

## Germans and Jewish refugees: Some observations

Analyses of relations between the Jewish refugees from Germany and the Germans – a highly sensitive topic – often result merely in the restatement of entrenched positions. Historians and other scholars painstakingly demonstrate that there is a wide spectrum of attitudes among the former refugees, ranging from those who hate Germans and will never forgive the crimes of the Nazi period to those who have largely reconciled themselves to their former homeland and (re-)established friendly relations with Germans, with a huge variety of intermediate positions. (The attitudes of camp survivors are, for obvious reasons, far more uniformly hostile, as letters like that by Frank Bright in our January 2011 issue show.)

The conclusions reached by such investigations depend on the evidence they cite, which may be weighted towards one or other of the two extremes outlined above, according to the investigator's selection. That evidence in turn depends on the refugee witnesses who provide it, on their particular experiences, their backgrounds, personalities and temperaments, and the often random factors of luck and chance that shaped their lives at crucial junctures. Such studies of refugee attitudes towards Germany and the Germans can be valuable: for example, the chapter on the relations with the *Heimat* by Charmian Brinson in the book *Changing Countries* (edited by Marian Malet and myself). But they take us only so far.

The attitudes of individual refugees to Germany (and for that matter to Britain or Israel) are often determined to a very considerable extent by a refugee's sense of his or her communal identity, the identity that people develop through their identification with a certain defined group and its values, attitudes, customs and practices. It is clear, for example,



Eva G. Reichmann with AJR General Secretary Werner Rosenstock

that the attitudes of strictly observant Jewish refugees towards Germany tend to differ very sharply from those of highly assimilated, secularised refugees, even when their experiences of Nazism and emigration are broadly similar.

Arguably, this relates to their differing social identities: a strictly orthodox Jew will tend to focus on National Socialism as an attempt to exterminate Jews, and, since his/her identity is predominantly defined by its Jewishness, he/she will often adopt an uncompromisingly hostile attitude to Germans, considering them the source of a mortal threat to the essence of his/her being. Assimilated Jews from Germany, by contrast, have often integrated substantial elements of German or German-Jewish social culture into their identity, having abandoned the religiously-based identity of their ancestors. Consequently, they are more likely to acknowledge what they see as the positive elements within the German tradition and to reconcile themselves to the bearers of that tradition and their descendants.

One strictly orthodox Jew interviewed for the AJR's 'Refugee Voices' project declared: 'I will never set foot on German soil. I don't want to know them – their

country is full of blood. Not only Jewish blood. They didn't kill only Jews, they killed the gypsies and they killed everybody that isn't an Aryan. I don't want to know them; it hurts me whenever I have to buy anything that is made in Germany.' This total rejection of all things German derives from an almost Manichaeian division of the world between Jewry and its enemies, good and evil, Jews and Germans.

Interestingly, this interviewee never actually encountered Germans. He was born in Vienna, went to live at a *yeshiva* in Slovakia in 1936, and travelled from there to Britain by air in 1938. He did not experience the Anschluss in Austria, did not see a German Nazi and, as he never set foot in Germany, quite likely never has. Neither of his parents died in the Holocaust. But the rabbi he revered was killed by the Nazis, and the entire tradition of orthodox Judaism in Central Europe was wiped out. The interviewee's attitude to Germans developed, quite logically, from his overriding awareness of Germany as the state that tried to exterminate orthodox Jewry, the group around which his life has revolved and with which he almost exclusively identifies.

Assimilated AJR members like Herbert Sulzbach and Dr Eva G. Reichmann, on the other hand, could not be separated from their identity as German Jews. Sulzbach, who was born into a prominent Frankfurt Jewish family and served with distinction in the German army in the First World War, had been an intensely patriotic German who loved his country. Forced to flee to Britain in 1937, he volunteered for the British forces in the Second World War and became involved in the British programme of re-educating German prisoners of war, as described in our issue of February 2007.

Sulzbach's attitude to the prisoners in his charge was predicated on the

*continued overleaf*

**GERMANS AND JEWISH REFUGEES***cont. from page 1*

assumption that there was a core of goodness in the majority of Germans that had not been contaminated by National Socialism. As he put it in a memorandum to his camp commandant in autumn 1945: 'We have the chance of a lifetime to re-educate all POWs. They are willing to learn, willing to abandon all Nazi and even Prussian ideologies. The soil is prepared for the adoption of a new way of German life. If we organise re-education all over this country and wherever POW camps exist, we can turn the Germans into a peace-loving people.'

Sulzbach believed in 'das andere Deutschland', the 'other Germany' represented between 1933 and 1945 by those Germans who resisted Hitler. When the *AJR Information* of January 1958 published a book review by Lucie Schachne in which she dismissed the German resistance as insignificant, Sulzbach responded with a heated letter to the editor, published the following month, reminding readers of the many thousands of often anonymous Germans who had helped Jews to survive. He singled out Fräulein Sarre of Neubabelsberg, a forgotten heroine who smuggled a number of Jews across the Swiss frontier by car and ended up in Ravensbrück concentration camp.

Eva G. Reichmann, author of one of the earliest scholarly studies of Nazi anti-Semitism, *Hostages of Civilization: The Social Sources of National Socialist Anti-Semitism* (1950), and a leading historian at the Wiener Library, took a different line in refuting Schachne. While acknowledging that the large majority of Germans had failed to oppose the Nazi regime, she urged refugees not to ignore the minority who had stood by their principles: 'Strongly though we all feel that we would have liked the whole German people to rise in revolt against the onslaught of barbarism, we should not allow ourselves to air indiscriminate resentments against the failure of the many when dealing with the gallantry of the few.'

Reichmann's letter conveys the emotional conflict that Nazism had triggered in the hearts of the patriotic, secularised German Jews who before 1933 had integrated into German society, admiring its culture and adopting in part a German identity. That assimilated identity

had been torn asunder by the Hitler years, but its memory remained dear to many German-Jewish hearts: 'To those among us whose former identification with Germany was abruptly and painfully severed by Nazism and all it implied, the story of the German resistance has since come to enshrine at least some of the images of our youth.' Reichmann had become the spokesperson for those assimilated Jews whose sense of their German-Jewish identity had been shattered by the Holocaust.

In early 1960, Reichmann was invited to speak in Bonn, in the framework of the 'Woche der Brüderlichkeit' (Brotherhood Week) that was held annually in West Germany. Shortly before, in late 1959, an outbreak of anti-Semitic graffiti, the so-called 'Schmier-Epidemie', had spread across Germany and was interpreted (wrongly) as the work of a large and dangerous neo-Nazi network operating across the country. On what basis, asked Reichmann, could she speak about the situation in Germany? 'I am no longer a German; I will never be an Englishwoman, for all that England gave me the right to live when my native land denied me it.' She defined herself as a Jew, formerly German, now British by nationality, and thus with three competing layers of identity. The German and the Jewish components of her identity, however, could never be reunited.

When Hans Reichmann, Eva Reichmann's husband and chairman of the AJR in 1953-63, died in 1964, a German friend, Franz Böhm, recalled a conversation in which the Reichmanns had participated after Brotherhood Week in 1960. (Böhm had played a key part in the negotiations that led to the institution of restitution payments by the Adenauer government in the early 1950s.) Eugen Gerstenmaier, president of the Bundestag, had maintained that the only options open

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**'AJR JOURNAL'  
NOW ONLINE**

To mark the 65th anniversary of its first publication, the AJR has made all back copies of the Journal (formerly *AJR Information*) available on its website. The copies can be found at [www.org.uk/pdfjournals](http://www.org.uk/pdfjournals)

AJR Chairman Andrew Kaufman said: 'This invaluable archive documents the considerable contribution to Britain made by the refugees and reflects the social and cultural context of how they rebuilt their lives as well as the attitude of the British-Jewish community. It also includes valuable biographical information such as obituaries and search notices, all of which makes it of great interest to the public and to researchers and academics.'

**The AJR at  
Jewish Book Week 2011**

On Tuesday, 1 March, at 1.00 pm, Dr Anthony Grenville will be discussing his history of the Jewish refugees from Hitler in Britain (chair: Ruth Deech, entry £8, seniors £5).

At 3.00 pm Dr Bea Lewkowicz will present the films *Moments and Memories* and *Continental Britons*, recording the experiences and memories of former refugees and produced in association with the AJR (free of charge).

**At the Royal National Hotel,  
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to Jews after the *Shoah* were to emigrate to Israel or to become religious Jews; other, assimilated forms of Jewish life were no longer possible.

For the Reichmanns, who held to the assimilated German-Jewish identity with which they had grown up even after settling in Britain, this represented a painful, even insoluble dilemma. As Böhm, deeply moved, noted, Gerstenmaier's denial of the possibility of an assimilated German-Jewish existence appeared to the Reichmanns to be a denial of their very identity. Unlike orthodox Jews, they had no other anchor to which to attach themselves.

**Anthony Grenville**

## Third Generation group meets for first time

This Holocaust Memorial Day was even more important than most – it was the occasion of the first-ever official meeting of the Third Generation.

Fifteen people turned up for the event, which was held at Manches-



Hannah Goldstone is third from right, front row

ter Jewish Museum, including a member of the Second Generation who found out about his father's history only after his father passed away. Although he misunderstood what the event was for, we were all pleased that he could share his story with us and he seemed impressed by the aspirations of the Third Generation.

The meeting was the first opportunity for these young professionals to share their family history and to state what they, as grandchildren of Holocaust survivors, wish to achieve. Not everyone present was directly linked to the Holocaust. Adam Powsney was there as his wife's grandmother was

a survivor and his grandparents helped to look after refugees during the war. Benjy Black too has no family members who were survivors but believes nonetheless that it is vital that the Holocaust should be forever re-

membered and that we now have this responsibility.

Although this was only the initial meeting, this small group – which will hopefully grow – will be proactive. Education is of the utmost importance, for Jewish and non-Jewish children alike.

There will be a follow-up meeting very soon, in which we will specify our exact aims and what we hope as a group of enthusiastic young people we can achieve.

If anyone is interested in joining us, or would like more information, please contact me at hannah@3rdg.org.

Hannah Goldstone

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## Congratulations from Her Majesty



AJR member Freddie Knoller has received a card from the Queen on the occasion of his 60th wedding anniversary.

These cards are sent to all who have been married for at least 60 years. A second card is sent on the 65th anniversary and a third card on the 70th anniversary. Beginning with the 71st anniversary, the Queen sends a card every year to the lucky person.

Freddie, an Auschwitz survivor, says he plans to collect as many cards from the Queen as possible. He sent her a thank you letter and enclosed a signed copy of his book *Living with the Enemy*.

## Glasgow hero

Glasgow AJR volunteer Steven Anson has been awarded a Royal Humane Society Testimonial on Vellum, personally approved and signed by the Society's President, Princess Alexandra, for saving a woman's life.



The incident occurred in December 2009. Walking by the Balgray Reservoir near Glasgow, Steven and his wife Hilary saw a woman almost totally submerged in the freezing water. Steven crawled over the ice, holding out towards her the leather belt he had been wearing. Step by step the woman found she could stand and was then able to stumble very slowly out of the reservoir.

Royal Humane Society Secretary Dick Wilkinson said: 'Mr Anson averted a tragedy. He showed tremendous courage in this incredible rescue.' Steven added: 'It's just fortunate that we were in the right place at the right time and able to help.'



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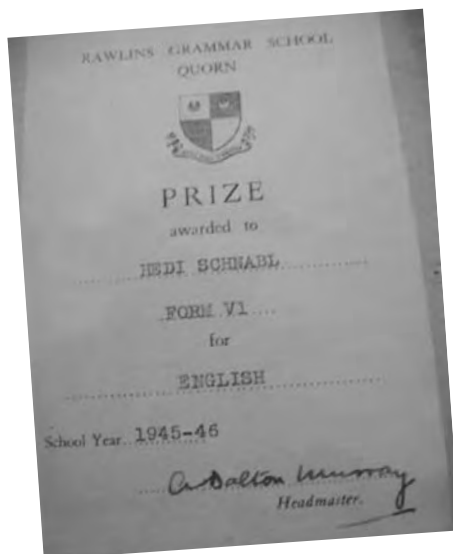
## For the love of English

English is not my first language, not my mother tongue, not even the second language I heard at home when my parents said something to each other I wasn't supposed to understand: *Pas devant les enfants*. Most of the people in our narrow circle of relatives and friends in Vienna could speak French more or less; it was considered to be an essential part of 'being cultured'. My mother said the sound of French was like music and pointed out all the French words in common use in German, and added a few more.

My father revered and literally devoured the German language. He could recite whole scenes of *Faust* and *Nathan der Weise*. It seemed to me as a child that he knew by heart all Heine had ever written and I was particularly struck by his rendering of the longer Schiller poems. I would ask him time and again to recite *Die Kranyche des Ibikus* or *Die Bürgschaft*. These dramatic performances thrilled me – but it was the dark, threatening narrative I lapped up, not the harsh, poetic language. I was probably addicted to impending disaster in somewhat the same way as my grandchildren are glued to *Star Wars*. I shared neither my mother's nor my father's love affair with words in German or French.

However, I did develop an early affection for English. My father was a prisoner-of-war in Siberia from the early days of the First World War until the Russian Revolution in 1917. He used the time to teach himself 'perfect English' from a Berlitz manual he found in the camp. And, to take their minds off hunger and cold, he taught the other prisoners. When they were set free by the Red Army, they were left to find their own way home, which, in my father's case, took nearly two years. He made his way across China, was found half-starved by a community of Chinese Jews, and earned his keep and transport home by teaching English. This was my favourite story, and English, rather than my father's amazing resilience, aroused my curiosity and won my allegiance.

After the Anschluss in March 1938, my family immediately attempted to emigrate. There was never a question of 'Should we?' only of 'Where to, and who will have us?' As we applied and waited for a variety of visas and affidavits, and while my father spent many nights scrubbing Viennese streets and lavatories, England became our



hope of sanctuary. And with England came English. So I was sent to learn English while my mother learned how to be a parlour maid and my father learned how to be a valet and a butler – the only jobs that would be open to them if we ever got there.

My English class was made up of children whose families, like mine, were only waiting for final exit and entry papers. More and more children joined but very few left. When they did, they disappeared without warning or celebration. We, who remained, saw it as a hopeful sign that any one of us could be next. Our teacher was also waiting; he was hoping to get to America, where he had relatives, and he liked to explain how American was not the same as English. Seventy years later I can hear his voice whenever I come across a word or a phrase that is not 'English'.

With the class constantly changing, it would have been useless to follow a structured teaching programme, and most of us were probably too distracted to concentrate. So our teacher decided we would learn the language by doing a play. And what better than *Goldilocks and the Three Bears*? The story was new to us – very unlike the Grimm fairy tales we knew – there was lots of lovely repetition, we could take turns to act and listen, and, if children left, they could be replaced and new arrivals could join in easily.

For some reason, in spite of my dark pigtailed, I was cast as Goldilocks, and I remained Goldilocks while little, medium and large bears came and went.

Very soon I knew all the parts by heart. I loved the rhythms and the soft sounds of the words; the reality

of English met all my expectations. I didn't even wonder how 'This porridge is too hot, this bed is too hard' or 'This chair is just right' would enable me to communicate anything other than just that. English had rescued my father and it would rescue me. For my tenth birthday, exactly a week before we left Austria for England, I was given a pocket English-German dictionary.

The first of many shocks to come was hearing people speak on the train journey from Dover to London and not being able to understand a single word. My father's 'perfect English' didn't serve him much better. That was not how the natives spoke. I started school robbed of all confidence in my ability to speak. I was reluctant to try because my strange pronunciation and mistakes caused too much mirth. So I remained silent but surprised myself by quickly learning to read the new language and enjoying it in a way I had never enjoyed reading German in spite of my parents' example. In fact, the only two German books I had ever finished were *Himmel, wo sind meine Schuhe* and *Friedel und die vier Spatzen*. (I wonder whether any other aged refugee remembers either of these books.) But now I began to read whatever was available. I caught up with all the children's classics, tore through a heap of schoolgirl stories, discovered poetry, and finally joined my classmates in singing the words of beautiful traditional songs like *Barbara Allen* and *The Ash Grove* – songs that still move me although I rarely hear them now.

By the end of my first year at school in England, which was also my last year in 'elementary school', I came top in English and I had fallen permanently in love with the language. If I spoke with a faint foreign intonation, it was soon overlaid by a mild Midlands accent. In secondary school I took the annual prizes for English literature, verse and prose speaking and for the short story competition. My English teachers became my heroes; I couldn't get enough of what they could give. In the sixth form I learned long passages from Shakespeare in preference to *Faust*, which I was reluctantly studying for 'A' Levels.

We never spoke English at home when I was a child – a deliberate policy of my wise parents so that I would not pick up their Viennese accents or quaint

*continued opposite*

## So that we do not forget

The following are excerpts from a talk Elke-Hannah Dutton gave in Wermelskirchen, North Rhine-Westphalia, last November at the launch of Marie-Louise Lichtenberg's book *Zwischen Glück und Grauen: Begegnungen mit Überlebenden der nationalsozialistischen Diktatur (Between Luck and Terror: Encounters with Survivors of the National Socialist Dictatorship)* (Munich: Allitera Verlag; www.allitera.de).

I was born in Prague. In March 1939 my parents sent my brother and me to England with the Kindertransport. It was the day before Hitler marched into Prague. I was 14 months old.

My German mother, Irmgard Boesenberg, was born in Hanover into a Lutheran family. In terms of Nazi ideology, she was a genuine Aryan daughter of the Third Reich. But she spoiled her Germanic identity by marrying a Jew, my father, Heinrich Sattler.

Some 10,000 children came to England with the Kindertransport, without their parents, between 1938 and 1939. You could say they were the lucky ones. They were alive. About 2 million children were killed in the Holocaust. But at the end of the war, the majority of these children who had been 'saved' learned that their parents, grandparents, brothers, sisters, aunts, uncles, cousins – all those they had left behind – had been exterminated. It caused these children loneliness and suffering for the rest of their lives.

My own situation was a little different because my mother managed to obtain a work permit and was able to follow us to England some months later.



Elke-Hannah Dutton

But my father, Heinrich Sattler, like thousands of other Jews, was unable to obtain a work permit in time to save him. He was captured by the Gestapo and sent to Theresienstadt. In 1943 he was deported to Auschwitz.

My father's sister, Lise Karpe, was transported to the Lodz ghetto with her husband, aunt and uncle in 1941. They were never heard of again.

At the end of the war, my mother married Ernst Holzer, another Jew. He was an exceptionally kind and gentle man and a loving stepfather to us. But he too brought with him a history of tragedy. In December 1941 the Nazis rounded up his first wife, Erna, together with their two children, Hannah and Kurtle, and other Jews from Probitz, Czechoslovakia. They were driven to Riga and, on the same day, shot in the woods outside the city.

Ernst's mother-in-law, Rosa Singer, was taken to an old peoples' home on

3 April 1942 and given a lethal injection three days later. Her husband, Jacob Singer, was taken to Theresienstadt and died, it says on my parents' list of the dead, on a bed of cement and straw.

Ernst's sister, Frieda, was in England just before the war visiting friends. They urged her to stay and find work here but she chose to return home to look after her elderly parents. She died in Auschwitz in March 1942.

Even as a child, I knew such words as *Konzentrationslager*. I understood it was dangerous to be a Jew, or even half a Jew, like me. But I never asked questions. It was too frightening to know too much. Instead, I stayed closed in my own little world.

Even as an adult, I tended to stay away from the horrific documentaries and films about the Holocaust and avoided my parents' books with their eye-witness accounts of brutality on every page.

But after Marie-Louise Lichtenberg came, with her many questions, the books took hold of me. I can't stop reading them. But now that I understand in much greater detail the circumstances in which my relatives died, they have become closer to me – much closer. And I can grieve for them even though I never knew them.

At an exhibition like this, we remember all who died in the Holocaust. And, when we remember, we are acknowledging the importance of those who died – each and every one of them – as valued human beings. In doing this, we are also challenging the beliefs, prejudices, hate and propaganda that drove the Holocaust.

Elke-Hannah Dutton

For the love of English continued from page 4 turns of phrase. And their accents and phrasing were, and always remained, rich: my mother learned a colloquial kind of language quite unlike the 'High German' she used to speak. And when she died after 40 years in the country, longer than she had spent in Austria, she still referred to 'Spencer and Marks' or 'Jones and Dickens', much to her grandchildren's amusement. But she could chat to neighbours and shopkeepers with ease, which my father could not. He always strove for that 'Perfect English', while the flow of the speech eluded him. He commanded a vast and erudite vocabulary that

lacked the common touch and led to farce on at least one occasion. When he was in the Pioneer Corps and I had barely started school, my father came home on leave to find that I had been taught a whole string of new words by the boys in my class – English words unknown to him! He couldn't find them in the dictionary – perhaps I wasn't saying them right – so back in the barracks he asked his English sergeant, who introduced him to sexual slang. When I next saw my father I was shocked by his anger: I was never to use these words again! It made me very uncertain about what was and was not rude. For a long time I entertained the

notion that perhaps 'district nurse' was not quite acceptable.

I didn't go to university to study English as expected – I went to drama school instead and wallowed in the spoken language until children and family claimed more and more of my attention. Introducing two daughters and three grandchildren to the joys of English literature was then also my joy. Now I write a bit, but most of my time is spent editing the work of other authors. I like that. I like tuning in to each writer's unique style and rhythms and finding a way to work together. It's a job I do for the love of English.

Hedi Argent Schnabl



## LETTERS TO THE EDITOR

The Editor reserves the right  
to shorten correspondence  
submitted for publication

### ALBANIA AND THE HOLOCAUST

Sir – It seems there is complete darkness about the historical relations between the Albanians and the Jews. But there are fascinating, unknown truths about them. These relations reached the climax and stood out in all majesty during the dark years of the Second World War. The Albanians' treatment of the Jews and their coming to the rescue of the entire Jewish population of Albania and of all Jews who came to Albania during the Second World War to escape annihilation were absolutely unprecedented.

In Albania, *BESA*, meaning 'The Promise' – it is actually more than a promise: it is the code of honour, the given word, irrespective of their beliefs, Muslim, Greek Orthodox, Roman Catholic – ensured that Albanian families, from north to south, unhesitatingly and with compassion provided a safe haven, protecting absolutely all Jews who lived in Albania as well as those who came from other countries. Indeed, many Albanians put their lives at risk to hide, shelter and protect all the Jews in a sign of great humanity and respect.

What is very interesting to note is that the Albanian governments of the time collaborated with the Fascist and Nazi authorities and occupiers, as in many other places, as Quisling governments. However, these governments made it clear that they would never agree to hand over to the occupying armies any Jews or list of Jews. This was a condition local authorities laid down for collaboration with the foreign occupying armies and authorities. Indeed, King Zog actually issued written instructions to all legations abroad to issue visas without hindrance to all Jews who wanted to enter Albania, and even to issue Albanian passports in case they had no documentation. This line was maintained absolutely unchanged throughout the Second World War.

In this regard, Albania is the only country in the world in which the Albanian people and the government of the time, although they suffered a double occupation, did not hand a single Jew to the Nazis. Not a single Jew was ever victimised in Albania and not a single Jew was taken from Albania to concentration camps. This was the case, as indicated above, for all Jews of Albania proper, who

were its citizens, but also for around 3,000 Jews who came to Albania from other Balkan countries to escape the threat of annihilation. Albania is the only country in the world in which the number of Jews after the Second World War was larger than before the war. Albania is indeed a unique case.

All these facts are also recognised by the State of Israel. Albanians proudly find their place at the Yad Vashem Memorial and the Holocaust Memorial in the USA as 'Righteous among nations' for what they did to save Jews during the darkest years of the Second World War.

*Zef Mazi,  
Ambassador of Albania  
in the United Kingdom*

### 65TH BIRTHDAY CONGRATULATIONS

Sir – Congratulations on the 65th birthday of the Journal. The excellent – as usual – article by Dr Grenville made us feel quite sentimental as my husband and I have been subscribers for almost that long.

I do not wish to start another controversy at the beginning of your 66th year and the beginning of 2011, but I would just like to say that I lived among the Arabs in Aden, the previous British Crown Colony at the end of the Red Sea. My husband was in charge of a British export and import firm in London and did business with the Arabs and other eastern nationalities living there.

As a woman, my activities were limited, so I tried social work, especially when a British doctor asked me to help in the newly opened hospital for pregnant women. I accepted with pleasure and tried to bring some regularity into the then chaotic circumstances. However, after meeting only resistance in every respect from the women there and having had enough of being spat at every few minutes, I gave up after a few months.

Life thus was 'interesting' and no trouble. However, after the declaration of the State of Israel, all hell broke loose and the first anti-Jewish riots started, everything was destroyed, including my husband's office, and we were taken into hiding under the protection of the British army until we were finally allowed to leave and go back to England.

The rosy view of some of your

correspondents on how to live with the Arabs is slightly pathetic – even though I agree that only a political solution has to be found. But why not let the Israelis decide which way to take? After all, we do not 'advise' other nations on how to run their business.

However, this is supposed to be a letter of congratulations and therefore Many Happy Returns and may you continue for a long, long time!

*Kitty Schafer,  
Toronto, Canada*

P.S. Also love the 'Letter from Israel' articles.

### STONES OF REMEMBRANCE

Sir – It was a great pleasure to be asked to write a follow-up to the article 'Stones of Remembrance', which appeared in the January 2011 issue. In setting out a number of answers to questions (FAQ), readers wishing to place orders will be helped, at the same time easing the work of Dr Elisabeth Ben David-Hindler (Liesl) in Vienna. Below are the questions asked of Liesl:

- 1 How many stones are in existence?
- 2 How many stones have been ordered?
- 3 In which districts are they placed and how many present and future orders are there?
- 4 What are approximately the shortest and longest times from request to placing?
- 5 What is the price of the stones?
- 6 What is the final cost per stone?
- 7 How is the difference made up?
- 8 How many contacts resulted from the original article and what comments would you make regarding them?
- 9 What other help can we give?
- 10 Is there any additional information you wish to provide?

To do justice to this worthy cause, the extensive answers to the above questions, being made available by and by, will be published in the April issue.

Liesl, who was overwhelmed by the number of people who contacted her because of the article in the January issue, is pleased that a follow-up article is to be published. Her own written words were 'I had so many, many calls and emails.'

Incidentally, the original script ended: '... only those are really dead whom nobody remembers.' This Jewish proverb was copied from one of Liesl's own books and somehow got distorted in the process of publication. As a matter of interest, 'Jewish Proverbs' can be accessed on Google, giving the incredible number of 1,370,000 results in 0.14 seconds!

*Fred Stern,  
Wembley, Middx*

### HOLOCAUST MEMORIAL DAY

Sir – The short answer to Nicholas Marton's letter (January) regarding Holocaust Memorial Day is: Yes, ignore it. We have Yom Hashoah. Whilst Holocaust

Memorial Day may have increased the superficial understanding/knowledge of the Holocaust among the general public, it has also led to severe abuses/distortions, many of which are painful to survivors and to those who (like me) have very personal memories of survivors. I always thought it was a grave mistake and still do.

*Peter Simpson, Jerusalem*

#### WHAT IF?

Sir – I have just been to see the film *Sarah's Key* and was shocked at the degree of collaboration shown by (seemingly) ordinary French policemen to their German masters.

This leads me to ask: What if? What if Britain had been occupied, at least temporarily, by the Nazis? Imagine a round-up of Jews herded into, say, Wembley Stadium prior to deportation and a fate unknown.

Would ordinary British policemen be willing to participate in such an act? I like to think that young men like my two nephews (both currently serving in the 'Met') would just refuse point blank, whatever the consequences. On the other hand ... Am I presenting a blinkered view?

*Alan Gill, Sydney, Australia*

#### UK CENSUS

Sir – The next United Kingdom census takes place on 27 March. As in 2001, it will include a question about religion, and the Board of Deputies is encouraging all members of the Jewish community to tick the box marked 'Jewish'. National and local government rely on the results of the census to allocate resources, as do many communal organisations. These data are invaluable, for example, in planning for welfare provision, and in justifying the creation of social, educational and cultural facilities for the Jewish community.

Some readers of the *AJR Journal* may have concerns regarding the security of the data that are collected. All information from the census forms is kept confidential at all times, and is not shared with any other government departments. The forms themselves are held in a secure location for 100 years and, during this period, no information is ever given out which could identify any individual or household.

More information is available at <http://www.bod.org.uk/census2011>.

*Daniel Vulkan,  
Research and Information Officer,  
Board of Deputies of British Jews,  
London WC1*

#### 'CALLOUS CUTBACKS'

Sir – Funding for vital advice services provided by the Refugee Council for refugees and asylum-seekers in the UK will be slashed by over 60 per cent as from 1 April 2011. In addition, from April this

year, funding for advice services for newly arrived asylum-seekers will be cut by 62 per cent, funding for initial accommodation services will be halved, and contracts for the Refugee Integration and Employment Services will end completely as from September.

The AJR is quite correct in trying to remain politically neutral. However, may I suggest that in the current situation the proposed drastic reductions deserve a strong submission to the UK government from the AJR protesting at these callous cutbacks?

Jewish refugees, and those of the second and third generations, might well remember the words 'Do not hurt the feelings of a foreigner or oppress him because you were foreigners in Egypt' (Exodus 22:21).

*Arthur Oppenheimer, Hove*

#### HUNGARIAN JEWS WHO CHANGED THE WORLD

Sir – In your January issue, your correspondent Edith Steiner mentions a number of Hungarian Jews who changed the world. I also noticed that the number of notable 'escapist' Hungarian Jews is out of proportion to the total number of Jews of Hungarian origin. I do consider myself completely unbiased on the subject; nevertheless, I would add a few more of these 'escapists'. Theodor Herzl, Milton Friedman, George Cukor, Emeric Pressburger and Edward Teller come to mind. And maybe – just because I went to school with him – the founder of Intel, Andy Grove.

*Janos Fisher, Bushey Heath*

#### ISRAELIS AND PALESTINIANS

Sir – With reference to letters from readers who write that Israel is not treating the Palestinians well enough: Have these writers ever considered how Israelis would be treated if the Palestinians had won a war and were in occupation of Israel?

After the Jordanians invaded and captured East Jerusalem in 1948, Jews were not allowed to visit the Wailing Wall, their holiest place. Jewish tombstones were turned into paving stones and doctors and nurses massacred on their way to the Jewish hospital on Mount Scopus.

The Americans have no right to pressure Israel on settlers and expansion of settlements. *Their* people settled on the territory of the Red Indians and drove a railroad through their hunting grounds in their drive westwards. To achieve peace, Israel withdrew from Gaza for nothing in return, and rockets were launched from Gaza at Israeli civilians.

The Arabs could have established a state in 1948 according to the vote at the United Nations, and from 1948 to 1967 when the Jordanians occupied the West

Bank and the Egyptians Gaza.

But even now they do not want to recognise the State of Israel and await a time when, with perhaps an atomic attack by Iran, they will be able to occupy Israel.

At the end of the Second World War, the Poles and Russians occupied parts of East Germany, expelled the German residents, and settled their own people there. And neither the big powers nor the United Nations registered protests.

Israel should have done the same in 1967 and there would not have been any talk about settlers. Little Israel absorbed 800,000 Jews who had to flee from Arab countries, and the Arab states, with their vast territory and oil riches, could easily have absorbed the Palestinians and built houses and factories for them.

*Henry Schragenheim,  
London N15*

Sir – Peter Prager (February), who assumes he is speaking for world Jewry, certainly does not speak for me! Those 'peace and justice' activists have learned nothing from the pogroms, the Holocaust or Islamic terrorism and, just like the German people fell for Hitler's propaganda, Mr Prager and his ilk have fallen hook line and sinker for Palestinian lies with regard to Israel. Instead, they ought to heed the words of the great philosopher: 'Those who can make you believe absurdities can make you commit atrocities' – Voltaire.

*Michèle Katz,  
London NW11*

Sir – Thank goodness for the sensible and balanced views of your correspondent Avraham Shomroni from Tel Aviv (February). He seems to be aware – as some of your correspondents are not – of the demographic time bomb ticking away. This would produce a one-state solution with the Palestinians in the majority if the two-state solution is not achieved.

*Martha Blend,  
London N10*

Sir – Peter Prager's latest effort spells it out: 'We should state publicly that the State of Israel does not speak for us [Jews]'. Then he goes on to talk of world Jewry not accepting Israeli policies and says that Israel does not speak for him. Yet he considers himself justified in speaking for world Jewry – what pretension, what chutzpah!

I won't go over old ground, save to say that some naïve and self-righteous people in the Diaspora seem to forget that from the moment it was re-born, the Jewish state has faced an existential threat and has had to fight for its very existence in a notoriously unstable part of the world, as recent events have shown. Israel cannot

*continued on page 16*

# ART NOTES

Gloria Tessler

The Royal Academy of Arts launches **Modern British Sculpture** (to 7 April) with a nod to the plundered art of the British Empire. These ancient stone or bronze figurines from Native America, Africa, Egypt and Greece, now on loan from the British Museum and the V&A, are monuments to a time aeons before the term 'modern' was in anyone's vocabulary.

Elegant, simple and profound, they express true integrity. These are the prototypes, the rock from which every modern artist, from Henry Moore to Anish Kapoor, has hewn his craft. You catch a glimmer of it in the first room with



Jacob Epstein *Adam* (1938-39)

photographs of **Jacob Epstein's** high relief sculptures, *Cycle of Life*, commissioned by the British Medical Association in 1907 for its building on the Strand. Physical aspects like pregnancy and old age had not been attempted in public sculpture before, but these works, 40 ft above street level, drew heavy criticism as 'unnecessarily explicit'. They were abandoned when the building became a diplomatic facility in the 1930s and remain there in decay, testimony to an unforgiving public.

In the same era, **Edwin Lutyens** faced similar philosophical issues when

commissioned to design the Cenotaph on Whitehall. With two weeks to complete the work, he constructed a temporary memorial from wood and plaster, which has been reconstructed for this exhibition. The focus of Armistice Day ceremonies since the plain stone catafalque was installed in Whitehall, it was emulated throughout the British Empire, a simple statement reflecting the barrenness of grief and inscribed to 'The Glorious Dead'.

Its purity is contrasted by **Alfred Gilbert's** near-baroque bronze *Jubilee Memorial to Queen Victoria*, made in 1887. If the Cenotaph brought abstraction to the 20th century, **Barbara Hepworth's** *Single Form* went further. This memorial for the United Nations Plaza in New York, commemorating her friend, UN Secretary General Dag Hammarskjöld, who was tragically killed in a plane crash, is literally a flat oblong with a circle – an eye on the world, an introspection – while **Henry Moore's** *Reclining Figure* is angular, stolid. Both are dwarfed by Epstein's magnificent *Adam*, a glistening bronze Alpha male declaiming his virility to the world. But he is more than that: he is both primeval and spiritually anguished, alive in every sense. Here the plundered oceanic world is reflected back to us in Epstein's genius – the modern, chaotic society coming to terms with its origins. He should know: primitive art was his first influence.

There are as many missing names as present ones. No Kapoor or Elizabeth Frink, but **Anthony Caro's** red steel bench and a joint enterprise by **Victor Pasmore** and **Richard Hamilton**, *An Exhibit*, made of coloured perspex panels which you can walk through.

In this show, the sanitised is juxtaposed with the primitive. **Damian Hirst's** dinner party in a hermetic box is an ongoing feast featuring maggots, a cow's head, flies, rotting steaks on a barbecue, flies, chicken carcasses – and – yes flies. Two of them managed to escape to a life happily free of art.

## REVIEWS

### A life turned upside down **SECRET OPERATIONS: FROM MUSIC TO MORSE AND BEYOND**

by Eric Sanders

*Historyweb Ltd, 2010, 379 pp. paperback*

In common with the experiences of so many members of the AJR, Eric Sanders's life was turned upside down by the events of March 1938 and beyond. Where he is particularly fortunate is in having an excellent memory and in having preserved a diary describing his many and varied experiences. Although this is his first biography in English, a book covering his life story was previously published in German as *Emigration ins Leben*, edited by Peter Pirker and published by Czernin Verlag.

The author was born Ignaz Schwarz in Vienna in 1919 but was usually known as Erich. His father too was born in Vienna and his mother in Bukovina but, fortunately as it turned out, she had spent time in London during the First World War as she had a sister there. Erich's father had gone to London with his wife but, as an 'enemy alien', was interned on the Isle of Man.

The family was middle class and, although not rich, was very ambitious for Erich and his younger brother Fredi. The story of Erich's childhood is told in considerable detail, with many reminiscences about his school life, family and friends and his time in Zirenu, a Zionist youth organisation.

From early on, Erich's love of music, encouraged by his mother, was an important part of his life. He became an accomplished young pianist. He also started to write music and even an outline of a musical play. This was to be considered by the director of a Viennese theatre, but the Anschluss intervened.

Apart from his personal story, the book describes some of the political background to Erich's life: the pre-war anti-Semitism, the Austro-Fascist period under Dollfuss and Schuschnigg, and the dramatic and terrible changes following March 1938.

First Erich's mother and then he left Vienna in August 1938 with no problems other than bureaucracy. There is a good description of his journey, which was not only his first unaccompanied travel but also his first visit abroad. Life in England was not easy for an 18-year-old and became more difficult once war was declared as he was interned in Kitchener Camp. His piano-playing became useful there as well as on many later occasions. Eventually he was given the opportunity to join the unarmed Pioneer Corps and he thus became an Austrian soldier in the British army now known as Eric Sanders!

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Most of the time this involved strenuous manual work, including forestry, but he also managed to form a band, the Syncopated Pick and Shovellers! In spring 1940 he was sent to France, still unarmed, and only with difficulty did he shortly afterwards manage to be evacuated from Le Havre back to England. His humorous and light-hearted descriptions of this period must belie how he actually felt.

The title of the book is related to Eric's successful attempt to join an active unit fighting the Germans, i.e. the Special Operations Executive. This involved very tough training, but he still managed to find time for entertaining his comrades with his music and for studying. After a frustratingly long time he was posted to Italy and expected to be dropped behind enemy lines to aid the partisans. Life in Italy was pleasant but still without action. A tragic moment came, however, when he learned that his brother Fredi, who had come from Palestine with the Jewish Brigade, was killed in a road accident while on his way to being reunited with him.

Although several of his ex-Austrian colleagues were dropped in Austria towards the end of the war, Eric, to his disappointment, remained in Italy.

After the war he was involved in the de-nazification process of German POWs, first in the UK and later in the British-Austrian Legal Unit of the occupation army in Austria. As he writes: 'I had left Vienna as a persecuted Jewish boy, now I was back as a British soldier!'

While in Vienna, Eric resumed some of his pre-war contacts and found out more about what had happened to those left behind. As well as his official army duties he became involved in the work of the Austro-British Society, including chairing the Student Section. This led to an interesting job on his eventual return to London, when he worked for the Educational Interchange Council, arranging student visits to the UK.

Following demobilisation, Eric trained as a teacher and, after initial problems, made a success in this career. He also dabbled in politics and writing for the theatre and, although unsuccessful in actually getting any of his plays performed, was successful in virtually running the Theatre Writers' Union!

The book is written with gentle humour and a modesty which gives equal emphasis to his failures as well as his successes. Unfortunately, proofreading should have been better and there are quite a few typographical errors as well as some factual mistakes.

There are five appendices, including lists of names of his pre-war friends and acquaintances from Vienna, fellow members of Section Nine, 88 Company AMPC (Pioneer Corps), and members of the Austrian Country Section of the Special Operations Executive. Some of these names may be of particular interest to AJR members.

**George Vulkan**

## A complex man

### JOHN W. THOMPSON: PSYCHIATRIST IN THE SHADOW OF THE HOLOCAUST by Paul J. Weindling

*University of Rochester Press, 2011,  
464 pp. hardcover*

The experimental psychologist John Thompson served with the Royal Canadian Air Force as a specialist in aviation medicine. After the war he was sent to Germany to investigate what work the Luftwaffe had done in this field. He was stationed in Celle, some 20 miles from Bergen-Belsen. A former Luftwaffe hospital in Celle was then used to accommodate some of the survivors of Belsen, and his encounter with these deeply traumatised victims changed Thompson's life.

In the first place, he gathered an immense dossier on the horrific medical experiments the Nazis had carried out in the concentration camps. The information he and others collected and the determination to bring the perpetrators to justice played a considerable role in the trial of 23 prominent Nazi doctors in one of the Nuremberg trials.

In the second place, the experience alerted him to the dangers of merely experimental psychology and turned him towards a more therapeutic approach. He had already converted during the war from Anglicanism to Roman Catholicism; the philosophy of Martin Buber had a profound effect on him and a deep spirituality infused his psychiatric work. Freudian and Jungian analysis did not, in his view, suffice – you could help only through deep personal involvement on a one-to-one basis with damaged personalities. He regarded Nazism and anti-Semitism as a profound sickness, seeing many symptoms of this sickness among the Allies too. He thought nothing less than a re-education could heal it, focusing in the first instance on youth. He managed to persuade UNESCO to create three co-ordinated institutes in Germany – for Youth, Education and Social Sciences. But the scheme never lived up to his expectations: there was constant politicking around them and around Thompson personally.

In 1954, disillusioned, Thompson left UNESCO and henceforth worked on a smaller, more individualistic scale to heal damaged young people. The remaining part of his life is told in the last third of this book. He first worked in a Catholic community at Eau Vive, some 30 kms south-east of Paris, and was shattered when this idyllic community broke up because its director fell out with his superiors. He then worked as director of a Child Guidance Clinic in Oxford (1952-57) and, finally, in a psychiatric hospital in New York (1957 to his death in 1965).

Professor Paul Weindling has previously published books on Nazi medicine and related subjects. This book is not easy going: it is immensely detailed, which sometimes makes it difficult to see the wood for the trees. But there emerges the image of a remarkable and complex man – admired by many who knew him (Auden, Spender and T. S. Eliot among them), charismatic, vision-

ary, spiritual, inspirational, often remarkably successful on a one-to-one basis, but often profoundly depressed. And, I think, a little mad. Well worth a biography.

**Ralph Blumenau**

## The waltz still rocks

### VIENNESE NEW YEAR CONCERT Oxford Philomusica String Quintet

*Ivy House, London*

For one midwinter Sunday afternoon, the Vienna Woods came to Hampstead Heath with a brio performance by the Oxford Philomusica String Quintet at Ivy House. Once the neo-classical home of prima ballerina Anna Pavlova, now the abode of the London Jewish Cultural Centre, Ivy House frequently reflects its heritage in a choice of classical music or ballet programmes. This time it offered a hint of the popular New Year's Day orchestral and ballet concert annually beamed from Vienna to London's BBC.

And it proved just as popular. To say the place was mobbed is an understatement as people battled for seats in a concert sold out well in advance.

The Quintet are all consummate musicians, but it really wasn't hard to win the hearts of this audience, many of whom seemed firmly rooted in the culture of Vienna. Heavily-weighted towards the waltz, the programme began with Johann Strauss's *Als flötter Geist* from *Der Zigeunerbaron*, whose bitter-sweetness so perfectly evoked the Austro-Hungarian Empire.

It was followed by a surprising, and little-known, Rossini Duo for Cello and Bass in D major and the Schubert Trio in B flat. There were a couple of surprises later in the programme as an apparently arbitrary decision was made to swap the first and second movements in the Mozart *Divertimento* in B flat Major K137 – because it was considered better that way!

Perhaps the necessary foraging for free Apfelstrudel in the interval – tea and coffee were not free at the point of need – meant other programme changes too. One of the famous waltzes was cut short but no one seemed to mind too much as the entire audience swayed and clapped to Johann Strauss senior's *Radetzky March*, even though he used to beat his more gifted son, Johann II, in a futile and shameful attempt to stop him studying music. Nothing mattered. They were already swaying and sighing in the aisles to Lehar's *Gold and Silver Waltz*, Kreisler's *Liebesfreud*, and a medley from the indomitable younger Johann's *Die Fledermaus* and the *Blue Danube*.

It all conjured up the true spirit of Vienna as it was in bygone days, as it was remembered, or imagined, by the audience in the time before the Second World War tore it apart. For those who cherish the music or the era or just the mere romance of it all, Vienna still rocks somewhere between Hampstead and Golders Green.

**Gloria Tessler**

## 'UNTOLD STORIES' HOLOCAUST MEMORIAL DAY 2011



Nicholas Pal and Gina Burgess Winning light candles; Susi Bechhofer; Walter Goddard; Charlotte and David Lang; Eric Linton with AJR Accountant Sarah Shulton

PHOTOS: MICHAEL EZRA

**S**usi Bechhofer, guest speaker at this year's AJR Holocaust Memorial Day service at Belsize Square Synagogue, read moving extracts from recently discovered letters written by her mother, Rosa, describing her tragic situation in Nazi Germany.

Susi arrived in London in 1939 on the Kindertransport from Germany. Adopted by a Welsh minister and his wife, she and her twin sister, Lotte, were given a new identity to erase all traces of their previous existence. Only 50 years later did Susi discover she was the daughter of Rosa Bechhöfer, a Jewish woman who perished at Auschwitz.

AJR members lit candles and Kaddish was recited. The service was led by Rabbi Stuart Altshuler.

*Reports on AJR Holocaust Memorial Day in the North and elsewhere will appear in the next issue of the Journal (Ed.).*

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**The legacy of the Holocaust:  
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Following an address by Mr Schneider guests will be invited to direct questions to him and a panel of representatives from the Jewish community, including the AJR's David Rothenberg and Michael Newman.

**Monday 28 March 2011**  
**Institute of Strategic Studies**  
**Arundel House, 13-15 Arundel Street,**  
**Temple Place, London WC2R 3DX**

Reception 7 pm.  
Lecture and Panel Q & A from 7.30 pm  
RSVP: [info@anglojewish.org.uk](mailto:info@anglojewish.org.uk)  
or 020 7443 5169

**For security reasons,  
admittance is restricted to  
advanced seat reservations only.**

## ARTS AND EVENTS DIARY MARCH

**Thurs 3 Raising the Baton: Music and Power in Berlin. An Exclusive Fundraising Evening in Support of the Wiener Library, 7 pm.** The Wiener Library is holding a gala evening to raise much-needed funds for its future work. The event features a recital by Andras Schiff and a talk by Misha Aster about the Berlin Philharmonic under the Third Reich. Tickets £200 per head or £1,500 for a table of 8. If you would like to receive a formal invitation, please contact Bridget McGing at [development@wienerlibrary.co.uk](mailto:development@wienerlibrary.co.uk) or tel 020 7636 7247

**Thur 3 Frank Bösch (Professor, Modern History and Journalism, Justus-Liebig Universität Giessen), 'Moving History: Television and Holocaust in Western Europe since the 1950s'** German Historical Institute, 17 Bloomsbury Square, London WC1, 5.30 pm. Tel 020 7309 2050

**Mon 14 Prof Marcy Brink-Danan (Brown University), 'Quiet Diplomacy: Jews on the Turkish Street and the European Stage'** Kings College London, Strand Campus, Council Room, 5.30 pm. Tel 01273 678771

**Mon 14 Dr E. M. Batley, 'A Prophetic Vision of Cameron's "Big Society"?'** Club 43

**Mon 21 Irene Lawford-Hinrichsen, 'Robert Stolz'** Club 43

**Mon 28 Professor Micha Brumlik (University of Frankfurt), 'Contemporary German-Jewish Identities in a Multicultural Context'** Kings College London, Strand Campus, Council Room (?), 6.00 pm. Tel 01273 678771

*Club 43 Meetings at Belsize Square Synagogue, 7.45 pm. Tel Ernst Fleisch on 020 7624 7740 or Leni Ehrenberg on 020 7286 9698*

## The fixation with Jews

Throughout history, or at least for the last 2,500 years, the world has seemed preoccupied with Jews, mostly in a negative way. This preoccupation has taken various forms, such as religious, political or nationalistic, and in recent times has increasingly concentrated on Israel and the question whether Jews are entitled to a land of their own – a question which has apparently never been raised with regard to other peoples.

Where Jews are concerned, the highest moral standards are demanded. This is never the case with other peoples or religions and Jews are usually judged in isolation, with no comparisons made with the conduct or behaviour of others.

An interesting example of the different reactions when Jews are (and when they are not) involved occurred recently when a number of ships tried to break the blockade of Gaza. Most of the ships complied peacefully when refused entry, but one ship refused to comply and a violent confrontation took place in which nine Turkish activists were killed.

As a result of these killings violent demonstrations occurred in many countries, including Britain. Of course, it is open to debate whether Israel dealt with this incident in the right way, and differences of opinion do legitimately exist. However, at about the same time, several violent events took place in the rest of the world, including a number of suicide bombings in Iraq and Afghanistan in which many people were killed and a railway sabotage in India in which about 150 were reported to have been killed.

Where were the demonstrations, and violent protests, against these events? Some may say these events were different, and they certainly were.

First, there were far more casualties than the nine reportedly killed on the Turkish vessel. Also, in the other cases, innocent people were indiscriminately killed, whereas the Turks were armed and apparently prepared for violent resistance. But the most important difference is that in one case Jews were involved, and not in the others. This is why one event attracted violent protests and outraged indignation, whereas otherwise the killing of many people was mostly met with apparent indifference.

A similar situation can be said to apply to the alleged crucifixion of Jesus, for which Jews have been blamed. Of course, Jews did not crucify him and, as far as is known, no crucifixions have been carried out by Jews. He was crucified by the Romans and they apparently inherited this barbaric practice from the Greeks. Many thousands, possibly even millions, must have been crucified, but the concentration is on this one instance. What about the many others killed in this way? Did they not also grievously suffer – or should this be ignored as if it doesn't matter so that no blame be attached to the Romans and only Jews be vilified for an act they did not commit?

It is debated whether Jews are entitled to their own country, but no such debate takes place about other peoples. Throughout history might has usually been right and the question of justice or morality has rarely, if ever, been raised. The history of mankind is full of invasions and conquests, of the taking over of other peoples' lands, and this has been accepted and often glorified. Only Jews have been accused and, in any case, they did not invade Palestine but their immigration was resented by the Arabs, who wanted the land exclusively for themselves, whilst

feeling free to settle in other peoples' countries when it suited them.

Jews – and nowadays this applies mainly to Israel – are judged by the highest standards, which are never applied to anyone else. It can legitimately be argued that Israel has adopted some wrong policies, and sometimes treats Arabs badly, but of which country or people can it be said that they do no wrong – and, in most cases, to a far greater extent? It has been a fashion for some time for so-called liberals and left-wingers to set themselves up as judges, for which they are not qualified, and to make false and hurtful comparisons such as calling Israel an apartheid state and even accusing it of pursuing Nazi policies. It is obvious that in most cases this is a variation on an ancient anti-Jewish theme, but with a new excuse.

If a moral criterion is to be applied it should be applied equally to everyone and not just to Jews and Israel. It is now even suggested that Israel has no right to exist and its legitimacy is questioned. If so, why are the right to exist and the legitimacy of other countries not also discussed? It is doubtful whether this question has ever been raised before and it apparently applies only to the Jewish state.

It could, in fact, be argued that Israel is one of the *few* countries with the right to exist as it was founded in order to secure the survival of the Jewish people. This is unlike many other countries, which came about as a result of invasion and conquest, for the purpose of gaining possession of land and territories, in addition to those already possessed by the conquerors – for example the conquest of the Americas and the conquest of many lands and countries by the Muslim Arabs who originated from Arabia.

**Mendel Storz**

### Wiener Library moving to Russell Square

The Wiener Library will be moving from its current home in Devonshire Street to 29 Russell Square in spring 2011. The move will place the Library at the heart of academic London and will provide greatly improved facilities, increased storage and a small exhibition space.

In order to prepare for the move of the collections, the Library will be closed from 1 April 2011 and will not reopen in the new premises until September 2011. The last day for loans for members of the Library will be 28 February 2011. Books will not be loaned out or renewed in March in order that all books may be returned to the Library by 1 April 2011. If you have any concerns or queries regarding the closure period, please contact the Library at [library@wienerlibrary.co.uk](mailto:library@wienerlibrary.co.uk) or call 020 7636 7247.

The Library will continue to accept donations of archival material throughout this period. If you have any queries regarding material that may be of interest to the Library, please contact our Archivist, Howard Falksohn, at [hfalksohn@wienerlibrary.co.uk](mailto:hfalksohn@wienerlibrary.co.uk) or on 020 7636 7247.

# INSIDE the AJR

## First impressions: Hungarian afternoon in Edinburgh

Although I could describe myself as a child survivor from Budapest, I had never heard of the AJR. So, when a member of the Edinburgh group invited me to attend a meeting with a Hungarian theme, I accepted with anticipation. We met in the lovely home of Francoise Robertson, where Hungarian embroidery and other artefacts were on display, while Agnes Isaacs gave an introduction to the culture of the country. I greatly enjoyed the company of the friendly mix of people I met and all with interesting histories. I also enjoyed speaking my mother tongue again! The afternoon concluded with a splendid tea. I am very glad to have been introduced to the group and hope to meet up with it again.

*Suzanne L. Ullmann*

## Ealing Most admired individual(s)

Esther read extracts from Jenny Manson's book *What It Feels Like To Be Me*, following which members gave their views on which individual(s) they most admired. A wide variety of responses ensued, including parents ... and themselves.

*Leslie Sommer*

**Next meeting: 1 March. First anniversary. Jenny Manson**

## Ilford Chanukah Party a great success

Our delayed Chanukah Party was a great success with plenty of nosh and a lively quiz. We were delighted to get together again without snow hindering our meeting. A happy first session of the year.

*Meta Roseneil*

**Next meeting: 2 March. Howard Falksohn, 'Children of the Third Reich'**

## Pinner Impeachment tried and failed

John Matlin spoke to us on 'How to Get Rid of an American President' – i.e. impeachment. Though it has been attempted several times it is rarely successful. The most recent attempts involved Bill Clinton, Richard Nixon and Ronald Reagan. An instructive afternoon for us all.

*Paul Samet*

**Next meeting: 3 March. Evelyn Friedlander, 'The History of Synagogues in Germany'**

## Liverpool AJR members address parliament

Not in the Palace of Westminster, but Liverpool Town Hall, which hosted a meeting of the Liverpool Schools Parliament, a body for young people who care about issues that affect young people. Over 200 schoolchildren were addressed by Guido Alis, Hanna Eardley and Kay Fyne, who spoke of their experiences prior to coming to the UK from Czechoslovakia and Germany. A lively Q & A followed.

*Guido Alis*

## HGS A memorable morning

Members discussed the person who had most impressed them. Each account was fascinating and we learned so much about each other's background and history. A thoroughly enjoyable – and memorable – morning.

*Hazel Beiny*

**Next meeting: 14 March. Val Alliez, 'Southwark and the Globe'**

## Essex A difficult disease

Julia Brutnell of Southend's Alzheimer's Society enlightened us on how the brain deals with this difficult disease. She gave us peace of mind that, should we ever get dementia, the Society was there to help.

*Esther Rinkoff*

**Next meeting: 8 March. 10th anniversary. David Ramet, 'The Community Security Trust: How to Be Safe When Out and About'**

## Welwyn Garden City Putting the world to rights

The cold winter weather was warmed up by Monica Rosenbaum. A small but very select gathering put the world right. Let's hope it works. Many thanks to Monica – your home is special.

*Alfred Simms*

**Next meeting: 8 March. Social (am)**

## Brighton & Hove Sarid 'Churchill's German Army'

Following a previous talk by Helen Fry about German-Jewish 'aliens' who joined the Pioneer Corps, we watched 'Churchill's German Army'. This documentary film told us how some of these brave men were transferred to armed units and, having changed their names to avoid torture if captured, served in many fighting roles.

*Shirley Huberman*

**Next meeting: 21 March. Doris Levinson, co-editor, Sussex Jewish News, '18 Years of SJN'**

## Kingston CF A delightful tea party

We met at the home of Susan Zisman in New Malden for a delightful tea party.

*Edith Jayne*

**Next meeting: 17 March. Social get-together at home of Susan Zisman**

## Edgware The Globe Theatre

Val Alliez's talk about the Globe Theatre in Southwark was interesting in many ways. She described its beginnings, the difficulties during construction, and details of the staging and costumes for the various performances.

*Felix Winkler*

**Next meeting: 15 March. Myra Sampson, 'Art and Social History of the 1950s'**

## Café Imperial The good old days

A Band of Brothers, and I, Little Sister, spent a well-attended morning reminiscing about the good old days at the Cosmo Restaurant in Finchley Road. We also remembered hearing the original 'King's Speech'. Jokes, as always, supplied by Bill Howard.

*Esther Rinkoff*

## Radlett An unusual meeting

In this unusual meeting, Bruno Muller, one of our members, gave a talk and showed us a video. Bruno escaped to the UK as a teenager, leaving his parents

in Vienna. Many years passed before he could trace their fate. They were sent to the Lodz ghetto, where his father died, soon followed by the death of his mother in the camp at Chelmno. In 2010 Bruno and his family travelled to Poland, where he, his son-in-law and a Polish guide filmed an impressive video. We were reminded once again of the unimaginable extent of the Jewish catastrophe.

*Fritz Starer*

**Next meeting: 16 March. Rosette Wolf, 'Antwerp to Social Work'**

## Wembley CF A Happy Birthday to Feo

We helped Feo Kahn celebrate her 101st birthday with a special tea. A variety of goodies was enjoyed and the conversation – on numerous topics – helped create a lovely afternoon meeting.

*Myrna Glass*

**Next meeting: 16 March. Social get-together**

## Tu B'shevat seder at Temple Fortune

We had a wonderful Tu B'shevat seder led by Myrna. We drank four cups of grape juice, representing the seasons, and consumed an enormous amount of fruit. A colourful and enjoyable meeting, which we hope can be repeated in years to come.

*David Lang*

**Next meeting: 17 March. Jane King of the Foundling Museum**

## Sheffield 'Our first few weeks in the UK'



Susanne Pearson, Dorothy Fleming, Rudi Wessely, Otto Jakubovic

A reflective afternoon was spent at the home of Otto and Angela Jakubovic as members spoke of their experiences on arrival in England before and after the war. The stories varied – some sad, some humorous. A nostalgic afternoon.

*Jeanette Rubenstien*

**Next meeting: 10 April**

## Chanukah at Cleve Road

Myrna told us the AJR is supporting the Separated Child Foundation by collecting essential items of clothing and personal care for teenagers. Our rescheduled Chanukah Party then began with tea, coffee and cakes followed by a fun quiz. Our special thanks to Myrna for all her hard work in making this enjoyable Chanukah morning possible.

*David Lang*

**Next meeting: 29 March. Renée Tyack, 'They Called Her Cassandra'**

## North London discussion about HMD

Ronald Channing most ably led a discussion on the relevance and importance of

### Hendon Refugee nurses



Tasha Scott, who is writing a PhD thesis on 'Refugee Nurses in Britain, 1933-48', estimates there were around 1,500 in that period. She asked ex-nurses present to discuss their experiences. Eight, some of whom had travelled from other AJR groups to hear about her project, had had a nursing career.

*Shirley Rodwell*

**Next meeting: Joy Hooper, 'The Story of Thomas Cook'**

Holocaust Memorial Day. This led to a broader discussion as to whether the day in its conceived form would continue in the future. Needless to say, no firm conclusions were reached.

*Herbert Haberberg*

**Next meeting: 31 March. Harry Heber, 'The WJR from 1933'**

ALSO MEETING IN MARCH

**East Midlands (Nottingham)** 15 March. Lunchtime get-together at home of Bob and Gerry Norton

**Norfolk** 7 March. Social get-together  
**Wessex** 8 March. Judy Kelner, 'Desert Island Discs'

*continued on page 15*

### AJR GROUP CONTACTS

**Bradford Continental Friends**  
Lilly and Albert Waxman 01274 581189

**Brighton & Hove (Sussex Region)**  
Fausta Shelton 01273 734 648

**Bristol/Bath**  
Kitty Balint-Kurti 0117 973 1150

**Cambridge**  
Hazel Beiny 020 8385 3070

**Cardiff**  
Myrna Glass 020 8385 3077

**Cleve Road, AJR Centre**  
Myrna Glass 020 8385 3077

**Dundee**  
Agnes Isaacs 0755 1968 593

**East Midlands (Nottingham)**  
Bob Norton 01159 212 494

**Edgware**  
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**Edinburgh**  
Françoise Robertson 0131 337 3406

**Essex (Westcliff)**  
Larry Lisner 01702 300812

**Glasgow**  
Claire Singerman 0141 649 4620

**Harrogate**  
Inge Little 01423 886254

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**Hull**  
Susanne Green 0151 291 5734

**Ilford**  
Meta Rosenell 020 8505 0063

**Leeds HSFA**  
Trude Silman 0113 2251628

**Liverpool**  
Susanne Green 0151 291 5734

**Manchester**  
Werner Lachs 0161 773 4091

**Newcastle**  
Walter Knoblauch 0191 2855339

### Estelle Brookner retires to spend more time with her husband and family

Having worked as Administrator to the Social Services Department for nearly 16 years, Estelle Brookner is retiring to spend more time with her husband Harold and family.



She says: 'It has been a great pleasure to work at the AJR in such a wonderful environment and with such pleasant colleagues, many of whom have become close friends.'

Paying tribute at a staff farewell lunch to Estelle's enormous contribution to the work of the organisation, AJR Director Carol Rossen said she had been 'a fantastic colleague and friend and will be terribly missed.'

**Norfolk (Norwich)**  
Myrna Glass 020 8385 3077

**North London**  
Ruth Jacobs 020 8445 3366

**Oxford**  
Susie Bates 01235 526 702

**Pinner (HA Postal District)**  
Vera Gellman 020 8866 4833

**Radlett**  
Esther Rinkoff 020 8385 3077

**Sheffield**  
Steve Mendelsson 0114 2630666

**South London**  
Lore Robinson 020 8670 7926

**South West Midlands (Worcester area)**  
Myrna Glass 020 8385 3070

**Surrey**  
Edmée Barta 01372 727 412

**Temple Fortune**  
Esther Rinkoff 020 8385 3077

**Weald of Kent**  
Janet Weston 01959 564 520

**Wembley**  
Laura Levy 020 8904 5527

**Wessex (Bournemouth)**  
Mark Goldfinger 01202 552 434

**West Midlands (Birmingham)**  
Fred Austin 01384 252310

**Paul Balint AJR Centre**  
15 Cleve Road, London NW6  
Tel: 020 7328 0208

**AJR LUNCHEON CLUB**  
Wednesday 16 March 2011

**Dr Helen Fry**  
**'The Refugees Who Fought for Britain'**

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

Please be aware that members should not automatically assume that they are on the Luncheon Club list. It is now necessary, on receipt of your copy of the *AJR Journal*, to phone the Centre on 020 7328 0208 to book your place.

### KT-AJR

Kindertransport special interest group

Monday 7 March 2011

**Angela Gluck**  
**'The Separated Child Foundation'**

**KINDLY NOTE THAT LUNCH WILL BE SERVED AT 12.30 PM ON MONDAYS**

Reservations required  
Please telephone 020 7328 0208

Monday, Wednesday & Thursday  
9.30 am – 3.30 pm

**PLEASE NOTE THAT THE CENTRE IS CLOSED ON TUESDAYS**

March Afternoon Entertainment

Tue	1	CLOSED
Wed	2	Mike Marandi
Thur	3	Judith Bornstein
Mon	7	KT LUNCH – Kards & Games Klub
Tue	8	CLOSED
Wed	9	Hannah Beth
Thur	10	Douglas Poster
Mon	14	Kards & Games Klub
Tue	15	CLOSED
Wed	16	LUNCHEON CLUB
Thur	17	Roy Blass
Mon	21	Kards & Games Klub – Monday Movie Matinee
Tue	22	CLOSED
Wed	23	Ronnie Goldberg
Thur	24	Madeleine Whiteson
Mon	28	Kards & Games Klub
Tue	29	CLOSED
Wed	30	Margaret Opdahl
Thur	31	Jane Rosenberg

**Hazel Beiny, Southern Groups Co-ordinator**  
020 8385 3070

**Myrna Glass, London South and Midlands Groups Co-ordinator**  
020 8385 3077

**Susanne Green, Northern Groups Co-ordinator**  
0151 291 5734

**Susan Harrod, Groups' Administrator**  
020 8385 3070

**Agnes Isaacs, Scotland and Newcastle Co-ordinator**  
0755 1968 593

**Esther Rinkoff, Southern Region Co-ordinator**  
020 8385 3077

**KT-AJR (Kindertransport)**  
Andrea Goodmaker 020 8385 3070

**Child Survivors Association-AJR**  
Henri Obstfeld 020 8954 5298

**FAMILY ANNOUNCEMENTS**

**Deaths**

**Howard, Marianne Manja** Died 21 January after a long illness. Sadly missed by her husband Bill, family and friends.

**Mittwoch, Adele** Born 12 July 1925 in Berlin, emigrated with her family to England in April 1939, died 19 December 2010. Mourned by Ursula, Anita, Caroline, Mike and Alex. She will be missed by relatives and friends, colleagues and patients, past and present.

**Dr Salzberger, Ruth** Born 16 September 1920 in Frankfurt a/Main, passed away peacefully 28 January. Mourned by her sister Isca, her nephews Raphael and Jonathan Wittenberg, their families and her many friends.

**In Memoriam**

**3-4 March 1943 Reichenbach, Martin and Lotte** and the other 281 Dresden Jews deported from Hellerberg camp and murdered in Auschwitz that very night.

**Rosney (Rosenfeld), George Jacob** 23 February 1921-9 February 1991.

**CLASSIFIED**

**Paul Balint AJR Centre**

**Pamela Block** will be at the Centre on Wednesday 30 March.

**Manicurists** will be at the Centre on the first Thursday of every month until July, excluding June.

**Laura**, your local artist/writer, still has some copies left of 'L' and 'Fields of Blue' for sale at £8.00 each. Please contact Laura direct on 8904 5527.

**LONDON DINNER**

**WEDNESDAY 23 MARCH 2011**

On Wednesday 23 March there will be a dinner at Belsize Square Synagogue to coincide with the London trip. The speaker will be Sir Sydney Samuelson CBE, who in 1991 was appointed the first British Film Commissioner. He has been an Officer of the British Academy of Film and Television Arts for over 20 years. He became Chairman of the Management Board in 1976 and is a Permanent Trustee. In 1985 he received The Michael Balcon Award and, in 1993, a Fellowship, the Academy's highest honour. In 1995 he was awarded a Knighthood for services to the British Film Commission.

**If you live in the London area and wish to attend, please call Susan Harrod at Head Office on 020 8385 3070**

**HOLIDAY FOR NORTHERN MEMBERS**

**Sunday 26 June to Sunday 3 July 2011**

At the Inn on the Prom  
11/17 South Promenade, St Annes  
Tel 01253 726 726

Cost, including Dinner, Bed and Breakfast  
£632.50 per person

For booking, please contact  
**Ruth Finestone**  
on direct line **020 8385 3082**  
or mobile **07966 886535**

**MODEL SEDER LUNCH**

**Thursday 14 April 2011 at the Paul Balint AJR Centre 11.30 am for a prompt 12 noon start**

Rabbi Katz will be leading the service

Please book early to avoid disappointment  
Wheelchair places are limited

**'THE JOURNEY' A TRIP TO BETH SHALOM Sunday 12 June 2011**

**An opportunity to see 'The Journey', the latest addition to the Centre**

Leaving Stanmore at 8.30 am, returning at approximately 6.00 pm (Parking available at Stanmore)

£25.00 per person, including travel, buffet lunch, afternoon tea

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

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**BOURNEMOUTH HOLIDAY**

**Sunday 8 May to Sunday 15 May 2011**

This year we are returning to the Cumberland Hotel in Bournemouth.

The cost will be £500 plus £50 single room supplement (sea view rooms an additional £10.00 per person per night).

Price includes transport to and from Bournemouth from Cleve Road, a sandwich lunch on journey to Bournemouth, dinner, bed and breakfast, outing, cards and entertainment. As always, places are limited so please book early.

Please contact Carol Rossen or Lorna Moss on 0208 385 3070 for a booking form.

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**WANTED TO BUY German and English Books**

Bookdealer, AJR member, welcomes invitations to view and purchase valuable books.

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10 Mount View, Ealing,  
London W5 1PR  
Email: [hornungbooks@aol.com](mailto:hornungbooks@aol.com)  
Tel: 020 8998 0546



## OBITUARY

### Henny King, 29 September 1935 – 12 January 2011

Journalist, event organiser, campaigner

**H**enny King spent only the last two decades of her eventful and much-travelled life in Scotland, but she certainly made her mark on the culture of her adopted homeland.

With a home near Broughty Ferry, and unmistakable in her flamboyant outfits, she became one of the most recognisable and loved figures on Tayside, noted for her tireless work for charity and her community.

Her life story is breathtaking. As an Austrian Jew, she fled Hitler's Nazis as a baby, had successful careers in Montreal, Jerusalem, London and Manchester, married the popular American singer Solomon King, and later wed renowned English artist Edmund Caswell before hitting the Dundee scene like a whirlwind in 1990.

Based in the Manchester area at the time, she was headhunted to organise and run Dundee's Octocentenary, the 1991 celebration of the city's 800-year history. It was largely Henny's irrepressible drive that made the year-long festival such a success. What's more, she brought her second husband, the artist Caswell, with her and settled in a private apartment in the early 19th-century mansion Duntrune House, a listed building outside Dundee overlooking the Tay estuary.

In 2006 she was the driving force in raising £50,000 to erect a statue in Montrose of Bamse, a St Bernard dog which became a local hero during the Second World War.

Henrietta Anna Lowy was born in the Austrian village of Grosspetersdorf in



A young Henny ...



... and older

1935; her parents were Eugene and Maria Lowy. Nazis were already on the rise in Austria and the persecution of Jews had begun long before the Anschluss. Around that time her father fled to Portugal, a neutral country where he had relatives. But when the Nazis began bombing Portuguese vessels, he put Henny, then seven, and her brother Fred, nine, on a

ship taking Jewish children to the safety of the USA. They lived with friends and relatives in New York and Philadelphia, waiting two years for their parents to join them.

The parents unable to gain US visas, the family was finally reunited in Montreal, where Henny became a Canadian citizen and a journalist. She later studied for several years in Jerusalem and acted with the National Theatre of Israel. Back in Montreal, after interviewing a Jewish-American crooner, then known as Allen Levy, they married in 1960 and had four children. After moving to London, Levy changed his name to Solomon King and achieved worldwide fame, not least for his recording of 'She Wears My Ring', one of the songs still most played at weddings in English-speaking nations.

'He was the only man I knew who could offer me insecurity,' Henny said with her trademark humour. The couple were divorced in 1980 (King died in 2005) and she married the artist Edmund Caswell in 1986. He died in 1996.

Henny, who was a member of the AJR, is survived by her three sons and one daughter from Solomon King – Dean, Heidi and twins John and Alex – her brother Fred and six grandchildren.

#### Obituary of Edwin Roth

In the obituary in our February 2011 issue, we did not make it clear that Edwin Roth's mother helped to make the flag draping Hertz's coffin (Ed.).

continued from page 13

#### 'Ghetto' theatre outing



Manchester and Liverpool AJR members went to see the play 'Ghetto' by Joshua Sobol – the story of a theatre group in the Vilna ghetto. This excellent production was staged by the Manchester Jewish Theatre Company.

Louise Elliot, Werner Lachs, Ruth Lachs, Sonia Lowe, Susanne Green, Sam Laskier

#### OUTING TO KEW GARDENS Wednesday 30 March 2011

The AJR Outreach Groups' Department is arranging an outing to Kew Gardens on Wednesday 30 March 2011. This will be a whole day with lunch in the restaurant.

Explore glasshouses, landscapes and 250 years of history at the world's most famous garden! Climb to the tree tops, delve into rainforest, or discover more on a guided tour which will form part of our visit!

The land train is available for those who have difficulty walking long distances.

For further details, please call Susan Harrod, Regional Groups Administrator, on 020 8385 3070



## LETTER FROM ISRAEL



### My love affair with Mahler

Last year the world marked the anniversary of Mahler's birth and death, so that we were able to attend more performances of his music than is usually the case. I was therefore not surprised to find that at the first concert of the season the Jerusalem Symphony Orchestra played his First Symphony.

The first half of the concert this year consisted of a specially-commissioned work by an Israeli composer, Oded Zehavi. His Flute Concerto was a trifle cacophonous to begin with, but ended with a tuneful third movement which called to mind many Israeli songs of yesteryear.

But the music that everyone was waiting for came after the interval. The opening notes of Mahler's First Symphony, evoking the awakening countryside combined with the composer's unique evocations of birdsong, military fanfares and orchestral elaborations, wove a rich tapestry of associations and allusions, sweeping the audience along on a stream of collective consciousness.

For me, it was a trip back to my

childhood, calling to mind Sunday afternoons in the front room when my father would play the 45 rpm records of the symphony on the wind-up gramophone that was his pride and joy, explaining the movements to me as he changed the records. To my six-year-old ears the third movement, with its theme of a well-known children's song played at a funereal pace encountering a gay wedding procession, and the interaction between the two, was a perennial source of delight. It is no longer accepted as a fact that that was Mahler's intention, but that is the story my father told me, and it certainly served its purpose at the time.

The memory of those Sunday afternoons beside the gramophone must have stuck in my mind because a seminal moment in my teenage life was reading Alma Mahler's autobiography, with its account of their life together. I found the book so fascinating that I couldn't stop reading it even during lessons at school. I still remember the moment of horror when Miss MacAdie, my beloved English teacher, took me by surprise by bearing down on me as I sat at the back

of the classroom and confiscating the book I was reading under the desk. I also remember her sympathetic expression when she handed it back to me at the end of the lesson.

Recently I happened to read Stuart Feder's biography of Mahler. The author, who is both a psychologist and a musicologist, has produced a fascinating account of Mahler's life and work. His book, *A Life in Crisis*, contains many illuminating insights into the composer's oeuvre.

Among other occupations, in retirement I have returned to the piano, which I played in my youth, and am struggling to get my fingers to obey the commands my brain sends them as it endeavours to decipher the notes on the page. In my search for something new to play, I went through the stack of sheet music my parents brought out of Germany when they left after Kristallnacht. You can imagine my joy when I came across 'Lieder eines fahrenden Gesellen'. This was topped by elation when I saw that in far-away Hamburg my grandfather, whom I never met, had inscribed his name, Hugo van Son, and the date, 16 February 1925, in a neat hand on the cover. Now, as I struggle to master the notes of those sad songs, I feel a connection with my missing past, and realise that my love for Mahler's music must be in my genes.

**Dorothea Shefer-Vanson**

### LETTERS TO THE EDITOR *continued from page 7*

afford to take risks with its security and has only itself to rely on. The vast majority of Israelis know this, never mind what Peter Prager and Jews for Justice for Palestinians think is best for them. If it ever came to the crunch, few would lift a finger to come to the aid of Israel – and Jews for that matter – as another letter-writer has touched on.

In the same issue, your correspondent Peter Block rightly points out that, apart from Denmark, Bulgaria also saved its Jews. But he is mistaken in saying that no Jews were deported from Bulgaria proper. In the interests of accuracy, there were other countries that protected their Jews,

at least until the Germans stepped in. But what is not commonly known is that those countries, including Denmark and Bulgaria, did consign their foreign Jews to the Nazi incinerators. None had any qualms about surrendering their foreign Jews, who sought asylum there. The same happened in the Channel Islands, where British 'Bobbies' handed over the handful of Jews to the Gestapo. I have no doubt the same would have happened here, though there would have been a fair share of Righteous Gentiles ...!

*Rubin Katz,  
London NW11*

### 'RISCHES'

Sir – Further to my letter on *risches* (November issue), an extract from *Trials of the Diaspora* by Anthony Julius (OUP, 2010) may be of interest. In his introduction, Julius quotes the Jewish philosopher and political scientist Leo Strauss: 'Our worst enemies are called ... "anti-Semites" ', he [Strauss] also wrote, 'a word which I shall never use, and which I regard as almost obscene.' 'Why not' he [Strauss] asked, 'call it as we Jews call it? It is *rish'us*, "viciousness."'

*Harold Saunders,  
Manchester*