

# AJR journal

Association of Jewish Refugees

## Watch on the Rhine - and the Danube

For months now, stretching into years, the Middle East has so monopolised world interest that little attention has been paid to other parts of the globe. Even we, who have every reason to follow events in the European heartland closely, have only kept a fitful watch on the Rhine and the Danube.

Not that German-Austrian action - or, more precisely, inaction - has not had a (marginal) effect on the situation in Iraq. Schröder's election-winning pacifism must have been a comfort to Saddam, even if - so rumour has it - he delegated one of his many look-alikes to receive the *soi-disant* Austrian pacifist Jörg Haider.

What one finds so puzzling about this eruption of pan-German pacifism is that it has not lessened the regard in which Hindenburg is held. When the Berlin Senate recently discussed a proposal to rescind the Freedom of the City awarded to the *Reichspräsident* during the Weimar years, the motion was lost. Hindenburg, let us remember, was, jointly with Ludendorff, 'supreme war lord' in 1916-18 when, sidelining the compromise-minded *Reichstag* entirely, the High Command waged a gruesome *guerre à outrance*. Even ignoring Hindenburg's supine role during the death agonies of Weimar, how can the capital of a country awash with pacifist sentiment wish to honour a militarist - and an (ultimately) unsuccessful one at that?

Something equally disturbing has occurred at the lower level of the municipal administration. The 'borough council' of the Berlin middle-class district of Steglitz has refused to rename the Heinrich von Treitschke Strasse (Treitschke, a nineteenth-century historian, notoriously stated 'Die Juden



Günter Grass

sind unser Unglück' - the Jews are our misfortune). During the council debate a spokesman for the majority argued that since Heinz Galinski, postwar leader of Berlin's Jewish community, drove through Heinrich von Treitschke Strasse daily en route to his office without demur, the name should remain!

A more worrying straw in the wind is that Nobel Prize-winner Günter Grass seems disposed towards joining nationalist historians like Jörg Friedrich, who are engaged in a 'relativisation of evil' summed up in the formula 'Dresden equals Auschwitz'. Possibly swayed by the bestseller status of Friedrich's work depicting Allied air raids on German cities, Grass has made the Russian drowning of German civilian evacuees in the icy waters of the Baltic a central episode in his new novel *Im Krebsgang* (*Crab Walk* - see review on page 10 of this issue).

But there is one bright light among the encircling gloom: the demise of FDP demagogue and fraud suspect Jürgen Möllemann, who put German-Jewish relations under severe strain during the last Federal elections.

Möllemann's Austrian counterpart is, of course, Jörg Haider. Though Haider, the owner of a Nazi-expropriated country estate in Carinthia, does not have to resort to fraud, he performs similar high-wire stunts. His (aforementioned) eve-of-war visit to Saddam and other maverick actions have diminished his electoral appeal - in spite of which he remains an essential, if semi-detached, member of Austria's governing coalition. The coalition's leader, Chancellor Schüssel, it almost goes without saying, sided with Chancellor Schröder - and not with President Havel or the leaders of Hungary or Poland - in the Europe-wide split over Iraq.

As a participant in the governing coalition, Haider is in a position to obstruct Schüssel's proposed pensions reform. The ongoing pensions crisis threatens the country's financial stability - but, coincidentally, provides the government with a reason for cutting off state subsidies to the cash-strapped Jewish community. The 6,700-strong Israelitische Kultusgemeinde has already had to shed a third of its 100 employees. A point of contention between it and the government concerns the huge cost of security. The community is loath to entrust its security to the Austrian police - and the state wants it to dispense with the services of veteran Mossad operatives.

While these arguments rumble on, time - as well as cash - is rapidly running out and, even before the next edition of *AJR Journal* drops on your doormats, the Viennese Jewish community - once the richest and one of the most prestigious in Europe - may have ceased its corporate existence. Hitler, who dubbed Vienna a 'mongrel city' because of its Jews and Slavs, will be laughing in hell - and Haider won't exactly be weeping into his beer either.

## Shia malevolence

Richard Grunberger

In mid-June 10,000 demonstrators, shepherded by Shia clergy, marched through Basra to demand an end to British occupation. They did so without let or hindrance, and laughably unmindful of the fact that in neighbouring Iran, where black-turbaned mullahs rule over an increasingly restive populace, a similar demonstration against the authorities would have been brutally put down by police and chain-wielding vigilantes.

Another fact the Basra marchers seemed unconscious of was that, while they clamour for freedom, they are not prepared to grant it to half their fellow-citizens, i.e. women. Shia rule thus constitutes a twofold dictatorship: an unelected clergy lord it over the laity - and in each household the men rule over the women. (The difficulty of bestowing democracy on an authoritarian-minded electorate has been amply demonstrated in Algeria, where a French-backed secularist government has long - and at huge cost in human lives - denied power to fundamentalists enjoying popular support.)

A third consideration the Basra 'freedom' protesters totally ignored was highlighted by the ceremony at the end of their march, which had three white-clad children standing on a dais and chanting 'Down, down, tyranny - down, down the Jews!'

In other words, while Hamas *et al* make no distinction between the IDF and Israeli civilians, the mullahs have not only Israel, but world Jewry as a whole, in their gun sights. They are today's mini-Eichmanns; whereas he was a *Schreibtischmörder* (desk murderer), they are would-be pulpit murderers.

How perverse that this should be happening in Iraq, where Jews settled - albeit involuntarily - fully 1,000 years before the Anglo-Saxons came to Britain! This ancient community produced immensely talented people before its near-total extinction. Imagine how much ruined post-Saddam Iraq might benefit from the entrepreneurship of the Sassoon dynasty, or the artistic nous of the Saatchi brothers!

## 'More than a change of address': a Second Generation conference is held in London

Barbara Dorrity

The first conference in the UK organised by and for the so-called Second Generation has taken place in London. The two conferences held in the mid-1990s were organised by Link, which provides psychotherapy services to the Jewish community.

Struck by the sell-out popularity of the AJR's event 'Heritage of the Past: Blessing or Burden?' (in October 2002, organised jointly with the Jewish Museum), members of the Second Generation Network were inspired to stage the conference, which took place at the St John's Wood Liberal Synagogue and was generously supported by the Institute of Contemporary History and Wiener Library. It was a resounding success, with 150 participants from around the world, including Israel, the USA, Canada, Germany and Austria. The proceedings were filmed and it is hoped a book will also result.

Keynote speakers were Yolanda Gampel, Professor of Psychology at Tel Aviv University, and Dina Wardi, a specialist in psychotherapy with members of the second generation in Israel and author of the widely known *Memorial Candles* (along with Helen Epstein's *Children of the Holocaust* and Ann Karpf's *The War After*, probably the most well-known books about the Second Generation experience). Dealing most effectively with post-lunch lethargy was the American prize-winning author Lev Raphael, who weaves his understanding as the son of survivors into his novels.

Particularly moving was Dina Wardi's account of the closeness which

developed between one of her clients and their parent, when the parent became seriously ill. Communication, physical and emotional, which had previously been difficult, now blossomed in a manner which was healing for both parties.

Morning and afternoon workshops reflected a range of interests: creative expression in writing and painting; memory and memorialisation; tracing family history through official records and personal correspondence; dialogue between descendants of victims and of perpetrators; mixed heritage backgrounds; relationships between the generations; and Jewish identity.

The final panel of three UK speakers - the playwright Julia Pascal, the human rights worker Sheila Melzak and the human ecologist and anthropologist Paul Maiteny - addressed links between family background and choice (conscious or not) of career.

This was not a conference at which proposals, resolutions or action plans were made. Issues relating to the 'third generation' were barely touched upon. The Second Generation in the UK is still in its early stages compared to that in America or Canada, and is still finding out about itself. However, the energy at the conference and positive responses indicate that the UK's Second Generation 'movement' still has much potential to develop its focus.

For information about future events, contact Second Generation Network on [mail@secondgeneration.org](mailto:mail@secondgeneration.org) or [www.secondgeneration.org](http://www.secondgeneration.org).

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## Colours of skin and mind

Richard Grunberger

'Brown is the new black', proclaims Meera Syal of *Goodness Gracious* fame, and, as she is a television personality, none would gainsay her. What her cryptic utterance means is that, in the rich mix of multicultural Britain, India - the source of *Bombay Nights* and curry - has replaced the Afro-Caribbean as the flavour of the month.

Though in this context black and brown denote skin colour, in another time and place they had political connotations. In pre-Anschluss Austria the authoritarian Dollfuss/Schuschnigg government was dubbed *die Schwarzen* because of its links to the Catholic priesthood (dressed in clerical black). Since the Anschluss brought *die Braunen* (Nazi brownshirts) to power, it could well have been said in 1938 Vienna that 'Brown is the new black.' (Incidentally, black is not only connected with the clerical element in Roman Catholicism. In Judaism too, the ultra-orthodox are sometimes referred to as *Schwarz*; black-turbaned mullahs, of course, play a special role in Shia Islam.)

No colour carries a heavier baggage of political meaning - both positive and negative - than red. In interwar Austria the rightwing militia leader Prince Starhemberg routinely referred to the Social Democrats as *die roten Hunde* (red dogs). Contrariwise, the Red Banner was one of the highest decorations a Soviet citizen could aspire to - and *Rote Rosa* was the affectionate nickname bestowed on the martyred Rosa Luxemburg.

On this side of the Channel, where politics are less sanguinary, 'Reds under the beds' caused a stir once, CND chanted 'Better Red than Dead', and Old Labourites sang 'The people's flag is deepest pink/It's not as red as you may think' even before Tony Blair's arrival at No. 10.

Actually, in Britain blue has more of a ring to it than red. The colour is connected with the two ancient universities: Oxford dark blue and

Cambridge light. (The recent TV series about Burgess, Maclean *et al* entitled *Cambridge Spies* could more intriguingly have been called 'Light-Blue Reds'.) The phrase 'true blue' identified a *pukka* Tory when the Conservatives were the natural party of government. At the time, they were also often led by blue-bloods like the Marquess of Salisbury.

A colour which has only relatively recently entered the political spectrum is green. In the West as a whole, the colour denotes the environmental lobby - but in Germany, where the Greens participate in government, they are both eco-warriors and militant pacifists. In the East, green is the colour of militant Islam. Gruesomely masked Hamas fanatics march under green banners adorned with Koranic inscriptions; not so long ago a 'little green book' - probably inspired by Chairman Mao - contained the distilled wisdom of Colonel Gadaffi.

Things get even nastier when we get to the colour yellow. In popular parlance, 'showing a yellow streak' denotes cowardice. The 'yellow press' refers to a scandal-mongering corrupt media. Dostoevsky readers may recall that Raskolnikov's love Sonja carried a yellow prostitute's passport entitling her to ply her trade. Even more defamatory was the connection between the colour yellow and the Jews - from the obligatory pointed *Judenhut* of the Middle Ages to the Nazi-decreed *Gelber Fleck*, which earmarked millions of wearers for slaughter.

Contrariwise, two of the world's most powerful entities - the Chinese nation and the Vatican - glory in the colour yellow. To the Chinese, whites look 'underdone' and brownskins 'overcooked', while they themselves are the golden mean. A very pleasing pale shade of yellow also happens to be the colour of the Papal flag. Speaking of the Pope - the white-red Polish flag apparently depicts the watery discharge and the blood flowing from the first wound of the crucified Christ.

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Sir Alexander Korda strode like a colossus across the inter-war and immediate post-war history of the infant British film industry - the country's only film mogul. He produced films infused with British patriotism - even jingoism - often as a coded riposte, couched in historical allegory, to the looming fascist threat from Continental Europe. Ironically, these most British of films were crafted by teams which included writers, cameramen, set designers, musical soundtrack composers and costume-makers who, like Korda, were refugee Hungarian Jews.

Professor Greg Walker of the University of Leicester guided an enthralled audience, invited by the Institute for Jewish Policy Research, the Parkes Centre at the University of Southampton and the Jewish Council for Racial Equality, through a fascinating debate on Korda's 'Englishness and Jewishness'.

Born Sando Laslo Kelner, a village child, Korda attended a Jewish primary school and was brought up in a Jewish cultural environment. Following the death of his father, in the early 1900s he moved to school in Budapest, 'a city profoundly Jewish in character', where he changed his name from Kelner to Korda, and then from Sandor to Alexander. Having lived a Jewish communal life, according to Professor Walker, his Jewishness was by no means a marginal influence. Yet he denied his ethnic origins. Korda's identity was always somewhat 'ill defined' as he chose to manipulate his origins to suit his current needs.

Korda had begun his film career in Budapest, writing scripts and directing a film each year from 1914 to 1919. When he migrated to

## Film knight

### Ronald Channing



Sir Alexander Korda,  
Britain's only movie mogul

Vienna the following year (making two films), he began to earn the reputation of a cultural chameleon. Despite little money or work, he rapidly assimilated and presented the image of a wealthy film man. For Korda the ability to assimilate, as with many other refugees, was a strategic move, particularly in an image-conscious industry. He followed a similar path in Berlin in 1923, making five films there before emigrating to Hollywood in 1927.

In 1931 Korda arrived in London, having apparently left all his Jewishness behind him. Perhaps in Britain there was too ready an acceptance of his downgrading his former religious identity. Yet Korda always remained generous to his fellow Hungarian refugees.

Director, screenwriter, producer and executive producer at one time or another, Korda produced an amazing string of 51 films, including *The Private Life of Henry VIII*, which

won an Oscar for Charles Laughton and virtually revived the home film industry of the 1930s. He went on to make such classics as *Catherine the Great*, *The Scarlet Pimpernel*, *Sanders of the River*, *Things to Come*, *Fire Over England* and *Storm in a Teacup*.

After a second interlude in Hollywood, from 1940 to 1942, he returned to London in 1943 to make some of the most memorable of British films, including *The Shop at Sly Corner* and *An Ideal Husband* (1947), *Anna Karenina* and *The Winslow Boy* (1948), *The Third Man* (1949), and *The Happiest Days of Your Life*, his last film in 1950.

Korda's films of the 1930s displayed a distinct humanitarianism, several of them containing anti-fascist motifs. He portrayed England as a country standing above and against a fascist threat and favoured rearmament. An historical film calling for naval ships was a plea for an expansion of the RAF. Likewise, Leslie Howard's unforgettable *Scarlet Pimpernel*, smuggling people out of revolutionary France, mirrored SAS special operations.

Professor Walker believed that Korda 'should be taken more seriously as a political film maker'. Though Korda made pro-refugee and anti-fascist films while denying his own Jewish ancestry, Professor Walker saw both his Jewishness and his adopted Englishness as essential to his work. Indeed, he formed an alliance with Winston Churchill and other 'little Englanders'. Paradoxically, it seems that, as a foreigner, Korda picked up the essence of Britain's national culture and was able to present it on the screen to the British with great conviction.

# An accusation

Bill Oakfield

## Haven of refuge

Between 1939 and 1945 a total of 225,000 German and Austrian Jews perished in the Holocaust, including 90 per cent of the parents of those who came to England under the Kindertransport scheme. We all think that we know why our families died in the *Shoah*. We thought that all countries had closed their borders to Jewish refugees in 1938/39.

Right? Wrong. There was one country to which no Jew was ever refused a visa - the British protectorate of Northern Rhodesia (later Zambia). But the existence of this haven of refuge was kept a closely guarded secret by the very people who had been charged by the British Colonial Secretary to facilitate mass immigration of Central European Jews to Northern Rhodesia from mid-1938 to the outbreak of the Second World War: the Anglo-Jewish leadership.

The British Colonial Secretary, Malcolm MacDonald, was the instigator of the scheme. The British Government, including the Foreign Secretary, Lord Halifax, was in favour and tried its very best to facilitate its implementation. MacDonald was friendly with the Anglo-Jewish leadership and persuaded Lionel de Rothschild, Lord Bearstead and others to form a Planning Committee. However, this body, for reasons of its own, refused to take the urgent steps necessary to implement the scheme.

In 1989 the Zambian Jewish Community commissioned Frank Shapiro to research and write the history of the Jews of Northern Rhodesia. Among the papers he examined were references to the immigration of European Jews in the 1930s. Shapiro's historical quest led

him to the Public Record Office in London (now the National Archives at Kew) and to hitherto classified government files, sealed for over 50 years.

This mosaic of evidence confirms that a substantial number of Jewish refugees could have been saved and allowed to settle in Northern Rhodesia. Mr Shapiro presented his findings in 2002 in his book *Haven in Africa* (published by Gefen in Israel and New York), in which he described all the settlement schemes which were examined and rejected.

## 'A closely guarded secret'

Experts considered for mass settlement 13 schemes, some of which were eminently suitable, with huge, fertile areas of arable land and plenty of water resources, and almost empty of any population, white or black. The Anglo-Jewish leadership even sent out a Commission to Africa to examine the possibilities. But the Planning Committee procrastinated and did precisely nothing. Only 250 individual Jews managed to reach Northern Rhodesia. Everyone was admitted, some even without a visa, and all the time the availability of visas for Northern Rhodesia was kept a closely guarded secret. Not one letter, not one telegram was sent to German and Austrian Jewish escape committees. If the facts had become known, thousands would have besieged the British embassies for visas to Northern Rhodesia, especially after Kristallnacht, when people were desperate to go anywhere to escape the Nazis.

So why did the Jewish Planning Committee keep the Northern Rhodesian scheme a secret? Frank

Shapiro explains it this way: 'While they were more than conscious of their obligations to their European coreligionists, they were also determined to protect their own positions in British society. For the Anglo-Jewish leadership during the Nazi crisis the overriding priority was to defend their status as loyal British subjects and, at the same time, retain their stature in the Jewish Community and not feel threatened by any antisemitic claim of dual loyalty.'

I lived in England for 55 years and know from personal experience that this typical Anglo-Jewish leadership view, while prevalent, was also wrong. I always found that British people had a sense of fairness and admired those who were unafraid and stood up for Jewish rights.

The fact remains that the Planning Committee kept the matter a total secret and even managed to convince the British Government to retain the file in secret archives. Even after the war was over, the people concerned did not reveal what they knew.

The question has to be asked: why? Because the Anglo-Jewish leadership was ashamed of its disgraceful conduct and naturally did not want it to become known that they had failed to save the endangered German and Austrian Jews, including my mother and father, who perished at Auschwitz-Birkenau. Theirs was one of the most disgraceful incidents of failure to save fellow Jews, for which they deserve to be condemned.

Now in my 81st year, living with my memories of these terrible days, I will never forget and never forgive.

*The views expressed in this article are not necessarily those of the AJR - Ed.*

## LETTERS TO THE EDITOR

The Editor reserves the right  
to shorten correspondence  
submitted for publication

### CONTROVERSY CONTINUES

Sir - I wholeheartedly agree with RJ Wolfe's letter (July issue) regretting the vituperative attacks on the Editor. The pickiness of some of your readers reminds me of a little boy who says 'You can't play with my ball unless you do what I say.' Your critics can always write to you and disagree, instead of being so petulant. Great minds always try to persuade others to their point of view by sensible argument - not by cutting themselves off from debate.

Frank Reichmann BA  
Finstock, Oxon

Sir - So now we know. France and Russia were against the war in Iraq because they wanted their money back. The US started the war so 'they could increase the output of the investment-starved Iraqi oil industry' and bring down world energy costs. No wonder you deplored the anti-war protesters' slogan 'no blood for oil' - they were trying to stop you putting cheaper petrol in your car! And what *chutzpah* to talk about France and Russia being Iraq's principal arms suppliers when the whole world knows that, much worse, the US and the UK supplied those elusive Weapons of Mass Destruction. Even after they knew Rumsfeld's chemical weapons had been used on Saddam's own people, Bush's cronies continued to sell arms to Iraq. I sometimes wonder if you write nonsense just to provoke us.

Jon Rumney  
London N20

Sir - I am used to media which routinely present a one-sided picture of the Middle East, hostile to Israel and comparing Israelis to Nazis. These biased media attitudes allow me to cultivate a sense of outrage and anger, maybe even an incipient and comfortable paranoia, admixed with just a touch of righteous indignation.

Then I read your articles - I find myself nodding, slapping the odd thigh, chuckling even, dancing (rarely), wanting to tell friends that we are not the only sane people in the world, there's this Grunberger guy who has access to the media (well, sort of) and writes articulately, moderately and with good sense.

Norman Bar  
London N12

Sir - Sadly I agree with the many letters describing the Journal as 'unappealing' because of the current editorship. If only the Editor would stop haranguing us in his increasingly tedious articles. It is childish that, whenever letters to the editor are critical, these are immediately followed by pathetic 'fan' letters of reassurance. Consequently, nothing ever gets changed. I have long considered withdrawing from the AJR but, as a half-Jewish individual, I feel the need to be in touch, almost by any means available.

(Mrs) Ursula Dohan  
London NW6

*Calling me the 'current' editor is a misnomer: I have been in the job since 1988! - Ed.*

Sir - what a charming and thoughtful piece about the 'Jewish shmaltz gene' you gave us! Hard to reconcile it with expressing at every opportunity your revulsion at 'liberals' and 'peaceniks', as if these were dirty words. Our crime? We recognise that some aspects of Israeli policy cannot be justified, and we think the recent war against Iraq was a bad idea. And are we so wrong? So please, dear editor, would you turn off the venom, and keep delighting us with the wonderful journalism which you so often demonstrate in these pages.

Marc Schatzberger  
York

Sir - It is sickening to read Tom Freudenheim's letter in the June issue. How can anyone be so ignorant of the situation in Israel as to blame its prime minister for trying to protect his people? If we had only had this small part of our ancestors' land during WWII, our families would have been saved!

Clare Parker  
Otto Schiff House, London

Sir - Readers like Mrs Brenman Wells and Carla Wartenberg seem to have forgotten what happened to their sister and brother Jews in the extermination camps. The Holocaust would not have occurred had we had the State of Israel then. Israel, in its short existence, has had to fight three major wars. Even now the terrorists create a situation whereby the country can be destroyed. Some readers may be ashamed that we Jews are now standing up for ourselves, but until there is genuine peace between Israel and the Palestinians, it is the duty of the state to protect its citizens.

Freddie Ingram  
Newcastle

Sir - Once again, my compliments: the June issue is as interesting and informative as ever; also entertaining where appropriate. Inevitably there will be the occasional 'minus' - such as the outbursts of waspish and bitter polemics which surface now and then in your letters column. Free speech is, of course, sacrosanct but 'family squabbles' are a painful phenomenon.

CP Carter  
Richmond

### ANTI-AMERICANISM

Sir - While I plead guilty to being very much opposed to GW Bush, I am not, Sir, anti-American. Treaty enforcement by the UN Security Council is a move, perhaps one besmirched by crude nationalist self-interest, but nevertheless a move towards an international order, hopefully even a more equitable one. President Bush's action in first announcing the 'unilateral pre-emptive strike' doctrine, and then unlawfully invading Iraq (however awful its government), clearly indicates a return to the 'might is

right' practice of the earlier nineteenth century-first half of the twentieth century.

Victory in Iraq may be a 'window of opportunity' for Israel now, but acceptance of unconstrained nationalist self-interest, can - nay, will - pose the greatest threat to Israel in future!

Francis Deutsch  
Saffron Walden

#### REDRESSING THE BALANCE

Sir - Granted what you write about France (May issue), Jews should not forget what Napoleon, no less, did for the emancipation of West European Jewry, what Zola and others like him did for Dreyfus, and what Sartre did for tolerance with his *Quelques réflexions sur la question juive*. We should be on our guard against the present fashion of being vehemently anti-French or, for that matter, anti-American.

Robert Miller  
Leatherhead

#### MARCEL PRAWY

Sir - further to your report of Marcel Prawy's demise (May issue): he must be rated one of the truly great operatic innovators by introducing the American musical to Europe, via the Vienna Volksoper. He acted as chief *Dramaturg* at the Volksoper, and (later) at the Staatsoper. Traditional Viennese antisemitism precluded his promotion to director of either institution. He was also instrumental in helping Erich Wolfgang Korngold to tear himself away from Hollywood for a - not entirely successful - postwar attempt to revive his pre-war operatic successes at the Volksoper.

Frederick W Rosner  
Chigwell, Essex

#### CALLING EX-DUNERA BOYS

Sir - There are not many of us left in Sydney but in Melbourne there are more. If any of you ever come to Sydney, please telephone me on 93719579. Together with my twin brother Max Arnsdorf, I was in Camp 7, Hut 28. I would love to meet any 'old boys'.

Alfred Arnott  
Sydney

Sir - Let me add something to this story which does not appear to have been mentioned before. When the Australian authorities decided to send the Dunera boys back, 13 of them, all younger than 16, were put on a vessel which in due course reached Bombay. There the captain simply dumped them on the quay. The Bombay Harbour master turned to the minute Jewish Relief Association, which found an empty house right in the middle of the bazaar, where the 13 were lodged and looked after.

Practically every Sunday the whole lot came to lunch at the flat which I shared with Ernst Lomnitz and Phillip Hodgson, Chief Civil Engineer, Admiralty, India.

Our cook always prepared vast quantities of food which disappeared in record time.

I came back to London after ten years in India in 1947. I know that Ernst Lomnitz long maintained contact with the Dunera Bombay contingent, and I hope to reach 90 soon.

K Meyer  
London W11

#### KARL MAY LIBRARY

Sir - My reason for writing is my sustained enthusiasm for the pre-First World War author Karl May. Many refugee readers will understand this. As a youngster I could never afford these books, but now I have bought all 80 of them! I have decided to loan them to others 'young at heart' like myself. Because of the wear-and-tear involved I regret that I have to charge a small fee.

Henry Wermuth, London N2  
tel 020 8340 3456

#### BANK CHARGES

Sir - I am writing to thank *AJR Journal* for its helpful article advising refugees to recover commissions levied by banks on reparations. Many of my friends have recovered almost £1,000 as a result of charges by the banks. I recommend that anyone who has received reparations writes to their bank reminding them of their obligation to refund commissions on payments from Germany.

Ch Michaels  
London NW4

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# ART NOTES

## Gloria Tessler

Grenville Lindall Winthrop read law at Harvard but the last 43 years of his life were devoted to his passion: the study and collection of nineteenth-century art. He collected some 4,000 works, and finally bequeathed the lot to Harvard. **A Private Passion**, at the National Gallery until September, sponsored by ExxonMobil and organised by Harvard's Fogg Museum, features some of these treasures. There is the French Revolutionary painter, **Jacques-Louis David**, as much a politician as an artist, with his powerful and vivid portrait of Napoleon I; **William Blake**, all hellfire and mysticism; the doom-laden romantic pre-Raphaelites, including **William Holman Hunt** and **Dante Gabriel Rossetti**; the emotional French artists, like **Jean-Auguste-Dominique Ingres** and **Gustave Moreau**; and the cooler, dispassionate Americans, like **Walt Whitman** and **John Singer Sargent**. Winthrop has truly catholic tastes, and appears to favour narrative works or those of breathtaking splendour, such as Moreau's sumptuously gilded *Jacob and the Angel*.



Aubrey Beardsley,  
'The Dancer's Reward', for *Salome*, 1893

Winthrop also enjoys literary and artistic references, alluding to painters, Greek philosophers and poets, like Virgil, Homer, Delacroix and Dante. Rossetti, whose winsome women with luxurious locks and sensuous sighs, echo a familiar classicism and mirror his grief at the loss of his wife, Elizabeth Siddal, the model for his painting and his poem, *The Blessed Damozel*. Many were modelled on Jane Burden, who married his friend William Morris. Winthrop also can't resist a sea-nymph or two, like **Sir Edward Burne-Jones's** smug mermaid, who has brought her unfortunate sailor to the sea bed without realising he has drowned.

**Aubrey Beardsley's** succinct ink and graphite sketches executed during his Japanese phase are included. One, of Salome gazing at the head of John the Baptist, is a cooler and more subtle version of Moreau's *Apparition of the Baptist*, which stops the voluptuous Salome in mid-dance.

The American provenance is altogether calmer. One of Whistler's three *Nocturnes*, hastily painted from memory, is a blue and silver twilight view over the Thames to Battersea Church. It perfectly evokes the drift of this hour, even though it was once described by Ruskin as 'a piece of dirt thrown in the face of art'.

Not all the victims of Nazism were Jews. Expressionism was on the wing as the Third Reich marched in, and among its greatest visionaries was **Ernst Ludwig Kirchner**, whose exhibition at the **Royal Academy** continues until the end of September. His subjects share an austere symmetry but no communication. Influenced by Van Gogh, Munch and Chagall, Kirchner's view of German city life is one of urban isolation. Stylised, nonchalant women strut on a circle while men in dark suits and hats balance precariously on triangular plinths. We see that his irony both skims the surface yet looks deeper. For all its vibrancy Kirchner's work is full of dark presentiment. He volunteered as an artillery driver in 1915 to avoid conscription, but suffered a breakdown which overshadowed the rest of his life. Ostracised by his country and declared degenerate by the Nazis, he committed suicide in 1937.

## RG's INTERFACE

**Potsdam** The Moses Mendelssohn Centre for European-Jewish Studies has organised an international conference about the work of Magnus Hirschfeld. Hirschfeld, who in 1919 opened the world's first scientific institute for the study of sexology, campaigned tirelessly for the abolition of anti-homosexual legislation in the Weimar Republic. He was actually dubbed the 'Einstein of Sex' in his lifetime.

**Bonn** The cabaret artist Georg Kreisler, a Viennese-born Austrophobe resident in Berlin, has been awarded the Prix Pantheon 2003. Characteristic of his style is the song 'Globalisierung': *Ach, ich hätte so gern einen Mann/Wie er aussieht darauf kommt's mir nicht an/Ich mag jeden mit Liebe im Blut/Nur kein Jud Er kann Schweizer sein oder ein Russ/Kann Japaner sein wenn er das muss/oder ein Bischof mit Krummstab und Hut/Nur kein Jud Auch mit Eunuchen/Möcht ich's versuchen ...*

**Vienna** Ursula Prokop's biography of the philosopher Ludwig Wittgenstein's sister, *Margaret Stonborough - Wittgenstein, Bauherrin, Intellektuelle Mäzenin* (Böhlau Verlag), reveals that in 1939 the family's large holdings of foreign currency were exchanged for Reichsmarks and deposited in German banks. In return, the Nazi authorities declared their paternal grandfather an Aryan, which gave the family the quasi-protected status of *Mischlinge*.

**Berlin** The 2003 Jewish Film Festival offers a wide range of entries, ranging from *Reconstruction*, a documentary about a show trial of 'Jewish-intellectual parasites' in Communist Romania - to the Elvis Presley-inspired farce *Schmelvis: Searching for the King's Jewish Roots*.

**Hollywood** Jodie Foster, an Oscar winner for *Silence of the Lambs*, is in the process of making - and starring in - a film about Leni Riefenstahl, the notorious Nazi actress and documentary maker. In pursuit of her controversial project, Foster has already met the 100-year-old 'cinematic legend'. Filming itself is due to start at the Babelsberg Studios early in 2004.

singular obsession with Israel contribute to its demonization."

Ronald Channing

## Pervasive blackness

### THE DARK ROOM

Rachel Seiffert

Vintage 2002

Rachel Seiffert's entry for the 2001 Booker Prize has an aptly ambiguous title. *The Dark Room* denotes the workplace of a photographer, and one of the book's protagonists is indeed an obsessive taker of photographs. But dark room here also refers to the empty space in the German collective psyche where human compassion should have resided.

The photographer is a physically handicapped young man whose exclusion from the *Volk* community drives him in upon himself. He is a loner, incapable of making coherent conversation, even with his *spiessbürgerliche* parents. His sensibilities are so atrophied that in 1941, when he accidentally witnesses a vicious Gestapo roundup of gypsies, he only registers the colour contrast between the black uniforms of the SS and the gaudy clothes of their victims.

In early 1945 Hitler's conscription of the halt and lame provides the crippled photographer with a brief moment of apotheosis. Enveloped in a Wehrmacht greatcoat - supreme emblem of integration into the *Volk* - he stands atop a pile of rubble and screams defiant affirmations of final German victory (*Endsieg*) at the advancing Russians.

The *Endsieg* is also an absolute article of faith for the protagonist of the middle novella in Seiffert's collection. She is Lore, 12-year old daughter of high-ranking Nazis about to be whisked off to Allied internment camps. The mother places Lore in charge of her four even younger siblings, hands her jewellery - to barter for food - and orders her to undertake an odyssey from Bavaria to Oma in Hamburg.

It is the so-called *Jahr-null*. Trains have stopped running and the Allies have carved up the country into four fairly watertight occupation zones. After amazing hardships, including one death, the children reach Hamburg. En route Lore experiences the burgeoning

# REVIEWS

## The demonisation of Israel

### A NEW ANTISEMITISM? DEBATING JUDEOPHOBIA IN 21ST-CENTURY BRITAIN

Edited by Paul Iganski and  
Barry Kosmin

Profile Books/JPR, paperback £14.99

Timely guidance for those among Britain's Jewish community who harbour suspicions of a resurgence in antisemitism is provided by a collection of essays from leading Jewish intellectuals, edited by Paul Iganski of the University of Essex and Prof Barry Kosmin, Executive Director of Jewish Policy Research.

The book addresses antisemitism from three perspectives: manifestation, media, religion and politics. Mike Whine, of the CST, draws on the monitoring experience of the Board of Deputies, and Chief Rabbi Jonathan Sacks detects strong evidence of a worsening situation. Antony Lerman and Anthony Julius take less alarmist stances.

Since World War II, support for the State of Israel has been a key element in Jewish identity. Any attack on 'Zionists' or 'the Zionist entity' is taken as a veiled attack on the Jews, whether emanating from within Britain's Muslim population of Arabs and Asians from the Indian sub-continent, or from the 'liberal' and left-leaning media. Prof Peter Pulzer detects the selective omission of news of Arab anti-Jewish terror acts in so-called liberal newspapers, pre-eminently the *Guardian* and *Independent*. Holocaust denial was also used to undermine the foundation of Israel as a response to the losses suffered by the Jews. Other contributors in this section include novelist Howard Jacobson and journalist Jonathan Freedland.

Prof Robert Wistrich observes the tolerance accorded fundamentalist Muslim clerics in Britain despite their calling for the destruction of the Jews and providing recruiting grounds for young activists to train to commit murderous acts. Melanie Phillips objects to the demonisation of Israel and the double standards which damn it in the media while remaining quiescent about indiscriminate Arab attacks. Jews in general have become the target. "The torrent of Nazi-style genocidal antisemitism pouring out of

the Arab World is barely remarked upon by British public figures," she observes. "Israel's behaviour is equated - obscenely - with Nazi Germany or South Africa under apartheid, comparisons grotesquely at variance with the demonstrable facts." She examines the churches' adoption of 'replacement theology' in which God's promises to the Jews, including the Land of Israel, claim to have been inherited by Christianity.

Politics and religion are discussed by Edward Kessler, Prof Geoffrey Alderman and John DA Levy, who analyse calls for an academic and economic boycott led by self-declared Jews such as Prof Steven Rose. "Calls for Israel to be treated as a pariah state stir the most atavistic of Jewish existential fears," says John Levy, concluding that "They fall perilously close to the racist and antisemitic."

"Although the 'new antisemitism' is not primarily to be found yet on the streets in Britain, a strong case can be made that it is to be found among left-liberal elites in the media, churches, universities and trades unions." The editors prefer that it should more accurately be described as 'Judeophobia', involving a manifest hostility towards Jews. "The core characteristic of the elite Judeophobia involves a campaign of vilification against Israel as a state: evident in an obsessive focus on Israel's culpability for human rights and civil rights abuses in its conflict with the Palestinians. Israel is singled out for opprobrium whilst gross violations of human and civil rights elsewhere ... go relatively unnoticed as they are not subject to the same scrutiny. Furthermore, in a particularly spiteful element of the campaign of vilification, Israel is equated with Nazi Germany."

They conclude that "There is a strong element of hypocrisy in the progressive media and among certain elites where Jews and Israel are concerned. Judeophobia provides a coalition of interest in Britain for the new left, the far right, radical Islamists, and human rights campaigners and activists, who may be well-meaning, but in their

both of love and of awareness of truth. She learns that newspaper photographs of mounds of corpses were not, as she had previously thought, American fakes, but depicted a reality of her compatriots' and - particularly - of her own parents' making. Highly recommended.

Richard Grunberger

## Closed circle

### CRABWALK

Günter Grass

Translated by Krishna Winston

Faber 2003, £16.99

The odd title (in German *Im Krebsgang*) presages the typical Grass sideways approach - a mixture of allegory and resuscitated history. It encompasses three phases of the German past: the Nazi heyday, its twilight and what followed. Events revolve around the 'Kraft durch Freude' holiday cruiser *Wilhelm Gustloff*, named after the Nazi leader in Switzerland who was assassinated in 1936 by a young Jew, David Frankfurter.

In early 1945, as Hitler fights his last battles, the Germans attempt to flee from the Eastern territories before the advancing Russians. The *Wilhelm Gustloff* has become a refugee evacuation vessel, loaded with some 6,000 escapee civilians and a sizeable number of military personnel. Central to the novel is the sinking of the ship in the freezing Baltic by a Russian submarine, with enormous loss of life. Readers of our background must suppress their feelings of disappointment that a staunch liberal/left writer should choose to highlight the sufferings of German civilians, apparently convinced that Germans must cease to see themselves uniquely in the role of villains.

Among those rescued from the ship is the unmarried Tulla Pokriefke, who gives birth there and then to Paul. In adult life, he becomes a journalist in West Germany and is the narrator of what follows in the novel. He is much exercised by neo-Nazi outrages after the *Wende* (the collapse of the GDR) and by his mother's urging him to write a 'true' German history, including events like the sinking of the *Wilhelm Gustloff*. Tulla, whose malign presence will be recalled by readers of Grass's Danzig

trilogy, is a tough survivor, something of a 'Mother Courage' figure. While the East German regime lasts, she is a strong supporter, even weeping at Stalin's death. At the same time, she retains elements of Nazi thinking, telling everyone that 'Kraft durch Freude' was true socialism.

Paul, a middle-aged divorcee, has left his son Konrad in Tulla's care. Under her influence he becomes a neo-Nazi. While searching on the internet, Paul discovers that his son, under the name of Wilhelm, is engaged in a heated cyber-dispute with another youth, who calls himself David (Frankfurter). In reality, the latter is a non-Jew called Wolfgang Stremplin, scion of a Protestant family. While Konrad sides with the assassinated Nazi, Wolfgang assumes the mantle of the Jew, wearing a skullcap and prayer shawl and making his mother cook kosher.

The youths' argument brings them together. They even meet by the Schwerin lake where Wilhelm Gustloff's monument once stood. When Wolfgang/David spits on the 'hallowed' site, Konrad/Wilhelm shoots him dead. The circle seems closed. Grass's last line is: 'It doesn't end. It never will.'

John Rossall

## A story of great perils overcome

### JOURNEY INTO FREEDOM: AN AUTHENTIC WAR-TIME STORY

Peter Hart

AuthorsOnLine

(www.authorsonline.co.uk), 2003

To survive the Holocaust as an adult you had to be farsighted, young and tough. Money, influential friends and a good helping of luck were also among the necessary ingredients. Peter Hart seems to have had a fair share of several of these.

Leaving Germany early in the Nazi period, he helps to set up a training centre for refugees in France. When war breaks out, he is interned by the French as an 'enemy alien'. When the Germans overrun France he is dumped in the unoccupied zone and later interned in a number of camps in harsh, though not life-threatening, conditions. Undaunted, he escapes on a bicycle and is sheltered by an elderly Frenchwoman. He writes: 'every Jew who survived in

France owed his life to French people who either assisted him or kept quiet or both; and that ... distinguishes the individual Frenchman and woman from the policy of the Vichy government.'

Sensing the danger of his position, he 'arranges' to be taken across the Spanish border by a guide. Once arrived, he describes the atmosphere of wartime Spain - out of the conflict, yet teeming with refugees who had 'made it' to relative safety.

Once more luck is with him as his parents, already over here, pull strings to get him an entry permit to England. Here he ends up in the intelligence service, listening to the bugged conversations of German prisoners who apparently gave useful information on such matters as the launch of V1 and V2 rockets.

The author's personal optimism, zest for life and resourcefulness shine through a narrative of great perils overcome.

Martha Blend

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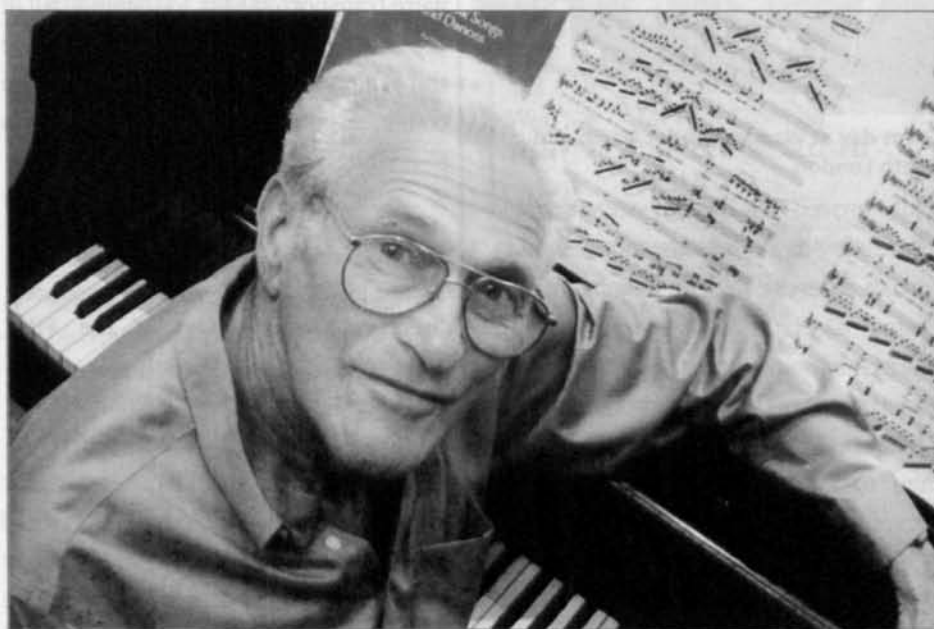


# PROFILE

Howard Spier

## A man of three lives

College London, Ernest did a seven-year spell at GEC research on government projects, including homing torpedoes, a subject he found fascinating. In 1949 he was offered a job with Lyons. Here he became a member of the team that designed and built LEO (Lyons Electronic Office), the first large-scale electronic computer. Three years later, the computer was carrying out the payroll for 10,000 employees - years ahead of IBM! During this period, Ernest kept up his musical career, studying the piano and composition.



Ernest Kaye

It was in the mid-1940s that Ernest first sent compositions to Oxford University Press (OUP). At the time, the music critic of the *Times Educational Supplement* noted that 'The writing of simple teaching pieces is not an easy process if the result is to have character and originality, as the limitations of the pupil's technique and musicianship have to be studied in every note.' The critic found that Ernest's *A Simple Suite* 'possesses the necessary qualities and is suitable for lower-intermediate grades.' Ernest's song *Come Away Death*, based on a theme from a Shakespearean play, was broadcast on the BBC Home Service in 1952. Many of his songs for children

have been performed on TV and in children's concerts, at home and abroad.

In 1972, when his father died, Ernest and his sister sold the silverware antiques business and invested the proceeds in the props-hire sideline. He left the computer industry when an opportunity arose to develop his own business - Lewis & Kaye Hire - which provides the luxurious props we see in such TV costume dramas as *The Forsyte Saga* and *Upstairs Downstairs* and the film *Titanic*.

Ernest's compositions have been performed by choirs at Hampstead Synagogue and at West London Synagogue, of which he is a member. One piece he composed - *Meditation* - was part of a memorial service for West London's Rabbi Hugo Gryn.

Recently, Ernest was persuaded by a musical colleague to send his recent

work to OUP once again. 'My colleague played *Meditation*, turned to me with tears in his eyes and asked why it was "sitting in the bottom drawer"?' Two days later, OUP called Ernest to say they wanted to go ahead with publication.

Ernest proudly showed me the beautifully produced publications of his *Meditation*, *Ein Keilohenu* and *Uvnuchnom Yomar*, together with the even more imposing publication of his *Israeli Folk Songs and Dances for Flute or Oboe, Cello, and Piano*, all published this year in the Oxford Jewish Music series. His third life seems to be progressing very well.

He is now into his third life, Ernest Kaye tells me the minute we meet - that of a musician: in his former lives he was an engineer and then an antiquarian. This isn't strictly true, of course - even throughout his previous existences, music was unquestionably of the utmost importance. Precisely how important it is to him now is evident from the two pianos which dominate the spacious room in his Hampstead home in which we meet.

Ernest Kaye, of course, isn't a refugee from Central Europe. His closest claim to AJR fame is his wife, Marianne, who, he insists, has had a far more interesting life than he has. Nevertheless, he's happy to accept my suggestion that we call him an 'honorary refugee'. He was, in fact, born in the north London district of Canonbury. His father was a leading silverware antiques dealer, beginning a props-hire business as a sideline.

Maybe it was from his grandfather that Ernest inherited his musical talent. The Reverend Ben Zion Hoffman was a *chazan* at the Adath Yisroel Synagogue in Stoke Newington. He had a beautiful voice and he wrote all his own music. Ernest adapted one of his tunes for *Haneiroth Halalu* (which is sung at Chanukah) for choir and orchestra. At the age of six, Ernest began to play the piano; soon after he was taking lessons; at the age of eight, he began to compose.

The Kayes are a musical family. The day before we met, Ernest's son Charles had been giving a talk at the AJR Day Centre on the subject 'Lies Askonas and Georg Solti: Two Refugees Who Make a Difference'.

Ernest's parents were not too happy about his becoming a professional musician, preferring that he go to university first. Moreover, the outstanding pianist Clifford Curzon personally warned him to regard music as no more than a hobby: it was a 'beastly' profession, he said, entailing a virtual lack of control over one's life. In fact, Ernest has always had an ambivalent attitude towards his musical gift: despite its overriding importance, he was never fully convinced he wanted to make a profession out of it - any more than he was fully persuaded he had the technical know-how required of a professional pianist.

In 1942, having obtained a degree in electronic engineering from Imperial

# INSIDE the AJR

## North and South London groups' joint visit to Waddesdon Manor

We had a most enjoyable visit. Walter Woyda had made all the arrangements with Waddesdon Manor, who provided us with an excellent guide. The house is magnificent and the gardens beautiful and everything is so well looked after. We had lunch in the garden and were taken on a tour of the various rooms.

*Herbert Wolff*



Great day at Waddesdon for North and South London

This proved to be an exceptionally interesting day. It was also not devoid of Jewish interest in that a copy of the Balfour Declaration was on display in one of the rooms. Apparently the British government of the time sent the original declaration to the Rothschilds rather than to an official Jewish communal organisation.

*Herbert Haberberg*

## Blues and Jews in Essex

Our guest, Alf Keiles, spoke on the history of Jewish artists from early Jazz to modern music, and we heard many old and beautiful records. It was the influence of the American slaves with their mournful songs of the 'Blues' which became the basis of Jazz. After the First World War everybody became Jazz-crazy. There were about 100 Jewish Jazz bands in existence, with famous names such as Ted Louis, Al Jolson and Sophie Tucker. In 1930 it changed to 'Swing'. The driving force behind the Andrew Sisters was Victor Schoenberger, a Jewish refugee. Not even the Nazi regime could silence the

Jewish musicians. At the end Alf played us a song called *Mazel* performed by a group of Jewish OAPs.

*Julie Franks*

**Next meeting: Tuesday 12 August.** Stewart McIntosh: 'How I Became a Broadcaster with the BBC World Service'

## Brighton & Hove Sarid: 'the coffee houses of Vienna'

Otto Deutsch, who grew up in a district of Vienna mainly inhabited by Jews, gave a graphic description of what Jewish life was like in the 1930s when coffee houses formed an essential part of the social life of the Jews in his neighbourhood with their intricate rituals centred around a cup of coffee and a glass of water. For a short while we were transported back to the first half of the last century. We could almost taste the whipped cream on the top of the coffee. A fascinating reminiscence of a past which has gone forever.

*Rudi Simmonds*

**Next meeting: Monday 18 August.** Jack Gross MA, retired writer, producer, director: 'Get Me Out of the Film Business'

## Pinner: rebuilding lives

With the theme 'How We Rebuilt Our Lives', members recalled their personal stories from the time they left Germany and arrived in England. Thanks were due to individuals, including one dedicated Nazi, who helped us. Experiences ranged from hostel, being taken in by a family, school, internment, domestic work, university, business or service of all kinds in the UK or abroad, and even guarding the Queen at her coronation. All had to work very hard to achieve what they did and their lives might have been very different had they not been interrupted.

*Walter Weg*

**Next meeting: Thursday 4 September 2 pm: 'The Effects of the Holocaust through the Eyes of Survivors and the Second and Third Generations', chaired by Gerald Hellman**

## North London: *Milk and Honey*

Walter Woyda presented tuneful extracts from Larry Herman's musical *Milk and Honey*. Written in the mid-sixties, the musical is set in Israel. While it played to packed houses in the USA, it was never exported as were other musicals by the same author/composer such as *Hello Dolly*. A most enjoyable morning.

*Herbert Haberberg*

## Liverpool summer lunch

Our summer lunch was attended by 32 first- and second-generation refugees, with people also coming from Blackpool, Harrogate, North Wales, Manchester and Wigan. After lunch Dr Naomi Lopian spoke about her father's book *Die lange Nacht*, an account of his existence in ghettos and concentration camps in Poland. Many in the audience felt the sad history acutely, both in memory and in guilt, not having suffered with their families who did not survive the Holocaust.

*Gerry Jayson*

## Bournemouth group visit the Isle of Wight



Meeting up on the Isle of Wight: (from left to right) Ruth Lansley, Herta Kämmerling and AJR Groups' Co-ordinator Myrna Glass

Some 30 of us took a coach trip to the Isle of Wight, with Herta Kämmerling as our tour leader. Having had a picnic lunch at Fort Victoria Park, we travelled across the centre of the island, arriving for tea at the Willow Tree Restaurant. Here we had a most delightful surprise: we met Ruth Lansley, who has lived on the island most of her adult life and is one of four AJR members on the Isle. We got back to Bournemouth tired but satisfied. May we have a repeat trip soon!?

*George Ettinger*

### Hull updated on AJR events

Over enjoyable tea and cakes at the home of Bobby Seewald, AJR Northern Groups Co-ordinator Susanne Green brought us up to date on AJR developments. She also drew attention to the intended Northern get-together in Leeds on 9 September.

Members reported on their visit to the AGM at Beth Shalom: those who had not been there previously were both impressed and moved by the Centre and delighted to have participated in the event.

*Bob Rosner*

**Next meeting: Sunday 9 November at Bob Rosner's house**



Northern holiday: 22 members from Glasgow, Leeds, Liverpool, Manchester, Newcastle and London enjoyed a 5-day stay in St Anne's. Despite much rain, members found plenty to talk about, enjoying each other's company and being together

### Leeds HSFA: keeping records

On the subject of 'Moving Here', Brett Harrison spoke of the different 'waves' of immigrants who arrived in Leeds - Irish, Jewish, Caribbean and South Asian - and of the recording of their lives and activities. These records are now catalogued and stored in the National Archives (formerly Public Record Office). Brett, who has worked as an archivist cataloguing the records,

presented a short extract of one entitled 'Have we moved from here yet?' on early Jewish immigrants in Leeds.

*Ruth Sterne*

### Next meetings

**South London: Thursday 14 August. Special Tea at Nightingale House. Contact Walter Woyda on 020 8446 4354 for details**

**North London: Thursday 28 August - our second anniversary**

**East Midlands: Wednesday 13 August. Contact Bob Norton for details**

### Inaugural meeting

**Ilford: Wednesday 6 August, 10.30 am at Sinclair House. All members in the area welcome. For further details call Myrna Glass at AJR head office on 020 8385 3070**

### AJR GROUP CONTACTS

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#### North (Manchester)

Werner Lachs 0161 773 4091

#### Leeds HSFA

Trude Silman 0113 225 1628

#### Edinburgh, Glasgow, Liverpool

Newcastle

Susanne Green 0151 291 5734

#### Essex (Westcliff)

Larry Lisner 01702 300812



Rabbi John Rayner (left) and Reverend Bernd Koschland (centre), both Kinder, officiated at a memorial service for Kindertransport (KT) Chairman David Jedwab. Also pictured is KT Acting Chairman Hermann Hirschberger, who delivered a eulogy. The service, which took place in the presence of David Jedwab's wife Sarah, was held at the Paul Balint AJR Day Centre

**Paul Balint AJR Day Centre**  
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Wed 6	Mr Paul Coleman
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Sun 10	CLOSED
Mon 11	Kards & Games Klub
Tue 12	Lynda Styan - Ukalele Lynda
Wed 13	Jack Davidoff
Thur 14	Opdahl Trio
Sun 17	DAY CENTRE OPEN
Mon 18	Kards & Games Klub
Tue 19	Ann Kenton-Barker - Bouquet of Flowers
Wed 20	Michael Heaton - Show Time
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**Deaths**

**Clements.** Anita née Brauer, born in Berlin, died 27 June 2003. Much loved and sadly missed by everyone.

**Katz.** Isaac Katz, of 20 Fitzjohns Avenue, NW3 died on 1 July at the Royal Free Hospital, Camden, aged 90.

**Scott.** Anny Scott née Berger, born in Vienna 1922, died on 14 May 2003 after a short illness.

**Miscellaneous**

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## Search Notices

At Moussey Commonwealth War Graves Commission cemetery in France, there are two graves with crosses on them that should have Stars of David. The men are **5550151 Sgt R Friedlaender aka Lodge** and **13301351 Cpl Boris Kasperovitch aka King**. We desperately need to contact surviving relatives of these men in order to have this change made and to show that our men were there. Any information, please contact AJEX Archivist Martin Sugarman on 020 8986 4868 after 7.00 any evening and leave your name and number if nobody is available.

**Lisbeth Samson**, also known by her married name **Lisbeth Hamel**, born Berlin 10 September 1901. Believed to have emigrated to England in 1930s; last known to be in London in 1962. Information about her sought on behalf of relatives in Israel. Please contact John Levy on 020 8349 3686.

**Johanna Hirsch (née Lewy)**, born 05.08.1877 in Schildberg, emigrated to London 31.01.1939, and **Margarete Helbing (née Schüler)**, born 24.04.1879 in Elberfeld, emigrated to England 1938, died 14.01.1969 in Manchester. Any information on these two doctors, please contact Dr Monika Ebert, Spessartstrasse 30, D 81677, Munich, Germany tel/fax 0049 89 92 401 807, email [monikaebertmue@compuserve.de](mailto:monikaebertmue@compuserve.de).

**Alfred Joachim Fischer** wrote in the 1950s for the AJR journal and many other periodical publications. On the internet I can find a man by that name who was a refugee in Turkey in WWII. If any information, please contact Vilhjalmur Örn Vilhjalmsson on [vibm@mailme.dk](mailto:vibm@mailme.dk)

Has anyone information on a group (formal or informal) of **former refugees from Graz** or their descendents, and/or a group (formal or informal) of Jewish

people who worked at the **Bergen-Belsen Displaced Persons Camp** with the British Army of the Rhine 1945-48? If so, please contact Judith Weinstein, 95 Old Mill Road, Great Neck, NY 11023 USA; email [kloogwein@aol.com](mailto:kloogwein@aol.com).

**Lehmann family**, from Nordenburg, East Prussia. I believe my family (22 members in total) were deported to Minsk in Russia. I arrived in England as a Kindertransportee in January 1939 and lived in Glasgow until internment. In 1940 I joined the Pioneer corps and later transferred to the Intelligence Corps 6th Airborne Division. My name was Erwin Lehmann, my father's name Louis Lehmann. Any information on my family, please contact Langfield Lewis on [langfordlewis@btclick](mailto:langfordlewis@btclick).

## Arts and Events Diary August

**Until 5 September 'Traces' by Julia Winckler**, an exhibition of **10 photographs in collaboration with the Goethe Institute**. The project focuses on the search for traces of family lives cut short by Nazi persecution. Winckler examines the role of the artist as a mediator and an archivist of history, memory and modes of visual representation. Wiener Library, tel 020 7636 7247

**The Bridge** The Wiener Library will be holding a fortnightly, early evening study session **over an 8-week period in the autumn**, looking at **post-Holocaust Judaism and faith**. Contact Katherine Klinger on 020 7636 7247 or email [kklinger@wienerlibrary.co.uk](mailto:kklinger@wienerlibrary.co.uk)

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## Central Office for Holocaust Claims

Michael Newman and  
David Brummer

### Dachau Book of Remembrance

The organisers of 'The Book of Remembrance' project, founded in 1999 by private initiative, wish to set a symbol of remembrance for those who suffered in the camp at Dachau, Germany's first concentration camp (established 22 March 1933). It is an attempt to 'put faces and names on the anonymous masses who suffered under the Third Reich'.

The rapidly growing collection comprises separate testimonies describing ex-inmates' experiences of their time at Dachau as well as their lives before and after. The project will be kept in the Dachau Concentration Camp memorial grounds. The long-term aim is to collate eyewitness testimonies of 'life in Dachau' in the native language of the former inmate and to publish them in one volume.

Survivors of the camp or those familiar with survivors' experiences at Dachau who would like to provide an account in the form of a biography are asked to contact project leader Sabine Gerhardus at Fernpaßstrasse 42, D-81373 Munich. The telephone number is 00 49 89 760 9174, and she can be reached on email at [info@gedaechtnisbuch.de](mailto:info@gedaechtnisbuch.de). Further information about the project is available on the website [www.gedaechtnisbuch.de](http://www.gedaechtnisbuch.de).

### Slovak Compensation Fund - deadline approaching

A SKK 850 million (approximately £13.5m) fund has been established by the government of the Slovak Republic to provide compensation to Holocaust victims and to 'finance projects concerning the social and cultural needs of the Jewish community in Slovakia'.

Application forms and further information are available by contacting the Council at: Kancelaria Rady, P.O. Box 115, 820 05 Bratislava 25, Slovak Republic. The Council's website is [www.holocaustslovakia.sk](http://www.holocaustslovakia.sk) and they can be reached by email at [kancrada@stonline.sk](mailto:kancrada@stonline.sk).

The deadline for applications is **31 August 2003**.

### Further help

Written enquiries should be sent to Central Office for Holocaust Claims (UK), Jubilee House, Merrion Avenue, Stanmore, Middx HA7 4RL. Assistance can be provided strictly by appointment at the Holocaust Survivors Centre in Hendon, north London. Please call 020 8202 9844.

## Tea at the opera

Ronald Channing

Such was the success of last year's presentation of excerpts from opera favourites at the AJR's annual tea, and so persistent was the demand for tickets, that it was an easy matter for the AJR to decide to repeat the event for 2003 - with, of course, an equally well-chosen musical programme.

Once again, members of the delightfully-named 'Garden Party', from the Covent Garden opera, will ensure their singing will be as enjoyable and exuberant as ever. As last year, Glenys Groves, soprano, and Scilla Stewart, mezzo-soprano and piano, will be joined by Adrian Martin, tenor, and Roy Gregory, baritone, in a feast of Continental songs.

The London Marriott Hotel in Grosvenor Square is pleased to welcome AJR members and friends once more and will be

serving an even more delicious tea from 2.30 to 5 pm on Sunday 31 August, a little earlier this year to take advantage of the better weather and lighter evenings.

If you have not already secured your participation by completing a booking form and forwarded this to the Functions Secretary at AJR Head Office, together with your cheque, please do so as soon as possible as, once again, space is limited. Please note that, with the recent relocation of the AJR's offices, your form should be sent to: AJR, Jubilee House, Merrion Avenue, Stanmore, Middx HA7 4RL. Telephone enquiries should be made to 020 8385 3070.

We look forward to greeting you at this year's AJR Tea and Opera, where you will undoubtedly meet many old friends and acquaintances.

## Newsround

### Conference on antisemitism to take place in Germany

German President Johannes Rau has announced that Berlin is to host next year an international conference on the rise of antisemitism in Europe and means of combating it. President Rau conceded that not all Germans had learned the lesson of the past.

### European Union adopts 'no tolerance' attitude to antisemitism

Israeli delegate Avraham Toledo told the Organisation for Security and Co-operation in Europe that tough measures are necessary to combat the rising wave of anti-Jewish attacks in Europe. The European Union issued a statement describing the conference as sending a 'timely and strong signal of "no tolerance" towards antisemitism'.

### Reparations claim by Greek siblings fails

Four Greek siblings who survived one of the worst Nazi massacres of the war have lost their claim for reparations after Germany's supreme court ruled there was no legal basis for individual compensation for war crimes. Had the court accepted the claims, Germany feared a bill running into billions of pounds.

### Rare painting by Austrian Expressionist sold in London auction

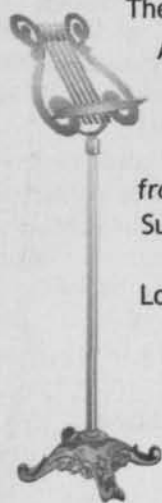
The 1916 work *Krumauer Landschaft*, a rare painting by Austrian Expressionist Egon Schiele which was looted by the Nazis from its Viennese Jewish owners after the Anschluss, has been sold by Sotheby's in London for £12 million. The painting had been on public display in a Linz gallery since 1953 until it was returned this year to the heirs of the original owners. It is the most valuable looted artwork to be restituted.

### Berlin synagogue and school complex opens doors to neighbours

Neighbours were given the chance to see for themselves what lay behind the closed doors when the Rykerstrasse Synagogue in east Berlin and the Ronald Lauder school housed in the same complex opened to the public for the first time for a mini-festival.

# AJR

## Celebration Tea 2003



The AJR invites you to an AJR Celebration Tea with Light Opera performed by 'The Garden Party' from Covent Garden on Sunday 31 August 2003 2.30pm to 5pm London Marriott Hotel, Grosvenor Square, London W1

A full tea will be served £20

Please complete and return enclosed booking form. If you require further information, please telephone 020 8385 3070

