

The Christadelphian Response to the Holocaust

I. Introduction

This paper examines the Christadelphian response to the Holocaust. The Christadelphians are a small, worldwide community of Christians and it should be kept in mind that money and manpower available to the Christadelphian community was far less than that of the larger Christian churches. However, one could also compare the aid given by the Christadelphians to that of the poor widow in the parable taught by Jesus, for like her although they had little, they gave a great deal.¹

Unlike most sects of Christianity, the Christadelphian community is a loosely organized, decentralized group bound together by ideology and not hierarchy. Neither an ordained ministry nor a bureaucratic system of lay workers exists for generating funds or to create policy as in most Christian churches. Christadelphian committees are formed, usually on a very local level, to generate aid for charitable causes.

Several magazines are published within the group, dedicated to Bible study, editorials, and commentary about current world events. These committees or publications are not official representatives of the entire body of Christadelphians, but they do serve as worldwide communication forums. It is within the reports these committees and magazines that one can trace Christadelphian activities and views throughout the 140 years they have been a recognized religious sect. Their magazine issues, some dating as far back as the 1870's, are laden with articles reporting the activities of major world powers and their policies towards the Jews. Also included are pleas for relief funds and materials for the Jews throughout the world. Most issues today continue to track the events surrounding Israel with great interest and relief committees are still in place for worldwide Jewry and Israel.² The community itself is comprised of locally run groups, called ecclesias that meet at least once weekly to study the Bible and worship. Although the Christadelphians are worldwide, their numbers are small with the largest concentration of Christadelphian ecclesias in England. This was especially true in the late thirties when Hitler rose to power in Germany, and it is the English Christadelphians' response and attempt to help the European Jews that this paper will address.

The Christadelphians are not a mainstream Christian organization. Their ideology is vastly different from that of the other Christian sects in that they believe in and worship God in the same form as the Jews. Most Christians follow in the footsteps of Catholicism and its Trinitarian beliefs, and those that claim not to believe in a Trinity per se still hold to the belief that Jesus

was a creature of divine, ethereal substance and not a mortal man.³ The Christadelphians believe in the unity of God, and the Shema⁴ is a fundamental doctrine accepted by both them and the Jews. The Christadelphians do not follow the highly specified laws given to the Jews at Mt. Sinai, in approximately 2500 BCE, however they do believe these laws were divinely revealed to the nation of Israel for a specific purpose. Furthermore the Christadelphians believe they are closely bound to Abraham's natural children, the Jews, and hope that they have been adopted into the family through faith in God's promises to Abraham.⁵ Since their inception in the mid 1800's, the Christadelphians' concern for Jews has not been only a humanitarian response, but also that of one family member concerned for another.⁶

That ideology played a key role in Hitler's decision to rid Germany of Jews has been demonstrated and documented by many historians. This paper's intent is not to argue the reasons or processes of Hitler's program, but it is important to recognize the role ideology played in it. The very ideology Hitler used to successfully manipulate entire nations into turning over their fellow citizens, neighbors, to be cruelly interned and then murdered is the same ideology that was the foremost reason more powerful and wealthy churches were reluctant to respond more fervently to the obvious plight of the Jews. The Jews have been systematically dehumanized, and in some respects demonized, by the policies of the early Church. The facts surrounding this have been well documented. One need only look briefly at the edicts of the Roman Catholic Church to trace these phenomena. However, a brief look at the history of this ideology would be appropriate.

II. Christian Trinitarian Ideology As A Foundation of Anti-Judaism:

A dominant society often defines itself in juxtaposition to a non-dominant society living within its midst. In Western civilization there are many sub-groups, but in this predominantly Christian realm the Jew has been consistently viewed as the religious "other." Historically, doctrines and edicts of the Catholic Church have been highly instrumental in perpetuating the idea that the Jew was an evil and dangerous "other" to be marginally tolerated or at times expelled from its midst. By creating the "Doctrine of the Holy Trinity," which states that Jesus, God, and the Holy Spirit are the same, the Church also created the horrible implication that the Jews had crucified God and were, therefore, the agents of evil, possibly even devils themselves.⁷ This doctrine did not exist 2000 years ago when Judaism, and its hope in a messiah, gave birth to the religion known as Christianity. In fact, Christianity in its early stages was not easily discernible from Judaism. These two systems of belief were closely intertwined and "the relation between the first Christians and their Jewish kinsman was so close, and the

two had so much in common, that the rapid development of bitter hostility between them demands detailed explanation."⁸ The doctrine of the Holy Trinity seems to be the cornerstone for a system of beliefs that would call for the persecution of Jews as a religious necessity. In the early Church, Jesus as God and the development of the Doctrine of the Trinity took several hundred years to develop. Most Biblical scholars agree that the belief in the divinity of Jesus cannot be found in Christian scripture⁹ but by second century current era the idea of two entities as one began to form. By the fourth century the Trinitarian concept had fully emerged, and "Christians were not Jews, following the ancestral custom of worshipping the One God of the Bible."¹⁰ By 381 CE, the high Christology of the Trinity was firmly established and had gained political backing as the official religion and doctrine of the Roman Empire. John Chrysostom, a popular preacher at the time, gave a series of highly polemic, anti-Judaic sermons during his ministry in Antioch. Internal evidence within his discourses included tirades against a seemingly significant number of his followers who were still attracted to Jewish custom. His comments, directed towards Christians attending the Jewish festivals and participating in Jewish fasting days, indicate that Chrysostom's aim was to diminish the prestige of the Jews. In his sermons he maintained that the "Old Testament" of the Jewish scripture pointed to a higher form of religion that was found in Christianity. The "Old Testament" was appropriate for its time but had become inadequate in the new era of Christianity, "just as the moon is dimmed by the light of the sun," he maintained. He asserted that the institutions of Judaism no longer pleased God, "So the godlessness of the Jews and the pagans is on a par. But the Jews practice a deceit which is more dangerous. In their synagogue stands an invisible altar of deceit on which they sacrifice no sheep and calves but the souls of men," said Chrysostom. Historical evidence indicates that he did more than diminish the Jews. By calling upon his followers to openly hate and harm Jews from the pulpit of his Antioch church, he marked the beginning of a clearly anti-Judaic path for the newly empowered Christian religion.¹¹ Chrysostom was but one of many Church leaders who wrote strong discourses against the Jews: Augustine, Origen, and the famous German "reformer" Martin Luther were also among the men who set the mood and policy of the Christian Catholic Church towards Jews.

In 1517 Martin Luther, a former Augustinian monk, led a Protestant movement in Germany in the hopes of reforming Catholic practices. A professor of religious and Biblical literature, Luther openly preached that the Catholic Church was in error, just as the Jews, for believing their salvation came through practices (in the Jews case of the Law, in the Catholic's case of buying indulgences). He wanted also hoped to embrace the Jews into Christianity through conversion but he became frustrated with the failed attempts to convert them. He turned on the Jews with a vengeance that

rivalled John Chrysostom. In his work “The Jews and Their Lies” he called for the burning of their synagogues, schools, houses, and books. He advised his followers to forbid rabbis to teach, and to disallow safe conduct for the Jews on highways, suggesting that they should stay at home. He continued on to suggest that Jews be dealt with harshly as they were in Egypt and be forced to hard labor. He went so far as to suggest that “slaying three thousand lest the whole people perish” would be a benefit to the Jew and Christians alike. Finally, if Jews did not convert, he said, “we must drive them out like mad dogs, so that we do not become partakers of their abominable blasphemy and all their other vices and thus merit God’s wrath and be damned with them.”¹² Burning books, burning synagogues, hard labor, driving them out, allowing some to perish to benefit the whole - all too familiar a scenario to those who survived Hitler’s regime and those who study it. But the polemic is still between two religions. In Christian thought, Jews could convert to Christianity and be acceptable in society. What was the change that occurred that made conversion no longer an acceptable solution to the German mind?

III. From Anti-Judaism to Anti-Semitism:

In his book, The Crisis of German Ideology¹³, George Mosse painted a vivid picture of German Volk ideology. He traced the early beginnings of the Germanic tribes and their belief that they were a superior race intricately connected to their land and showed how that belief continued up through modernity. The addition of Christianity to the Volk ideal did not replace the German’s belief that they were superior. It appears that Christianity, coupled with Volkish pride, provided the Germans with a highly defined and specified enemy in the Jews. Up to the nineteenth century the Jews were able to convert to Christianity and no longer be considered a Jew, however, with the introduction of Social Darwinism into modern society and its acceptance as a true science, conversion no longer allowed the Jew to cease being a Jew.

Although political emancipation had occurred in most of Western and Central Europe, promising Jews equal rights as citizens of the Mosaic faith, Social Darwinism created an identity for them as racial Semites. Hitler would classify these Semitic Jews as an inferior race and take great zeal in proving it with so-called scientific methods to his followers. Hatred for the Jews would be pushed to greater heights when anti-Judaism was translated from a religious cause to a racial purging known as anti-Semitism. During this time, an interesting anomaly took place within Christianity during the nineteenth century that created a meaningful dialogue between Christianity and Judaism without the prejudicial views that were apparent in mainstream Christianity. A system of beliefs that accepted the monotheism of God and the “messiahship” of Jesus, as the human son of God, reemerged through the studies of Dr. John Thomas. Devoted to searching both Jewish and Christian

scripture for what he called "the truth concerning the things of the Kingdom of God and the name of Jesus Christ,"¹⁴ Thomas developed a community of Christians, later named Christadelphians (derived from Greek for "Brethren in Christ" or αδελφου χριστου) that would remain modest in number but worldwide in scope. Just as Jesus never claimed to be God, the Christadelphians taught that the doctrines of Jesus as God, or the existence of a Trinity God, could not be found in Holy Scripture and were to be rejected. Perhaps more importantly, Christadelphians believed that the death of Jesus was the necessary conclusion of a political struggle between Israel and Rome. The reason for his death would become apparent as God's plan for the world unfolded. They recognized that this death was not a deiced and that there was no Scriptural basis for any anti-Judaic agenda. Jews were not viewed as people to be feared or hated. As early as the 1860's, Thomas believed and openly taught that the Kingdom of Israel would be physically restored, that the Jews would be "ingathered" to Israel, and the Messiah would come again as King and establish a peaceable kingdom on Earth.¹⁵

IV. Christadelphians in England Respond

In 1938, as Hitler's campaign against the Jews intensified in Continental Europe, many Jewish families tried to send their children to relatives in safer countries. As it became increasingly clear that they were in mortal danger anywhere on the continent, Jewish families began to send their children to any safe haven that would have them. Lack of money and immigration restrictions hampered the evacuation of children, but a portion were able to be rescued from Hitler's campaign, was one of the countries with a system set up for receiving these young, parentless refugees. The Christadelphians had a great interest in the Jews and the growth of Zionism. British Christadelphians were especially interested because Palestine was under British mandate and Christadelphians were keenly interested in the growing politically struggle between the Zionist Jews and the British government. One Christadelphian in particular, R. Alan Overton, had been tracing developments as early as 1918 and had attended every debate concerning the matter at the British House of Commons.¹⁶ His first hand knowledge in the subject of British policy towards Palestine made him a frequently invited guest speaker at public meetings arranged by Christadelphians to keep the British citizens aware of political developments concerning the Jews. In the late 1930's, having read Hitler's Mein Kempf, he recognized that the policies outlined in the book were becoming reality under Hitler's reign and "he became very anxious over the fate of the Jews."¹⁷ Overton began work in conjunction with a government committee formed in London entitled the "Movement for the Care of Children from Germany." He set up a regional committee in his home at Rugby, The Rugby (Christadelphian) Refugee Committee, began receiving letters immediately from Jewish families on the

continent begging for help for their children. Many letters were simply addressed "OVERTON, RUGBY, ENGLAND." Mr. Overton sent in appeals for funding to the Christadelphian publications and personally traveled to various Christadelphian meetings around the country to explain the plight of Jewish children. As his work became apparent to the Rugby townspeople they were pleased to help as well. Overton would personally meet the boat train in London to pick up children assigned to his committee. With the assistance of other Christadelphian members, he would assure the children had transport from London to their new homes. "Heartrending scenes which even brought hardened London 'bobbies' to tears met their eyes. Very young children, as young as two years old, crying for their mothers, were herded together until separated, some to England, some to Wales and Scotland."¹⁸ Not all of the children could be picked up in London, and Mr. Overton used his home as a transit house. He would often arrive home with a car full of frightened, ill children unable to communicate their most basic needs or fears. Mr. and Mrs. Overton, with their own growing family of four children, worked ceaselessly to provide for their new wards until they could be picked up by the Christadelphian families taking them in. If the host families could not make arrangements to transport the children, Mr. Overton would drive them himself to their new homes.

THE JEWISH BOYS' HOSTEL at RUGBY

Homes could not be found for all of the children, and Mr. Overton realized the need to establish hostels that could become a permanent home for them. Girls were easier to place, so the first consideration was a home for boys. The temporary camps that had been established by the government to initially receive refugee children were full of boys, and until they found permanent homes other children awaiting rescue could not be brought into England. As a result of his tireless efforts and the work of The Rugby (Christadelphian) Refugee Committee, "Little Thorn" opened its doors in July of 1939. The home was run by Mrs. Sperber, herself Czechoslovakian refugee from a concentration camp, as the house matron. She lived there with her two sons. Mike Barnes, grandson of Overton, writes, "The housemother was a Jewish refugee whom he (Overton) had been able to get out of Germany. He actually had been able to talk to her (on the telephone!) whilst she was working in Auschwitz or Belsen (not sure which concentration camp) prior to things getting too nasty. She was well respected there - she was a cook. (He already had her children in the UK.) The German authorities for various (mercenary) reasons were prepared to let her go. The other details of this story verge on the miraculous."¹⁹ (Note: Parenthetical statements and punctuation marks are from the actual text.) There was only room enough for nine boys to be housed permanently, but many more would stay there temporarily until private homes were found thus freeing up space in the camps for more

children. Help continued to arrive from Christadelphian Ecclesias all over England in the form of funding and volunteer workers to aid in the care of the children. Funds that Mr. Overton's committee collected were used to run the Hostel and money was also distributed to provide aid and support for children in private homes. Mr. Overton ensured that the children in the hostel received proper schooling and training for future employment. He also felt it was very important that they know of their own history as recorded in their Scriptures. His son, Bruce Overton, recalling his father, says, "I remember many happy and lively Sunday afternoons when he not only became their guardian and friend but their teacher, making their own Scriptures come to life."

Mr. Overton was a modest shopkeeper by trade and a Christadelphian by faith. His wards fondly remember him. In the book, Pearls of Childhood, by Vera Gissing, it is written that "Mr. Overton, a truly remarkable man...had striven tirelessly even prior to the occupation of Czechoslovakia to convince the British government that Jews in occupied territories were in great danger and that something must be done to save the children, first from Germany and Austria, then later Czechoslovakia. Many years later, when Honza (a refugee) visited Mr. Overton, he brought down from the loft his proudest possession - a cardboard box with over two hundred labels - name tags that the children had worn round their necks when they arrived in England and came into his care; each tag represented a life that he had saved."²⁰ Erich Muller, one of the refugee children Mr. Overton aided, remembers him as "a deeply religious man who translated his beliefs into action. He was like a second father to me."²¹

Mr. Bruce Overton says of his father: "Fifty years have now passed since those days. Most of those who worked so hard during those sad and grueling times have passed away, but the children whose lives were literally saved from certain death are now in their sixties and seventies. Some have thought back to the days when arriving in England, in a free but strange land, they were met by a young man who comforted and cheered them and became a father to them. A father, I for one, was proud to share."

ELPIS LODGE HOSTEL

Nearby ecclesias in Birmingham and Coventry followed suit by establishing a home for Jewish refugee children they named "Elpis Lodge." It was opened by Benjamin Walker on April 21, 1940 and relied on the contributions from the Christadelphian ecclesias worldwide. Funds were directed to The Christadelphian magazine, published in Birmingham, and routed to the establishment of the home. An old Victorian home was found and completely renovated and modernized by the Christadelphians. It was able to house up

to twenty children. The standard of living was necessarily frugal, commonplace in wartime England, but the home was comfortably furnished and had a radio, games, and a grand piano.²² Management of the home was given to the Council for Birmingham Jewry and the Council for Refugees. Dr. and Mrs. Albert Hirsch lived at the home and would educate and care for the boys in an Orthodox atmosphere. Dr. Hirsch was the former headmaster of the Philanthropie Schule in Frankfurt, Germany, which had housed 700 students. He was a doctor of philosophy and the Christadelphians were confident in handing over their charges to his care. He and his wife worked diligently with the funds provided by Christadelphians to give the boys a real home.

The first thing to be attended to was the physical care of the children. Many were ill from the hardships they had endured while fleeing from the Nazis. Great care was taken to get them well and begin educating and training them for an independent future. Dr. Hirsch worked hard to see that the children were trained in practical trades by placing them in the appropriate schools or apprenticeships. A member of the Christadelphian Ecclesia gave shorthand lessons at the home and Dr. Hirsch instructed the children in Hebrew Scripture and Jewish history.

Dr. Hirsch was also concerned with their social development and made certain they attended concerts at the Town Hall as well as allowing for other activities such as going to the cinema. He provided for musical lessons as well as having instruction in literature and history tutored. The boys were encouraged to join local sports activities and musical evenings would be held at the school to show off individual talents.

The older boys, ages fourteen and up, worked and would make a weekly contribution to the home of half their earnings. They were allowed to keep a quarter of their income for pocket money and the rest was saved for them. The children whose parents were able to escape were later joined up with them, but not all of them were so fortunate. Many were forced to realize they would never see their parents again. At eighteen it was time to leave the home and begin their lives as best they could as independent members of society. It was understood that these children had undergone a great deal of psychological trauma and this was carefully addressed. Not only had they been treated cruelly at the hands of the Nazis but they had been taken from their parents, interned for long periods in barely adequate shelters, awaited placement in stranger's homes in a strange country, and they clearly ran the risk of being permanently embittered. The name of the home, Elpis Lodge, signified that it was an "Abode of Hope," and there the children were encouraged to forget what they had suffered and take advantage of their rescue. Rabbi Dr. Cohen of Birmingham, in an address to the children and

the home, said, "These who are put into our charge must, so far as we can, have the effects of this ill-treatment eradicated from their minds. I do hope our Christadelphian friends will have there ward [sic] for their act of generosity; that the boys, when they leave these portals after being in our charge, will go forth in the world imbued and enlightened with the hope of a better future."²³

Elpis Lodge remained opened until 1948. The Representative Council of Birmingham, The Refugee Children's Movement in London and the Christadelphian Ecclesia recognized their work was done and the home could be closed. Their objectives had been met. Years later, three men who had lived at the home were contacted by Zoe Josephs for the book, *Survivors, Jewish Refugees in Birmingham*, third volume in the series *Birmingham Jewry* published by The Birmingham Jewish History Research Group. These men had gone on to lead happy and fulfilling lives and looked back on their years at Elpis Lodge as a happy time in a safe haven.

V. CONCLUSION:

When I set out to write this report I contacted members of the Christadelphian community who I hoped could help me. I was very pleased with most of the immediate and thorough responses. Mike Barnes, grandson of Alan Overton, wrote me an excellent personal account of his grandfather's activities. Mr. Overton's son, Bruce, was of immeasurable help with his detailed personal recollections. I was also in touch with Erich Muller, one of the refugees, who sent me a very detailed tape describing his trip to England and his time at Rugby. By hearing his voice I was able to get an excellent insight into the emotions and feelings that were at play during this terrible time in human history. I hope to write a paper in the future on his experiences. I wish to thank everyone who contributed to this paper. Mike Barnes, in his letter to me wrote, was able to say very succinctly what I have tried to report in this paper. "Of course many children were aged three or four and never saw their parents again. The only memento of their parents were often the letters attached to their clothing. He (Overton) kept the Luggage Tags that each child had attached to them to identify them. I believe it cost my Grandfather fifty pounds sterling for each child (paid to the British Government.)" This brought home to me the personal effort and care that Mr. Overton took in his work. But his humility and reluctance to take any credit for himself is also evident in his work. Mr. Overton himself wrote in a report of the activities of the home to the Rugby (Christadelphian) Refugee Committee, "The deep felt appreciation of those behind the scenes in this small effort to help God's people, is now warmly expressed to all who in so many ways have made it possible. It has been a great privilege to be connected with a work of aid to Jacob's People in this time of their Trouble,

and it is our prayer that the time may speedily come when they shall be saved out of it.”²⁴ The Christadelphian community in England does not seek recognition for its work during this time. I was cautioned on several occasions to use my original material wisely and with discretion. I believe that they responded bravely and well. Even as their own homes were being bombed and even though their own children were in danger - especially those in Coventry and close to London, they reached out to help strangers whose lives were in danger. The reason for their actions can be summed up in a statement made by Mr. Laxon of the Coventry Christadelphian Ecclesia. On April 21, 1940, at the opening of the Elpis Lodge in Birmingham he said, “They (Christadelphians) considered friendship for the Jews a privilege not only for the nation which showed it but for the individual who promoted it. The faith of Christadelphians was rooted in the Law which Jesus said he came not to destroy but to fulfil.”²⁵

Taking this course and writing this paper has meant a great deal to me. There were times when my heart would break as I heard the words of guest speakers or listened to the poems and entries from diaries read. You asked at the end of the term if any student would like to comment on their reaction to the class. I was too overcome, having just heard several literary responses read aloud, to reply. I should like to say here that although I did not lose a mother or father, grandparent, sister, or brother, I did lose a friend I will never know, a mentor I shall never meet. I am thankful that some survived and that the writings of some have been preserved so that we can hear their voices still. I hope I can honor their memories in some small way, even if it is only to teach my children that we are all of one race, the human one, and that the threads of our lives are all intertwined and very, very thin.

I. Introduction

II. Christian Ideology As A Foundation of Anti-Judaism

III. From Anti-Judaism to Anti-Semitism

IV. Christadelphians in England Respond

Conclusion - Murder of Jews was not the murder of my mother, or my father, or my sister, or my brother, it was the murder of my mentor and my best friend.

VI. Bibliography and References

¹ Gospel of Luke 21:2-4

² To obtain this information I reviewed indexes for and read issues of: The Christadelphian Magazine, Christadelphian Publishing, Birmingham, UK, 1996; The Berean Christadelphian, Berean Publishing, Sterling

- Heights, MI., 1996; and The Testimony, The Testimony Committee (Christadelphian), Norwich, UK, 1996. This was done with the help of Michael Ashton, Birmingham, UK., Steve and Sharon Osborne, Northborough, MA., and David Clubb, London, Canada.
- 3 Shirley Jackson Case, The Evolution of Early Christianity. University of Chicago Press, 1914 and Stuart Hall, Doctrine and Practice in the Early Church. William B. Eerdmans Publishing Company, Grand Rapids, MI, 1991.
- 4 The law found in Deuteronomy that defines the unity of God. "Hear O Israel, the Lord our God, the Lord is One." This is the foundational belief of both Jew and Christadelphian.
- 5 Paul's Letter to the Romans, especially chapters 2 and 3, found in the Christian scriptures.
- 6 Christadelphian Magazine, May 1, 1872, Number 95, p. 230. This sites one of the earliest references to the Jews with many more to follow. This was part of a series entitled "Jews and the Holy Land" in which the editor, Robert Roberts, reported and commented on activities in Palestine.
- 7 These decisions are documented in many historical works including the two-volume work of Rev. H. Landon, M.A., A Manual of Councils of the Holy Catholic Church. Griffith Farran & Co., London, UK, 1845.
- 8 Shirley Jackson Case, The Evolution of Early Christianity. University of Chicago Press, 1914, p. 123.
- 9 See for example, Eddy, Patricia G., Who Tampered With The Bible?, 1993, Winston-Derek, page 26-28.
- 10 Stuart Hall, Doctrine and Practice in the Early Church. William B. Eerdmans Publishing Company, Grand Rapids, MI, 1991, Chapter 6.
- 11 Wayne A. Meeks and Robert L. Wilken. Jews and Christians in Antioch in the First Four Centuries of Common Era. SBL. Sources for Biblical Study 13. Missoula, MT: Scholars Press, 1978. Pages 29-35.
- 12 Luther's Works, Volume 47. "The Christian in Society IV". Fortress Press, Philadelphia, 1971. p. 268-293.
- 13 George Mosse, The Crisis of the German Ideology. New York, 1964,p.1-145.
- 14 John Thomas, Eureka an Exposition of the Apocalypse. The Press of Frank Jukes, Ltd., Birmingham, UK, 1936, Title Page.
- 15 The Birmingham Amended Statement of Faith. Christadelphian Magazine and Publishing Society, Birmingham, UK, 1992. p. 3 and following.
- 16 Bruce Overton, son of R. Alan Overton, wrote to me his recollections of his father's work with refugee children. He was 10 years old when his father's work began. I have received permission from him to quote from his letter.
- 17 Bruce Overton
- 18 Bruce Overton
- 19 In a letter to me from Mike Barnes, grandson of R. Alan Overton, founder

of “Little Thorn” home for Jewish Refugees, Rugby, UK. Permission was granted to quote the letter.

- ²⁰ Vera Gissing, Pearls of Childhood, p. 87. (ISBN 0-86051-945-7) I received a photocopy of this page from David Muller. His father, Eric Muller was a refugee who lived in Rugby with Overton. Vera Gissing was also a refugee from Czechoslovakia who interviewed people housed at the Rugby hostel. I am awaiting information about the publisher and date of the book.
- ²¹ From the taped recollections of Mr. Erich Muller, Warwick, UK. This tape was sent to me with permission to quote from it.
- ²² Zoe Josephs, Survivors, Jewish Refugees in Birmingham, Meridian Books, Oldbury, UK. 1988. p. 77.
- ²³ The Christadelphian, “An Abode of Hope,” Christadelphian Publishing, Birmingham, UK, July 1940, p. 260. ²⁴ See Appendix A, “Report of the Activities of the Rugby (Christadelphian) Refugee Committee with Especial Reference to the Jewish Boys’ Hostel at Rugby. Internal evidence in the report, paragraph 9, indicates the date to be approximately 1942.
- ²⁵ The Christadelphian, “An Abode of Hope,” Christadelphian Publishing, Birmingham, UK, July 1940, p. 259.