to read Nicholas Burkitt's overview of the Gloucester Association for Aiding Refugees (GAAR), an archive I have used extensively in my research on refugee committees operating in Britain before and during the Second World War. But what surprised me was his inaccuracy regarding the inception of the committee. It was the impetus from the local branch of the National Council of Women (NCW) that led to the setting up of GAAR and it was their members who formed the nucleus of the committee. Indeed, the NCW were responsible for a vast amount of refugee work in London and around the country. I would be interested to know which other local initiatives, if any, feature in his thesis, which I have been unable to access.

On another note, I thank Professor Wigan in Melbourne for pointing out my error in referring to Margaret Layton as 'sister' and not 'eldest daughter' and can

assure him that the article was otherwise accurate.

Dr Susan Cohen, London NW11

CONSPIRACY OF SILENCE

Sir – I am almost beginning to think there is a conspiracy of silence about the Kitchener Camp. There was an excellent programme about it in January on the BBC South East series 'Inside Out'. No mention in the *AJR Journal*. Most people know about the Kindertransport but very few are aware of the Kitchener Camp, which saved the lives of thousands of people. It almost certainly saved *my* life and that of my parents.

Stella Curzon, Ruislip, Middx

CONTACTING 'KINDER' IN FLORIDA

Sir – I am an avid reader of your journal and was at the Kindertransport meet in London some years ago. I came over on a Kindertransport in May 1939 and lived in England and Scotland during the war. In 1950 I left for the US and soon was drafted into the army during the Korean War. Later I went to Mexico and, after graduation, spent many years in Latin America. Recently we moved from Venezuela to the Fort Lauderdale-Pompano Beach area in Florida. My reason for writing is to ask you to publish this note to find out if other 'Kinder' live in this area so as to contact them. Gracias!

Henry Herner, Pompano Beach, Florida, USA

HEART-BREAKING NEWS

Sir – I was interested in the review (February) 'Exploding a myth' of a book about Jewish soldiers fighting for Germany during the First World War. I remember that after 1933 the Jewish Kulturbund Orchestra was founded, with branches in Berlin and Frankfurt. In Frankfurt William Steinberg, who had been head of the opera there, was its first conductor (he made later quite a career for himself in the US). This orchestra travelled around Germany and in late 1934 came to Düsseldorf. There they played a *heiteres Konzert* (a concert of cheerful music) for the local Jüdische Frontkämpferbund (Jewish veterans' society). I always thought this a heart-breaking piece of news.

Elisabeth Reinhuber-Adorno, Frankfurt/Main

THE STORY OF THE COLOGNE JAWNE

Sir – I was born in a village in North West Rheinland not far from Düsseldorf. I came to England on the Kindertransport in 1939 and have been back to my birthplace several times. During these visits my wife and I made a number of friends. These friends have been active in keeping alive the memory of the Jewish people from the area who perished in the Holocaust.

I recently received from one of these friends a brochure on an exhibition in Cologne entitled *Die Kinder auf dem Schulhof*

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ART NOTES

Gloria Tessler

The wonder of Picasso is that he never stops growing. There is always something to admire, be moved or astonished by – reason enough for **Tate Britain** to demonstrate his profound influence on other artists throughout half a century. **Picasso and Modern British Art** (until 15 July) presents him in contrast with seven other painters: **Francis Bacon, Henry Moore, Graham Sutherland, Duncan Grant, Wyndham Lewis, Ben Nicholson** and **David Hockney**.

If Picasso was among the first to present another dimension of the psyche through the dissection of the human form – that a head is still a head even if it sits somewhere outside the body – he was himself, like every artist, i n f l u e n c e d

by another. His much earlier Spanish compatriot, **Velasquez**, for instance, or in his own time, **Matisse**, helped stretch that amazing mind into many art forms beyond Cubism. Inside one face you will see another: his guitars and violins take on human form and even at his most geometric he is still wondrously curvilinear, his love of life represented by the voluptuous female form. An artist of many parts, he also designed imaginative costumes and sets for the **Ballets Russes**.

Picasso is the most sensual of painters. Explicit, cheeky, humorous and tragic by turn, his colours are luminous and he

often includes his personal symbolism – the bull in the field. Even in *Guernica*, his most powerful protest against the Nazi bombing of the Basque town of that name, too delicate now to be moved and presented here in a full-size black-and-white sketch, you can see that raging bull of his matador sexuality.

But if the distorted faces and yelling mouths depicted by Wyndham Lewis, the founder of English Vorticism and *Blast* magazine in the 1930s, reflect something of the Spanish master's free Expressionism, it bears no comparison with the luminosity of the former's genius. Picasso's great influence on Francis Bacon is more tangible and more honest: Bacon abandoned interior design for painting after seeing a Picasso exhibition in the late 1920s. In his *Three Studies for Figures at the Base of a Crucifixion* he expands the scope of anguish through distortion.



Lucian Freud, *Reflection* 1947, Private Collection; Image: Lucian Freud Archive ©

Henry Moore's *Reclining Figure* seems an abstraction of Picasso's biblical figurative painting *The Source*. The desire to catch Picasso's spontaneity is crudely exemplified by David Hockney in his grovelling h o m a g e to the Master by depicting himself nude before him.

In a much lauded show at the **National Portrait Gallery**, one room after another of **Lucian Freud's** awkwardly contorted nudes in their flat colours was just too much. Did Freud never learn that we are not all made of one colour? His thick application of green, pink, white and brown paint ends up with a molten mass of ugly flesh. Humanity? Sensitivity? Compassion? Empathy? Forget it. That's just what Freud does *not* get. Man or beast, with him it's all cold meat. Freud's earlier, and in some senses, more popular work reflects the German Expressionism *Neue Sachlichkeit* (New Objectivity) movement, exemplified by Otto Dix, George Grosz and Christian Schad.

REVIEWS

Making new lives

ZWEI WEGE EIN ZIEL:
ZWEI FRAUENSCHICKSALE
ZWISCHEN WIEN UND JERUSALEM
(TWO PATHS, ONE OBJECTIVE:
TWO WOMEN'S DESTINIES BETWEEN
VIENNA AND JERUSALEM)

by Gerda Hoffer and Judith Hübner
Vienna: Theodor Kramer Gesellschaft, 2011, 248 pp. paperback, ISBN 3901602429

Although reading books in German is normally a challenge for me, I found the experience with this book well worthwhile. It actually consists of two separate autobiographies linked by the fact that each writer was born in Vienna in 1921 and ended up in Jerusalem, where they met and became friends. Up to that time their lives had been entirely different, except of course that both were profoundly affected by the Anschluss.

Gerda's father was an author and she grew up in an assimilated family with left-wing ideals. She came under the influence of a Communist youth organisation and as a teenager was imprisoned by the pre-Anschluss Austrian government. Despite her lack of a religious background, most of her friends were Jewish and, as she became increasingly aware of anti-Semitism, she identified herself more closely as a Jew. There are interesting discussions about life in Vienna in the 1930s with regard to both schools and the social scene. The events around the Anschluss are vividly described, with Gerda's father only just managing to escape the Gestapo by fleeing to Prague. A moving section covers her first romantic attachment to a young man and, were it not for firm action by her father, she would have stayed and shared his fate in the *Shoah*. But, helped by Czech relatives, she and her mother also managed to reach Prague and eventually England. They were greatly helped throughout by the Thomas Mann Committee, which supported authors with progressive leanings.

The arrival in England and the subsequent frequent moves arranged by 'God's Representative' (i.e. a gentleman from the Committee) are described with wry humour, but no doubt experienced as problems at the time, especially by Gerda's parents. Gerda soon settled down to life in England and married a fellow refugee. She spent over 30 years in this country and, although fond of it, seemed never to feel quite at home. Although she was for a long time reluctant to emigrate to Israel, the feeling of fully belonging came to her only after doing so. There she met old friends and lived among people with similar backgrounds. Her successful career as a writer began when she came across letters sent from a concentration camp

to Switzerland by her favourite aunt. These described the terrible conditions in the camp and Gerda felt they should be published as a memorial to her aunt. Later she became the author of many books, the last being *A House in Jerusalem* (2003).

Judith Hübner had a very different early background, as she grew up in a very formal and religious family. She describes family life in pre-war Vienna and there are many interesting and amusing anecdotes about members of her extended family. Up to the Anschluss, she had a happy childhood, although she had become aware of anti-Semitism in school even before then. When she was nine years old, her greatest wish was answered: a baby sister was born.

In March 1938, their lives were changed for ever: first her father was sent to a concentration camp, then they were thrown out of their flat and Judith out of her school. Among her bitterest memories was how erstwhile friends turned against them. Desperate attempts were made by her mother and herself to get the family out of Vienna but right up to the beginning of the war they were unsuccessful. In November 1939 Judith was miraculously able to leave with a student visa for Palestine. Her departure was at only a few hours' notice and became particularly poignant: neither her parents nor her little sister survived the *Shoah*.

In contrast to Gerda, Judith had always wanted to go to Palestine and had been a member of a Zionist youth movement in Vienna. Her early days in Palestine were not easy as she was practically penniless, but with perseverance she was able to settle down. She entered the Hebrew University, where she was a good student and this led to a successful career in the Israeli civil service. She reached a high position in the Interior Ministry and recounts many of the social problems she had to deal with relating to new immigrants, in particular the question 'Who is a Jew?' Later she became Israeli ambassador to Norway and Iceland, which provided new challenges, especially when a new Norwegian prime minister, critical of Israel, came to power. Her writing casts interesting insight into the human side of life in the diplomatic corps. Returning to Israel, she became closely involved with Emunah, the women's section of the National Religious Party. This led to her election to the Jerusalem City Council, culminating in her becoming a Deputy Mayor and Honorary Citizen of the city.

These biographies show how two very different Viennese women, whose lives appeared shattered by the events of 1938, were able by their courage and resilience to make new and worthwhile lives for themselves and to contribute so much to their new homeland.

This publication is supported by the Austrian National Fund for Victims of National Socialism, the City of Vienna and the Federal Ministry for Education, Art and Culture.

George Vulkan

Exhibition

Portrait of a period

DODO (1907-1998) – EIN LEBEN IN BILDERN (A LIFE IN PICTURES)

Kunstbibliothek
Kulturforum
Staatliche
Museen zu
Berlin



Dodo, *In der Loge*, 1929

Berlin has done one of its émigrés proud in staging this major exhibition (to 28 May 2012). Dodo Burgner, my mother, left Berlin in 1936, when Nazi anti-Jewish measures were taking effect, to make a new life in London with her family. This is the first public display of around 125 pictures, covering the late 1920s-early 1930s.

The artworks are arranged thematically and cover most of Dodo's range: fashion and theatre design, scenes of Berlin middle-class urbanite life and leisure activities, Jungian psychoanalysis and portraiture. It is excellently curated, so that the development and vagaries of Dodo's private life relate to the pictures.

Dodo herself, born of and married into comfortable, middle-class Berlin Jewish secular society, managed to escape any boundaries that such a background might have imposed.

She trained at the prestigious Reimann Schule at an early age. Her first freelance illustrations date from this period. She then worked for the satirical magazine *ULK*. The magazine epitomised the *Neue Sachlichkeit* (New Objectivity) style, characterised by the use of intense colour.

During this period (1927-29) Dodo produced a series of gouaches which depict quite graphically the decadent life of the Weimar Republic (this is the world of Christopher Isherwood, Emil Jannings, Kurt Jooss). And these scenes of nightclub life illustrate the shallowness of cosmopolitan life and often have some intimations of menace. Women shown there are invariably sinuously elegant, the accompanying men louche, voyeuristic and weighty in equal measure. She knew the notorious dancer Josephine Baker, drew her and was fascinated by black bodies.

The section devoted to the Jungian period – Dodo left Berlin for several months and went to Zurich with her lover Gerhard Adler to be psychoanalysed by Toni Wolff (Jung's lover) – are darker altogether. They show dream imagery and 'unconscious' drawings and conflict and can be seen to symbolise her own irresolution. They demonstrate an alienation and unhappiness which could relate to developments in the wider world at this time.

The artworks gathered together here

for the first come from various sources. Some are from the *ULK* archives (the magazine is defunct), where Dodo donated them; some are from private collections. Others are still in circulation and appear in salerooms. They are certainly collectible.

This exhibition makes a huge visual impact. What is particularly remarkable is that someone so young was able to capture the *Zeitgeist* so exactly. To peruse these pictures is to understand the somewhat gilded, joyous, wilful society and world, before it all fell apart. Yet saying this, there is nothing superficial about this demonstration. Underlying it all is acute social observation – one of the later black-and-white illustrations depicts a Jew looking in three directions. This exhibition is in no way escapist: it is a portrait of a period.

Anja Amsel

For those not able to view this exhibition in Berlin, the major part of it will be displayed at the Ben Uri Gallery in London from 22 June to 9 September this year. It would be greatly appreciated if readers who have any recollections of Dodo, who lived in north London in 1936-98, would telephone the Ben Uri Gallery on 020 7604 3991 or contact the curator, Rachel Dickson, on 07919 221 788 or at rsilman@aol.com (Ed.).

Music

A remarkable conference INTERNATIONAL TEREZIN MUSIC CONFERENCE

Leeds College of Music,
Postgraduate Studies and Research
Centre, 26-27 February 2012

In a much appreciated gesture, a number of Holocaust survivors were invited as guests to this remarkable conference, which was well attended by academics and students alike. There was a good mix of academic papers, concert performances and film. The 100th anniversary of Lisa Kleinova's birthday was celebrated and Zdenka Fantlova spoke about her time in Terezin and her participation in some of the music.

The conference opened with a remarkable performance of a new work by the British composer Martin Ellerby, who introduced the piece, which comprises nine musical pictures of life in the camp. Towards the end of the conference Jakob Fichert performed a piano recital including a sonata by Gideon Klein and works that would have been forbidden in the camp.

There was much discussion during the conference of the significance of pieces that were played. Were they chosen by chance or was there a deeper meaning? Also debated was whether music became a therapy or had the opposite effect, amounting to torture.

Prominent musicians were sent to Terezin, notably Rafael Schächter, who, despite the terrible conditions, directed repeated

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'I am with Gerhard' – some family history rediscovered

'I am with Gerhard,' it said on the postcard Frau Auerbach received in early November 1938 from her husband Lothar, in prison in Klagenfurt on his way to Dachau following Kristallnacht. It was the first sign of life from him for a week. He was now in 'protective custody'. But who was Gerhard? For years we asked ourselves this question. We didn't know Gerhard's surname or anything else about him. He was, as far as we knew, not a relative: maybe he was a neighbour or an acquaintance. But he must have been important for Lothar Auerbach to mention him on this postcard.

Looking through old family correspondence, we later discovered a faded letter dated 29 December 1938 and addressed to 'Geehrte Familie Auerbach'. In this letter a Herr Moser wrote that he had 'heard from Gerhard' that Herr Auerbach had 'returned from the journey'. The 'journey' was, of course, Lothar's arrest by the Gestapo and imprisonment in Dachau. Gerhard, he wrote, was again working for the time being on the farm but didn't like it because he felt 'almost a stranger'. Herr Moser also mentioned that he was sending his neighbours some pork and two chickens. By this time, Frau Auerbach, having been expelled from their farm in Schassbach, had arrived in Berlin with her three young children and was trying desperately to obtain a visa to leave Germany. Herr Moser, we soon found out, was the owner of the neighbouring farm. Sending a Jewish family a friendly letter as well as food was clearly not without risk. It was an act of neighbourly kindness for which we are grateful even today. How lucky this letter has survived!

Now we knew that Gerhard had worked on *Hölzl* and was released from Dachau towards the end of December 1938. To find out more, we wrote to the

Gedenkstätte at Dachau, from which we received a copy of the admissions and releases lists providing details of Lothar Auerbach's arrival and departure – and of Gerhard! His surname was Gadiel; occupation: *Praktikant*; address: Schassbach; born in Breslau in 1914. Now we suddenly knew more than we had hoped for. We also remembered that the Auerbachs had young agricultural workers (*Praktikanten* or *Eleven*) on their farm in Silesia. Maybe they already knew Gerhard from Breslau?



Gerhard Gadiel at right; other two young men unknown

My next port of call was the International Tracing Service in Bad Arolsen. The form we were sent was a serious hurdle: we were neither related to him nor did we know of any relatives who might give us permission to search for him. Seeking to make the best case possible, we stressed that Gerhard's fate was important to us as he had been part of the Auerbachs' household in Austria. To our great surprise it took only a few weeks for an answer to arrive. Bad Arolsen had traced two relatives of Gerhard, one of them his sister, who was now living in Israel, and both had agreed to our search for him and to our getting in touch with them. What a discovery!

We wrote to them both immediately. They were delighted we were taking an interest in their relative but admitted they knew nothing of his fate – they had always assumed he had died in the Holocaust.

A search in the Yad Vashem Database revealed that in 2001 Gerhard's sister had submitted 'Pages of Testimony' for both her parents and her brother. Checking in the Theresienstadt Memorial Book, we were able to confirm that her parents had been deported from Breslau to Theresienstadt on 2 April 1943 and from there in October 1944 to Auschwitz. But no mention of Gerhard! Perhaps he had survived after all?

Following our approach to her, Gerhard's sister wrote what a 'mitzva' our interest in her brother was for her. She told us that, as a young man, Gerhard had joined HeChalutz, the Jewish Pioneer Youth Movement, with the intention of emigrating to Palestine and had therefore joined that organisation in Breslau. She also remembered that her brother had come to one of the few Jewish farmers in the area for agricultural training and that, from time to time, he had brought freshly-baked cake with him for his family. The significance of this did not become clear to us until later. She herself had emigrated to Palestine in 1936 and lost contact with her brother.

Among our treasured family documents are a couple of small photo albums from Germany and Austria containing photos of family, guests, animals and the farm, reflecting a happy and busy family life. Among these there are photos of several young men who were obviously working on the farm. One shows three young men smiling into the camera. I mentioned this to Gerhard's sister and told her I would send them to her. Perhaps, just perhaps, she would be able to identify her brother. From what she had told us it seemed possible that Gerhard had already been on the Auerbach farm in Silesia. There were, after all, not many Jewish farmers around Breslau. 'Of course I would recognise my brother,' she wrote back.

Minutes later, thanks to email, came her reply: 'The young man with the braces is my brother. He would now be 96 years old.'

What a stroke of luck! Now Gerhard had a face. A name, an old photo, a faded letter, a card from prison, fragments of family history, and an elderly lady from Israel had all come together. And the cake? That would have come from the kitchen of Frau Auerbach!

This, we thought, must surely be all we could find out about Gerhard It was an archivist at the United States Holocaust Memorial Museum, who had seen my message on the genealogical website JewishGen, who told me that the National Archive in Wroclaw might have information on the Gadiel family. The documents I eventually received contained the last chapter of the story: the final bureaucratic acts before deportation, the very last traces of a young man who had wanted to live and work in Palestine but, when it was too late, had decided to join his parents in his home town to find protection. What did the Nazis do to this young lad with the engaging smile?

Jürgen Schwiening

REVIEWS *continued from page 9*

performances of Verdi's *Requiem*. Pieces were also composed for children, like the newly discovered *Purimspiel* and, of course, *Brundibar*. Many references were made to the composer Viktor Ullmann and the pianists Gideon Klein and Edith Steiner-Kraus.

Rafael Schächter brought two scores with him into Terezin – that of Verdi's *Requiem* and *The Bartered Bride*. These pieces were played most often in the camp. The *Requiem* was compared with the prayers in the Yom Kippur service and was seen as a plea to the Nazis with the words in Latin 'Free Me'. Singers were continually being deported so that rehearsals were severely hindered, yet performances continued and the *Requiem* was played for the Red Cross visit in June 1944. Singing to the Nazis was a way of communicating things the prisoners couldn't put into words. Alice Herz-Sommer, who survived Terezin, has recalled playing on a piano without legs and played all Chopin *études* consecutively without printed music.

Was the music censored? Apparently

not – most of the censorship came from the Council of Elders, who feared Nazi intervention in these activities. A committee organised not only concerts but also dance and debates. Apparently as long as Jews performed their tasks their leisure time was their own. One Jewish woman described 'stepping over bodies' to get to the choir rehearsals. At first, the music was performed in the attics but, as people became more confident, makeshift stages and performing areas were erected.

Murry Sidlin, a well-known conductor in the USA, showed an early preview from his feature-length documentary *Voices of Defiance*, to be released in 2012. This powerful portrayal of music in Terezin should, when completed, be an extremely useful way of telling the story of the famous musicians who would have attained international acclaim had they not been murdered in the Holocaust.

Joanna Millan

Joanna Millan is Chair of the Child Survivors' Association of Great Britain-AJR and a Terezin survivor.

AJR MEMBERS AROUND THE COUNTRY COMMEMORATE HOLOCAUST MEMORIAL DAY

Holocaust Memorial Day (HMD) events in which AJR members and staff participated were held up and down the country (see AJR service at Belsize Square Synagogue in March issue of the Journal). Among other events, Kindertransport Chair Sir Erich Reich spoke at the London Borough of Barnet's annual service and AJR Co-Director Michael Newman gave a reading at the London Jewish Cultural Centre's event. The AJR was also represented at events at Sussex University, which the AJR supported, and at the Holocaust Centre in Nottingham, London City Hall and the Holocaust Memorial Day Trust's National Commemoration.

Elsewhere, AJR members were guest speakers at HMD events in Derbyshire, Preston, Leeds, Kirklees, Calderdale, Hull, Bradford, Darlington and Barnsley, as well as at York University, Manchester Jewish Museum and Manchester Town Hall, and at the Millennium Gallery and University in Sheffield.

In Scotland, AJR members attended all major HMD events. A group of 20 members travelled to the national event in Dundee, where they joined the 400-strong audience, which included AJR members from Edinburgh, Dundee and St Andrews. The group had the opportunity to view the Anne Frank exhibition, which featured the AJR's Scotland Memorial Book and which the 2,000 schoolchildren who attended the event also had the opportunity to see. Rabbi Melchior of Denmark was a guest

Holocaust Memorial Book presented to Museum of Liverpool



(From left) Guido Alis, Julia Bryan (Senior Learning Officer, Museum of Liverpool), Eric Cohen

The new Museum of Liverpool accepts into its archives a copy of the Liverpool AJR Group's Holocaust Memorial Book

speaker, as was Fumiko Ishioka, Director of the Holocaust Education Resource Centre in Tokyo, who read from the children's book *Hana's Suitcase*.

The 12th University of Glasgow Annual Holocaust Memorial Lecture was attended by many AJR first- and second-generation members, who heard Professor Nicholas Stargardt speak on the subject 'Hidden Children: Surviving the Holocaust'.

East Renfrewshire Council events were held at the Eastwood Theatre, where an audience of nearly 300 witnessed a fitting memorial. Many AJR members too attended the event, at which schoolchildren performed a short play based on the poem 'First They Came' by Pastor Martin Niemöller.

'We Remember' anthology launched by Child Survivors



(From left) Henri Obstfeld and Joanna Millan (CSAGB-AJR Secretary and Chair respectively), Ben Barkow, Director, Wiener Library

The Child Survivors' Association of Great Britain-AJR has launched 'We Remember', an anthology of memoirs containing 30 chapters, each chapter written by a different child survivor.

CSAGB-AJR Chair Joanna Millan introduced the event, which took place at the Wiener Library in February. She described the book's development from individual memoirs intended solely for the family of a child survivor to a commercial publication containing the experiences of 30 child survivors.

Award-winning journalist Tanya Gold stressed the importance of preserving these memoirs, while Toby Simpson, the Wiener Library's Learning and Engagement Manager, spoke of the wealth of historical documentation and personal material the Library held, as well as the importance of that material's accessibility.

Interview with Otto Deutsch

Dr Anthony Grenville conducted a face-to-face interview with Kindertransportee and AJR member Otto Deutsch at the Austrian Cultural Forum in London. A packed audience was moved and impressed by the straightforward dignity with which Otto described his childhood in Vienna, his experiences of Austrian anti-Semitism, his lonely journey to England, his foster family in Morpeth, Northumberland, and his subsequent life in London and Southend-on-Sea. The event also served as a memorial to Otto's parents and sister and to the thousands of other Viennese Jews murdered by the Nazis at Maly Trostinec, near Minsk.



Memorial to Jewish victims at Maly Trostinec
PHOTO: KURT MARX

The AJR
wishes
all its members
a Happy Pesach

INSIDE the AJR

Harrogate and York CF 'Feeling British'
Meeting at Inge Little's, we welcomed new member Edith Jayne, who spent her early life as a refugee in the USA. We discussed differences between being a refugee in the USA and UK, leading to interesting observations on 'feeling British', as well as HMD activities in York, including an exhibition of pictures about the Kindertransport.

Marc Schatzberger

Next meeting: 8 May. At the Schatzbergers

Iford Great Speaker

During the Regency period, David Barnett told us, London was apparently the largest city in terms of population and a draw to travellers from all over the world. An inspiring morning as always with this great speaker.

Meta Roseneil

Next meeting: 4 April. Eli Benson, 'Magen David Adom'

Pinner Medicines from Plants

Dr Henry Oakeley spoke amusingly on substances derived from a wide range of plants that have been used as medicines, many from ancient times. A thoroughly enjoyable meeting.

Walter Weg

Next meeting: 12 April, 2.00 pm, at Northwood and Pinner Synagogue. Sharon Barron, 'The Work of the Turgu Mures Trust' (supporting impoverished Holocaust survivors in Romania)

OXFORD RIVERBOAT CRUISE

**BOAT CRUISE AND
PICNIC LUNCH ONBOARD
WEDNESDAY 2 MAY 2012**



A unique opportunity to cruise the waterways of Oxford with expert guide and Lewis Carroll Society member Mark Davies. Find out how these beautiful rivers inspired Lewis Carroll to write the classic book *Alice in Wonderland*.

Transport will be provided from a pick-up point in North West London. The cruise will last 2 hours and will include a picnic sandwich lunch. Return transport back to North West London.

For further details, please contact Susan Harrod on 020 8385 3070 or at susan@ajr.org.uk

Kingston upon Thames CF Good Conversation and Tea

A small but select group enjoyed good conversation and tea and watched a DVD of the latest developments at Nightingale House.

Susan Zisman

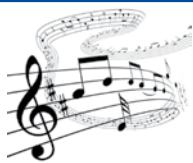
Next meeting: 16 April. Social get-together at home of Susan Zisman

Sheffield CF Tracing Families

An interesting meeting at which the three generations shared experiences of tracing families. Some members expressed disappointment at not being included in Holocaust Memorial Day in Sheffield. As always, everyone enjoyed a chat over tea and lovely cakes.

Judith Gordon

Next meeting: 13 May. Speaker: Prof Bob Moore



THE ZEMEL CHOIR INTERNATIONAL JEWISH CHORAL FESTIVAL

Sunday 17 June 2012

7.30 pm

at West London Synagogue
33 Seymour Place
London W1H 5Au

Tickets £15.00 per person

The Zemel Choir is hosting an International Jewish Choral Festival culminating in this Gala Concert for all participating choirs. The choirs expected to attend are the Wiener Jüdischer Chor and the Coro Ha-Kol Choir from Rome. The Festival has been accepted by the London Organising Committee for the Olympic and Paralympic Games to be branded with the Inspired LOGO as part of the Cultural Olympiad.

This is a once-in-a-lifetime opportunity to hear these three choirs and their wide repertoire, embracing Ashkenazi, Sephardi, Yiddish and Israeli cultures.

To book tickets, please contact Susan Harrod on 020 8385 3070 or at susan@ajr.org.uk

Ealing An Enthralling Tu B'Shevat Seder

Myrna Glass led an enthralling Tu B'Shevat Seder at which 20 of us enjoyed 15 types of fruit and 4 types of wine. A truly delightful afternoon.

Leslie Sommer

Next meeting: 3 April. Mark Davies, 'The Lewis Carroll Society'

HGS A Relaxing Morning

Anne Holve spoke to us about Cognitive Behavioural Hypnotherapy. We were encouraged to practise the correct deep breathing relaxation technique and to experience self-hypnosis. A most relaxing morning!

Laszlo Roman

No April meeting due to Pesach

Essex (Westcliff) Birthdays Celebrated

We celebrated our 10th birthday, and one member, Valerie Kutner, celebrated her 80th birthday. We sang and danced to

YOM HA'ATZMAIT PARTY

**TO CELEBRATE THE 64TH
BIRTHDAY OF ISRAEL'S
INDEPENDENCE
THURSDAY 26 APRIL 2012**

Israeli Food



**For further details of this party,
to be held in London, please
contact Susan Harrod on
020 8385 3070
or at susan@ajr.org.uk**

music played by Georgina Baum and a good time was had by all. *Linda Fisher*
No April meeting due to Pesach

Welwyn Garden City Torah Scrolls from Bohemia and Moravia

Evelyn Friedlander told us about the over 1,500 Torah scrolls from synagogues in Bohemia and Moravia brought to the UK after the war. Many have been donated to synagogues around the world.

Fritz Starer

No April meeting due to Pesach

Radlett Jewish Trades in Regency London

David Barnett is evidently a very good historian as well as a born story-teller. With any luck he will soon return to enlighten and entertain us again.

Fritz Starer

Next meeting: 18 April. Rabbi Jonathan Wittenberg, 'The Story of the Masorti Movement'

St John's Wood

A Fruitful Tu B'Shevat Seder

We had a most 'fruitful' Tu B'Shevat Seder led by Myrna. Having said the *brachot*, we drank 4 cups of grape juice, representing the 4 seasons, and ate at least 15 kinds of fruit.

David Lang

No April meeting due to Pesach

Liverpool Life of an Immigrant

A larger-than-usual audience heard Emeritus Professor of Applied Mathematics Fritz Ursell speak of his life as an immigrant. After graduating from Cambridge, he joined the Admiralty, where he worked on wave forecasting in preparation for the invasion of Japan. His findings are still used today.

Guido Alis

Next meeting: 24 April

Cambridge Improvements in Hearing Aids

We really appreciated a talk by eminent Cambridge audiologist Chris Carr, who explained the complexity of our hearing function and improvements in hearing aids.

Keith Lawson

Next meeting: 19 April. David Merron, 'The Kibbutz Crisis and the Future'

Helen's Boys and Girls

Author Helen Fry gave a party on the occasion of Colin Anson's 90th birthday for 'Her Boys and Girls' – those on whose wartime careers she has written



(From left) Geoffrey Perry (T Force), Harry Rossney (Pioneer Corps), Bill Howard (Royal Navy), Willy Field (8th King's Royal Irish Hussars), Helen Fry, Alice Anson (WAAF), Colin Anson (Commandos), Susan Lustig (Intelligence Corps), Fritz Lustig (Intelligence Corps)

Brighton and Hove Sarid The 'Boys'

Shirley Huberman, widow of Alfred, one of the 'Boys' brought from Theresienstadt to England in 1945, showed a well attended meeting the emotional film based on the book by Sir Martin Gilbert.

Ceska Abrahams

Next meeting: 16 April. Andrew Holder, 'The Agency for the Bank of England'

Bromley CF Memories Shared and the Company of Friends

Liane Segal again offered us her home and generous hospitality and 16 members, including 4 second-generation guests, enjoyed a lively discussion led by Hazel Beiny. Memories shared and the company of friends made this a really successful meeting.

Dorothea Lipton

Café Imperial A Morning of Reflection

A morning of reflection. Peter Wayne brought along a card given to all 'enemy aliens' on arrival in England, mainly telling refugees to keep their voices down and not to break furniture! Freddie Edwards brought along a bank note he obtained in France.

Hazel Beiny

Next meeting: Social get-together

Edgware Jews in Movies

Film critic Joel Finler showed us photos of famous film stars, many of them our co-religionists, and answered many questions from a highly knowledgeable audience.

Felix Winkler

Next meeting: 17 April. Angela Schluter, 'Jewish Mother, Nazi Father'

Weald of Kent

A Most Enjoyable Meeting

12 of us met for a get-together over a delicious lunch arranged by Esther and Janet. We thank them very much. A most enjoyable meeting.

Inge Ball

Next meeting: 17 April. Evelyn Friedlander, 'The Genezah Collection of Rescued Scrolls'

Wembley CF A Good Time with Plenty of Mingling

14 of us enjoyed a very pleasant social afternoon, with plenty of mingling. Myrna as usual laid on delicious refreshments.

Ingrid Morland

25 April. Social get-together

Leeds CF A New Experience

We discussed HMD events in West Yorkshire, many of them supported by CF members. It being Tu B'Shevat, Susanne Green conducted a seder for us – a new experience for all of us and very enjoyable.

Barbara Cammerman

Next meeting: 23 April

North London

Recruiting the Third Generation

Michael Newman gave us a comprehensive account of the work of the AJR. We are fortunate to belong to an organisation that does so much to cater for our interests. The Journal itself is a testament to just how much is on offer as well as a tribute to the contributions of so many members.

Hanne R. Freedman

Next meeting: 26 April. Yom Ha'Atzmaut Party (with other groups)

SURREY MEETING RESCHEDULED

Meeting rescheduled from 18 March will take place on Sunday 29 April at 11.00 am at the home of Edmée Barta

Temple Fortune A Second Life

Evelyn Friedlander spoke about the 1564 Czech Memorial Scrolls, which miraculously survived the war and were brought to England in 1964. Many were given a second life in communities here and abroad.

David Lang

Next meeting: 24 April. Dennis Hart, 'My Life as a Fleet Street Journalist'

Book Club Definitely Not an Enjoyable Read

The Company She Keeps was definitely not an enjoyable read, it was felt, but its structure was good, as was the size of the print. Our next book is *Hotel on the Corner of Bitter and Sweet* by Jamie Ford. An extremely entertaining afternoon.

Hazel Beiny

Next meeting: 25 April. Social and Discussion

Hendon Jews in the Film Industry

Joel Finler began his presentation in the 1930s, focusing on familiar names and faces of actors, cameramen, directors, art directors, film designers and composers up to Harold Pinter, Michael Winner and Roman Polanski.

Shirley Rodwell

Next meeting: 30 April. Warren Ashton, 'Famous Phrases and Their Origin'

Meals-on-Wheels

To order Meals-on-Wheels please telephone 020 8385 3075. This number is manned on Wednesdays only.

The AJR

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51 Belsize Square, London NW3 4HX
Tel 020 7431 2744

AJR LUNCHEON CLUB

Thursday 19 April 2012

Keith Simons
Prison Chaplain

**PLEASE NOTE THAT SPEAKERS
START AT 12 NOON**

Please be aware that members should not automatically assume that they are on the Luncheon Club list. It is now necessary, on receipt of your copy of the AJR Journal, to phone the Centre on 020 7431 2744 to book your place.

APRIL ENTERTAINMENT

Tue 3	MOCK SEDER LUNCH
Thur 5	Roy Blass
Tue 10	Elizabeth Winton
Thur 12	Chris Ryan
Tue 17	Margaret Opdhal
Thur 19	LUNCHEON CLUB
Tue 24	Linda Styan
Thur 26	Top Hat Entertainer

Operatic Afternoon and Cream Tea



Sunday 10 June 2012
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at an additional cost

Tickets must be booked and paid
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For further details, please contact
Susan Harrod on 020 8385 3070
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'DROP IN' ADVICE SERVICE

Members requiring benefit advice please telephone
Linda Kasmir on 020 8385 3070 to make an
appointment at AJR, Jubilee House, Merriion Avenue,
Stanmore, Middx HA7 4RL

FAMILY ANNOUNCEMENTS

Deaths

Dorffmann, Leo Died suddenly 7 December 2011. Deeply missed by his daughters, Jacky and Shelley, family and friends.

Magnus, Margot (Lewinne) Died 5 January 2012. Sadly missed by her daughter Ruth.

Prager, Peter Died 15 February 2012 after a long illness aged 88. Darling Peter, we love you for ever – Sylvia and Alison.

Rothschild, Trude Rosa Born 2 February 1924, died peacefully at Clara Nehab House 25 February 2012. She will be sadly missed by her sister, cousins and friends.


Simon, Irmgard (b. Weitzenkorn) Born 12 July 1915 in Gissen, Germany. Beloved wife of Kurt (deceased). Sadly missed by her friends.

CLASSIFIED

AJR PAUL BALINT CENTRE

The chiropodist will be at the Centre on 24 April. Please book an appointment on 020 7431 2744.

Dr Anthony Grenville's book *Jewish Refugees from Germany and Austria in Britain, 1933-1970* has been reprinted. For copies (paperback), write to Anthony Grenville at the AJR, enclosing cheque for £22.50 (incl. postage and packing) made out to the author.



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For further details, please contact Carol Rossen or Lorna Moss on 020 8385 3070

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OBITUARY

Lieselotte Fanny Bier (née Bock), 21 September 1919 – 11 February 2012

My mother, Lieselotte Bier, was born in Frankfurt am Main and was the youngest child of a well-established middle-class family that was an integral part of the orthodox Israelitische Religions-Gesellschaft (synagogue and community), whose primary school she attended.

The family moved to Berlin when she was eight and she went to a Zionist primary school and later to a state Gymnasium. Her mother died when she was 13. She was on course to take the Abitur but had to leave the school due to the Nuremberg Laws.

Lieselotte belonged to a Zionist youth movement which prepared German Jews for *aliyah* to Israel. The Landschulheim school in the hills above Florence seemed to offer training for Israel. In fact – apart from climbing trees – there was no such training! However, she spent a wonderful year at the school with excellent teachers – all academics expelled by Hitler and well known in their fields. When the Italians closed the school she returned to Berlin and took the English School Certificate.

In 1938, at the age of 19, she emigrated to London, where she had to choose one of the occupations available to refugee girls: nursing, nursery nurse or domestic servant. She did not want to become a nurse – she felt they were doing the doctor's dirty work ... (her ambition had originally been to be a doctor herself). So she undertook nursery nurse training and joined a local authority nursery in Lisson Grove, where she stayed for three years. The nursery was in a deprived area and the children were in a bad state. The extent of lice, gonorrhoea and other diseases came as a shock. Luckily Lieselotte was not interned: the very strict matron said they could not possibly remove one of her nurses.

After a three months' intensive shorthand/typing course, she volunteered for the WAAFs and in June 1943 was posted to Bomber Command at RAF Coningsby. In July 1944 she volunteered for Overseas

Service, probably for the SOE, but was rejected after she told the interviewer that her brother was a PoW in Germany (he was captured with the South African Army in Tobruk and survived having kept his Jewish identity secret for most of the time).

She subsequently wrote for a researcher:

The job at RAF Coningsby was very interesting since the Orderly Room was the administrative centre of one of the most important bases in Bomber Command, and our assignments as secretaries (about half a dozen) could at times be fascinating. I worked for a while for Group Captain Guy Gibson (of the 'Dam Busters' raid). He asked me to speak German to him, which apparently he had not heard before. He wanted to know what they spoke 'down there'.

I also worked for the chief Pathfinder Wing Commander of the Base, who used me to type flight orders for briefing Pathfinder crews for the evening's raid, despite my not being naturalised, as I was very accurate.

My nationality (or lack thereof) was only questioned once (during nearly 18 months!) when I took dictation from the Base Commander and mixed up 'soldiering' with 'soldering'. He was highly incensed and appalled that a German was employed and wanted to throw me out there and then. I was however saved by the Station Commander and the Flight Sergeant in charge of the Orderly Room. They both vouched for my loyalty and promised the Base Commander that he never need set eyes upon me again. In the end he was actually quite friendly.

We worked for long hours but



Lieselotte Bier, Air Force, 1945

it was nearly always interesting and the atmosphere in the Orderly Room was excellent. Sadly one of our frequent jobs was to send details of the equipment and property of the flight crews who had been shot down or lost to the RAF Depository, before this was despatched.

In December 1944 Lieselotte was posted to Brussels and then to Paris to an Air Force Police unit which dealt mainly with war crimes.

Lieselotte married Herbert Bier in 1946 and both were naturalised later that year. Herbert, a fellow Frankfurter, was an art dealer who could see she would make a wonderful companion and equal him in her love of art. She gave up her ambitions to be a doctor and from then on acted as his secretary until he died in 1981.

By hard work they built up a good art dealing business from virtually nothing based on Herbert's excellent eye and Lieselotte's sound business acumen. They loved travelling together, both to innumerable museums in many countries and to the Swiss Alps for walking holidays. They extended their warmth and hospitality to family and friends from all over the world. Professionally, they were both well respected by the art world and managed to make their mark within what was a very English establishment at the time. As many in the art world have subsequently commented, they were among a group of European art connoisseurs who contributed enormously to the British art world.

When Herbert became ill, Lieselotte looked after him with devotion for ten years, until he died when she was just 62. She carried on dealing in art and remained much respected in her own right.

With her strong character and determination, and her immense sense of adventure, she enjoyed a wide circle of friends and was loved by all.

Lieselotte is survived by her daughter, Marion Davies, and her three grandchildren, who were her greatest joy and to whom she was a devoted grandmother.

Marion Davies

ARTS AND EVENTS DIARY FOR APRIL

Mon 2 Dr Anthony Grenville 'The Jewish Refugees from Germany and Austria in Britain after 1933 and the Association of Jewish Refugees', Halberstam Memorial Lecture, Joseph's Bookstore, 1,257 Finchley Rd., Temple Fortune, NW11, 8 pm

Wed 18 B'nai B'rith Jerusalem Lodge. Judge Edward Cohen, 'The Life of a District Judge' 2.30 pm at the Harts. Tel 020 8954 6502

Tue-Wed 17-18 'Karen's Way: A Kindertransport Life' A new play by Vanessa Rosenthal. A dramatisation with

live music of the story of Kindertransport refugee and poet Karen Gershon. At York Theatre Royal Studio

Mon 30 April to Wed 2 May 'Truth and Witness: Workshop on Holocaust Testimonies' At Wiener Library. Contact Jade Miles-Harrison on 020 7636 7247.



LETTER FROM ISRAEL



Only in Israel – again

If one lives in Israel long enough one cannot escape being brushed by the wings of history. One week in my life recently took me – metaphorically – across continents and eras.

A few days ago I joined a group of friends for a guided tour of the home of Shai Agnon, Israel's only Nobel Prize laureate for literature. The house is situated in the Talpiot neighbourhood of Jerusalem, now a fairly prosperous suburb but in the 1920s, when Agnon commissioned its construction, a fairly remote spot. After the customary tour and explanations, one of the members of our group stood up and said 'I have a personal connection with Agnon.' She proceeded to tell us about the close relationship between her late grandfather, who was a rabbi in Leipzig, and Agnon during the latter's sojourn in that city. The two men studied the Talmud regularly together and my friend's father reputedly sat on Agnon's knee when he was two years old.

The following day, together with a busload of worthy ladies (and one or two gents) who, like myself, volunteer at the Israel Museum, I was taken to the north of Israel to view the extensive excavations

at Beit Shean as well as to some other places of interest in the area. As we neared the Dead Sea one of the ladies asked our guide if she could say a few words into the microphone, to which he of course assented. Our colleague told us that before the establishment of the state her parents had been pioneers, living and working in the mining camp of the Dead Sea region, and that was where she had been born. In May 1948, as the armies of the Arab countries which opposed the establishment of a Jewish state launched their offensive, all the Jews of the region were evacuated by air and taken to an army base. On reaching the base, the refugees, who had been obliged to leave all their possessions behind, refused to go to the new accommodation that had been prepared for them and insisted on continuing with the bus to the site in Tel Aviv where the Declaration of Independence was about to be signed so they could sing *Hatikvah* along with everyone else there. Our colleague, who refused to divulge her age, claimed to have a very clear recollection of that momentous event.

A day later I attended an evening

to mark the 70th anniversary of the establishment of the Theresienstadt ghetto/concentration camp. Speeches – mercifully brief – were made by various worthies, including the minister of education. The main event, however, was the highly professional performance by a group of talented young artists of songs and skits written in German and Czech, some of them also in Hebrew translation, that had been performed in Theresienstadt itself. Some of the music was composed last summer in the framework of the Theresienstadt Museum project 'History, Music and Memory'. The auditorium of Tel Aviv's Palmach Museum was full to bursting with survivors of the camp, many of them still quite sprightly, others assisted by relatives or relying on walking sticks or other devices. The audience also consisted of members of the second, third and even fourth generations – all of us defined as 'survivors' by one of the speakers. The pieces that were performed, reflecting the lives, hopes and concerns of the inmates, aroused bitter-sweet emotions in the listening audience, but also filled me once more with admiration for the strength of spirit and indomitable creativity of the people incarcerated in that camp.

After that I was finally able to go to the Dead Sea for a few days of rest, hoping to regain some peace of mind while contemplating the serenity of nature and the events of the week.

Dorothea Shefer-Vanson

LETTERS TO THE EDITOR *continued from page 7*

nebenan: Zur Geschichte der Jawne 1919-1942 (The Children from the Schoolyard Next Door: The Story of the Jawne, 1919-1942). 'Kinder' from the Cologne area may find this interesting. Further details are available at www.jawne.de.

Gerald Leyens, London NW11

ALBANIANS AND THE HOLOCAUST

Sir – I was very interested to read Anthony Grenville's account of an international conference on the Holocaust at the Imperial War Museum. However, I was disappointed that it made no reference to Albania's extraordinary interfaith relations that caused Muslims to save the lives of many Jewish refugees before and during the last war. The AJR knows about this: the Board sent a letter to the director of the Tirana Museum thanking Albanians for their courageous sheltering of Jewish

refugees even while the country was occupied by the Nazis.

Dr T. Scarlett Epstein OBE, Hove, Sussex
Anthony Grenville: To the best of my knowledge, Albania was not mentioned at the Conference.

'STAMP COLLECTING FOR GROWN-UPS'

Sir – Anthony Grenville's interesting article on stamp collecting for adults brought to mind the following incident. While I was working as a part-time secretary at the Yugoslav Military Mission in London towards the end of the war, I found it was not uncommon for Jewish individuals with relatives in Yugoslavia to wish to search the records of the Yugoslav Government-in-Exile for survivors of the Holocaust. One day, an elderly Austrian-Jewish lady arrived at the office distraught and branding, almost accusingly, a long-awaited letter

from Yugoslavia.

'Look at that stamp!', she told my boss, 'It's got Hermann Göring on it!'

Captain Vujovic, head of the Military Mission and a staunch Communist, took a look at the envelope, its stamp depicting an arrogant-looking fat face and broad chest covered in medals. 'That's not Göring!', he said calmly with a smile, 'That's Marshal Tito!'

Incidentally, I have in my possession two original first-issue stamps from Austria dated 1973, with a picture of my maternal grandmother's first cousin, Professor Otto Loewi. He was born in Frankfurt but was for many decades resident in Graz, where he lectured at the university and was awarded the Nobel Prize for Physiology and Medicine jointly with Sir Henry Dale in 1936.

(Mrs) Margarete Stern, London NW3

Published by the Association of Jewish Refugees in Great Britain, Jubilee House, Merrion Avenue, Stanmore, Middx HA7 4RL

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