

## Lessons for UKIP from Germany and Austria

Probably the most striking shift in the fortunes of British political parties recently has been the rise in support for the United Kingdom Independence Party (UKIP), which now matches the Liberal Democrats in the opinion polls. UKIP also did well at the last set of parliamentary by-elections and should perform strongly at next year's elections for the European Parliament. That said, UKIP has come nowhere near winning a by-election, as the Social Democrats and the Social Democrat/Liberal Alliance repeatedly did in the 1980s, enabling the Liberal Democrats, their successors, to break through to become a major political player. As for the European elections, which the British electorate traditionally uses to give the government of the day a good kicking, they are a notoriously poor indicator of a party's likely performance at the next general election; one can in any case question the value to UKIP of success in elections to a parliament that it openly despises.

The key to success for UKIP and all other English-based parties is to win seats at Westminster, and there UKIP has so far failed and looks like continuing to fail, as it did at the general election of 2010. When Nigel Farage, the leader of UKIP and its only high-profile candidate, stood against the Speaker of the House of Commons in 2010, he was easily defeated, even though the Speaker by convention does not campaign and might therefore be seen as the softest of targets. And that defeat occurred soon after UKIP's strong showing at the European elections of 2009, when it scored 16.5 per cent of the vote, coming ahead of Labour and second only to the Conservatives.

UKIP shows every sign of becoming the party of protest, the 'third party' that picks up votes from those who are

dissatisfied with the governing party of the day but cannot bring themselves to vote for the main opposition party. The Liberal Democrats learnt to play that role skilfully, presenting themselves as a centre party attractive to disillusioned voters from both Tory and Labour camps. The Social Democrat/Liberal Alliance took off in the 1980s, when the gulf between the right-wing policies of the Thatcher government and the left-wing course of the Labour



Guido Westerwelle, leader of Germany's FDP

Party under Michael Foot opened up an inviting gap in the centre of British politics that a third party could exploit. But since 2010 the Liberal Democrats have been in government themselves and can no longer appeal to those voters who would wish a plague on both the government and the Labour opposition.

UKIP has undoubtedly benefited from the unpopularity of the present government, especially as Labour, the principal opposition party, has yet to rebuild its appeal to uncommitted voters after its defeat in 2010. But UKIP is plainly a party of the right, standing to the right of the Conservatives on key issues like immigration and education. An analysis of election results from Germany and Austria since 1945 demonstrates that a third party of the centre is better placed

to gain parliamentary representation and political power than one from the right of the political spectrum. (Or indeed from the left: who remembers the success of the British Green Party at the European parliamentary elections of 1989, when it secured 15 per cent of the vote, far ahead of the Social and Liberal Democrats?) It is important to differentiate between right-leaning 'third parties' like UKIP and parties of the far right, like the Front National in France, Golden Dawn in Greece or the BNP in Britain. The latter are parties that are effectively excluded from government as they are not considered potential coalition partners by the democratic parties of both right and left.

In Germany, one of the abiding features of politics has been the presence of a centrist, liberal third party, the Free Democrats (FDP), in almost all the governments that have ruled West Germany since 1949 and the united Germany since 1990. This is largely due to Germany's system of proportional representation, which has ensured that no party has gained a majority of seats in parliament and been able to govern without coalition partners, with the sole exception of the period 1957-61, when Konrad Adenauer's Christian Democrats (CDU) and their Bavarian sister party, the CSU, held an overall majority. This has given the FDP a crucial role in balancing between the two main parties, the CDU/CSU on the right and the Social Democrats (SPD) on the left. In 1969, when the FDP agreed to form a coalition with the SPD, the CDU/CSU had to relinquish its position as a governing party for the first time in the history of West Germany; conversely, when the FDP split with the SPD in 1982, it formed part of a new coalition with the CDU/

## Lessons for UKIP *continued*

CSU, as junior partner in Helmut Kohl's government.

Only rarely have there been coalitions that have excluded the FDP. The prime examples are the periods 1966-69 and 2005-09 when a Grand Coalition of CDU/CSU and SPD held power. These were by their very nature temporary governments that ended at the next general election, as soon as one of the two big parties could form a coalition with the FDP, as Willy Brandt's SPD did in 1969 and as Angela Merkel's CDU/CSU did in 2009. The great exception in German politics was the period 1998-2005, when Gerhard Schröder led a governing coalition of the SPD and the Greens, a purely left-wing government. But that government was hardly a model of socialist radicalism since its major achievement was arguably the institution of measures to reform the German economy, the Hartz reforms that contributed so notably to the renewal of German economic competitiveness.

In Germany, the parties that stand to the right of the CDU/CSU have been excluded from government. The NPD, in particular, often seen as neo-Nazi in sympathy, has been kept at the margin of German politics. The same is true of the left, if one counts Joschka Fischer's Greens as moderates on the basis of their performance in government in 1998-2005. The great success among the German third parties has unquestionably been the FDP, operating from the centre and able to switch between potential coalition parties to its right or to its left.

In Austria, however, the course of politics since 1945 has differed from that in Germany in two important respects. Firstly, the two main parties, the Österreichische Volkspartei (ÖVP) on the right and the Sozialdemokratische Partei Österreichs (SPÖ) on the left, drew on almost equal shares of electoral support in the early post-war decades. To avoid the ruinous conflict between their predecessors that had so disastrously destabilised Austria in the interwar period, the two governed together from 1947 until 1966 (and for periods subsequently) in a coalition that extended throughout Austrian public life, in a system known as the *Proporz*. The spoils of power were shared between the

two major parties and 'third parties' were squeezed out. Secondly, however, the very closeness of the electoral battle between the ÖVP and the SPÖ, as it developed from the late 1940s, compelled both parties to compete for the votes of uncommitted voters, many of whom were not moderates or liberals but people suspected of pro-Nazi sympathies who had initially voted for the so-called 'Independents', the *Verband der Unabhängigen*.

Consequently, the 'third parties' that have influenced the government of Austria have often had a troubling component from the far right. The Freedom Party (*Freiheitliche Partei Österreichs*, FPÖ), founded in 1956, was twice led by ex-SS men, most notably Friedrich Peter, party chairman from 1958-78. The Social Democrat Bruno Kreisky, the outstanding chancellor of post-war Austria and a Jew, notoriously developed friendly relations with Peter and the FPÖ, which supported Kreisky when he headed a minority government after the SPÖ's success at the polls in 1970. With the election of a genuine liberal, Norbert Steger, as party chairman in 1980, the FPÖ seemed to be rejecting its right-wing past and to be transforming itself into a centrist 'third party'.

But that process was put sharply into reverse when Steger was replaced in 1986 by Jörg Haider, who steered the party back onto a right-wing course. Haider was a charismatic figure whose appeal extended well beyond the traditional support base of the far right. He was that exceptional figure, the leader of a 'third party' from the right who led it to electoral success, albeit briefly. After his party's spectacular success in the elections of 1999, it entered government alongside

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## Reception at the Austrian Embassy

To commemorate the 75th  
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*His Excellency Ambassador  
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Wolfgang Schüssel's ÖVP. But at the elections of 2002 the FPÖ lost almost two thirds of its vote and in 2005 it split, with Haider forming his own party, the BZÖ (Alliance for the Future of Austria); the BZÖ left government following its electoral defeat in 2006. Haider's death in 2008 deprived the BZÖ of its principal electoral asset, condemning it to long-term decline, while the FPÖ, under Heinz-Christian Strache, remains too extreme to be a potential partner in a coalition government. All in all, a story that offers little hope to 'third parties' from the right.

Anthony Grenville

## AJR/British Academy funding appeal

The joint appeal by the AJR and the British Academy to support academic research in the arts and social sciences has so far raised over £16,000 from 124 donors. That so many AJR members have responded to the appeal is a moving tribute to their continuing commitment to education and scholarship.

On the basis of this support from the former refugees from Nazism, the British Academy will approach other potential donors in the Jewish community. Further donations, addressed to Jennifer Hawton at the British Academy, 10-11 Carlton House Terrace, London SW1Y 5AH, and made out to the British Academy, are of course welcome.

Anthony Grenville

## A pointless topic

As for your Letters pages, what a pointless topic this feeling British, Jewish or otherwise is! How subjective! Instead of keeping out of it, however, I am now quite happily (or unhappily) airing my views.

When I was quite little and still in Fürth, Germany, although fully aware that I was Jewish I also considered myself a German. My Jewishness was my religion, just as there were Protestants and Catholics, all born in Germany. Then, as I grew a little older, I began to realise that there was a bit more to being Jewish than just a religion. Didn't we also look a bit different, maybe talk a bit different? Hitler and the Nazis also contributed to this realisation.

In 1933, when I was in my second year at school (in Nuremberg by then), one of the girls in my class, whose father was Jewish, arrived in school quite flustered one day, announcing loudly that on her way to school someone had shouted 'Juden stinken' after her but that she had shouted back that she wasn't Jewish. (We met her and her family a year later on holiday in Bled, the famous lakeside resort in Slovenia, formerly part of Yugoslavia, where we had emigrated. I hope they weren't caught up in the Holocaust.)

While at school in Maribor (Slovenia) during my first year in that country, my form mistress, filling in a questionnaire, asked each child their citizenship and nationality. I didn't quite know the difference – I still don't to this day – and replied 'German' to both, at which the teacher looked at me slightly puzzled and remarked 'I think you should have replied "Jewish" rather than "German" to the second question!' Maybe the term 'nationality' meant 'ethnicity' to them!

Right at the start of the War – we were in England by then – my mother was asked by someone 'Are you a real German?', implying that Jews weren't 'proper' Germans. The question hurt her

deeply for she was steeped in German culture and considered herself just as German as any non-Jew.

Almost half a year later, at some hotel in Bath, she was asked by one of the guests 'Are you a follower of Hitler?' People were so abysmally stupid – she had no patience for that.

In the summer of 1933, on the point of leaving Nazi Germany, as she was entering the station building in

Nuremberg, my mother was

accosted by some female selling small badges or artificial flowers to pin on one's label in aid of some so-called good cause (obviously a Nazi one like all of them) and snapped 'Are you so poor at your racial studies (then a subject taught in some schools) that you can't tell the difference between a Jew and an Aryan?'

Thereupon my father told my mother off for endangering us all. Had the woman reported us, we could have been stopped from leaving the country at the last moment. And then ....

I am a loyal British subject but I do not pretend to feel British. I feel exactly what I am – a Franconian-born Jewess. Our birthplace does rub off on us whether we admit it or not, as do, albeit to a lesser degree, all the places where we have lived.

My family's ancestors all come from south Germany for as many generations as we can trace back. Talking in our own local dialect still comes quite naturally to me even after all this time and I'd never pretend to be what I am not.

A Jewish girl from Frankfurt we met at the hotel opposite Tring Station, where we spent three years during the War, changed the way she was holding her knitting needles to the way it's done in England, which to us looks most awkward in comparison with the Continental way. My husband's stepfather got himself a pipe when he came to this country thinking it looked more British. I am just so different!

Margarete Stern

*I am a loyal British subject but I do not pretend to feel British. I feel exactly what I am – a Franconian-born Jewess. Our birthplace does rub off on us whether we admit it or not, as do, albeit to a lesser degree, all the places where we have lived.*

### A MORNING AT THE MOVIES

Tuesday 30 April 2013

10.30 am for 11.00 am start (prompt)

### 'Song for Marion'

At the Everyman Cinema, Belsize Park



Starring Terence Stamp and Vanessa Redgrave and directed by Ken Marshall, the thrust of 'Song for Marion' is that the joy of life is to truly live it. This sentiment is underscored by terrific performances from the entire cast and deliciously undercut by Stamp's piercing gaze, which gives nothing and everything away.

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## A doughty volunteer – the papers of Greta Burkill

The University of Cambridge Library is a forbidding place – a vast 1930s edifice of learning containing millions of books, papers and documents. Buried deep within the Manuscript Room on the third floor is the collection of private papers donated to the Library by the family of Greta Burkill, the doughty volunteer who did so much to help rescue and find a new life for so many 'Kinder'.

Having received permission from the surviving Burkill family, I filled in my application to work on 'Add 8433', the papers themselves. I am investigating the work of Mrs Burkill with a view to a community history project in Cambridge. After a wait of 15 minutes, the librarian wheeled in a trolley containing a half dozen boxes of papers – an insight into the work of Mrs Burkill and her colleagues on the Cambridge Refugee Committee.

Though I am still working through the boxes, the first one reveals a series of handwritten minute books. These provide a fascinating insight into the way the volunteer helpers looked after the children in their care. There are letters from local people incensed by the events of Kristallnacht and offering whatever help they can. One Alison Wood wrote to the Committee:

*Is there anything in Cambridge where I could help with refugees? I would be very glad to help with correspondence, collecting clothes, knitting, cooking or anything else within reason .... Perhaps if you know any refugees who are lonely and would be glad of occasional hospitality. I should be very glad to invite them round here and try and help them to feel more at home in their new surroundings.*

*I had really meant to go winter sporting with some German friends on their holiday but since the terrible persecutions began it seemed heartless in the extreme to go to Germany for pleasure. So I should like if possible to do something for the refugees.*

The concern for the Jewish refugees is reflected in the official minutes. One records a meeting at the Burkill house in Chaucer Road, Cambridge, at 11.00 am on 1 November 1939. Many references are made to a Susanne (Susi) Bernstein, whom many readers of this journal will know as Susanne Medas, a very active lady and family friend of Sir Nicholas Winton.

In the minute book, Mrs Burkill reports that a lady from Homerton College in Cambridge has agreed 'to see Susi ... with regard to training for nursery school work'. At a subsequent meeting, it is reported that there will be no more room in the college for Susi to live in; she will continue as a student but a home will have

to be found for her. Mrs Burkill reports that if Susie will have her meals at the college, 'possibly she could live with Mrs. Grigg.'

This is the level of detail – the small, everyday facts of surviving in a foreign country far away from one's family, many of whom these children will never see again – that makes these papers so compelling. They reveal an overworked committee of volunteers struggling to look after the many needs of the Jewish refugee children.

Opening these boxes is like opening Aladdin's cave. What lies within? The Burkill papers have not been catalogued or transcribed. And so on to another two boxes: card indexes of children and young people in the care of 'Region 4' (East Anglia). The cards are arranged alphabetically according to surname. I haven't counted them but there must be several hundred. As an example, one card is for:

*MANASSE HELGA  
Mvt number 64787  
Born 26.12.24  
Guarantor: B'nai Brith  
Address 11 Little Youngs, Welwyn Gdn  
City Herts. Gone 11 9 41 to Region 3.  
Address of origin: Berlin Rolandufer, 9  
Nationality: German  
Religion: Jewish  
Address of parents etc: Edwin and  
Lucie M.s.a.*

The 'movement' referred to here is likely to be the Refugee Children's Movement (RCM). It was not usual for a Jewish organisation such as B'nai Brith to act as that all-important guarantor. Although we can't discern too much about Helga, it is clear that she was 15 going on 16 at the outbreak of war. She initially stayed with the foster carers in Welwyn but was sent, perhaps in 1941, to Region 3. What happened to her parents?

In the next box is a collection of separate manila files. The rules of the Manuscript Room state that these can only be accessed individually. A long process. The first has a handwritten title: 'REFUGEES MOVEMENT 1938-45'. It contains the RCM's second annual report, 1939-40, and some typewritten notes relating to training issues.

The annual report states that '... during 1940 the greatest expenditure of energy was directed to bringing the children to this county and its work was to care for their every need – maintenance, education, religious teaching, health, training, employment ... – emigration and all the subsidiary care which each of these entails.'

The report notes that it was especially

difficult to visit children in rural areas and the work of obtaining welfare reports had been hampered. There is a report of a group of German-Jewish refugee children who landed in May 1940 after the invasion of Holland as well as a report about re-emigration: '896 children left the country during the year 1940. 761 went to the USA, 51 to the British colonies ...' There is acknowledgement that these young people will have difficulty in finding a ship to take them to their new homes.

The report notes that by 1941 great progress may be made in the area of religious instruction: 'The cooperation of the Jewish religious organisations has been obtained and will be the greater service for the 9534 children under the care of the Movement. Each child should receive instruction in the faith in which it was brought up. And no child should change religion without every possible effort made to ascertain the views of the parents or near relatives.' In practice, of course, this was more aspiration than reality.

The next separate file concerns the fate of one Erik Neumann, who had come to England from Germany in 1939. His parents were of Polish nationality and, though he wished to join the RAF, he was not allowed to do so; he joined instead the Polish air force under RAF command. The documents concern his attempts to obtain naturalisation as a British citizen. After the War he is clearly thwarted by official red tape and one can read increasing frustration both on his and Greta Burkill's part. She has clearly helped him to get a place at one of the Cambridge colleges and he has done very well – he was something of a war hero. His plane was shot down over Germany and he was taken prisoner. He managed to escape no fewer than six times, the last occasion being successful. The documents show that he made his way to Switzerland and then on to join the French resistance. He was awarded the Polish equivalent of the VC. Despite all this, British officials dragged their feet for years before giving him citizenship of this country. Frustratingly, the documents don't tell us what happened to him. Did he get his British citizenship? Perhaps readers can help me.

I have only started to explore these papers and hope to report on the various files and boxes in a subsequent article.

**Mike Levy**

*Mike Levy is a playwright and director of Keystage Arts and Heritage Ltd, a Cambridge-based organisation devoted to bringing history to life through theatre and the arts – [www.keystage-company.co.uk](http://www.keystage-company.co.uk)*

## Days of the Dorice

I often lose myself in lovely thoughts, in memories, of the childhood days I spent with my Oma and Opa. I always knew my grandparents were special – for a start they had eloped!

My Oma was Jewish, my Opa was not. They met in Berlin and neither family was happy, but their love for each other spoke volumes and they married in 1933. I am happy to say both families changed their minds and in 1935 my mother was born.

I knew they had got out of Germany with many strokes of luck and the sheer determination of my Opa – but that's another story. They spoke German at home – none of my friends' families spoke German. My Oma also had a very strong German accent and my friends sometimes found it hard to understand her. Also, my brother and I called them Oma and Opa – again, none of my friends had an Oma or Opa – they had Grandmas and Grandpas or Nannies or Nannas ....

I knew they had been very poor when they arrived here as refugees in 1939, especially when my Opa had been interned and was then in the British Army, and my Oma threw very little away – she carried her world in her handbag, which was very heavy. She always wore an apron in the kitchen, with pockets full of things. She cooked amazing, delicious food like *Eintopf* ... with lamb, potatoes and green beans, amazing potato pancakes, and fish balls like no others. And her chicken soup was the best I've ever tasted. When I was a child I called it 'Edgware soup' because they lived in Edgware. I ate all the giblets and my brother and I would count how many eggs we each had.

Their home was a warm, safe, secure place. Often they had friends over for tea/coffee and cakes, all fellow refugees from Germany or Austria. So I had many wonderful people who were like aunts and uncles to me. Their home was full of lovely smells too ... amazing food, Youth Dew perfume, Elnet hairspray, plus both cigar and cigarette smoke, Pledge furniture polish and coffee percolating (I can still remember the noise the coffee made, dripping through the white filter papers) and no doubt a cake baking in the oven too. The table all laid beautifully, awaiting guests. They drank peppermint tea before bedtime and slept under duvets, while all my school friends still used sheets and blankets. They ate dark bread and

*Kalbsleberwurst* and they read a special little newspaper (I later learned it was the *AJR Information*). Their home was a vast collection of ... things – nothing thrown away because my Oma needed it, a treasure trove for me to play in. How very lucky I was to be raised in such a Continental atmosphere whilst still very aware of my British roots and how lucky I was to be here.

I stayed with my Opa and Oma often. I even had my own room but always ended up snuggled up in their bed. I went many, many, many times to



The author's grandparents with her brother Adam at his barmitzvah, 1980

the Dorice on Finchley Road. Every week we headed from Edgware to the Dorice. I knew the way with my eyes shut but the smell of roasting coffee beans meant we were almost there: on the corner of Finchley Road and Broadhurst Gardens was a coffee shop that sold and ground coffee beans for you. John Barnes was a place we shopped in often. I still remember the wooden escalators there and particularly the haberdashery department. As my Opa was a tailor we went there often for cottons etc. There was also a Polish deli we went to a lot, near Ackermans chocolate shop. When my Oma arrived in London in 1939, and during the war, she worked at the 45 Club behind John Barnes as a waitress.

Walking from the coffee shop to the Dorice, we passed Sainsbury's and Du Du Du, a ladies clothes shop. Entering the Dorice was like entering another world – warm, welcoming, full of familiar, smiling faces, a world in which I fitted perfectly. Here was a place where fellow refugees could relax and talk

while enjoying cakes and lovely food. I remember drinking lemon tea in tall glasses with silver handles – as a child this was a real treat. People here were united in their language, home life and experience of loss, yet to me they were all aunts and uncles who had known me since birth. I loved the way they spoke, their accents, their everything. I went from table to table talking to everyone. I was spoilt by love and attention. There was an unspoken sense to me of being totally protected by them. They all saw the next generation, the Jewish daughter of two refugee parents and four refugee grandparents. After all they had lost and suffered, here skipping around in front of them was the next generation! So I spent a lot of time at the Dorice or Schmitts or in the homes of my grandparents' friends, afternoons spent watching them playing Kalooki whilst pretending to be their waitress.

Next to the Dorice was Lessiter's chocolate shop. This was my second favourite place. Occasionally my Opa would take me there and let me choose a marzipan animal. This wasn't easy as there were a lot of animals to choose from. The marzipan was always put in a little gift box and I felt very lucky. Incidentally, I rarely ate the marzipan. We also went to the Cosmo often. To have been able to spend time in these places with these amazing people is a privilege; my childhood was enriched by knowing them, and the love I felt from them was great.

For many years my grandparents had a lodger living with them, a lady called Elsa Rosenbaum. She too was a refugee from Germany, a spinster, and I spent a lot of time with her. Looking back, I probably drove her mad, knocking on her door and asking to play. She had a two-ring tiny cooker and oven in her room and as a child I loved it. So I pretended to cook her dinner. She was always so kind to me and I loved her lots.

Elsa Rosenbaum, Edith Klausner, Hannah Horowitz, Max and Finni Bellak, Suzie Weiss, Edith Nitze, Morris and Ruth Golden ... just spending time with these people is an enormous privilege. They enriched my life and I will always remember them – happy, sat round my grandparents' table playing cards and chatting. To me, to be Third Generation is an honour.

Lauren Collins



# Letters to the Editor

*The Editor reserves the right to shorten correspondence submitted for publication*

## ANGLO-JEWRY AND THE REFUGEES

Sir – Antony Grenville, in his leading article ‘Anglo-Jewry and the Jewish Refugees from Nazism’ in your December 2012 issue, described in great detail how much British Jewry did in terms of financial and administrative assistance for us Jewish refugees, wanting to point out to us that we really shouldn’t complain that they didn’t welcome us on a personal level. This reminded me of the Bangladesh floods, when the UN helpers took people who were hanging down from trees and settled them safely in tents and thought this was all these people needed. However, having hung from a tree for some time, they had become traumatised. To be put into a safe condition wasn’t enough for them – they needed the warmth of a human relationship.

Similarly, when I came to England in 1939 as a 17-year-old after a dangerous escape from Vienna through Yugoslavia and Albania and a terrifying flight via Germany, I much appreciated the formal help I received. I registered at Bloomsbury House, where I was given a list of job opportunities. This buried my dream of becoming a medical doctor and I began my working life as a machinist in one of the Jewish sweatshops in east London. As my wages during the first few weeks weren’t enough to keep me alive, Bloomsbury House immediately, and kindly, offered me another 10 shillings a week. Though my life then was quite different from what I had expected it to be, I was grateful for the help I received. But I was like so many other refugees of my age who had grown up as assimilated Jews feeling we belonged to the country in which we were born but were then persecuted because we were Jewish. When I was thrown out of the Vienna high school because I was Jewish I decided that if ever I got out of Austria and married and had children, I would try to make sure my children had a positive Jewish identity, which I had lacked.

Thus, when I and many other Jewish refugees like myself managed to come to England, we desperately needed to find a group of people to whom we could belong and identify with. British Orthodox Jewry missed a great opportunity by not reaching out to us. We needed to

belong but, though they helped us and we appreciated this, they did not seem to realise our most basic human need – to be welcomed and made to feel we belonged to a group of like-minded people. This made a lot of us join Young Austria with its left-wing background. We dressed up ‘girls in dirndls and boys in leather shorts’ and agreed to try to whitewash Austria’s persecution of us Jews for it gave us a sense of belonging. We also attended the generous parties to which the Quakers invited us where we listened to Mozart, Schubert, Strauss etc, music which brought tears to our eyes. Unfortunately, we were not invited to participate in any synagogue service or *Oneg Shabbat*. If they had made us feel welcome I might have become an Orthodox Jewish woman instead of an active member of Young Austria.

Eventually, I was fortunate in marrying an exceptional young man who came from an Orthodox Jewish background and who taught me to keep a kosher home. He also gave our daughters a Jewish identity. This gave me at last the feeling of belonging to the Jewish community that I had lacked. This experience made me give talks to numerous Jewish associations on the subject ‘From Assimilation to Jewish Identity’ – the opposite direction in which numerous young British Jews are now moving, to the regret of their elders.

*Dr. T. Scarlett Epstein OBE,  
Hove, Sussex*

Sir – Your December leading article brought back a few memories. My parents and I arrived in England a few weeks before the War as transit visitors on the way to the USA. For various reasons we could not proceed to the USA and so remained in England after war was declared, with permission to stay but not to take up employment. We finished up impoverished in a south Leicestershire village with my parents working illegally to sustain us.

My father approached the local synagogue for membership. As he couldn’t afford the fee we couldn’t become members. In 1944 he was given permission to work and earned enough money to join the synagogue so I could go to Hebrew classes to study for my

barmitzvah. In the event, I was taught the alphabet and two blessings for the Torah reading. I shared that ‘special’ day with another boy who was being barmitzvahed. He had been taught the full portion; I said my two blessings. Towards the end of the service we stood in front of the pulpit while the minister explained that now we were men, we must participate in the community and be proud of our Judaism. The president of the congregation presented the other boy with two inscribed prayer books; I got nothing. The other boy went home to lunch and a party of friends and relatives; I went home to lunch with my parents.

An ex-banker from Vienna, who had worked as an odd job man and gardener in the UK, unfortunately died just after the war. He too had been refused synagogue membership because he couldn’t afford it. He was barred from the Jewish cemetery unless his widow came up with the full fees. My father organised a collection around all the refugee community and he was given a decent Jewish funeral. Sadly, there are as many stories of Anglo-Jews’ rejection of their Central European co-religionists as there are of help given by some – and more by compassionate gentiles.

*Bob Norton, Nottingham*

Sir – In your article you say ‘Saving the young was a priority for Anglo-Jewry’. However, I would like to point out that it was actually the Quakers who arranged the Children’s Transport. They went to the House of Commons to do so. The Jewish Board of Guardians was more interested in finding kosher homes for the children but in many cases the children didn’t come from kosher backgrounds anyway.

And, when my book *Laugh or Cry*, a memoir of my journey on the Children’s Transport and afterwards, was published, I was given no write-up in any Jewish paper, whereas British newspapers showed much interest and I was even given a number of pages on the BBC website. I myself am from a multi-religious family and had a non-denominational background.

*Sylvia Hurst, Stanley,  
County Durham*

Sir – While Anthony Grenville refers to the German-Jewish refugees, who were assimilated and settled mainly in Hampstead, I am sure this applies also to Austrian refugees.

However, I would like to point out that there was another community of Austrian refugees who settled in north and east London. My family lived in Stoke Newington, where there was a large community, most of whom had lived in Vienna’s 2nd District. We had friends from our apartment building who lived in the East End.

The community was warm and friendly and, whilst they had some fond memories of Vienna, most of these had been wiped out by the horrors they had undergone. We were unassimilated and traditional Jews; most of us were lower middle class and we struggled to make ends meet, but I have nothing but happy memories of that time.

*Thea Valman, London NW11*

### AJR HOLOCAUST MEMORIAL DAY SERVICE

Sir – I would like to thank you very much again for inviting me to the very tasteful and well thought-out memorial service, with the speech of Sir Andrew Burns and the prayers being complemented by the children, who sang the beautiful songs so well. I felt very honoured once again to be at Belsize Square Synagogue and I enjoyed talking to people I already knew as well as meeting new ones.

*Christoph Weidinger, Minister, Deputy Head of Mission, Austrian Embassy, London*

### HORTHY AND THE HOLOCAUST

Sir – With reference to Francis Steiner's letter in your February issue, Miklos Horthy arrived in Hungary and took power as governor of the country in 1920. In that year, his government passed a *numerus clausus* restricting Jewish enrolment in universities to 5 per cent in order to reflect the percentage of the Jewish population. The Jews were blamed for what were considered the unjust conditions imposed by the Treaty of Trianon at the end of the First World War.

Horthy's government passed a series of anti-Jewish measures. The first, on 29 May 1938, restricted the number of Jews in each commercial enterprise, in the press, among physicians, engineers and lawyers, to 20 per cent. The second anti-Jewish law was passed on 5 May 1939. For the first time it defined Jews racially. People with two, three or four Jewish-born grandparents were declared Jewish. Employment in government was forbidden, they could not be editors of newspapers, and their numbers were restricted to 6 per cent among theatre and film actors, physicians, lawyers and engineers. Private companies were forbidden to employ more than 12 per cent Jews. One result was that 250,000 Hungarian Jews lost their income and their right to vote. The third 'Jewish law' was passed on 8 August 1941. This law prohibited intermarriage and penalised intimate relations between Jews and non-Jews.

The Hungarian Second Army is probably the best known Hungarian wartime army because of the part it played in the Battle of Stalingrad. During its 12 months of activity on the Russian front its losses were enormous. Of an initial force of about

200,000 Hungarian soldiers and 50,000 Jewish forced labourers, about 100,000 were killed, 35,000 were wounded and 60,000 were taken prisoners of war. Only about 40,000 men returned to Hungary. Horthy did know that the war was effectively over for Hungary when on 19 March 1944 the German army occupied the country.

The most important point for me is that among the 600,000 Jews who died were my grandfather in Budapest and all my relatives who lived in the country.

*Maria Combley, Pinner, Middx*

### IN MEMORY OF THE JEWS OF DRESDEN

Sir – Seventy years have passed since Victor Klemperer wrote in his diary (28 February): 'The Hellerberg camp is totally isolated, cut off from the world. Evacuation is imminent, expected early 2 March with an early morning start tomorrow. None of them will we ever see again. Gassed if not already on the way, then certainly on arrival in Poland.'

This is in their memory: 281 Dresden Jews and my parents Martin and Lotte Reichenbach, who were murdered on arrival in Auschwitz.

*Peter C. Rickenback, London NW3*

### WIESBADEN JEWISH LAWYERS

Sir – I have just received a wonderful book with very detailed biographies of Wiesbaden's Jewish lawyers, published in 2011: *Wiesbadens juedische Juristen – Leben und Schicksal von 65 juedische Rechtsanwaelten, Notaren, Richtern, Referendaren, Beamten und Angestellten*. I understand this is now out of print.

The list of names is too long for printing. If an AJR member has a particular interest, please send me the name and I shall be happy to send photocopies of the relevant pages.

*Peter Hallgarten, London NW3, peterhallgarten@yahoo.co.uk*

### LAW OF THE JUNGLE

Sir – I was saddened to read Eric Bourne's sweeping condemnation of the Sudeten Germans in the January Journal. He has made the mistake, as did the Nazis, of lumping everyone of the same ethnicity into an indistinguishable group.

My mother and her two siblings were brought up by a Sudeten German nanny. After the war, this unfortunate lady had to hide in the woods with her elderly father in fear of her life. She then escaped to East Germany, where she led a life of hardship under the Communist regime. My mother and aunt escaped before the outbreak of war and remained devoted to this lady, sending food parcels and occasionally making the difficult journey to see her.

The Czechs' desire for revenge is understandable – but not commendable – after the welcome of Hitler's army by many ethnic Germans and the atrocities of the occupation. However, particularly as Jews, we should never forget that an ethnic group is not an undifferentiated mass, but a collection of individuals who are humans like us.

*Annette Ray, Southborough, Kent*

Sir – I refer to the review (December) by Leslie Brent of *Orderly and Humane: The Expulsion of the Germans after the Second World War*. I was in Prague from June 1938 to July 1943, followed by Theresienstadt, Auschwitz and a slave labour camp, and I blame the Sudeten Germans for that experience. I then spent autumn to spring of 1945-46 in Teplitz/Teplice in the Sudeten when the remaining few Jews and Czechs spoke of the atrocities committed by the Sudeten Germans to the very end and declared how relieved they were that the place was now *germanenrein*.

The Sudeten Germans – actually Austrians – were traitors, fifth columnists, and the willing cause of Munich, the disintegration of Czechoslovakia, and the brutal occupation of the Czech lands, including Lidice, and they helped to encircle Poland and turn the German idea of a *Shoah* into reality.

Immediate pre-war Prague was full of Jewish refugees, first from Germany and Austria, then from the Sudetenland, driven out by the Sudeten Germans, who had taken to Nazism like ducks to water. Of the four families from the Sudetenland in our block of small flats in Prague-Liben, just one young man, Gottfried Bloch, survived Auschwitz and Buchenwald. The Fantls lived on the floor above us. They had fled from Dresden to Teplitz only to have to flee from Teplitz to Prague. Three of them died in the Auschwitz family camp. Their son Frederick, my schoolmate at the Jewish school, died on a 'death march' on 7 May 1945 within sight of the ghetto, the destination he and his family had left 20 months earlier. He was one of tens of thousands who perished in indescribable circumstances as a result of the Sudeten Germans' voluntary choice of politics.

Having done the dirty spade work, their enthusiasm for incorporation into Hitler's Germany meant that they fell into the pit they had dug for themselves – after all, they were sent *heim ins Reich*, even if they had preferred the more barbaric one.

After they had unleashed a wave of terror on the 30,000 Jewish inhabitants from October 1938 onwards, only 2,373 Jews were left in the whole of the Sudetenland by May 1939; they had expelled over 90 per cent of the Jews and seized their property. A total of 612 of

*continued on page 16* ➔

# ART NOTES

Gloria Tessler

The German-Jewish refugee artist **Kurt Schwitters** (1887-1948) was shaped by Dadaism and influenced a generation of 20th-century European *avant garde* art, including conceptual and pop art.

He achieved this with a simplicity that was profound and organic. Everything could be used. From a spindle to a paper clipping, from a bus ticket to a cotton



Kurt Schwitters *En Morn* (1947) Centre Georges Pompidou, Musée national d'art moderne, Paris / DACS 2012

reel, from a film star poster to an Old Master portrait – all the detritus of life was as useful to him as paint itself. It was all part of a radical concept: *Merz*. In a new exhibition at **Tate Britain, Schwitters in Britain** (until 12 May), his collages, paintings and sculpture comprise everything. Given his history, his use of rubbish may reflect the fact that his own art was rubbished as 'degenerate' by the Nazis.

In Germany before he fled to Norway in 1937, Schwitters created the *Merzbau*, a building he constructed in his own home but was forced to abandon. The Norwegian landscape influenced the abstract and naturalistic forms which he

layered together to provide a visual and almost tactile experience.

But the Dadaist in him did not see things conventionally. A scrap of an Old Master clipping would be edged into the top half of his work: you'd have to squint to see it. So newspaper clippings become surfaces, string becomes brushstroke, and pencil stroke becomes line. A wire netting over the painting or pasted on grease paper becomes varnish and a glass flower poised on a wooden stem can make you smile. But Schwitters painted portraits too, including one of the noted painter and print-maker Fred Uhlman. I was captivated by *Untitled: Lovely Portrait*, whose pose suggests Rule Britannia.

On entering Britain in 1940 Schwitters was interned on the Isle of Man but the scarcity of raw materials there only fed his imagination. He tore up the lino floor to paint on and made sculpture from porridge. He created over 200 works during his 16 months in the camp before his release in November 1941, when he came to London.

The fragmentary nature of wartime city life prompted him to make collages from London bus and train tickets and even sweet papers, from which he ironically created *Untitled (Quality Street)*.

And yet a deeper message persists: is it the statelessness of the refugee who gathers up the bits and pieces of life to make them work? In London Schwitters became a performance artist, producing his most famous

work, *Ursonate*, at the Modern Art Gallery in December 1944. Critical acclaim followed but he failed to make ends meet in London. He turned to small, hand-held colourful sculptures made of stone, wood and bone, sometimes held together with plaster, wire or dried fruit. These small works challenged the separation between painting and sculpture.

In 1945 Schwitters moved to the Lake District, which evoked memories of Norway. Making collages from stamps and envelopes now expressed contact with distant friends. And finally he tried to complete what he had left unfinished in Germany – a *Merz Barn* installation with stones, twigs and a cartwheel rim.

## REVIEWS

### Eavesdropping on the enemy

**THE M ROOM: SECRET LISTENERS WHO BUGGED THE NAZIS**  
by Helen Fry

CreateSpace Independent Publishing Platform, 2012, available [amazon.co.uk](http://amazon.co.uk), 290 pp. paperback, ISBN 9 781481 020084

In her latest book, Dr Helen Fry describes the important contribution to winning the War made by a group of people who, because of the nature of their work, have remained virtually unknown. The 'M Room' (the 'M' stood for microphoned) was the code for a secret operation which employed up to 1,000 staff, including some 100 listeners engaged in eavesdropping on captured enemy soldiers, mainly senior officers and including 59 German generals.

It was necessary to employ listeners with an excellent knowledge of German, including colloquial terms, and with the ability to understand various local dialects. The listeners also needed to be familiar with recent changes and political events in Germany. For this reason Military Intelligence turned to Austrian and German refugees, many of whom had enrolled in the Auxiliary Military Pioneer Corps. The author points out the irony that, after vetting, the recruits had to sign the Official Secrets Act and were privy to much critical information yet had to wait several more years before obtaining British nationality! Obtaining information, which had been so highly secret during the War, involved trawling through around 100,000 documents in the National Archives as well as interviewing one of the only two known survivors of the surveillance teams. The fascinating stories resulting from this research suggest that the effort was well worthwhile.

A major part of the book deals with the German generals and other senior officers. Considering that these people were prisoners, they seem to have lived in reasonable comfort, with their own batman and the freedom to wander round the grounds of the camp. This may have helped to make them relaxed and chat more freely with their fellow prisoners and thus provide material for their eavesdroppers. One of the important aspects arising from this material shows that not all the officers were ardent Nazis and that there was considerable friction between them with respect to their attitude to Hitler and the conduct of the War. It was,

however, not only from high-ranking officers that useful information was obtained: military personnel at all levels often spoke about new equipment and procedures, sometimes to impress their fellow prisoners with their knowledge. Key information obtained in this way included details about German work on the development of rockets and radar.

From the point of view of readers of this journal, probably the most relevant and interesting information relates to their knowledge of the Holocaust. The prisoners captured before 1942 and the Wannsee Conference may have been unaware of the full intentions of the Nazis but generals captured later had no such excuse. There are harrowing transcripts of discussions and arguments between officers, with some not believing Germans could carry out such atrocities and with others disapproving of them but using the excuse of 'just carrying out orders'. Some of the material also referred to mass murders being carried out by Latvians and Lithuanians, perhaps in an effort to shift the blame. The effect of the revelations on the secret listeners is discussed by the author, but it is not hard to imagine how frightening it must have been for many who had left relatives behind in Germany or the occupied countries.

In this connection, it is shocking to learn that the evidence collected through listening to the prisoners was not available for use in the war-crime trials, including Nuremberg. Because of this, many self-confessed perpetrators were able to escape justice. Even more disturbing is that the information could perhaps have been used in some way during the War to stop the atrocities or at least to provide proof to the world of what was happening. It was apparently feared that acknowledging how the evidence was obtained could prejudice future use of this method.

Unfortunately there is relatively little in the book about the actual personnel carrying out the eavesdropping. The major exception to this is Fritz Lustig, whose fascinating story is interlinked with the setting up and development of the M Room. Initially, he was interned as an 'enemy alien' but was eventually allowed to join the Pioneer Corps. At first, his contribution to the war effort was as a cello player in the orchestra of the Entertainments Section, but in 1942 he was recruited into the intelligence services as a secret listener. The author also pays tribute to Colonel Kendrick of Military Intelligence who enabled so many Jewish refugees to play an active and vital role in the war effort. An interesting account of a little-known aspect of the War.

**George Vulkan**

## A vanished world

### IN THE SHADE OF THE TREES, IN THE SHADOW OF THE FLAMES by Chayim Perl

*Jerusalem 2012, 332 pp. hardcover, obtainable at Divrei Chayim Books, 13 St John's Road, London NW11 0PE, tel 020 8209 1017, and from rafi.perl@gmail.com, ISBN: 978-965-91874-0-9*

While staying with my children in Jerusalem, I came across a book with a colourful, unusual cover for a publication dealing with the Holocaust. My daughter-in-law explained that it was written by the next-door neighbour of her grandparents: as a child she had often visited them and knew them well. Now retired, this neighbour had written a remarkable book, bringing back to life his childhood village in the Carpathian Mountains, as well as his horrific experiences yet ultimate survival.

I started to read and could hardly put the book down. I am a Jewish history teacher and had read countless books about these events yet I found the book riveting, its tone invariably ringing true. Here was a survivor who had the gift of literary writing. He set out to commemorate his village and its inhabitants – a vanished world. That is the first part of the book: 'In the Shade of the Trees'. The second part, 'In the Shadow of the Flames', documents in astonishing detail what befell him and his fellow villagers from the day of the Nazi invasion of Hungary on 19 March 1944.

There is a foreword by Nobel Laureate Elie Wiesel, a native of the same region as the author. There is also an extensive introduction by the author, providing an historical survey of the region, Marmarosh (Maramures in Romanian), which used to be part of the Austro-Hungarian Empire, and the Jewish presence in this underdeveloped agricultural region.

Perl and the villagers he describes were devout Jews, living in harmony with their gentile neighbours. They maintained their religious traditions whilst engaged in a variety of occupations typical of rural life yet rarely associated with a Jewish lifestyle.

Through work interaction, we find out a great deal about the gentiles too. In this respect, the almost pagan ritual of the 'gathering of the flocks for their communal summer pasture' in the forests of the mountains stands out. The orphaned, youthful author witnessed the unfolding ceremonies as a guest of his regular benefactor to see how a Jew was chosen as head of the village herds.

Also remarkable is the description of a funeral, including the traditional keening, arranged for a gentile retainer.

Since he has literally no family at all, the daughter of his Jewish employer undertakes to 'send him off in style'. His funeral is remembered long after the Jews involved have perished.

Chayim Perl survived Auschwitz, Buchenwald and Dora-Mittelbau and was finally liberated in Bergen-Belsen. His descriptions of the day-to-day routine in these infamous places often throw fresh light on what we think we already know all too well. Having been interned in Cyprus as an illegal immigrant, he finally made it to Israel in February 1949 and was promptly enlisted into the Israel Defence Forces.

In the words of Elie Wiesel, 'I recommend these memoirs from the bottom of my heart.'

**Judith Moller**

## Exhibition

### Vive la France?

**C'ÉTAIENT DES ENFANTS:  
DÉPORTATION ET SAUVETAGE DES  
ENFANTS JUIFS À PARIS (They Were  
Children: The Deportation and  
Rescue of Jewish Children in Paris)  
Paris, Hôtel de Ville, 2012**

This exhibition, held last autumn at Paris's Town Hall as part of commemorations marking the 70th anniversary of the *Vel' d'Hiv* (Vélodrome d'Hiver) roundup, the mass arrest of French Jews in July 1942, was organised under the auspices of the mayor of Paris (admission free). It was timely in that the French have been slow in acknowledging their part in the Holocaust thanks largely to the belief, fostered by General de Gaulle, that all Frenchmen conducted themselves with rectitude and even heroism during the War and were not tainted by collaboration with the German occupiers.

I did not see the exhibition but French friends found it deeply moving and sent me the English catalogue, which gives a detailed description of the contents of the exhibition. It recounts the history of mass arrests by the French police, with tens of thousands, including many children, eventually sent to extermination camps following a cruel stay in the overcrowded *Vel' d'Hiv*. In the notorious roundup of July 1942, almost 14,000 Jews were arrested, many of them children. More than half of the 11,400 children deported from France between 1942 and 1944 were Parisians. These stark figures are a reminder that the French police not only followed instructions from their German masters but frequently did so with alacrity.

The exhibition tells a tragic and

*Reviews continued overleaf* ➔

 **REVIEWS** *cont. from page 9*

moving story. Arrests began as early as August 1941, at the request of the Gestapo, followed by internment in the notorious Drancy camp in the suburbs of Paris. The first deportation to Auschwitz took place in March 1942. Hundreds of French Jews were arrested by the German authorities as a reprisal for attacks by members of the Resistance, followed by deportation. Pierre Laval, head of the government at that time, asked that children should be arrested alongside their parents, and this was done.

In the *Vel'd'Hiv* round-up, more than 12,000 Jews, including 4,000 children, almost all French, were assembled in the stadium in deplorable conditions that led to epidemics and some deaths. Some were sent to Drancy and others to the Loiret camps, where conditions were equally horrendous – gross overcrowding, poor hygiene, epidemics and starvation.

Many children were separated from their parents and left to their own devices.

On the positive side, the exhibition also describes the many attempts to help and rescue some of the children. By November 1941 Jewish welfare organisations were officially closed down and a new Union Générale des Israélites de France, which ran children's homes and clinics, was created under the auspices of the Vichy state. But many of the welfare organisations – Jewish, Christian and secular – continued to function clandestinely, creating a nationwide network for the rescue of children. Some children were smuggled into non-Jewish families in Paris and others were taken out of Paris with 'carers' paid to look after them. Funding came from a variety of sources, much of it from the American Jewish Joint Distribution Committee, and between

1941 and 1944 up to 2,000 Parisian children were thus saved. In France as a whole, some 10,000 children were saved thanks to the existence of the rescue networks. The majority of foster families did not attempt to convert the children but there were exceptions, such as the Sisters of the St Vincent de Paul Convent, who not only converted their charges but were reluctant to return them to their guardians at the end of the war.

So, once again, we have a picture of great cruelty on the part of the state and the police and the indifference of the majority of citizens, tempered by the brave and selfless actions of individuals and Catholic organisations who, by helping Jews, put themselves at considerable risk. A great many French Jews, probably the majority, survived the war. Vive la France after all?

Leslie Baruch Brent

## Distinguished Jewish women converts to Catholicism

Two ceremonies which took place in January 2012 should be recorded, or even commemorated. Towards the end of that month, for the first time in the centuries-old history of St Stephen's Cathedral in Vienna, there took place a beatification presided over by a papal legate. The beatification celebrated the life of an *Ordensgruenderin*, a woman who was the founder and superior of a community of women in religious vows. Oddly enough, she was also a wife and mother, a combination not seen for centuries, since the days of Queen Birgitta of Sweden. But then, St Bridget was a widow by the time she founded the Bridgettine Order.

Three weeks previously, there had been a *Festsitzung* in the lower house of the Austrian parliament to commemorate a politician, social reformer and trade union organiser who had entered the parliament of the new Austrian republic as the first conservative woman deputy. Even more strangely, the two ceremonies had commemorated the same woman: **Hildegard Burjan**.

Hildegard Burjan, born Hildegard Freund in Saxony in 1883, studied philosophy and politics in Switzerland and Hungary, married the Hungarian Alexander Burjan and settled down with him in Vienna, where he became a successful industrialist. Following an unexpected, not to say miraculous, cure from a life-threatening illness, she converted to Catholicism and began to work on social problems, including the wretched conditions of women home workers and the discrimination suffered by women in pay differentials and employment regulations in the public service. During the First World War she was already active in fighting for the right to permanent

employment of women who had been 'temporarily' employed in men's work and she is credited with having first publicised the phrase 'equal pay for equal work'.

Hildegard Burjan soon attracted the attention of the leaders of the Christlich-Soziale (conservative) party and became a parliamentary candidate and close and influential adviser to the party leader and long-time premier, Monsignor Ignaz Seipel.

Caritas Socialis, the institute she founded, was the first to set up mother and baby homes for unmarried mothers as well as clinics for the homeless and is now active in, *inter alia*, helping AIDS victims in countries to which its work has spread.

Following an impressive legislative career, for instance in labour legislation, she retired from parliament after one session, partly on grounds of failing health and partly due to difficulties with her own party colleagues based not solely on jealousy regarding her influence over the party leader but also on anti-Semitism. She died in 1933 aged 50; in 1938 her husband escaped the Holocaust by fleeing to Brazil, where he survived her for over 40 years. Her only daughter died fairly recently in her nineties.

If Hildegard Burjan's life offers unusual features, it is perhaps odder that her life overlapped with that of another Jewish woman, who had a distinguished career, became a Catholic and was to rise to even higher canonical honours in the Catholic Church: **Edith Stein**. But there is one major difference: Blessed Hildegard died of a kidney disease; St Edith Stein died in the gas chambers of Auschwitz.

Edith Stein was born in 1891 in Breslau into a liberal Jewish family and studied philosophy at the universities of Breslau, Göttingen and Freiburg. She became a disciple, and eventually assistant, of the

celebrated philosopher Edmund Husserl and soon made a name for herself as a writer and lecturer. Having accidentally picked up a copy of the autobiography of the 16th-century Carmelite mystic Saint Teresa of Avila and read it in one sitting, she became a Catholic. At around the time of Hitler's rise to power, she realised her vocation and in 1935 took her solemn vows as a Carmelite nun under the name Sr Teresa Benedicta a Cruce. Being an enclosed nun did not end her career as a published philosophical and eventually spiritual writer. In 1938 her order transferred her from the Carmel in Cologne to one in the Dutch town of Echt. This did not save her life. After the Dutch bishops protested publicly against the anti-Jewish measures of 1942, Governor Seyss-Inquart retaliated by arresting and eventually deporting all Catholics of Jewish origin. It is disingenuous – if not worse – to describe Edith Stein as a martyr for the Catholic Church, as some Catholics misguidedly did when she was canonised: she died quite consciously as a victim of the Holocaust. It is reported that when they were arrested she turned to her sister Rosa with the words 'Gehen wir für unser Volk.'

The similarities and contrasts in the lives of these two women present a vast array of unexpected events and features. Even more improbably, there was at the same time a Jewish woman philosopher who prayerfully studied the work and doctrines of the Catholic Church but who quite deliberately decided not to accept baptism. The writings of the Free French exile **Simone Weil**, who died in London in 1943, irritated General de Gaulle but have influenced two recent popes. But that is, I think, really beyond the scope of this journal.

Francis Steiner

## Building a Bridge Holocaust Memorial Day service

The AJR's annual Holocaust Memorial Day (HMD) service took place at Belsize Square Synagogue under this year's national theme 'Communities Together: Build a Bridge'.

Guest speaker Sir Andrew Burns, UK Envoy for Post-Holocaust Issues and former British Ambassador to Israel, said there were three international fora which engaged his attention: the International Holocaust Remembrance Alliance, which promotes education and research; the International Commission of the International Tracing Service – the huge archives at Bad Arolsen in Germany which hold the records of the concentration camps as well as the correspondence tracing displaced people and bringing families back together again; and the European Shoah Legacy Institute in Prague, whose objective is to resolve remaining issues of looted Holocaust-era assets. Sir Andrew added that there was a renewed effort, led by the Czechs and the Israelis, to look again at what can be done to improve the social welfare of Holocaust survivors around the world.

The Akiva School Choir also took a prominent part in the event, which was held in the presence of, among others, representatives of the Austrian Embassy in London and the German organisation Action Reconciliation Service for Peace. The service was led by Rabbi Stuart Altshuler and the event was introduced by AJR Chief Executive Michael Newman. **Among HMD activities held around the country in which AJR members participated were:**

### Glasgow

Steven Anson gave an emotional account of his family history at an event at the

### Reform Synagogue.

Members attended the 13th Annual Holocaust lecture at Glasgow University. The lectures were established by AJR member Otto Hutter. This year's lecture, by Professor Wendy Lower, was entitled 'I Wanted to Prove Myself to the Men: German Women in the Nazi Killing Fields of Europe'.

Glasgow and Edinburgh members were guests of honour at the Scottish National Holocaust Memorial Commemoration at Glasgow's City Chambers, which was addressed by Scotland's Deputy First Minister Nicola Sturgeon.

### Liverpool

AJR members attended an event at the Museum of Liverpool, where Michael Swerdlow gave a history of the Merseyside Jewish community, which was followed by presentations by AJR members Eric Cohen (Second Generation) and Inge Goldrein (Kindertransport).

Speakers at the annual HMD service at Liverpool Town Hall included AJR members Sonia Strong on the *Stolpersteine* and Anita Canter on the survival of the Danish community.

Sonia Strong, Dr John Goldsmith and Hana Eardley spoke to pupils at the Junior Schools Parliament at Liverpool Town Hall. **Manchester**

Inge Goldrein spoke on Radio Manchester and AJR Director Joanna Millan at Manchester Jewish Museum.

### Chester

Members attended an event at the Catholic High School addressed by Lady Milena Grenfell Baines.

### Widnes

Eric Cohen and Inge Goldrein spoke at Wade Deacon School.

## Return of 'Double Exposure: Jewish Refugees from Austria in Britain' on the 75th anniversary of the Anschluss

Having been shown at the Austrian Cultural Forum London, the Literaturhaus in Vienna, and Aberystwyth Arts Centre, the exhibition 'Double Exposure' is returning to London and will be at the London Jewish Cultural Centre from 12 March to 11 April 2013.

On 20 March 2013 at 6-8 pm there will be a **Private View**, with honoured guests Dr Elisabeth Kogler, Director of the Austrian Cultural Forum, and Sir Erich Reich, Chairman of the AJR's Kindertransport Special Interest Group. All AJR members are invited. If you would like to attend, please email Sarah Gluckstein on sarah@ljcc.org.uk or telephone her on 020 8457 5013.

### 7 April 2013 at 4.30 pm: Film Screening and Panel Discussion

Following the screening of 'Double Exposure' (50 minutes), there will be a panel discussion with the film maker and curator **Dr Bea Lewkowicz** and some of the interviewees who feature in her film, including **Ernst Flesch, Henry Ebner and Elly Miller**. The discussion, chaired by **Dr Anthony Grenville**, will focus on the experiences of the Jewish refugees from Austria, both in Vienna and in their adopted home in Britain, and explore their identities and their impact on British culture and society.

Please book at the London Jewish Cultural Centre, Ivy House, 94-96 North End Road, London NW11 7SX, telephone 020 8457 5000. **Opening times for the exhibition vary. For further details, visit the LJCC website [www.ljcc.org.uk](http://www.ljcc.org.uk)**

## Kindertransport 75th Anniversary

The AJR is delighted to announce a series of events that we are organising this year to mark the 75th anniversary of the Kindertransport.

The central event will be the Kinder reunion on Sunday 23 June at the JFS. We will shortly be sending out invitations with details of the day, which will include contributions from Kinder, JFS pupils and guest speakers. We very much encourage the participation of the Second and Third Generations of Kinder. The reunion will also incorporate a new exhibition to be curated by the Wiener Library which will be on display at the Library from May.

The day after the reunion, on Monday 24 June, the Leo Baeck Institute London, together with the Research Centre for German and Austrian Exile Studies, will be holding a symposium at the German Historical Institute in London. The conference will focus on the experiences of Kinder after their arrival in Britain and will be a great opportunity for scholars and Kinder to exchange thoughts and ideas. As with the reunion, it is hoped that younger generations will come along as well as Kinder from out of town and overseas who hope to come to JFS.

Later in the year, on Wednesday 20 November, we are organising, with the help of Lord (Alf) Dubs, a special Tea in the Houses of Parliament to mark the debate held there on 21 November 1938 which paved the way for the arrival of the Kindertransport.

To round off the year, World Jewish Relief, in conjunction with the AJR, will be organising a memorial service at Liverpool Street Station on Sunday 1 December, which recalls the arrival 75 years to the day of the first transport of children.

We look forward to welcoming Kinder and their families at these historic events as well as of course to the monthly Kinder lunches at the Belsize Square Synagogue.

*Invitations will be sent out shortly*

Sir Erich Reich

## Call for Memorabilia for an Exhibition on the Kindertransport

The Wiener Library for the Study of the Holocaust & Genocide is one of the world's leading and most extensive archives on the Holocaust and Nazi era.

The Wiener Library is developing a new temporary exhibition to mark the 75th anniversary of the Kindertransport and we are looking for original artefacts and materials to use in the exhibition.



If you or someone you know has materials related to the Kindertransport, we want to hear about it.

We are looking for original documents, photographs or artefacts that can be loaned to the Library for the duration of the exhibition run in Summer 2013.

Contact Katy Jackson at [kjackson@wienerlibrary.co.uk](mailto:kjackson@wienerlibrary.co.uk) or on 020 7636 7247 if you have materials you think may be of interest.

For more information about the Library and our current exhibitions, visit our website at [www.wienerlibrary.co.uk](http://www.wienerlibrary.co.uk). The Wiener Library is always interested in acquiring new material. If you do not have anything for this exhibition but have other documents, artefacts or books related to the Holocaust, please contact us.

**The Wiener Library**  
for the Study of the Holocaust & Genocide

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Heritage  
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# INSIDE the AJR

## Glasgow Book Club A Very Readable Book

The book under discussion was *The Thread*, a novel by Victoria Hislop about the 20th-century history of Thessaloniki through the eyes of individuals, including the Jewish Moreno family. A very readable book, whose narrative is underpinned by much scholarship and detailed research. A very pleasant afternoon at the home of Eva Szirmai.

*Halina Moss*

## Pinner The Olympics Revisited

We were delighted to hear about their experiences from a number of Games Makers, an Ambassador and a Torch Bearer, all resplendent in their Olympic uniforms. They all had a great time even though they had to work hard for long hours, but they certainly helped to make the London Olympics and Paralympics a great success.

*Robert Gellman*

## Surrey Old Friends and New Faces

Once again we met at Edmee's home, our first meeting of the year, enjoying the usual high level of hospitality. It was so nice to see old friends and one or two new faces. The wide-ranging conversations were such that members seemed reluctant to leave Edmee's house, even early into the afternoon.

*Eva Gold Young*

## Harrogate/York New Face in the North East

We were pleased to meet our new Group Co-ordinator, Wendy Bott, at the home of the Littles. After we had expressed our appreciation of Susanne Green's devoted work over many years, Wendy introduced herself and initiated an animated conversation about the group in general and the kind of topics we might wish to discuss in the future.

*Marc Schatzberger*

## Essex (Westcliff) A Good Natter

Our first meeting of the year started with a small group of members – we had a good natter and a good laugh. Hoping next month will be a better turnout.

*Linda Fisher*

## Café Imperial Never a Dull Moment

Five of us met. Bill Howard announced 'Not enough discipline in the unit – we expect all units to report for duty next month!' Our topic was barmitzvahs past in Düsseldorf, Turin and Berlin. Never a dull moment at Café Imperial.

*Hazel Beiny*

## St John's Wood Life as a GP

Our speaker, Dr Lionel Kopelowitz, told us about his career in general practice. Things were different then, when continuity of care was paramount for each patient with a specific doctor on a 24/7 basis. We ended with a lively Q&A session.

*David Lang*

## HGS Encounter with a Genizah

Evelyn Friedlander spoke about her unexpected encounter with a *Genizah* in 1988 and her subsequent involvement in rescuing *Genizot* in numerous small towns in Germany (there are also a number of local museums in small German towns housing Judaica). She also spoke about the present Jewish community in Germany, who are mainly of Russian origin and very different from the Jews of pre-war Germany. Finally, she touched on her work with the Czech Memorial Scrolls – we look forward to a return visit to hear more about these.

*Harriet Hodes*

## Lunch with Eve Pollard

Thursday 14 March 2013  
at 12.30 pm

The Association of Jewish Refugees in association with the London Jewish Cultural Centre are pleased to announce a lunch at the LJCC, Ivy House, 94-96 North End Road, London NW11 7SX with special guest **Eve Pollard**.



Eve is the former Editor of *The Sunday Mirror* and *The Sunday Express* and mother of Claudia Winkleman of *Strictly Come Dancing*.

She will talk about her Jewish roots and entertain us with stories from her life as a journalist guaranteed to make you laugh and cry.

£15.00 including lunch

For further details, please contact  
Susan Harrod on 020 8385 3070  
or at [susan@ajr.org.uk](mailto:susan@ajr.org.uk)

## Edinburgh CF 'Oma and Bella'

We attended a showing of 'Oma and Bella', a documentary which features Regina Karolinski and Bella Katz, Holocaust survivors who share an apartment in Berlin and talk about the past as they cook and bake together and preserve memories of the Holocaust in the kitchen. A very nice film, directed by Regina's granddaughter Alexa Karolinski.

*Agnes Isaacs*

## Radlett Victorian Jewish Boy Makes Good – the Story of Joseph Nathan

We were treated to a most interesting talk by David Barnett about the forgotten

## 'SECRET LISTENERS'



Two surviving 'secret listeners', AJR members Fritz Lustig (left) and Eric Mark, were honoured at a special book event at the London Jewish Cultural Centre for the launch of Helen Fry's new book *The M Room: Secret Listeners who Bugged the Nazis* (see review on page 8), in which their stories are featured. Over 170 people gathered to hear their interviews, with special readings by relatives of 'secret listeners' – actor Roger Lloyd-Pack, Stephen Lustig, Adam Ganz, Jessica Pulay, and comedian Helen Lederer. Afterwards Fritz and Eric were interviewed with Helen Fry on BBC1's *The One Show* in a live TV broadcast.

Joseph Nathan, who invented dried milk and became the founder of Glaxo Laboratories, which has since grown into one of the world's largest drug companies, GlaxoSmithKline.

*Eric Neuman*

## North West London A Hot Day at Buckingham Palace

First event in new format: two neighbouring branches met for a delicious lunch and illustrated talk at Alyth Gardens Synagogue – a success on all counts. Monica Gubbay, a guest at one of the Queen's Jubilee Garden Parties on a hot day last May, recounted the exciting occasion at Buckingham Palace with the Queen and members of the Royal Family.

*Shirley Rodwell*

## Wembley CF A Small but Friendly Group

We are a small (though growing) friendly group, always pleased to meet up again. Myrna as usual fed us with delicious refreshments and interesting information about the many options and outings available to us.

*Ingrid Morland*

## North London Israeli Elections

The Israeli Embassy's Daniel Bacari spoke to us about the recent Israeli elections. Given the state of the parties it was impossible to forecast the make-up of the next government, which would obviously take weeks of negotiations. With Daniel's graphs and programme we did get some idea of the personalities involved. In all, we had a reasonably good turn-out.

*Herbert Haberberg*



**Royal College  
of Physicians**

**VISIT TO THE ROYAL  
COLLEGE OF PHYSICIANS  
Monday 22 April 2013**

Our visit will begin with a guided tour of the medicinal herb garden by the Head Gardener. We will then have a guided tour and history of the Museum.

William Harvey (1578-1657), discoverer of the circulation of blood, donated his own library and collections to the College in 1656, creating the Musaeum Harveianum – possibly the earliest named 'museum' in England.

The portraits, silver and medical instrument collections are displayed throughout the Museum, based in Regent's Park.

The RCP holds nearly 300 oil and sculptural portraits and over 5,000 prints and drawings.

We will be arranging transport and the cost of this half-day visit, including refreshments and transport, will be £10.00 per person.

**For further details, please contact  
Susan Harrod on 020 8385 3070  
or at [susan@ajr.org.uk](mailto:susan@ajr.org.uk)**

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**MARCH GROUP MEETINGS**

<b>Sheffield</b>	3 March	Introducing Wendy Bott
<b>Café Imperial</b>	5 March	Social Get-together
<b>Ealing</b>	5 March	Laurence Stein: 'Boys Town Jerusalem'
<b>Glasgow CF Cinema Club</b>	6 March	Tba
<b>Ilford</b>	6 March	Joyce Sheard, WheelPower
<b>Bromley</b>	7 March	Social Get-together at home of Lianne Segal
<b>Pinner</b>	7 March	Helen Hyde, Headmistress, Watford Grammar School for Girls
<b>Norfolk</b>	8 March	Social Get-together
<b>Cardiff</b>	11 March	David Wass: 'The Story behind Shoplifting'
<b>HGS</b>	11 March	Naomi Angelli: 'Adoption Law'
<b>Essex (Westcliff)</b>	12 March	David Barnett: 'The Story of Joseph Nathan and GlaxoSmithKline'
<b>St John's Wood</b>	13 March	WIZO UK – the work they do in both Israel and the UK
<b>Brighton-Sarid (Sussex)</b>	18 March	GodfreyGould: 'GeneralOrdeWingate'
<b>Edgware</b>	19 March	Prof Michael Spiro: 'The Unknown Story of Penicillin'
<b>Edinburgh CF</b>	20 March	Tba (at home of Judy Russells)
<b>Radlett</b>	20 March	Tom Pike: 'The Bank of England'
<b>Wembley</b>	20 March	Social Get-together
<b>Glasgow Book Club</b>	21 March	Tba

**CONTACTS**

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**Child Survivors Association-AJR**  
Henri Obstfeld 020 8954 5298  
[H.obstfeld@talk21.com](mailto:H.obstfeld@talk21.com)

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Open Tuesdays and Thursdays – 9.30 am to 3.30 pm

## Activities March 2013

Lunch is served at 12.30 unless otherwise stated

### Tuesday 5 March

- 10-12 Coffee/Chat/Knit/Board Games
- 10-12 One-to-One Computer Tuition
- 10.45 Seated Exercises with Jacky
- 12.30 **KT LUNCH** Musical entertainment with Migonette Aarons

### Thursday 7 March

- 10-12 Coffee/Chat/Knit/Board Games
- 11.15 Seated Exercises with Rosalie
- 13.45 **Entertainer – Mike Marandi**

### Tuesday 12 March

- 10-12 Coffee/Chat/Knit/Board Games
- 10-12 One-to-One Computer Tuition
- 10.30 Current Affairs Discussion Group
- 11.30 Seated Exercises with Jacky
- 13.45 **Entertainer – Paul Coleman**

### Thursday 14 March

- 10-12 Coffee/Chat/Knit/Board Games
- 10.00 French Conversation
- 10.30 Let's Read and Discuss
- 11.15 Seated Exercises with Rosalie
- 13.45 **Entertainer – Geoff Strum**

### Tuesday 19 March

- 10-12 Coffee/Chat/Knit/Board Games
- 10-12 One-to-One Computer Tuition
- 10.45 Seated Exercises with Jacky
- 12.00 **MOCK SEDER** with Rabbi Stephen Katz

### Thursday 21 March

- 10-12 Coffee/Chat/Knit/Board Games
- 11.15 Seated Exercises with Rosalie
- 12.00 **LUNCHEON CLUB** Speaker tbc
- 12.45 **Lunch**

### Tuesday 26 March

FIRST DAY OF PESACH  
CENTRE CLOSED

### Thursday 28 March

- 10-12 Coffee/Chat/Knit/Board Games
- 10.00 French Conversation
- 10.45 Let's Read and Discuss
- 11.15 Seated Exercises with Rosalie
- 13.45 **Entertainer – Douglas Poster**

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## CURRENT AFFAIRS DISCUSSION GROUP

Tuesday 12 March 10.30 am  
with **John Kay**

## MOCK SEDER – Tuesday 19 March at 12.00

with **Rabbi Stephen Katz**

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at the Paul Balint Centre

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## FAMILY ANNOUNCEMENTS



### Deaths

**Singer, Siegfried 'Fritz'** Born Vienna 21.9.21, died London 11.1.13 aged 91. Much loved and missed by ex-wife Esther, children Sarah Jenny and Paul Ashley, grandchildren Faye and Rachel Singer-Clark, brother Dolfi and family in USA, also extended family and many friends.

**Weber, Gunter** Very saddened by the passing of my cousin on 20 January. Inge Strauss and family.



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## OBITUARIES

### Grete Einstein, 11 November 1913 – 16 August 2012

**G**rete Einstein came from a most distinguished family in Berlin. Her father was a lawyer with many famous clients. At the end of her education she was sent to finishing school in Switzerland and France.

In 1936, with the approach of war, Grete, 23, her husband Oscar and their two boys, Peter and Tom, came to England and set up home in Manchester. They rented a flat in Chorlton for a short time before buying the house Grete was to live in for 70 years.

In order to fund her sons' education, Grete attended the Domestic Trades College in Hathersage Road in company with the late, well-known cookery writer Evelyn Rose. On receiving her diploma



in Industrial Catering Management, she had a most successful career, encompassing being for ten years Catering Manager at the Manchester Art College, where she loved being with the students and headed an excellent staff, who were most loyal to her. She moved on to being Catering Manager at Tootals until her retirement at 60.

Not a person to stay at home, Grete

volunteered her services to the Women's Voluntary Service (WVS), where she ran the snack counter at Manchester Royal Infirmary. She was quite taken aback when one day one of the WVS heads visited her on duty and presented her with a 14-year service medal.

One of Grete's most enjoyable pastimes was playing bridge, at which she was quite adept. Many of her closest friends were her bridge partners and she loved going away for bridge weekends. She kept very fit; she never drove but was a keen cyclist, skier and tennis player. There were many times when she would go to the Thursday Club and refuse the lift home, preferring to walk the mile and a half back to Chorlton. Perhaps this was part of the secret of her long life.

Grete remained in excellent health until her 95th birthday, soon after which she went into the Morris Feinmann Home, where she happily spent the last three and a half years of her life. This was especially significant as her husband Oscar was one of the six founder members of the home and Grete had been much involved in the catering for the 16 residents at the first home in Amhurst Road, Withington. Grete and Oscar had also devoted a great deal of their time to helping Jewish refugees from Nazism, in the main from Germany.

Grete was a contented and peace-loving lady who always got on well with those around her and lived a fulfilled and long life.

**Eulogy by Rabbi Dr Ruben Silverman  
Manchester Reform Synagogue**

### Peter Hans Meyer, 19 April 1925 – 6 September 2012

**M**y father, Peter Hans Meyer, born in Frankfurt, has died at the age of 87 at his much loved home in Surrey, where he lived for 47 years.

In 1936 at the age of 11, thanks to the foresight of his father, Hans Emil Meyer, who had understood what was happening in Germany at the time, he moved with his parents to Halsingborg in Sweden, where his father created a partnership with a Swede based on the chemical formulae of the leather preparation. Due to language and education difficulties in Sweden he was sent to a German-Jewish school in Italy at Monte San Vigilio, near Merano, where he had his barmitzva.

In 1938 his parents left Sweden and went to live in Clifton in Bristol. He was sent to Bristol Grammar School, where he had to learn English pretty quickly.

Thanks to his father, who had invented an optical bleach and had subsequently sold the patent to Unilever for £20,000 (a huge sum in those days), his parents were allowed to build a house in Richmond after the war. At this time, he attended Hampton Grammar School followed by Battersea Polytechnic. In 1944 he joined the army and served four years. In 1948 he was demobilised and given a government grant to study physics, chemistry and mathematics at Bristol University, where he received a Bachelor of Science degree. In the four years he spent studying he travelled abroad and worked during the holidays gaining experience, returning to London to join the Polymark Ltd company his father had set up in the meantime.



ing to England. A loyal member of the AJR, he was able through the *AJR Journal* to reunite after years with an old friend of his from the school he went to in Italy.

**Jacqueline Meyer**

Peter was a private person but felt it extremely important for his children and grandchildren to know about his past and the reasons for his coming

## ARTS AND EVENTS MARCH DIARY

**Until 12 May 2013 'Schwitters in Britain' Exhibition of art at internment camp on Isle of Man. At Tate Britain, London SW1. Admission £10, concessions available**

**Wed 6 March Panel Discussion: 'Anglo-Jewish Responses to Domestic Fascism in the 1930s'** Chair: Professor David Feldman, Director, Pears Institute for the Study of Anti-Semitism. At Wiener Library, 6.30 pm, tel 020 7636 7247, admission free

**Fri 8 March Eva Erben: 'Escape Story: Surviving the Holocaust as a Young Girl'** Coffee and Conversation. At Wiener Library, 11.30 am, tel 020 7636 7247, admission free

**Thu 14 March Margot Barnard: 'I'll Never See You Again: A Story of**

**Survival and Reconciliation'** Coffee and Conversation. At Wiener Library, 11.30 am, tel 020 7636 7247, admission free

**Mon 18 March B'nai B'rith Jerusalem Lodge Cyril Trup Memorial Lecture** Speaker: Laura Marks, founder, Mitzvah Day. At Bushey Country Club, 8.00 pm. £5 entrance, by ticket only

**Wed 20 March Ruth Thomson: 'Terezin, A Story of the Holocaust'** At Wiener Library, 6.30 pm, tel 020 7636 7247, admission free

**Thur 21 March Dr Claudia Prestel: 'A Duty of Humanity and Honour of German Jewry: The Institution for the Feeble-minded Jewish Children in Beelitz'** Centre for German-Jewish Studies, University of Sussex, Arts A Room 108, 4.00-5.30 pm, tel 01273 606755



## LETTER FROM ISRAEL

Dorothea Shefer-Vanson

### A treasure trove of information

The Theresienstadt Memorial Museum is situated in Israel's verdant Jezreel Valley, in premises attached to Kibbutz Givat Chayim Ihud. Once or twice a year I receive the Museum newsletter, continuing the subscription taken out by my late father. For many years it appeared in stencil form on plain paper, making it easy to fold and stow in my handbag for reading while I waited for a bus or to see the doctor. In the last few years, however, it has been revamped and appears as a highly professional glossy magazine, replete with full-colour photos, making it much easier to read but far less easy to stuff into my handbag. Still, the information it contains is so rich and varied that I feel impelled to make the effort to study it and maintain my annual subscription. Although the Museum was recently accorded official recognition and a budget was allocated for its upkeep, the money has not actually been released, which hampers the day-to-day running of the site.

The journal itself is a treasure trove of information, revealing a plethora of activities and events associated with Theresienstadt. One of the salient projects

initiated by the Museum is the annual conference on Music and Memory, held in conjunction with the Tel Aviv Academy of Music, celebrating the creative musical talents which abounded in the camp. In addition, several members of the Association of Former Inmates of Theresienstadt were provided with tickets and transportation enabling them to attend the stellar performance of *Defiant Requiem* given in Jerusalem last year.

Several pages of the journal are devoted to visits to the Museum by well-known and less well-known persons. Thus, one distinguished visitor was Stuart E. Eizenstat, former US Ambassador to the European Union and one of the sponsors of the *Defiant Requiem* project. Another was an American teenager, Jordan Seri, who came accompanied by her family. Jordan has devised an original way to raise money – she collects sea shells, paints them and sells them, donating all the proceeds to the Museum.

In addition, on Holocaust Day groups of IDF soldiers participate in a ceremony and tour the Museum. For some years now pupils from the Ort High School in the nearby Druze town of Daliat-al-Carmel

have also attended this ceremony, with representatives from both groups, as well as Theresienstadt survivors, being among those lighting beacons.

The Museum also engages in an outreach programme and the journal contains a report of talks given by representatives of the Museum and the survivors' association to IDF soldiers in their bases around the country. Leaders who are due to accompany school delegations to Poland are also given briefings.

The journal contains, in addition, an account of an exhibition of drawings by former prisoner Albin Glazer depicting sites in the camp as well as scenes from daily life. Another feature describes the exhibition of items commemorating the football 'league' that was instituted in the camp. This is currently on loan to the Theresienstadt Museum in the Czech Republic. In May last year, before the Czech national football team left to participate in the Euro 2012 tournament in Poland, its members were taken to the site of the camp to view the exhibition.

Finally, a project is under way, in conjunction with Yad Vashem, to scan all the thousands of documents – letters, articles, eye-witness accounts, pictures, etc – in the Theresienstadt Museum's archive and put them online. This will mean closing the archive for a year, but the end result will surely be worthwhile, ensuring that the precious material will not be lost as a result of the ravages of time.

### LETTERS *cont. from p.7*

the remaining men, women and children were deported to Theresienstadt between 18 October 1942 and as late as 7 March 1945, of whom 365 were murdered.

The author of the reviewed book and Leslie Brent are entitled to their moral qualms. I, having seen the perpetrators and their victims at very close quarters, take the side of the wholly innocent yet humiliated, tortured, starved, hanged, shot and gassed Jews who have no known grave. There were also many Czechs who suffered grievously from their former fellow citizens. To me at least, the expulsion of such a putrid body of Nazis from the Sudeten was a fully justified step. There were far too many instances

where such justice was not done and certainly was not seen to have been done as it was in this case.

Frank Bright,  
Martlesham Heath, Suffolk

#### GALLOWAY'S WAY

Sir – No one should be surprised by the remark made by Davis Ward, the Liberal Democrat MP, comparing the treatment of Palestinians by Israel to the death camps for Jews. This remark will add to his popularity with many of his constituents and make his seat more secure. Bradford has a population of, by a conservative estimate, 20 per cent of people of British Asian origin. George Galloway showed the

way – Ward is just following Galloway's example.

Janos Fisher,  
Bushey Heath, Herts

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