

Alfred Baker

Kindertransport

Kinder Reunion

2005

QUEEN'S UNIVERSITY ARCHIVES	
LOCATOR	5169
BOX	25
FILE	1

HELLO
my name is

Alfred, Isabel, Daniel

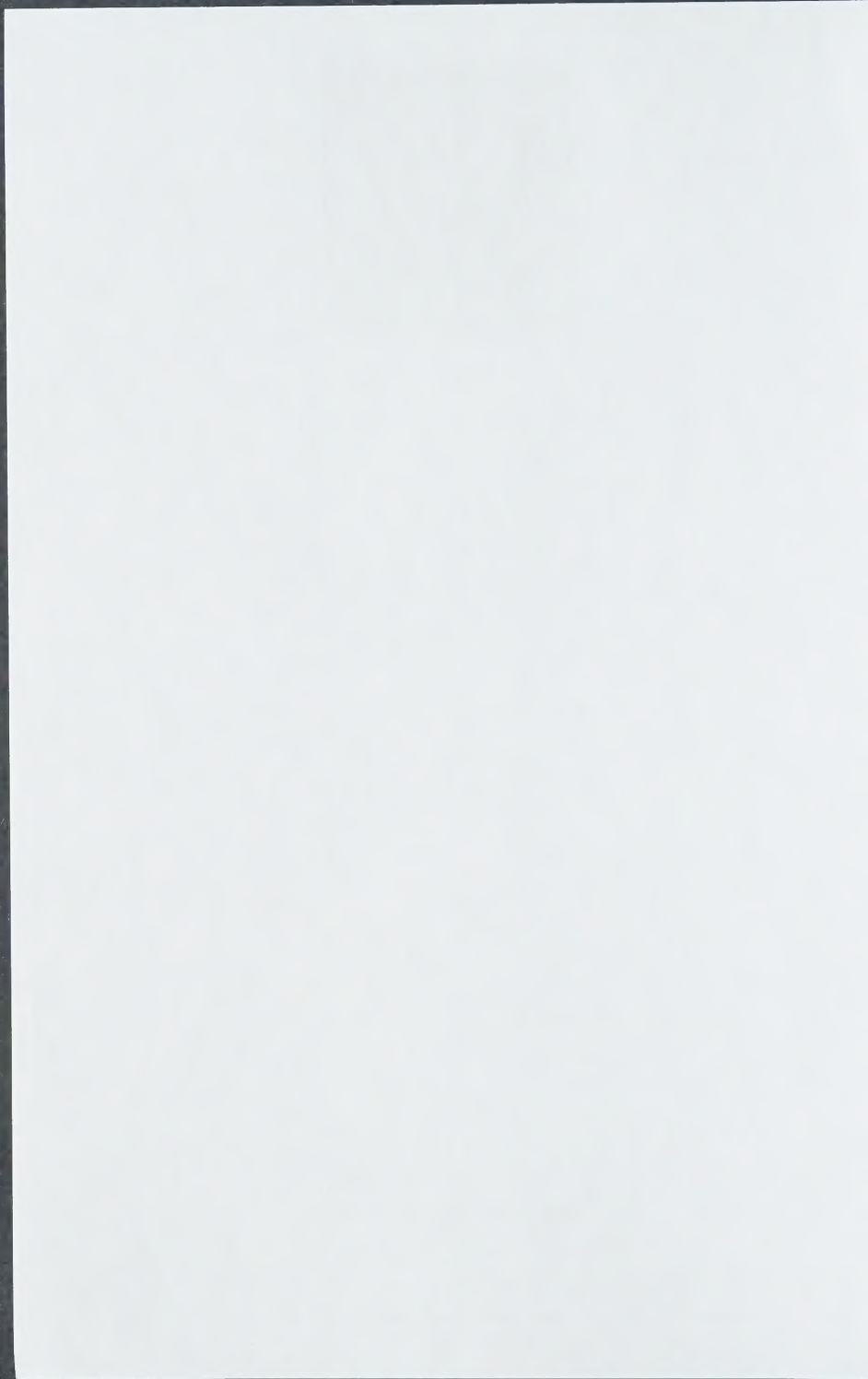
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Kinderttransport

March
2005

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Memory
Quilt

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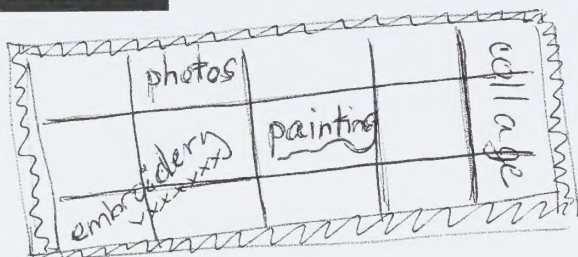
You need a square of
washable (cotton) fabric.

Size: 10" x 10" for the image
plus 2" for seam allowance.
(= 12" x 12" total)

Choose any subject pertaining
to your experience with the
Kinderttransport. Put it on the
fabric. Make sure it will survive
light + not fade.
Then write one page about your
experience. FRONT DESK

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Send your square
and your one page
statement to:

Kirsten Grosz
7233 Lakeside Drive
Indianapolis IN 46278
1-317-297-8061

Email: kirstengrosz@copper.net

FRONT DESK

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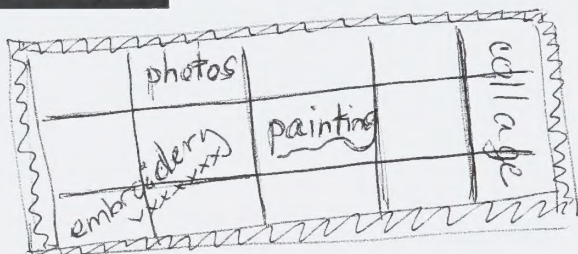
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FRONT DESK

Rosamond Carr & The Imbabazi Orphanage

Rosamond Halsey Carr founded the Imbabazi Orphanage in 1994. Since that time Roz and her staff have cared for more than 400 children. Currently there are more than 100 orphans under her care. She is the author of "Land of a Thousand Hills: My Life in Rwanda," a book that she wrote with her niece, Ann Howard Halsey, chronicling her love affair with one of the world's most beautiful and tormented regions.

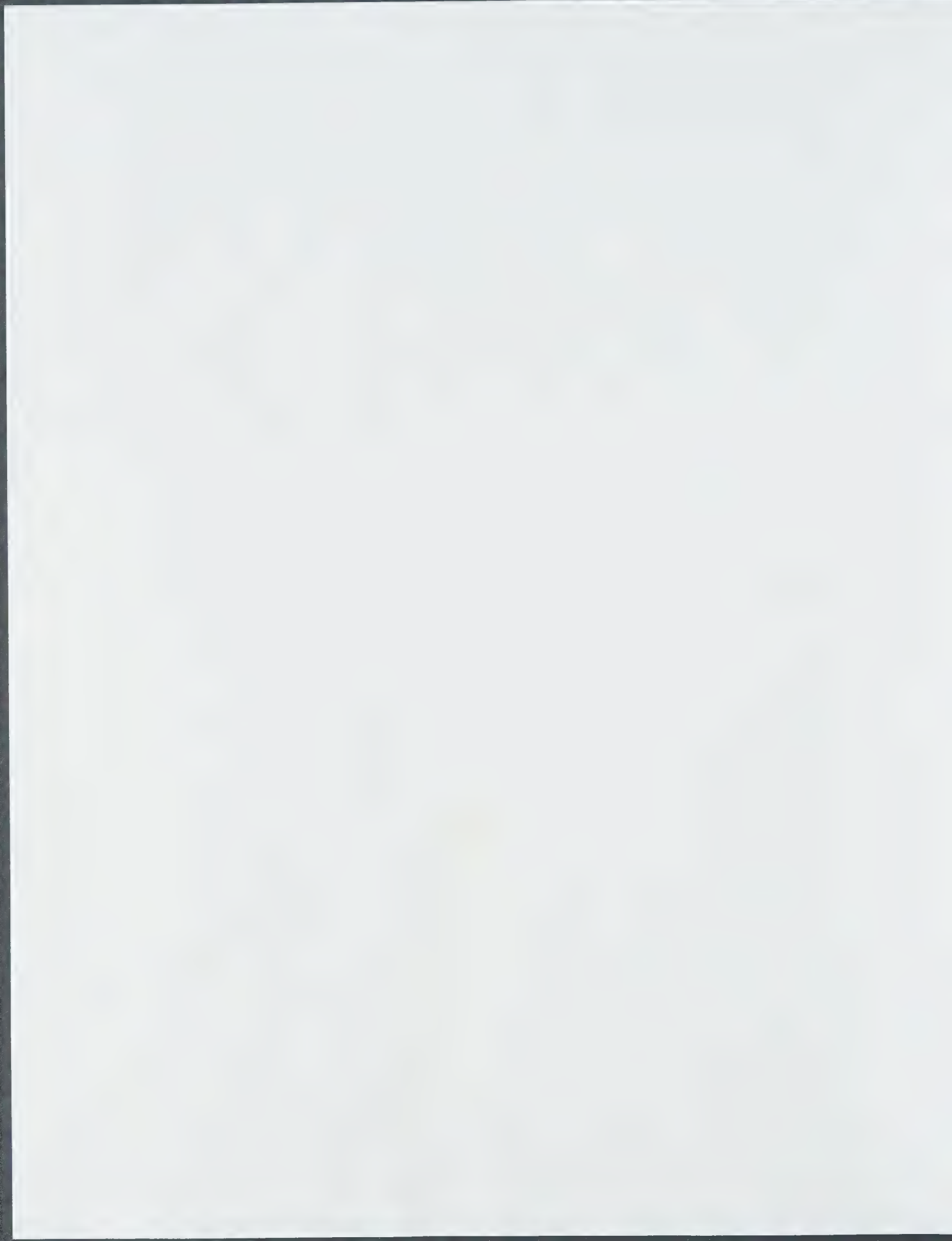
As a young fashion illustrator in New York City, Rosamond Halsey married an adventurous hunter-explorer, Kenneth Carr, who she journeyed with to the Belgian Congo in 1949. After their eventual divorce, Kenneth left, while Rosamond stayed. In 1955, she moved to northwestern Rwanda to manage a flower plantation, Mugongo, that she eventually came to buy. For the next 50 years she witnessed the splendor and demise of colonialism, celebrated Rwanda's independence, and befriended gorilla activist, Dian Fossey, becoming one of her closest friends. (Rosamond is portrayed by the actress Julie Harris in *Gorillas in the Mist*, the film about the life of Dian Fossey.)

During periods of violence and upheaval, Rosamond always stayed fast to her home at Mugongo, while others left the country. In April, 1994, she was finally forced to evacuate Rwanda with the outbreak of the genocide. After several months in the US, she received word that Sembagare, her friend and plantation manager of 50 years, had survived what turned out to be 3 attempts on his life. In August, at age 82, she returned in a cargo plane, only to find her home in ruins with 50 years of belongings either stolen or destroyed. At Mugongo, she and Sembagare did the only thing that made sense to them; they built the Imbabazi Orphanage to care for the orphaned children of Rwanda. As Rosamond often says, "My only regret of a fabulous life was that I didn't have children, but now I am blessed with over 90." Translated from its native language, Imbabazi means, "To care with a mother's love."

Since its founding, the Orphanage was forced to move from Mugongo in 1997 due to violent insurgencies from the Congo that still go on today. In the nearby lakeside town of Gisenyi, the Imbabazi Orphanage now resides, having changed locations 4 times. Rosamond lives in town in a borrowed house and is at the orphanage every day managing its affairs. Mugongo continues to provide fresh vegetables for the orphanage, and is the sole source of income for 15 families who struggle to keep the business afloat.

To reach Rosamond Carr by mail:
Imbabazi Orphanage
BP 98
Gisenyi, Rwanda
AFRICA





Information downloaded from rwandaproject.org
- wouldn't print

The Imbabazi Orphanage is home to over 90 children. Many of these children's families were killed during the 1994 Genocide, which they often refer to as "the war." Others died of disease when they fled to the Congo, as refugees. The orphanage was originally founded in 1994 on Rosamond Carr's farm, Mugongo, in the hills of Mutura, near the Congo border. Due to continual outbreaks of violence, the orphanage moved to the small lake town of Gisenyi, where it is now. Translated, Imbabazi means "A Mother's Love," and is one of the few homes where children are being raised without ethnic distinction.

These 13 children participated in two 4 week workshops, and have had their photographs exhibited to raise awareness and money for their education fund.

HOW TO HELP:

The goal of this project is to share with the world the perspective of the children, to provide an opportunity to reflect on the tragedy of the genocide by observing life today through the eyes of Rwanda's children. Additionally, the project aims to demonstrate to the children of the Imbabazi Orphanage that they have something to share with the world that is meaningful. Through the sale of their photographs, the children receive that message, as well as the means to continue their photography and their education.

For each contribution of \$100, you can receive a print of your choice. If you donate \$1,000 or more, you can either receive 13 prints of your choice, or receive "The Children's Edition" - 1 photograph taken by each of the 13 children featured in The Gallery Section

The children's photographs have been printed to archival, exhibition standards on enhanced velvet paper. Contributions are tax deductible and go to fund future photographic projects and exhibitions and to the education of the children at the Imbabazi Orphanage through our sponsor Perception, a 501(c)3 charitable organization.



Checks made payable to 'Through the Eyes of Children' can be mailed to:
Through the Eyes of Children: The Rwanda Project
c/o McKinney
45 Shore Road
Old Greenwich, CT 06870

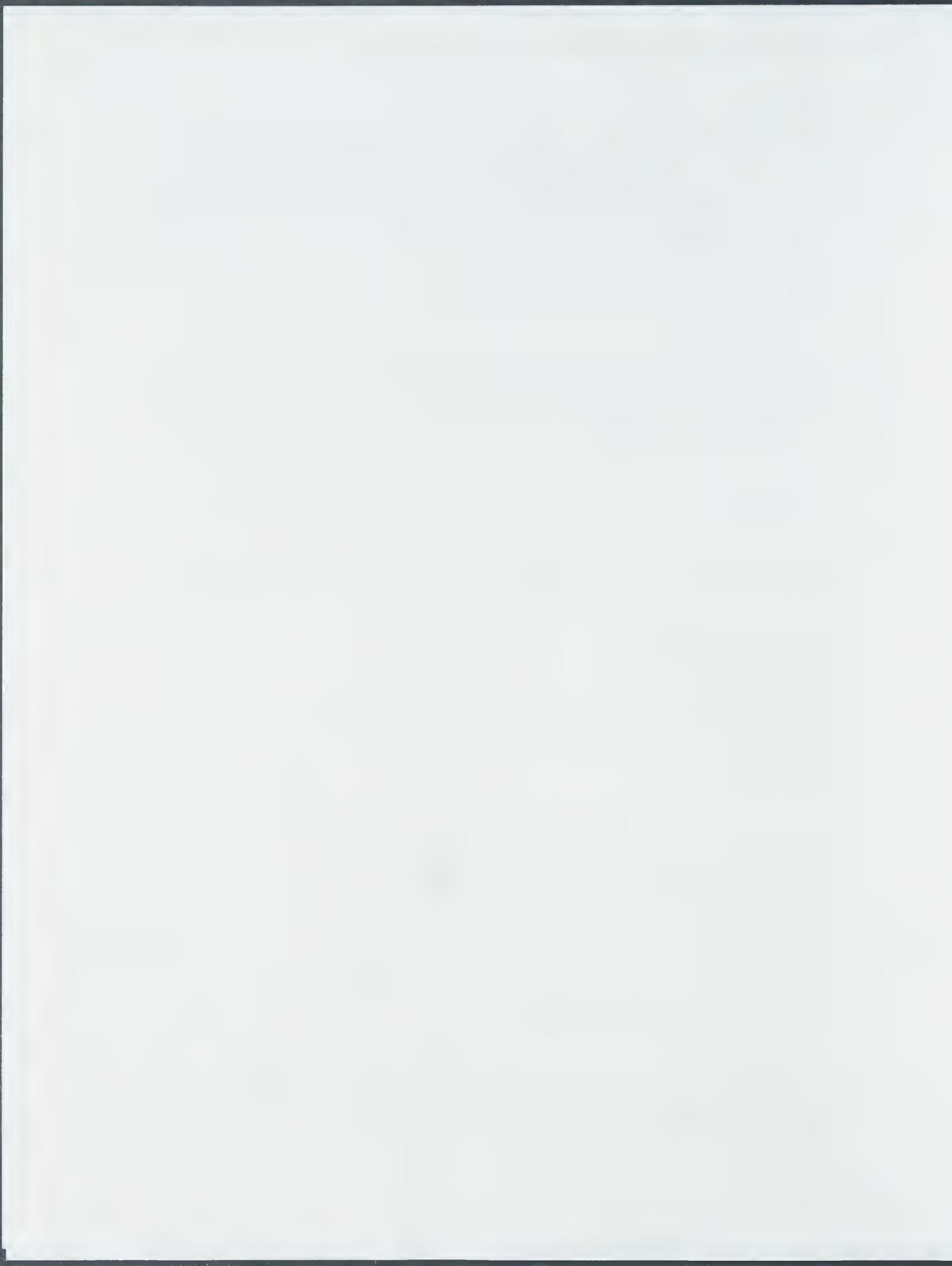
If you have donated \$100 or more, [click here](#) to choose the photograph(s) you wish to receive.

IN THE PRESS:

All media inquiries email: press@rwandaproject.org

dup out

The Rwanda Project Web site received the 2003 Photo District News Photography Annual award in the web category.



Project Contributors

KRISTEN ASHBURN, PROJECT COORDINATOR, is a documentary photographer based in New York City. Her photographs and stories from events in the Middle East, Europe and Africa have appeared in publications including Time, The New Yorker, US News and World Report, Life, Mother Jones, Discover and The Telegraph Sunday Magazine among others. She has received numerous awards including first place in NNPA Best of Photojournalism, third place in World Press, portrait series, and the Marty Forscher Fellowship for humanistic photography. She is represented by Contact Press Images. ka@rwandaproject.org



JOANNE MCKINNEY, PROJECT COORDINATOR

Joanne McKinney began her association with The Rwanda Project in 2001 working as the film editor for the video elements of the project. She participated in the development of the organizations creative materials and functioned in a support role for David Jiranek, the project founder. With David's death, Joanne stepped in to manage the daily administration of the project and travelled to Rwanda to work with the children in 2004.

Joanne is a Partner at North Castle Partners Advertising, an advertising agency specializing in the youth market. Joanne spends her days interacting with over 60 teenagers on staff at the agency. She began her career at Grey Advertising in New York. Joanne has previously served on the board of directors for Literacy Volunteers of America. Joanne lives in Connecticut with her husband and two young sons but prefers to be dragging the whole family to various destinations around the globe. jm@rwandaproject.org

R. TODD HOFFMAN, PROJECT COORDINATOR a self taught photographer (both older and younger brothers have claimed to have taught him all he knows) started making and selling documentary photographs in the mid 1970's as a freelance journalist. By the mid 1980's he was the Photo Editor of The Christian Science Monitor. Then in the early 1990's, he taught in the School of Journalism at Boston University for three years. In 1990, he developed a graduate level documentary photography program at Salt Institute for Documentary Studies in Portland, Maine. Since his departure from Salt in 1999, he had a three year stint as First Reader of his church in Dover, New Hampshire, and is Chair of the North Berwick Planning Board in Maine, Vice President of the Great Works Regional Land Trust, and is a driving instructor for his oldest child. His documentary photography has appeared in many books, magazines, and in large circulation publications such as The London Times, The New York Times, The Christian Science Monitor and was circulated by The Los Angeles Times Syndication Service. A long time ago, he earned a B.A. from Principia College in U.S. history, and a M.S. in instructional media from The University of Southern California. Between earning those degrees, he was drafted into the US Army and came out a First Lieutenant two and a half years later. He now lives on an old farm in North Berwick, Maine with his smart wife, two beautiful boys, five friendly horses, a bunch of



barn cats and the second greatest dog in the world.
rth@rwandaproject.org

JENIFER HOWARD, PROJECT PUBLIC RELATIONS

Jenifer Howard was first exposed to The Rwanda Project three years ago when David Jiranek, the project founder, returned from Rwanda where the Project had its first exhibit at the US Embassy in Kigali. Moved tremendously by the stunning photographs, Jenifer became personally involved in 2003 when the exhibit was shown at The Lincoln Center in New York and assisted in generating publicity on the exhibit and the Project itself. Securing segments on ABC World News Tonight and generating stories with many other media outlets, Jenifer has continued in her role publicizing the Project. Jenifer is a public relations consultant and specializes in consumer product promotion, non-profit and community service, special event management, sports marketing, the arts and medical public relations. Jenifer has worked with Dreyer's and Edy's Grand Ice Cream, Just Books, The Historical Society of the Town of Greenwich, Kraft, General Mills, Miller Brewing Company, Bristol Myers-Squibb, The Picture People, Ketchum Public Relations, Public Communications Inc., and Young & Rubicam Advertising. Jenifer lives in Connecticut with her husband, son and daughter. jh@rwandaproject.org

ZACHARY DUSINGIZIMANA PROJECT COORDINATOR AND TRANSLATOR, lives and works at the Imbabazi Orphanage.

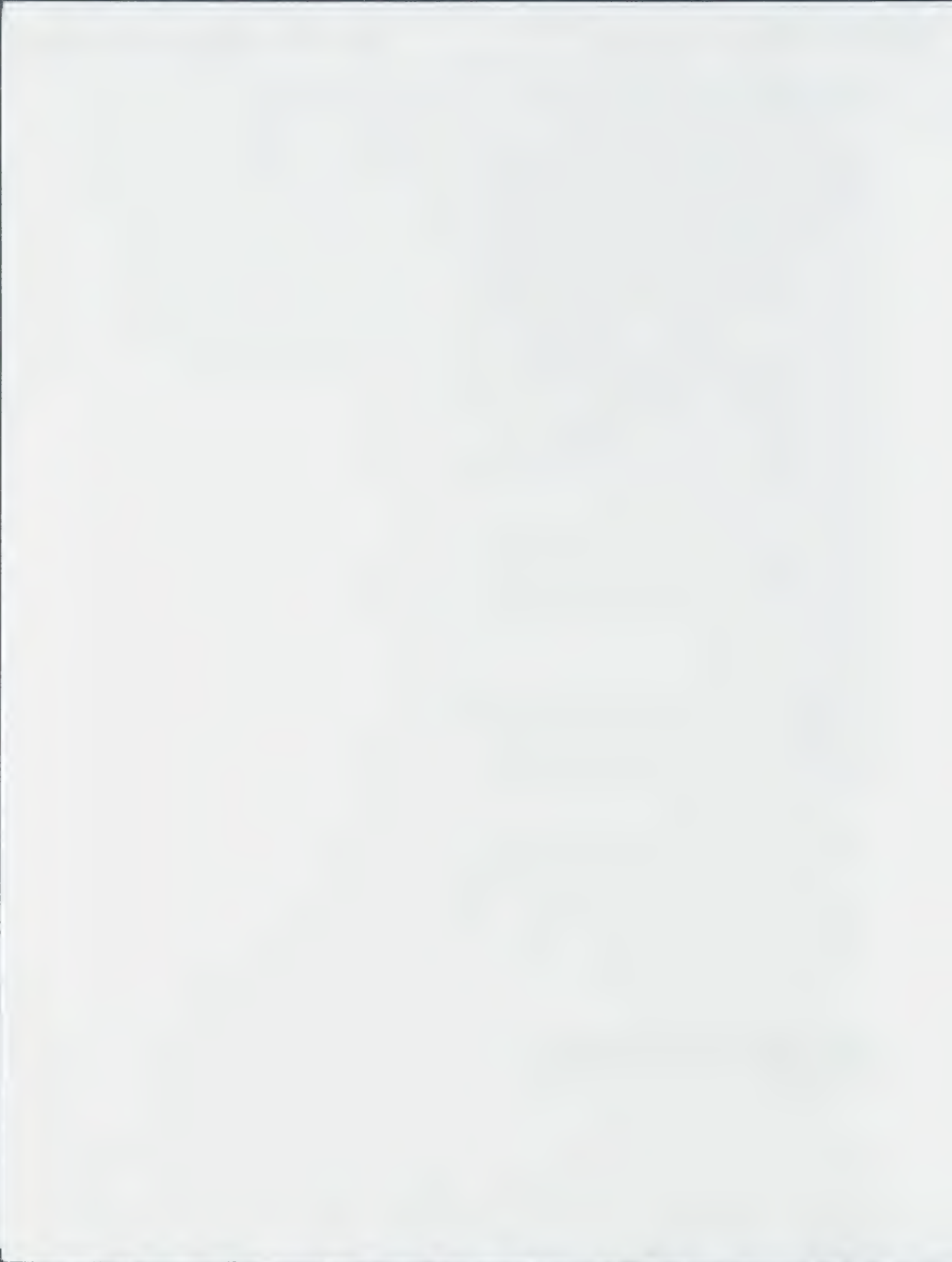
He is the childrens' pre-school English teacher, as well as an accomplished artist and musician. Through the Eyes of Children would not have been possible without Zachary's hard work and commitment to the children of Rwanda and project.
zd@rwandaproject.org

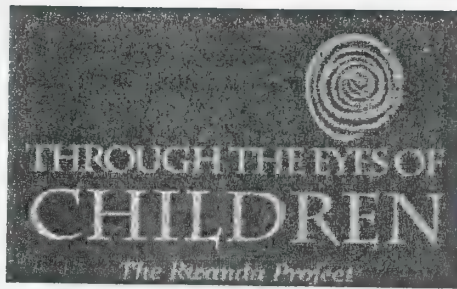
KESRA HOFFMAN, PROJECT COORDINATOR, is a fine art landscape painter living in Middletown, Maryland, but traveling worldwide. She works as an event-host and artistic coordinator for Thorpe Foundation, an environmental concern near Thurmont, MD. She also camps, climbs, canoes, and caves with at-risk youth through an outdoor education program, Teamlink Adventuresports. kh@rwandaproject.org

TARA LUMPKIN, PHD, PROJECT COORDINATOR, is an anthropologist and writer. Over the past twenty-five years, she has worked in Africa, Latin America, Canada and the United States in the areas of ethnomedicine, community-based natural resource management, women-in-development, and ethnjustice for a variety of organizations, including the United Nations, United States Agency for International Development, and Conservation International. She is the president and co-founder of Perception. tl@rwandaproject.org

For more information email us directly at
info@rwandaproject.org

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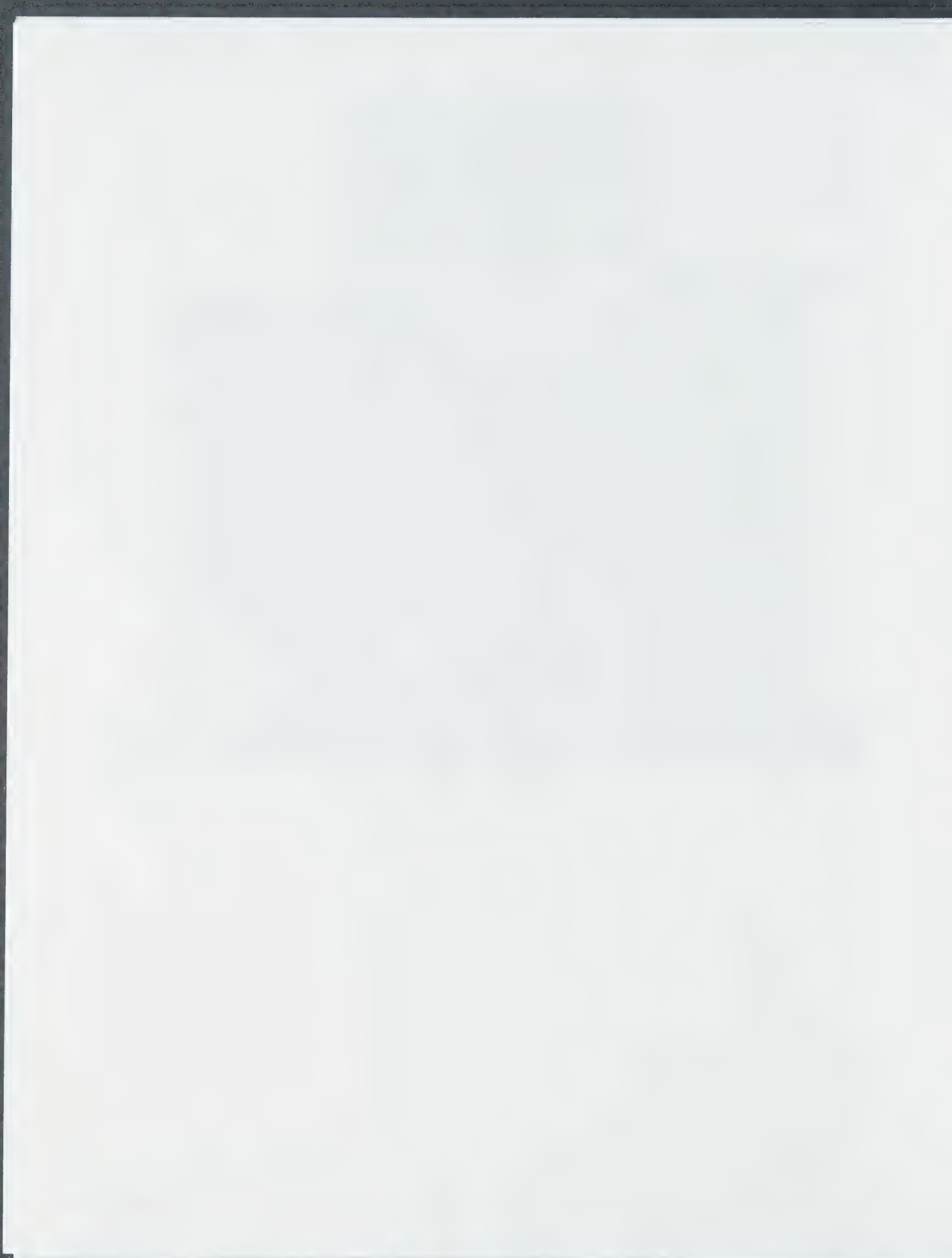




[click here for flash intro >](#)



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About the Project

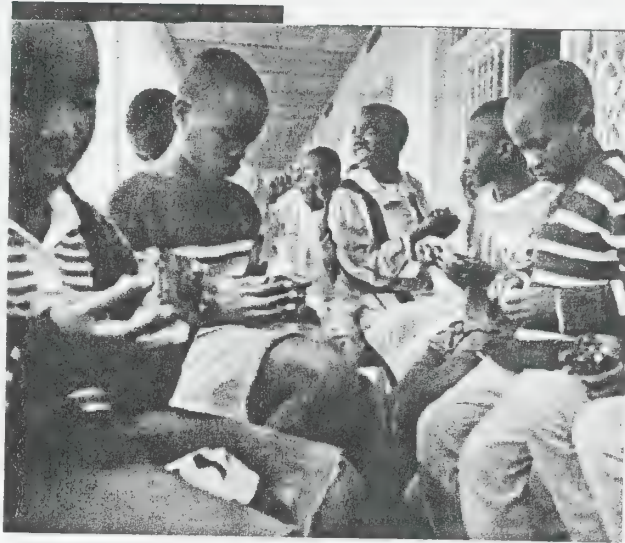
Through the Eyes of Children began as a photographic workshop in 2000, conceived by photographer, [David Jiranek](#), and inspired by the founder of the Imbabazi Orphanage, [Rosamond Carr](#) - an American woman living in Rwanda for over 50 years. Using disposable cameras, the children originally took pictures for themselves and to share with others, exploring their community, and finding beauty as the country struggles to rebuild.

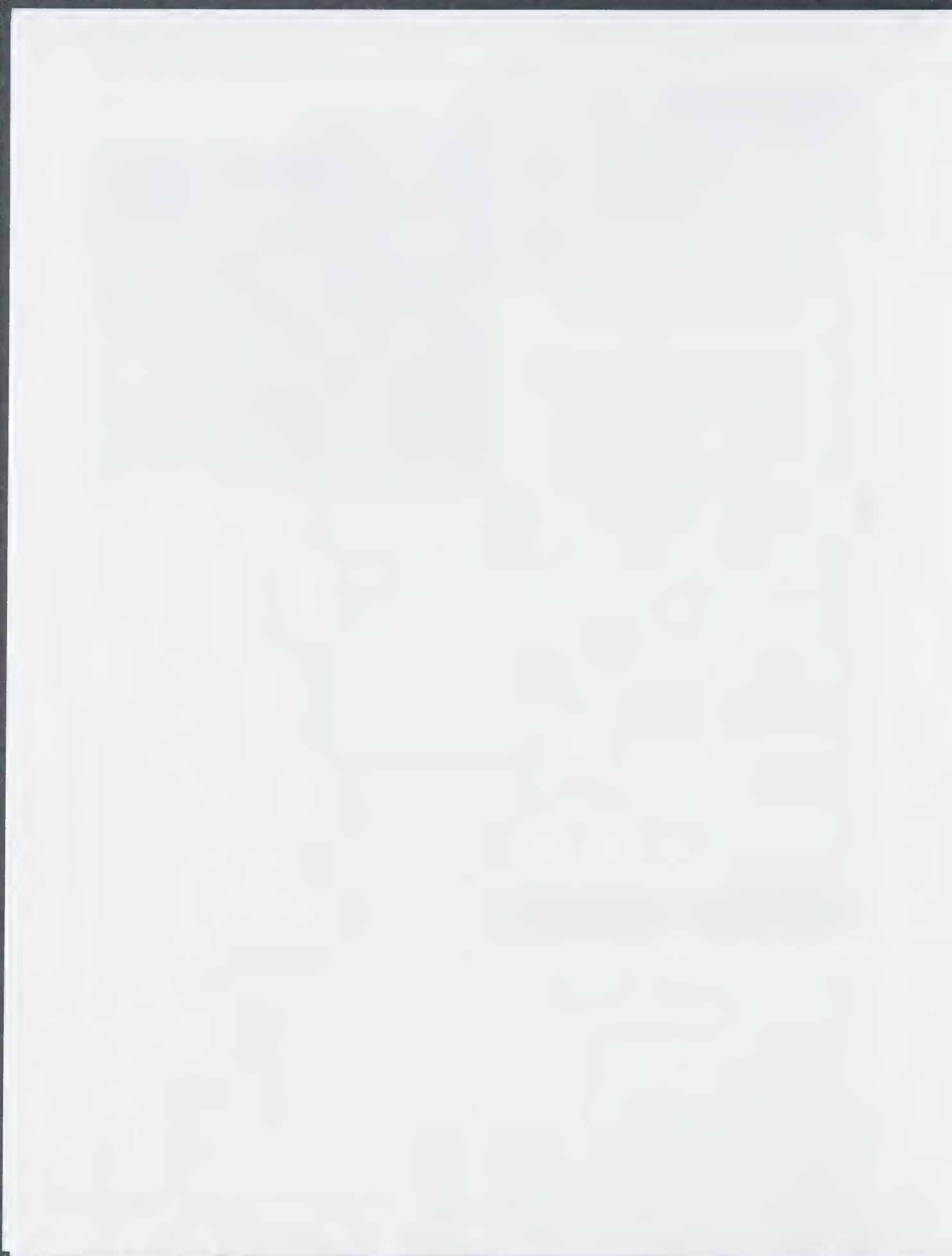
Initially, the pictures were developed locally, displayed on the orphanage walls and put into photo albums by the children. A year later, the children were invited by the US Embassy to exhibit their work in the capital, Kigali where the pictures were sold, with all proceeds going towards the education of the children. In the 2001 Camera Arts Magazine Photo Contest, 8 year old Jacqueline won "**First Prize — Portraiture,**" and the project has won Honorable Mention in an international competition featuring professional and non-professional photographers from around the world.

Today, the photos are printed to archival, exhibition standards. With a donation of \$100, you can receive a free 13" x 19" exhibit print of your choice. With a donation of \$1,000, you can receive an edition of 13 prints taken by all of the participating children. [How to Help](#)

Today, the children continue to photograph with donated cameras. Exhibits are being proposed across the US. For more information, or if you would like to propose or sponsor an exhibit, please [Contact Us](#).

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Rwanda Imbabazi Orphanage: "A Place Where You will Receive All the Love and Care a Mother Would Give" Director Rosamond Carr



Rose helps set tables for lunch at an orphanage in Rwanda where she and her sister have lived since 1994 (Source: UNICEF)

Rwanda has one the highest percentages of orphans in the world. Almost 20% of the nation's children – some 810,000 girls and boys – have lost their parents. The 1994 genocide resulted in mass killings of more than a million people and displacement of another three million.

Children were victimized on a scale not seen since the Holocaust. An exceptionally high incidence of HIV-AIDS has further ravaged the adult population. As a result, many children have no adult care providers at all. They are left to fend for themselves

and their younger siblings, either on their small family plots or on the streets. It is not unusual to find 9 year-olds acting as heads of households, trying to support their younger brothers and sisters in whatever way they can. Adults exploit their vulnerability through labor and sexual abuse. Moreover, many children are still traumatized from the unspeakable horror of the genocide. Many saw their family members tortured and murdered. Half a million girls were systematically raped.

In this desperate situation, the Imbabazi Orphanage has provided an island of refuge and hope for hundreds of children. Imbabazi, which means "a place where you will receive all the love and care a mother would give", was established by Rosamond Carr in response to the 1994 genocide and has been supported by Children's Hunger Relief Fund since early 1997. Now 91 years old, Roz is still going strong and is passing on the legacy of Imbabazi to the next generation. You can read more about this incredible woman in her autobiography, "Land of a Thousand Hills" (by Rosamond Halsey Carr), available at Amazon.com. Roz is also mentioned in the recent film, Hotel Rwanda.

The need of Rwanda's orphans remains overwhelming. Conflict continues in the nation and in neighboring Congo. Abandoned, needy children continue to find their way to Imbabazi's doors, where every effort is made to provide them with food, shelter, education and hope. In sum, "all the love and care a mother would give."

It takes so little to make a life-saving difference in the life of a Rwandan orphan. Your donation of \$25 or more can help Imbabazi provide "a mother's care" to more of these abandoned children. Nine years old is far too young to be the head of a household.



Africa

Our CEO, Colonel Doner, PhD and his son, CJ, personally delivered food, supplies and even toys to hungry children and their families in South Africa.



Tell A Friend About
Kid to Kid



Miscellaneous Projects

Sudan Relief
22 Tons Aid Items Delivered to Displaced Sudanese Families. [More details](#)

Children Pay Price for War
After their mother was killed, the children fled with their father and grandmother. A few months later their father was brutally



...steads decline
The decline is not evenly spread,

their only route to survival was
adjoining others," said Willie
Brown, the city's mayor, recently.

mean just do you cut me drug; in Los
Angeles and New York vigilante
groups set fire to crack houses.

roomed in urban slums and Robert
Stueman of the US Drug Enforce-
ment Administration warned Brit-

especially in the suburbs. Novelty
seekers are blamed.
"It is classic crime displacement:

ing with addicts in Los Angeles,
believes that there are few options.
"Tougher policing, better public

it is less bulky to smuggle — and
becoming even more violent in
protection of their operations

Stripped of my tragic past by a bestselling author

Austerlitz, published in paperback this week, has been one of the books of the year, lauded by critics and awarded a £10,000 prize for the best work of foreign fiction. The award was a poignant touch, given posthumously after the author, W.G. Sebald, was killed in a car crash.

Austerlitz is a powerful, dark novel telling the story of Jacques Austerlitz, a Czech-Jewish orphan who in old age learns the truth about his murdered Jewish family after a lifetime of suppression. Austerlitz's link with his real family is severed when, aged five, he is put on a Kindertransport from Prague by his Jewish mother Agata. He never returns home. Instead, he is adopted and brought up by a nonconformist preacher and his wife in north Wales.

What few people who have read Austerlitz realize is that it is based on a true story — mine. In 1939 my twin sister Lotte and I, the three-year-old daughters of a Jewish mother, Rosa Bechhofer, arrived in Britain on a Kindertransport. We were adopted by a Baptist minister. Our names were changed to Grace and Eunice, and so began a metamorphosis of German Jewish children into an English Christian fundamentalist identity. Our new home was every bit as chilling as the one described in Austerlitz. We were never shown parental love and a feeling of loss has remained a shadow for most of my adult life.

In 1991 a television film about my life was shown. The huge, sympathetic response prompted me to write *Rosa's Child*, co-authored by Jeremy Josephs. Its publication in 1996 (by IB Tauris) coincided with Sebald's embarking on Austerlitz. Without my knowledge, a great chunk of his research was to be taken from my material.

The rediscovery of my name, Jewish roots and real identity was a traumatic time. I suggested from day to day in a haze of disbelief. Eventually, I began to feel more at ease with my world and my husband Alan and son Frederick began to accept the change it meant for their lives, too.

Then, last summer, I received an e-mail from my German publisher, telling me how Austerlitz echoed my story. Disturbed, I wrote to Sebald's agent. I was pipped a copy. In due course, Sebald and I began to correspond. Yes he said, "your life story is indeed one of the models which underlies the fictional character of Jacques Austerlitz". He told me he had seen the film and read Rosa's Child.

Last autumn Austerlitz was published in Britain. Each literary page had something more superlative to say than the last. Amazon.com said that Austerlitz may be the first great novel of the century. In an interview, Sebald said he was spurred by the film about me. I received my complimentary copy with mixed emotions, but curiously forced me on. As I turned each page I grew more angry. I was not sure what would be revealed next; for instance, he had used my experience of the moment I wrote my real name for the first time. I felt once more that my identity had been usurped. I determined to ask Sebald to formally acknowledge the role of Rosa's Child in the writing of Austerlitz.

In December 2001 I noticed a familiar face in my local evening paper. The caption read: "Well-known author killed in car crash." Sebald was dead. I needed time to reflect. What next?

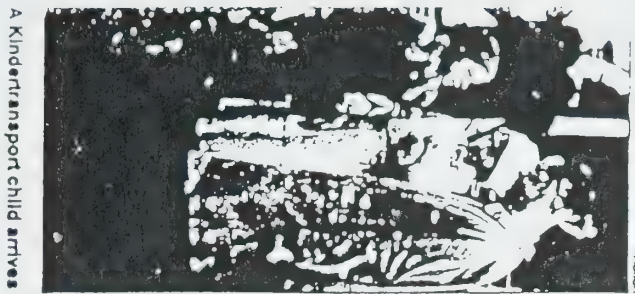
In April I received a call from Iris, a German student of Kindertransport writings, who wanted to talk to me about my story and Austerlitz. She quoted a German article in which Sebald claimed to have sought permission to use my story, something "I always do as a matter of principle".

Once more I was outraged. This time I instructed lawyers to write to Penguin. Austerlitz's British publisher, outlining the infringement of copyright and asking that my moral rights be acknowledged. Penguin has been dismissive, more concerned about why I did not speak up earlier than in championing my cause.

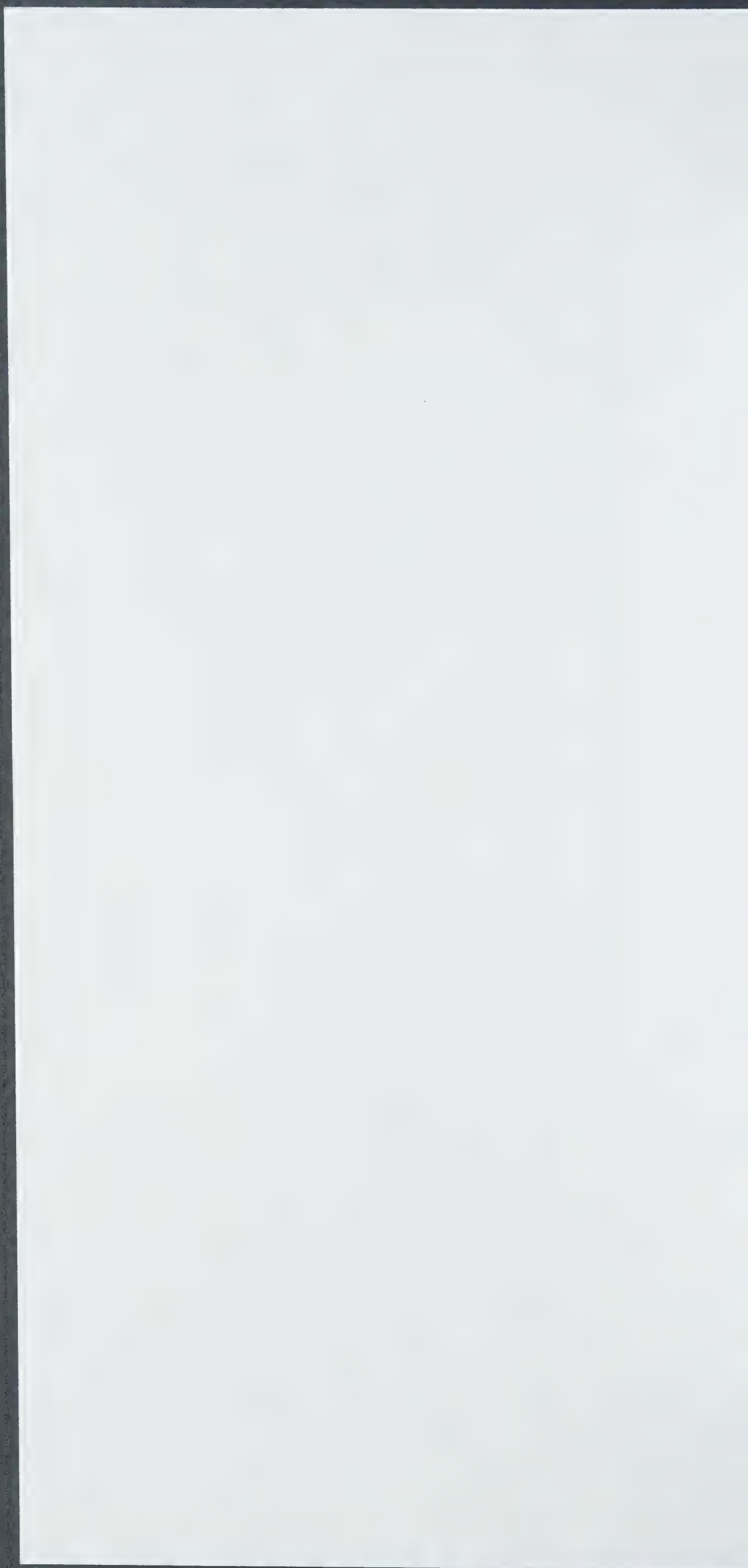
Now the paperback has been published, with no acknowledgment. Yet I believe that had Sebald lived, things would have been different. He had no hesitation in admitting I was a source for his story.

Any film producer knows that there could be powerful drama in Austerlitz. Yet if a film is made, key characters and incidents from my life will be stolen again. Regrettably, the law as it stands gives me little room for manoeuvre. I have no wish to detract from the masterpiece that Sebald has written. Just think Rosa's Child should be allowed to take a bow.

Susi Bechhofer



A Kindertransport child arrives



AUSTERLITZ

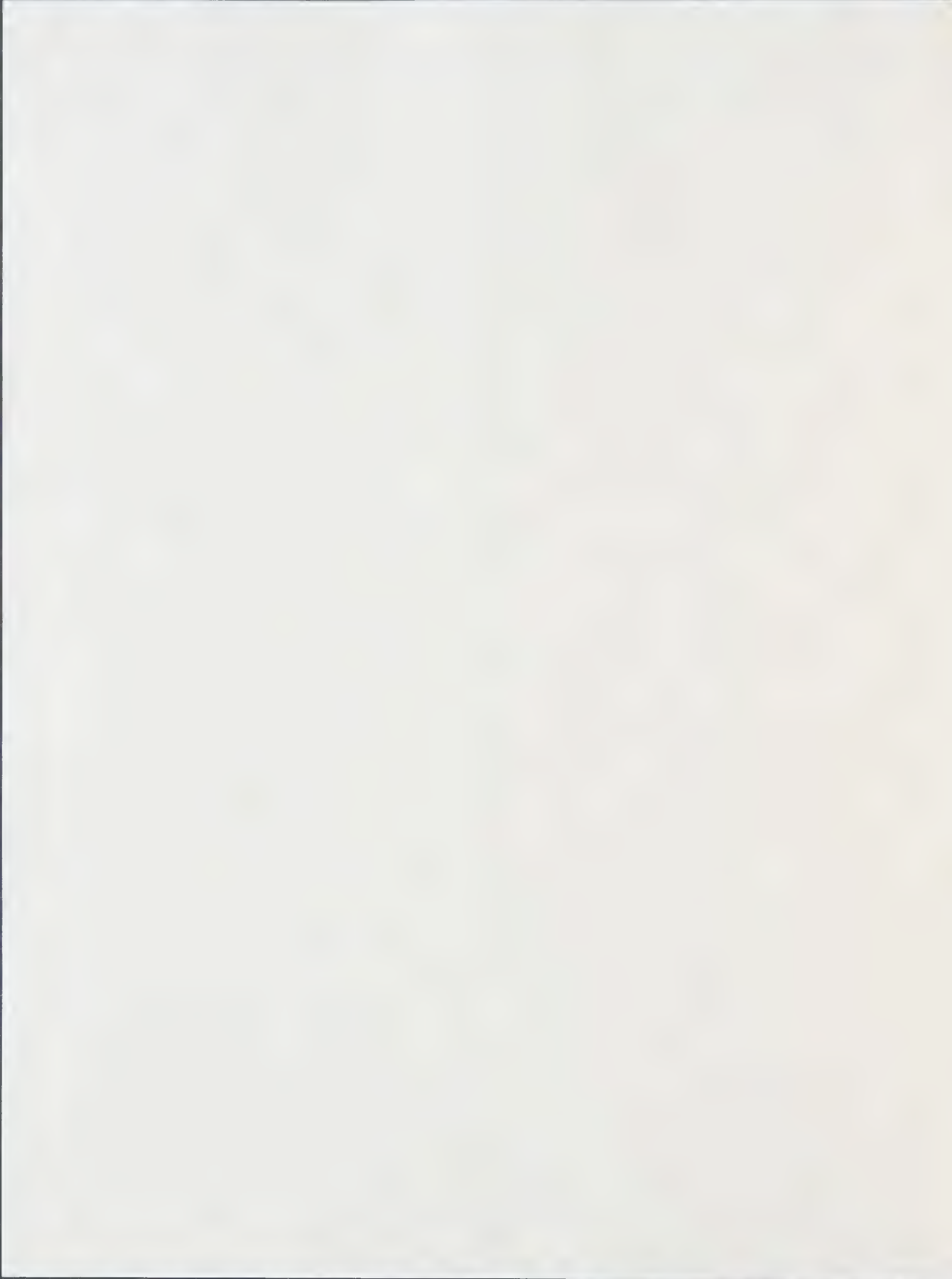
A Novel by **W.G. Sebald**,

Translated by Anthea Bell.. (2001: Random House, NYC)

The story is that of Jacques Austerlitz, as told by the eponymous protagonist to and passed on to the reader by the unnamed, much younger German narrator, who-- over the course of many years --runs into the ever peripatetic Austerlitz while on his own presumably authorial peregrination through the heart of Europe. At their initial 1967 chance meeting in the *Salle de pas perdue*, the waiting room of Antwerp's Central Station, Austerlitz presents himself as an architectural historian, obsessed by the affinities among monumental buildings such as railroad stations, military fortresses, which the narrator and the reader will later construe as a form of compensatory memory for his repressed history. The narrator's encounter with him again almost 30 years later in a hotel bar by Liverpool Street Station induces Austerlitz to reveal fragments of his consciously accessible story. This evolving autobiographical revelation will end in Paris towards the end of the century, and only after both the protagonist and the narrator have reached the end of a complex inner journey that will leave them each of them profoundly changed.

Austerlitz had grown up under a false name and as the adopted son of a Calvinist Welsh minister, only to discover his real name by chance when sitting for his school leaving exam. Nevertheless, he continues ~~to go on~~ without ever knowing or later trying to find out the truth about the first four years of his life. By now retired from his position as a university lecturer, he cannot concentrate on his cherished research project of weaving together his reflections on architectural history into a coherent narrative. To allay his increasing anxiety, he begins to wander around London at night. His walks often take him to Liverpool Street Station and to the disturbing intimations that he senses there, particularly in a disused waiting room. Exhausted from fighting off the onslaught of perhaps unbearable memories, he lapses into a state of a state of mental paralysis, a nervous break down, that requires a lengthy period of hospitalization. Somewhat recovered and while browsing through a favorite antiquarian book store near Russell Square, he accidentally overhears a BBC radio transmission of a conversation between two ladies, who had come to the UK on a Kindertransport. Their words add the final connecting link. Now he knows: this is how he came to England—to the no longer extant Ladies' Waiting Room at Liverpool Street Station. At the mere mention of the word "Prague" and not quite knowing why, he decides to go there.

Once there, his memories of his Bohemian childhood, of his actress mother, his socialist father, of the still living Vera, his childhood companion, take over. As he starts on the lengthy, painful search of tracing the fate of his mother at Terezin, of his father in Paris and then at Gurs, he develops a sense of who he is and a feeling of how he might now be able to live a fuller life. By the time of their final meeting in Paris, the narrator has come to share the heavy history of these memories, almost making it his own. It is this symbiotic or mimetic relationship among narrator, protagonist and possibly even the author that will be the focus of my contribution to the discussion.



THE KINDERTRANSPORT AND
ITS CONTEMPORARY
RELEVANCE

MATERIALS

Joseph Haberer

University Religious Leaders (URL)

St. Thomas Aquinas Center

March 24, 2004

Purdue Jewish Studies Program Publication Number 6





the kindertransport association

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The Kindertransport Association (KTA) is a not-for-profit organization of child holocaust survivors who were sent, without their parents, out of Austria, Germany, Poland and Czechoslovakia to Great Britain. Members of the KTA are those who ultimately came to live in the United States of America or Canada, and their subsequent generations.

Please browse our web site to find out more about the historical significance of the Kindertransport, as well as about the many children involved.

KTA National Office
36 Dean Street
Hicksville, NY 11801-5852
tel: 516-938-6084
fax: 516-827-3329
email: margkurt@aol.com

"In to the Arms of Strangers"
Documentary movie about the Kindertransport

October 27-29 KTA Reunion in Scottsdale, AZ.

Contact KTA Office 516-938-6084 or
margkurt@aol.com

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[Who is a Holocaust Survivor?](#)

[Responses to questions on the Holocaust Survivor Group known as "Kindertransport".](#)

[frequently asked questions about the Kindertransports.](#)



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the kindertransport association

brief history

The Nazi persecution of Jews started in earnest on November 9, 1938, the "Kristallnacht" (Night of the Broken Glass), when mobs destroyed synagogues, smashed Jewish stores, and beat up and humiliated Jews.

Hitler did not originally plan to exterminate Jews: he only wanted that Germany be free of Jews. The tragedy was that no country was willing to take them in, even when it was widely known what fate awaited them. For this, the world at large bears the guilt, the U.S. being one of the worst offenders. Thus the real problem facing most Jews in Central Europe was to find a country which would let them in.

The British Jewish Refugee Committee appealed to certain members of Parliament, and a debate was held in the House of Commons. It was agreed to admit to England an unspecified number of children between the ages of 5 and 17. A 50 pound bond had to be posted for each child, "to assure their ultimate resettlement." The children were to travel in sealed trains. The first transport left barely six weeks after the Kristallnacht, the last, just two days before war broke out (September 3, 1939), which put an end to the program. Approximately 10,000 children had made the trip.

When the children arrived in England, some were taken in by foster families, some went to orphanages or group homes, while some worked on farms. They were distributed throughout Great

Britain (England, Scotland, Wales, Northern Ireland). Once there, they were at no more risk than the rest of the population. This was not inconsiderable since many towns were heavily bombed.

Mostly, the children were well-treated and grew up to develop close ties to their British hosts. A few were mistreated or abused. The older children joined the British or Australian armed forces as soon as they reached 18, and joined the fight against the Nazis. Most of the children never saw their parents again.

Of the 10,000, it is believed that 20-25% eventually made their way to the U.S. or Canada. It is from these that the Kindertransport Association of North America (KTA) draws its members.

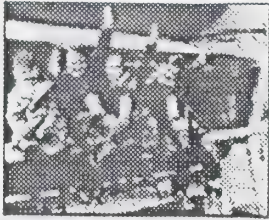
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the kindertransport association
frequently asked questions about the
Kindertransports.

1. Why was the Kindertransport important?

The Kindertransport saved only 10,000 children, a small number compared to the six million people including a million and a half children who perished, yet, it has its importance. We were able to go to a friendly country not through luck, contacts or subterfuge, but through the will of the British people as expressed by their representatives in Parliament.

We are but a small part of Holocaust History, but, I think an important one. We were spared the horrors of the death camps, but we were uprooted, separated from our parents, and transported to a different culture where we faced not the unmitigated horror of the death camps, but a very human mixture of kindness, indifference, occasional exploitation, and the selflessness of ordinary people faced with needy children.

2. What were the consequences of the Kindertransport?

The most immediate consequence was that we survived; had we stayed in Germany, Austria or Czechoslovakia, we would have perished in the Nazi death camps. Furthermore, those parents who sent their children away, had a better chance of surviving, either hidden, or by making their way to other countries. However, the majority did not survive and were killed in the concentration camps.

Most of us Kinder became productive citizens of whatever country we eventually settled in. Among us are at least one Nobel Prize winner, a very well known screen writer, a famous costume designer for stage and screen (she turned Dustin Hoffman into a woman in "Tootsie"), scientists, writers, doctors, artists, philanthropists, etc.

3. Did most of the children stay in England after the war, or were they able to return?

The majority of the children, especially those who lost their entire families, stayed in Great Britain. Those who had family members in other countries frequently joined them. In addition to those who went to the US, many went to Israel, some to Australia, and we even have one member in Nepal! Very, very few Jews returned to Germany or Austria after the war.

4. Were there any children besides Jewish children who were transported to England?

There were a few children who were not Jewish. Hitler persecuted "non-Aryans," and political radicals (usually communists), as well as gypsies and gays.

5. Did they keep their Jewish faith?

The majority did keep their Jewish faith. Even when children were cared for by Christians, rabbis visited them and stayed in touch. However, some did convert to the religion of their British hosts, and a few eventually reconverted to Judaism. A play, *Kindertransport*, by Diane Samuels, treats the issue of such a case. It is making its way through regional theaters, and can be produced by amateur troupes.

6. Could I contact people who experienced the Kindertransport first hand?

Yes. Most of our members are willing to talk about their experiences, and many give frequent public lectures on the subject. However, most of our members are concentrated in the Greater New York area, in Florida, and smaller groups in North and South California, Philadelphia, and Toronto.

Further information can be obtained from:

KTA, 36 Dean Street, Hicksville, NY 11801
Tel: (516) 938-6084, Fax: (516) 827-3329, email:
margkurt@aol.com


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the kindertransport association
 response to questions on the Holocaust
 Survivor Group known as "Kindertransport"
 July 17, 1999, by Kurt Fuchel

Those who suffered persecution at the hands of the Nazi Regime did not all have the same experience; however, they can be classified as follows:

1. Those who were in the concentration or death camps such as Auschwitz, Dachau, etc.
2. Those who were hidden in Nazi occupied countries.
3. Those who found refuge in Shanghai, China, Japan or other countries.
4. Those who were sent to England on Kindertransport without their parents. (Kinder is Children in German.)

The Nazi persecution of Jews had started in 1933, soon after Hitler came to power, and gradually escalated. Following the assassination of a German embassy consul in Paris, Nazi-organized mobs destroyed synagogues, smashed Jewish stores, beat and humiliated Jews, and arrested many boys and men; this was on November 9, 1938, the "Kristallnacht" (Night of the Broken Glass.) Initially, Hitler did not plan to exterminate Jews; he only wanted to expel them from Germany. The tragedy was that few countries were willing to accept these refugees. Many countries, including the United States, had established immigration quotas and did not bend the rules to accept Jews even when it became known what fate awaited them. Thus the real problem facing most Jews was to find a country which would let them in.

The British Jewish Refugee Committee appealed to certain members of Parliament, and a debate was held in the House of Commons. It was agreed to admit an unspecified number of children between the ages of 5 and 17. A £50 bond had to be posted for each child, "to assure their ultimate resettlement." The first transport left barely six

weeks after the Kristallnacht, the last, just two days before war broke out (September 3, 1939), which put an end to the program. Close to 10,000 children had made the trip.

When the children arrived in England, some were taken in by foster families, some went to special hostels or group homes, while some worked on farms. They were distributed throughout Great Britain (England, Scotland, Wales, Northern Ireland). Once there, they were at no greater risk than the rest of the population. This was not inconsiderable as many towns were heavily bombed during the blitz.

Mostly, the children were well-treated and grew up to develop close ties to their British hosts. A few were mistreated or abused. Many older children joined the British or Australian armed forces as soon as they reached the age of eighteen, and joined the fight against the Nazis. Most of the children never saw their parents again.

Of the 10,000, it is believed that 20-25% eventually made their way to the U.S. or Canada. It is from these that the Kindertransport Association of North America (KTA) draws its members.

What is a Holocaust Survivor?

REVIEW: "INTO THE ARMS OF STRANGERS" [NEW YORK TIMES: 9/15/2000]

By A. O. SCOTT 9/15/00

In recent years — perhaps the turning point was "Schindler's List" — films about the Holocaust have undergone a noticeable change in tone toward a redemptive, even hopeful reckoning with historical catastrophe. The change has been especially evident in documentaries about the period. Claude Lanzmann's "Shoah" confronted viewers with the vast, unfathomable horror of genocide, emphasizing the indifference and complicity of European gentiles, a theme further explored in Marcel Ophüls's "Hotel Terminus" and "The Sorrow and the Pity." But lately the emphasis has shifted to stories of survival, and testimonials to the courage of those who tried to protect European Jews from the Nazis.

Having faced the worst evil that human beings are capable of, it has seemed necessary to pay compensatory attention to the persistence of kindness, bravery and resilience in monstrous circumstances.

"Into the Arms of Strangers," a new documentary by Mark Jonathan Harris, tells the story of a group of Jewish children from Germany, Austria and Czechoslovakia who were fortunate enough to escape, thanks to



Michael Steinberg/Warner Brothers

The film "Into the Arms of Strangers" shows this picture of children about to leave the Berlin-Charlottenburg Station in May 1933.

the Kindertransport, which took 10,000 children to the safety of England in the late 1930's. (The United States government, which could have sponsored a similar program, declined to do so.)

This film is something of a companion piece to Lisa Gossels's "Children of Chabannes," which opened in

June, though Mr. Harris dwells more on the emotions of the rescued than on the motives of the rescuers. Although it is being released theatrically, "Into the Arms of Strangers" seems more suited to HBO or PBS, since it follows the standard rhythms of television documentary, rotating among archival film clips and photo-

INTO THE ARMS OF STRANGERS

Written and directed by Mark Jonathan Harris; director of photography, Don Lenzer; edited by Kate Amend; music by Lee Holdridge; produced by Deborah Oppenheimer; released by Warner Brothers Pictures. Running time: 90 minutes. This film is rated PG.

WITH: Judi Dench (Narrator). **The Kinder:** Lorraine Allard, Lory Cahn, Hedy Epstein, Kurt Fuchel, Alexander Gordon, Eva Hayman, Jack Hellman, Bertha Leverton, Ursula Rosenfeld, Inge Sadan, Lore Segal and Robert Sugar. **The Parents:** Miriam Cohen and Franz Groszmann. **The Rescuers:** Nicholas Winton and Norbert Wollheim

graphs, discreet re-enactments and talking-head interviews, all of them held together by Lee Holdridge's restrained, evocative score and Judi Dench's voice-over narration.

Assuming that the broad historical context is well enough known, the film concentrates on individual stories. Most of the interviews are with the children, now mostly in their 70's, who recall the overwhelming facts of their childhoods with simple dignity and heart-rending power.

A dozen kinder, their cheeks creased and their hair mostly gray, recount their happy, generally privileged upbringings before Hitler

came to power, and then describe the agony of leaving their parents, the strangeness of England and the tragic aftermath of the war as they tried to rejoin the parents who had had to send them away. Most now live in England and the United States, but they still speak in the fading accents of Central Europe. To see black-and-white pictures of their smiling, smooth faces is to feel the mystifying weight of history and also to sense its bewildering speed. These people come from a different world, but they are also immediately recognizable; they're people we know, even if we can't ever comprehend what they've been through.

But every story helps us comprehend a little more. Each one is different, of course, but Mr. Harris's subjects have in common a remarkable candor and humor, even when revisiting unbearably painful moments. Kurt Fuchel, born in Vienna and sheltered by a Jewish family in Norwich, has a cherubic face and bubbly demeanor that make his tears when he speaks of his love for his foster parents all the more affecting.

The writer Lore Segal, whose novel "Other People's Houses" is based on her life in a series of English foster homes, regards her uprooted youth, from the fiction-writer's perspective, as a kind of gift. Other

survivors speak with fulfillment and pride of their children and grandchildren, their professional lives and their social activism.

One senses that they are still amazed by their good fortune. While nobody talks of survivor's guilt, they clearly share a sense of responsibility, knowing how many of their friends, family members and contemporaries did not survive. Their participation in this project is an expression of this sentiment.

The film's affirmation of survival is offered in full awareness of the alternatives. The most devastating testimony comes from Lory Cahn, whose father, unable to part with his beloved daughter, pulled her from the window of the train as it left the platform in Hamburg. She ended up, a few years later, on another train, to Auschwitz.

"Into the Arms of Strangers" was produced with the help of the Holocaust Museum in Washington; it is a valuable, if necessarily fragmented, part of that institution's attempt to convey the enormity of what the Nazis did one life at a time.

"Into the Arms of Strangers" is rated PG (Parental guidance suggested). Its subject matter is intrinsically upsetting.

FILM REVIEW

Children Were Saved, but So Much Was Lost

By JANET MASLIN

Melissa Hacker's documentary, "My Knees Were Jumping: Remembering the Kindertransports," is about the Jewish children who were saved by emigrating to Britain (from Germany, Austria, Poland and Czechoslovakia) 60 years ago. Since Ms. Hacker is the daughter of one such émigré, the Academy Award-nominated (for "The Miracle Worker") costume designer Ruth Morley, she approaches her poignant subject matter in a particularly earnest, intimate way.

In this gentle documentary, which opens today at the Anthology Film Archives in New York and was previously shown at the Sundance Film Festival, Ms. Hacker's mother and others who shared the young refugees' experience speak at length about its impact. And they delve into their memories, sometimes in the context of support groups or family gatherings.

If the film is narrow in range, it's also heartfelt in its search for the lasting significance of what these children and their parents went through.

"I have a good life now," says one elderly woman. "I have a good husband. But I have a nightmare that I live with for the rest of my life."

The ex-refugees, mostly women, talk about their growing apprehensions before leaving home, and about what one calls "a sense of the malice all around us." One aged interviewee can still remember the anti-Semitic taunts of her Aryan schoolmates.



Universal Newsreel

Czechoslovak parents watched their children leave home in 1939.

From a child's-eye point of view, the speakers recall the destruction wreaked on Kristallnacht and experiences like going to school and finding it closed. The speakers also remember how their parents made the decision, as wrenching as Sophie's choice, to part with their children on a potentially permanent basis on the eve of war. Though old newsreels

show the children embarking for England without too much obvious dismay, and with brave displays of composure from the adults, 90 percent of these young travelers never saw their parents again.

Remembering England, in a film narrated by Joanne Woodward, the speakers describe how the luckiest among them found foster homes

MY KNEES WERE JUMPING Remembering the Kindertransports

Produced, directed and edited by Melissa Hacker; directors of photography, John Foster, Kevin Keating, Jill Johnson and Eric Schmidt; music by Joel Goodman; released by Anthology Film Archives and the National Center for Jewish Film. At the Anthology Film Archives, 32 Second Avenue at Second Street, East Village. Running time: 76 minutes. This film is not rated.

WITH: Joanne Woodward (Narrator) and Lorraine Segal, Erika Esris, Michael Roemer, Norbert Wollheim, Kurt Fuchel, Sonnie and Eddie Better and Kurt Goldberger.

(Ms. Morley stayed in six of them in two years), while older children had a more difficult time attracting help. (An English newsreel from those days depicts the children and mentions "the Jewish refugee influx, which is providing the world with such a ticklish problem.") And they read, heartbreakingly at times, from journals and letters describing that period. One absent father wrote of trying to imagine his daughter as she grew up far away, in what proved to be the last letter she ever received from him. "The way I plead for it, it must make a stone weep," Ms. Morley says, looking over her own written pleas to see her parents again.

Ms. Morley dominates this affecting film as a strong, gracious presence long before the viewer has any idea that "My Knees Were Jumping" is dedicated to her memory. Now her story, and those of others who suffered the same terrible upheaval, has been preserved for the world to see.

Nicholas Winton: The Power Of Good iofilm review

Director Matej Minac
Writer Matej Minac, Patrik Pass
Stars Joe Schlesinger
Running time 64 minutes
Country Czech Republic
Year 2001

Nicholas Winton is a kindly old English gentleman who likes nothing better than to potter around his garden. He is a very ordinary fellow and yet, it has only recently emerged, he was responsible for saving hundreds of children from Nazi death camps.

For half a century he didn't even tell his wife about his actions. "I didn't feel the need to," he says. His story went overlooked until, while cleaning the attic in 1998, she discovered an old scrap book with lists of names and photographs of the children that he had rescued from Hitler's Reich. The story became widely publicised when Winton was invited on to the television show *That's Life* for a surprise, emotional reunion with many of the rescued children.

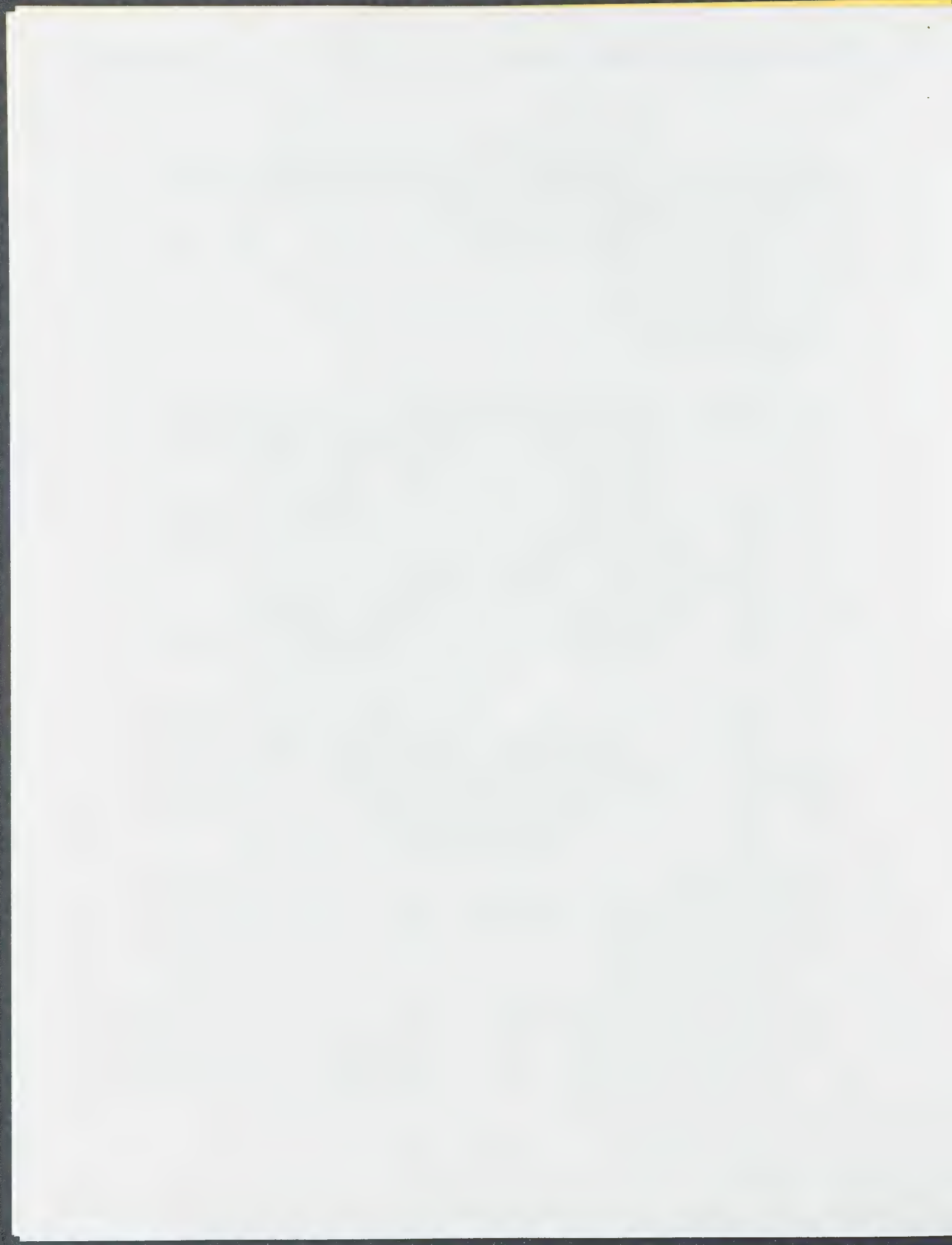
Writer/director Matej Minac documentary's resonates with hope and light. Using interviews with the children now grown old and Winton himself, archival footage, photographs and sparing reconstructions, we learn how such a philanthropic act came about.

Winton was a successful 29-year-old stockbroker in London who "had an intuition" about the fate of the Jews when he visited Prague in 1939. He quietly but decisively got down to the business of saving lives. We learn how only two countries, Sweden and Britain, answered his call to harbour the young refugees; how documents had to be forged ("We didn't bring anybody in illegally, we just, er, speeded up the process a little") and how once foster parents signed for the children on delivery that was the last he saw of them. "You had to treat it like a business," says Winton.

Between March 13 and August 2 1939 Winton and his team managed to save 669 mainly Czech children. Their families now number 5000. Journalist and presenter Joe Schlesinger, a rescued child himself, describes Winton as a man of "ordinary human decency". He has also become a national hero in Prague and in Britain and his good work ripples through the lives of many. Bring hankies.

Review by Rebert

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A GREAT ADVENTURE

THE STORY OF THE REFUGEE CHILDREN'S MOVEMENT

by John Presland (Gladys Bendit)

JULY 1944

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The Refugee Children's Movement (or, as it was first called, the Movement for the Care of Children from Germany), was founded in November 1938, in order to rescue children of Jewish or partly Jewish origin, or of parents who were politically opposed to the Nazis, from the terrible conditions from which they were suffering in Germany and Austria.

Origin of the Movement

There had already existed, since March 1936, an organisation called the Inter-Aid Committee for Children from Germany (affiliated to the Save the Children Fund) which, under the Chairmanship of Sir Syndham Deeds, comprised representatives of both Jewish and Christian bodies devoted to the care of refugees from Germany, and subsequently from Austria also. This Committee had brought to England 471 children, both Jewish and "non-Aryan" Christian, up to November 1938. Each of these children had been selected individually on account of special circumstances of hardship, and placed in an English school or home.

Valuable as this work had proved, the events of 1938, culminating in the general pogrom of November 9th, made it imperative to move children from the Greater Reich in the largest possible numbers and with the greatest haste. The Refugee Children's Movement was therefore formed on the initiative of Mrs Norman Bentwich, under the Chairmanship of Viscount Samuel, and on November 21st the founders were received in deputation by the Home Secretary, together with representatives of the Inter-Aid Committee, the Society of Friends and the Jewish Refugees Committee. The Home Secretary, Sir Samuel Hoare, recog-

nising the claims of these children on the humanity of all decent people, agreed to admit children (up to the age of 17 plus) in much greater numbers than formerly.

That afternoon, in the course of a speech on the refugee question, the Home Secretary informed the House of Commons of the meeting, and stated that the facilities would be provided for the entry of all children whose maintenance could be guaranteed either by the funds of the voluntary organisations themselves or by the generosity of individuals. Referring to the proposals made by Lord Samuel's deputation, he said:

"I venture to-night to take the opportunity of commending this effort to my fellow-countrymen in general. Here is a chance of taking the young generation of a great people, here is a chance of mitigating to some extent the terrible sufferings of their parents and friends..."

Method of Admittance

Prior to these events children, like adults, were obliged to obtain a special visa in order to enter this country and each application was forwarded by a British Passport Control Officer in Germany or Austria and individually considered by the Home Office. The method was inevitably slow, and a few days before Lord Samuel's deputation the Home Office had decided to relax the regulations for children, substituting for passports and visas a "travel document," the issue of which was entrusted to the Inter-Aid Committee.

This arrangement was announced to the House of Commons on November 23rd, and was again referred to on November 24th, when, in reply to a question by Mr T

Edmund Harvey, the Under-Secretary of State for the Home Department (Mr Geoffrey Lloyd) said:

"It has been decided to waive the requirement of a visa for refugee children brought to this country for education purposes under the care of the Inter-Aid Committee for Children..."

Amalgamation

After the deputation it was abundantly clear that the existence of two bodies dealing with the rescue of children from the Reich was most undesirable and the two Committees agreed to amalgamate as quickly as possible, under the Joint Chairmanship of Lord Samuel and Sir Wyndham Deedes. For a short time the combined organisation was known as the World Movement for the Rescue of Children from Germany: British Inter-Aid Committee, but this unwieldy designation was soon abandoned and there was further simplification in March, 1939, when the Movement was reconstituted with its present title, under the Chairmanship of Lord Gorell, who accepted the onerous duty at the request of the Archbishop of Canterbury.

Background of the Movement

In order to appreciate the difficulties with which the Movement had to contend in the early months of its existence, it is necessary to recall the conditions under which Jews were obliged to live in the German Reich.

It is common knowledge that, with the advent of Hitler, Jews were deprived of their political and civil rights and that repressive measures of increasing severity were aimed at the destruction of their economic life. By 1936, when the Inter-Aid Committee began its work, direct persecution had extended even to children. Jewish children were not allowed higher education, their secondary education was strictly limited, and in non-Jewish schools (the number of Jewish schools was not great) they were subjected to cruel and humiliating restrictions. They were set apart from other children in the class rooms, they were forbidden to join in sports or games, and the pupils were encouraged, sometimes even instructed by the teachers, to torment them in a hundred ways. Reliable witnesses stated that the number of child-suicides greatly increased in these years and was a sad indication of the measure of their suffering.

It was not only the children of Jewish faith who suffered. The so-called "non-Aryan" Christians, children with one Jewish parent, or even grand-parent, found themselves also the victims of racial persecution. The malice and ingenuity shown by the Nazi authorities in assessing the degree of "non-Aryanism" and in varying the repressive measures meted out were, indeed, a pathological symptom. Suffice it to say that, for the non-Aryan child, a conflict of loyalties between its Christian and its Jewish parentage, often exacerbated by divorce, voluntary or enforced, was added to the tale of its miseries.

Brutal Nazi Persecution

From 1933 to 1938 the shadows deepened on the lives of these children, and the world at large, it seemed, was

indifferent to their fate. True, the Jewish organisations expended their labour and their money without stint to help their persecuted brethren, and a few Christian leaders of the Churches began a valiant campaign among their members to assist the victims of Nazi persecution, whether Jewish or Christian, particularly the children. But it needed the pogrom of November, 1938, to open the eyes of the generality of men to what was happening in Germany and Austria. In spite of stringent Nazi attempts at censorship, accounts began to reach the outside world: of Jew-hunts from street to street and house to house; of concentration camps for every male Jew captured, even boys of fifteen; of the burning of orphanages, and of bands of homeless children, some no more than infants, roaming the countryside. Even the woods round Berlin, meant as a pleasure-resort for the citizens, were filled with these pitiful vagrants, cold and often starving.

It was in these circumstances that the Movement began its work. From the moment of its inception the offices of the Movement, and of the Inter-Aid Committee also (since the two bodies were still unavoidably working in separate buildings), were besieged by scores, indeed by hundreds of people who had a friend or relative in Germany or Austria, with heart-rending appeals to save one child more. This stream of unhappy and sometimes frantic callers immensely increased the difficulties of organisation, an experience which was shared by the British and American Consulates in the Greater Reich, where the over-burdened staffs [*sic*] were compelled at times to bar their doors to all callers, in order to deal with the accumulating mass of documents.

But the Consulates already possessed the machinery for emigration; the Movement had to create its machinery in this atmosphere of panic and misery. It had to keep in close touch with the two Jewish organisations – the *Reichsvertretung für Juden in Deutschland* in Berlin and the *Kultusgemeinde* in Vienna – who prepared the lists of children to be sent over, and this necessitated constant long-distance telephone calls, since the particulars of each child were checked for its travel-document and the British and German lists had to correspond exactly. As the children were moved in batches of several hundreds, and as the applications, here and in the Reich, ran into thousands, the difficulty of this one aspect of the work alone can well be realized.

Generous British hospitality

In the meanwhile, offers of hospitality poured in from people all over the country, at last aware of what Nazi persecution really meant and anxious to help the most helpless and innocent of its victims. These offers came from all sections of the community, Jewish and Christian, rich and poor, from schools, training-centres and many institutions. The first work was to sort and codify them, later to investigate them carefully. From its very inception the Movement was anxious that each child should be placed in a religious and scholastic environment which accorded with the wishes of its parents. To ensure this a questionnaire

was drawn up for the use of the organisations in Germany and the parent or other relative was required to state the religion of the child – if Jewish whether it required Orthodox Jewish food and environment – and its educational status.

The task of classifying and investigating these offers and of fitting the right child to each was a formidable one; it was rendered more difficult by the fact that there were insufficient offers of Orthodox Jewish homes for the number of Orthodox parents applying in Germany, and it was with a heavy heart that the Movement had to notify the *Reichsvertretung* that a certain number of Orthodox children had to be held back from a specified "transport".

Over 9,000 saved

But in spite of all obstacles the work went forward, the first transport, numbering 320 children, reached this country in November, 1938, and by August, 1939, when the war stopped all immigration, 9,354 children had been rescued.

The children who came over were classified as "guaranteed" and "non-guaranteed" – misleading designations, which arose out of the circumstances of the time.

Before granting permission for a refugee to enter this country, the Home Office required assurance that he or she would seek employment, would not become a burden on public funds, and that provision would be made for his or her emigration to some other country, if and when required by the Home Office. Prior to November 1938, as stated earlier, a separate application had to be made for each refugee, but the concession granted for children at that date was that this provision would be waived to enable them to enter quickly, though the Home Office still required the assurance that the children would be maintained, educated, given some vocational training and, if so required, re-emigrated. The Home Office was willing to accept the guarantee of individual relations or friends to discharge these obligations, provided it was underwritten by the Movement, and it was the children in this category who were known as "guaranteed".

The children who were not so fortunate as to have relatives or friends in this country were known as "un-guaranteed", though it should be clearly understood that nevertheless some organisation had to be responsible for carrying out the provisions of the Home Office. This organisation was the Movement, though early in 1939 local Committees, known as Guardian Committees, formed themselves to take over from the Movement the care and maintenance of groups of children. In the event of either the Guardian Committee or the individual guarantor being unable to discharge the financial obligation, the Movement became responsible. It should be noted in passing that the Home Office regulations, stringent as they appear, were not designed for the protection of the British public only, to avoid the importation of cheap labour to a country with a high rate of unemployment, but in the interests of the refugees themselves, and particularly of the children, who were guaranteed proper care, education and preparation for earning a livelihood.

How the children were rescued

It has already been said that the Jewish children who had no friend or relative in this country were selected in the Reich by two Jewish organisations: the *Reichsvertretung für Juden in Deutschland* in Berlin and the *Kultusgemeinde* in Vienna. It may cause surprise that the Nazi Government still permitted Jewish organisations to exist and to work, but it was almost compelled to do so since Jews were debarred from all German social services and the Jewish community itself had to provide against sickness, unemployment and destitution, as well as to make the necessary arrangements for emigration. The courage and devotion of these Jewish workers, particularly those of the *Reichsvertretung*, who laboured without respite for six long years, are beyond all praise. Many who had the opportunity to escape to this country voluntarily remained in order to help their own people. Some of the noblest among them became martyrs to German ferocity. The Christian "non-Aryan" children were selected by the "Paulusbund" in Berlin, which counted among its helpers some of the finest of the German Pastors, and by the Society of Friends in Vienna.

The children travelled in parties of several hundred, under the care of specially appointed workers who had to return to Germany, and the German Government gave special railway facilities to these "children's transports".

Temporary Camps

On arrival the children were placed in temporary camps until the friends or relatives of the guaranteed children could be notified, and until suitable homes could be found for the others. The first camp was the Dovercourt Bay Holiday Camp, near Harwich, and the second was at Pakefield, near Lowestoft. The organisation of these camps for the reception of several hundred bewildered and frightened children who had passed through the terrible days of November, many of whom had seen their fathers taken to concentration camps, who had left their mothers with no knowledge whether they would ever see them again, was an arduous task. But in a short time the camps were working smoothly, thanks to the untiring devotion of the camp workers. The children were divided into Orthodox Jewish children, who needed special food and arrangements, and non-Orthodox and Christian; arrangements were made for Ministers of all religious denominations to visit the camps and make contact with the children of their faith. Later, as offers of hospitality were classified, particulars of individual children were sent to intending hosts, and when these hosts intimated their willingness to receive a given child, interviews were arranged at the camps between host and guest, so that a personal relation could be established and any individual difficulties or antipathies noted.

One of the problems of hospitality which manifested itself was that of the older boys and youths. A large number of these had been included in the earlier transports because of the danger they ran of being sent to concentration camps, but it is clearly more difficult to find hospitality for an adolescent, with all the problems arising from his age, than for a young child who can be fitted into the life of a family.

These young people, therefore, were still at the camps when much later arrivals of young children had already been received in homes, and two hostels were opened for them, pending their final settlement. One for Orthodox Jewish boys was at Westgate, and one for other boys at Barham House, Claydon, near Ipswich. By the end of 1939, Burham House had become a permanent training-centre for two hundred boys, since it was no longer needed as a clearing house, and the hostel at Westgate was closed, as all the Orthodox Jewish boys had been found training positions or homes.

Welfare

Once arrangements for the rescue of the children had been made, the work of the Movement developed naturally in the direction of welfare, using that term in its broadest sense to include moral and physical health, spiritual guidance, education and training to fit the children for a useful part in the practical life of the community, opportunity for the development of their natural gifts (wherever possible) and, not least, a care for their individual happiness.

The Movement has tried to give to these boys and girls what Germany denied, a free and normal development in an atmosphere of affection, such as wise and loving parents would give to children in their own homes. In the best circumstances it is not easy for an organisation to be an adequate substitute for the profoundly significant life of a family; in the circumstances of the war the difficulties have been increased manifold.

Religious Instruction

The Movement regards the spiritual life of the child as the foundation of its well-being and, since it has been subjected to criticism from some quarters on the question of religious instruction, it is proper to give a short account of the steps taken to ensure that all children are brought up in the faith of their fathers or in accordance with the known wishes of their parents.

Attention has already been drawn to the questionnaire which was filled up by relatives in Germany, to the free access given in the camps to all Ministers and to the care that was taken to place Orthodox Jewish children in Orthodox homes whenever possible, Catholic children in Catholic homes and institutions, and so forth. But in the urgency of the need for rescuing children from intolerable conditions this was not always possible; there were insufficient Orthodox homes offering hospitality for the numbers of Orthodox children. Even for the non-Orthodox Jewish children, there was a larger number of offers from non-Jewish homes than from Jewish, and to have refused all these would have resulted in affronting the humanity and chilling the benevolence of those Christians who had at last recognised the ineluctable claims on them of all childhood, no matter what its creed.

Moreover, these offers came from all over the country, often from districts where there were no Jewish residents, and in dispersing the children widely the Movement was obeying the behest of the Home Office which, in granting

admission to such large numbers, urged that in their own interest they should not all be placed in cities like London or Leeds where they would form a conspicuous Jewish enclave.

No Proselytisation

The matter was further complicated by the fact that some of the children came from families which, though not baptised, were "assimilated" for social or other reasons to the non-Jewish community, and certain of these children, when questioned at the camps, did not know what religion they professed. There were even instances of Jewish children who had been passed off as Christian, in the pathetic hope that they might stand a better chance of rescue.

Whenever a Jewish child was placed in a Christian home, however, it was laid down as a principle of the Movement, and clearly understood by the host, that there was to be no proselytisation. Further, the child was put in touch with the nearest resident Rabbi or, if there were none with whom direct contact could be made, religious instruction was arranged by correspondence.

Evacuation

The last transport of children from Germany reached this country at the end of August, 1939: almost at once evacuation from all the big cities of England began. The many problems arising from this great movement of the child population is well known to the general public; in the case of the refugee children there was the additional factor of a second upheaval within a very short time and an increase in the sense of instability which it had been a primary aim of the Movement to remove. Moreover, it was impossible to select the right home as heretofore; British and refugee children were evacuated together and there was neither time nor machinery to ensure that each child was placed in the right religious environment.

Wherever possible, arrangements were made for Jewish teachers to accompany Jewish children (British and refugee) to reception areas and for Kosher canteens to be opened. The Movement wrote to all children individually, as soon as their whereabouts could be established, reminding them of their Jewish faith and upbringing. Some Jewish communities were able to arrange religious instruction by correspondence.

Regional Committees set up

But this dispersal of the children made it abundantly clear to the Movement that their work must be decentralised as much and as soon as possible. There was the danger that communication between London and the Provinces would be cut and this would have rendered impossible the visits to every child of a welfare worker from London, and the administration of all details of the child's life from the Central Office. Twelve Regional Committees were, therefore, set up, corresponding to the twelve Regional Defence Areas into which the country was divided, and all existing local Committees were grouped under their appropriate Regional Committee. Instructions to the Regional

Committees were clear and comprehensive. They act as liaison between the Local Committees and the Civil Defence Commissioners and between the Local Committees and the Head Office of the Movement. It is their duty to encourage the formation of suitable Local Committees, to ensure that offers of hospitality are thoroughly investigated and to receive and pass to other districts offers which cannot be filled locally. Local Committees are required to refer to them all cases of serious illness, physical or mental (and these are reported to the Welfare Department of Head Office) and to facilitate the transfer of a child or young person from one home to another and from one job to another; to keep in close personal touch with the children by frequent visits and to send a report on their health, welfare and progress to the Regional Committee twice yearly.

In the instructions to Regional and Local Committees the principle of the Movement that the children should be brought up in the religion of their parents was once more enunciated, but in the confusion and upheaval caused by the many months of bombing it was not always possible to ensure that an Orthodox Jewish child was in a Jewish home, a Catholic in a Catholic home and so forth. This applied, of course, to British children equally with refugee children.

Religious Arrangements

Every effort, however, was made by the Movement to provide religious instruction and, with regard to Jewish teaching, the Movement co-operated with the Joint Emergency Committee for the Religious Education of Jewish Evacuated Children, as well as with the Liberal Jewish and Reform organisations. These two latter bodies have provided Correspondence Courses and, in some cases, have also been able to arrange for classes to be held. Teachers and visitors of the Joint Emergency Committee, after consultation with the Regional Committee for their area, have visited Jewish children in order to ascertain the need for religious teaching. The classes that were set up by the Joint Emergency Committee soon proved inadequate to deal with the problem as they were not distributed widely enough throughout the country. Moreover, there were a number of Jewish refugee children, not registered with the Movement, who also required instruction. Finally, a Joint Committee for the Religious Education and Welfare of Jewish Children was set up, under the Chairmanship of the Chief Rabbi, comprising representatives of all shades of Jewish religious opinion. On this the Movement is represented, the Joint Committee not being itself a case-working body.

Christian Sub-Committee

The Executive of the Movement has also set up a Christian Religious Sub-Committee to deal with the religious welfare of their Christian children of all denominations. The Christian Council for Refugees from Germany and Central Europe has nominated representatives to this Sub-Committee and follows its activities with deep interest.

In spite of this formidable list of Committees, the work is still highly individual. In the case of Jewish children, for instance, officers of the Movement approach all those who

are not living in Jewish surroundings and offer to find them hospitality in Jewish households during the period of a Jewish Festival or Fast; a record is kept of the boys who are at an age when they should be prepared for Barmitzvah and a special letter is sent to them on the subject, with a religious book; the young people are put in touch with Jewish clubs and other Jewish Youth organisations. Everything possible, therefore, is done to implement the avowed policy of the Movement in respect of religious up-bringing.

Care for Health

The physical and mental well-being of the young people is regarded by the Movement as of the utmost importance. The mental aspect looms large, for it is impossible to subject children to the terrible strain which these young refugees experienced in Germany without leaving psychic scars of greater or less seriousness. Welfare workers both in London and the Provinces make themselves accessible to all the young people, try to win their affection and encourage their confidence, and, as soon as signs of psychological maladjustment are manifest, the case is reported to Head Office, so that appropriate treatment can be arranged.

Similarly, all cases of physical illness (save those of a trivial nature) have to be reported to Head Office, and hospital and convalescent treatment is arranged. The Movement wishes to place on record its gratitude to the hospitals and to the doctors who have shown so great a generosity and humanity to these young victims of Nazi oppression. Without their help the care of the children's health and their succour in sickness would have been both difficult and costly.

When the young people are ill the Movement makes a special effort to fill the gap left by the absence of their parents; visits are arranged when they are in hospital and they receive periodic letters and parcels so that they shall not experience that sense of solitariness that afflicts a patient who, alone on a ward, never has a visitor or a letter.

Education, Training and Employment

The problem of educating and training ten thousand young people speaking a foreign language was no light one, as may be readily understood by those who know something of the difficulties which confronted the educational authorities after the evacuation of children from Gibraltar and Malta.

The general principle laid down by the authorities was that all refugee children were entitled to the free elementary education provided for British children up to the age of 14. After that age they are entitled to enter secondary schools if they qualify educationally and if there is a vacancy. As they became adapted to English life and conversant with the language, the Movement's children were in a position to take advantage of the facilities in increasing numbers and are now able, and permitted, to compete for places in secondary schools. Where a child is certified by the headmaster or headmistress to be of outstanding ability and specially deserving of increased facilities, it may be permitted to continue secondary education right up the scale to a University.

A few children have been placed in fee-paying schools because of generous offers of free places or much reduced fees, but the general rule of the Movement is that at about sixteen the young people shall enter some vocational training to fit them for a future which must, in the best circumstances, be arduous. It is recognized that few of them will have the opportunity, either in this country or elsewhere, to enter the liberal professions (which, before the war, were jealously guarded by most nations for their own nationals) and though this bears hardly on some, especially in view of the aptitude of Jewish children for intellectual pursuits, it is wise to take a realistic attitude as to their future careers.

The Movement makes every effort to avoid blind-alley jobs for their young people and arranges for them to enter technical schools or trainee employment, the excellent Government Training Schemes being now open to them. It also lays great stress on their continued education by means of evening classes and encourages and promotes their cultural life by all the means in its power. A number of the young people are of such notable ability that they have achieved brilliant successes in the scholastic realm. Under the new regulations refugees on attaining the age of 18, like British nationals, come under the direction of the Ministry of Labour, and Movement of adolescents are, therefore, chiefly employed on work of national importance.

Registration and Tribunals

At the outbreak of war every alien of German or Austrian nationality over the age of sixteen was required to attend at a police station, where he was classed as an "enemy alien". Subsequently he had to appear before a Tribunal. These Tribunals classified the refugees in three categories, "A", "B", and "C". "A" Category was given to those who were considered dubiously loyal to this country and carried with it internment. "B" Category imposed certain special restrictions on the refugee, though not internment, while "C" Category imposed only such restrictions as applied to aliens of all other nationalities and marked the holder as a genuine "refugee from Nazi oppression". When boys and girls reach the age of 16, they are required to register and were automatically marked "B" until they had appeared before a Tribunal and been classified "C". This was felt by the Movement to constitute a real hardship, since many of the young people who reached the age of 16 during the war had been in this country since early childhood, had no conscious links with Germany and had, in most instances, become assimilated to the British atmosphere very thoroughly.

It is satisfactory to report that the Home Office has now removed this slur from the young people and that, on registering with the Police at the age of sixteen, they are placed in Category "C"

When the general internment order of 1940 took effect, about a thousand of the young people registered with the Movement were interned. A number of these were boys between 16 and 17 who were resident in those parts of the country first declared as Prohibited Areas. About 400 of the youths were deported to Australia and Canada and the work

of the Movement in trying to keep contact with and watch over the interests of the internees became very arduous. Fortunately, the adolescents were among the first to be released in this country, but unhappy problems still remain with respect to some of those deported.

A number of the Movement's boys, on reaching the age of eighteen, joined the Pioneer Corps and at a later stage nearly all branches of the Army were opened to them. There are now approximately 800 Movement adolescents in His Majesty's Forces.

Finance

It has already been stated that, in the years from 1933 to the outbreak of war, the Refugee Organisations were required to make themselves responsible for the maintenance and re-emigration of all refugees for whom they sought permission to enter this country. Even in the case of individual guarantors, if the Refugee Organisation made the application to the Home Office it was responsible for the refugee in the event of the guarantor being unable to fulfil his obligations. This was a heavy financial burden and when emigration was virtually stopped by the war it became even more onerous, especially as a number of guarantors, owing to taxation and the dislocation of war, were unable to carry out their respective undertakings.

These conditions applied also to the Movement. Early in 1939 it was estimated that, in order to maintain, educate, train and re-emigrate the 9,342 children under its care, the Movement would require about £250,000. It may be remembered that in the winter of 1938, Lord Baldwin appealed to the public to show sympathy for the plight of the victims of Nazi oppression and detestation for the barbarous methods of the German Government, by subscribing for the support of refugees. Hitherto, Jewish refugees had been supported by funds raised solely among the members of the Jewish community (they had subscribed more than £1,500,000 in the years 1933-1938) and, though the society of Friends, the Church of England Committee for "Non-Aryan" Christians, the Inter-Aid Committee and the Trade Union Congress (International Solidarity Fund) had raised money from the non-Jewish members of the community the sums raised were not large and the numbers helped correspondingly smaller.

The Lord Baldwin Fund

The public responded to Lord Baldwin's appeal by subscribing upwards of £500,000. In the spring of 1939 it was decided by the Chairman, Lord Baldwin, and the Appointments Committee, to set aside £220,000 of this amount for the children under the care of the Movement, which, under normal conditions, would have enabled the Movement to fulfil its undertaking.

By October, 1941, however, the situation had changed: 1,500 young people had been able to emigrate between 1939 and 1941, but in 1942, only 26 left the country and in 1943, 138. Since the estimates had been based on the presumption that most of the young people were transmigrants only, it became clear that the Movement would not be able to

discharge its obligations with the funds still at its disposal. The Executive Committee of the Movement, therefore, applied to the Home Office to be included in the scheme for Government assistance which had been granted earlier to the other refugee organisations. After a close examination into the work of the Movement, this assistance was granted. Under this scheme, the Home Office pays through the intermediary of the Central Committee for Refugees the maintenance expenses of children living with foster parents, up to a maximum of 19s. a week, with special arrangements for those living in hostels, while maintenance subsidies, based on assessments of need made by the Assistance Board, are paid to young working people whose wages do not yet make them self-supporting. The Movement receives from the Government 75 per cent of its administration costs and of approved welfare payments, but is required to find the remaining 25 per cent from its own resources.

Emigration

The comparatively small number of children who have been re-emigrated does not give an adequate picture of the care, forethought and labour that is expended on this part of the Movement's work. The greater number of the children had affiliations of support for the USA, where they had some relative, or to which their parents had preceded them, but even when they hold a visa entitling them to enter a country they have also to obtain an exit permit, allowing them to leave this country. Permission has been refused in the case of girls who are hospital nurses (this regulation applies also to English girls) and to at least one boy who holds a key position in industry.

But even when permits – to leave and to enter – are obtained, the shipping position makes the sailing of the boy or girl very uncertain, since passages which have been booked may be cancelled or the ship diverted to some other voyage. In these circumstances, it is a matter for satisfaction that this Department of the Movement has been able so far to carry into effect its primary object, of reuniting families disrupted by Nazi persecution, in the case of some 1,600 or 1,700 children.

Legal Guardianship

The wide and varied experience of the Movement in its welfare work for nearly ten thousand young people brought to light the fact that many serious problems could arise with which an organisation not possessing the status of a legal guardian was not competent to deal. To take one instance: if the Movement wished to move an Orthodox Jewish child from a Christian billet to which it had been assigned on evacuation, the billeting authority might (and sometimes did) refuse on the grounds that the Movement were not the legal guardians of the child. Another anomaly arising from the lack of status was that they were not able legally to give authority to a hospital, as is necessary for a major operation on a patient who is a minor.

The British Government had already recognised the necessity of legal guardianship in not dissimilar circum-

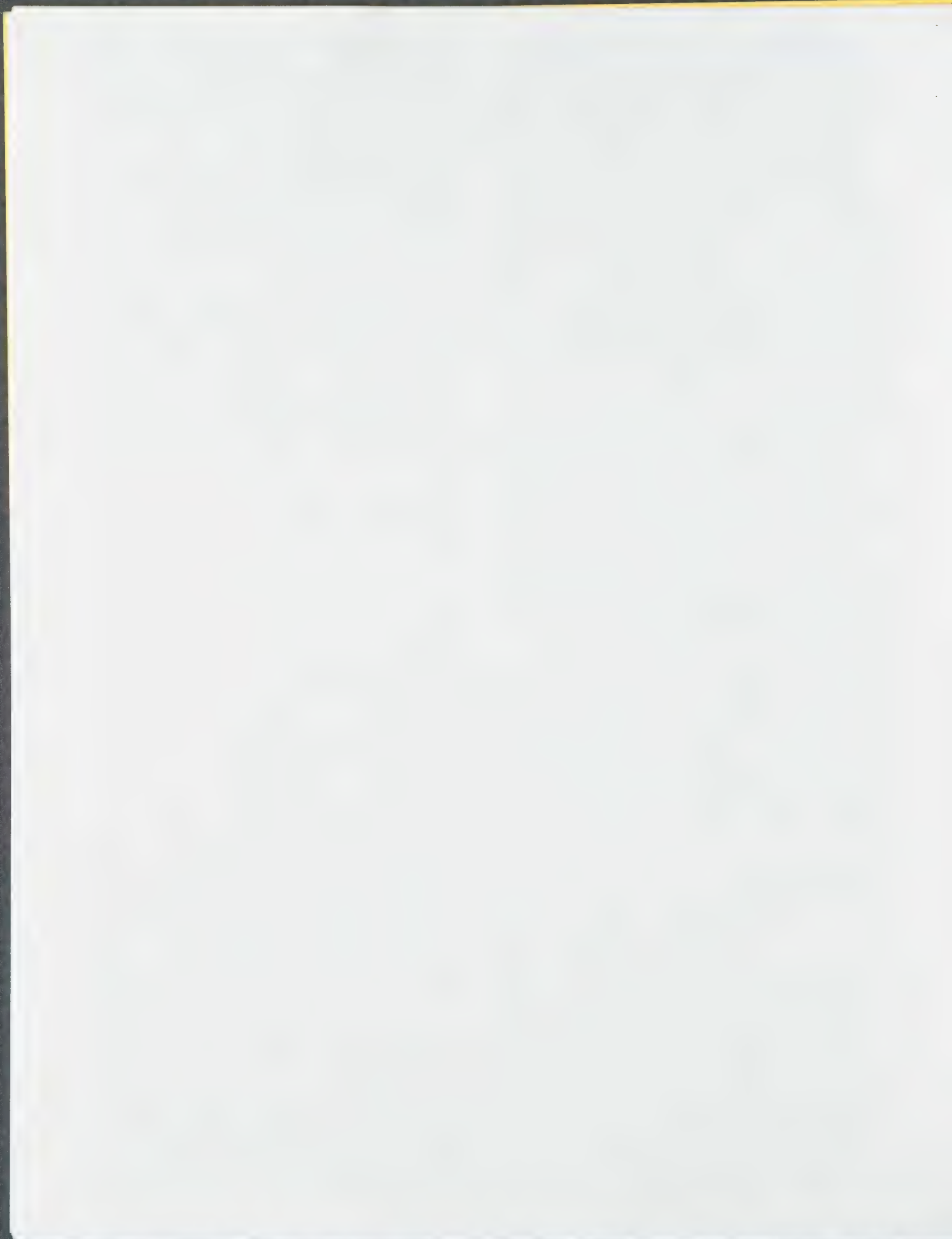
stances by appointing Lord Halifax Guardian of all British children evacuated to the USA, but in the case of the Movement, though the Home Office gave it recognition as being *in loco parentis*, actual guardianship could only be established by application (in each individual instance) to the High Court.

At the beginning of this year, therefore, the Home Office, after long consultation with the Movement (which was earnestly supported by the Regional Committees) prepared for presentation to Parliament a Bill which makes provision for the appointment of a legal guardian for groups of refugee children resident in this country without their parents. This Bill became law on March 1st, 1944, and Lord Gorell, Chairman of the Movement, has accepted the invitation of the Home Secretary to become Guardian of Movement children in this country. He will act as "tutor" for similar children in Scotland. This appointment will not disturb existing arrangements with guarantors and foster-parents, but where questions arise on which a decision is required by someone having the legal status of guardian or tutor, it will enable any necessary steps to be taken in the interest of the child.

"Their Rightful Heritage"

This is necessarily a brief and incomplete account of the work of the Movement. Nothing has been said of the personal histories of all these children, of the miseries from which they escaped; of the fear and bewilderment with which they found themselves refugees in a strange land, having different habits, ways of thought and speech; of the many problems of psychological maladjustment with which the workers in the Movement were faced. The year 1940 and the internment of their friends and relatives, if not of themselves, left a mark on these young people which it will need much patient understanding to efface. Once again they found themselves marked out as different from their environment, they who had been so unhappily "different" in Germany. But the untiring efforts of the Movement's workers, the natural kindness of the public and the humanity and patience of the authorities has restored to a large number a sense of security in this society of ours. Their zest and pride in the contribution they are now able to make to this country, whether in the Forces or in war industries, is a proof that many of them have found, not only an abiding place among us, but a spiritual home.

In the appalling total of refugees with which post-war Europe will be faced, the figure of ten thousand is a small one, but each one of these ten thousand is a sentient human being and but for the work of the Movement – imperfect in many aspects, like all human endeavour – these children must have suffered death, or a fate far more horrible than death, if they had been left within the frontiers of the Greater Reich. It is not a small thing, in these years of suffering without parallel, to have given to ten thousand children the opportunity to grow up in an atmosphere of decency and normality, to work, to play, to laugh and be happy and to assume their rightful heritage as free men and women.



“TIMELINE”

1933

- January 30 Adolf Hitler appointed Chancellor of Germany.
- February 27 Reichstag fire. Nazis unleash terror to ensure election results.
- March 23 First concentration camp – Dachau – established.
- March 27 Enabling Act – Suspending civil liberties – passed by Nazi-dominated Reichstag.
- April 1 Boycott of Jewish shops and businesses. Jewish professionals barred from entering office
- April 7 First anti-Jewish decree: the Law for the Re-establishment of Civil Service.
- April 21 Ritual slaughter of animals in accordance with Jewish dietary laws prohibited in Germany
- April 26 Gestapo established.
- May 10 Public burning of books authored by Jews, those of Jewish origin, and opponents of Nazism.
- Spring/Summer Jewish organisations in America and Western Europe protest at Nazi persecution of Jews. A few call for boycott of Nazi Germany.
- October 19 Germany leaves the League of Nations.

1934

- June 30 “Night of the Long Knives”: Nazis purge leadership of Storm Troops (SA) and opponents of Nazism.
- August 2 Hitler named President and Commander-in-Chief of the armed forces following death of von Hindenburg.

1935

- March 16 Germany renews conscription, in violation of Versailles Treaty.
- May 31 Jews barred from serving in German armed forces.
- September 15 “Nuremberg Laws”: Anti-Jewish racial laws enacted. Jews could no longer be German citizens, marry Aryans, fly the German flag, and hire German maids under the age of 45.
- November 14 Germany defines Jews as: anyone with three Jewish grandparents; or someone with two Jewish grandparents who has identified him/herself as a Jew in one of the following way
- Belonging to the official Jewish religious community
 - Married to a Jew
 - Child of a Jewish parent

1936

- February 4 David Frankfurter, young Jewish student, assassinates Wilhelm Gustloff, leader of Nazi party, Switzerland.
- March 3 Jewish doctors barred from practising medicine in government institutions.
- March 7 Germans march into the Rhineland which had been demilitarised according to Treaty.
- May 5 Ethiopia occupied by Italy.
- June 17 Himmler appointed Chief of German Police.

1937

- July 16 Buchenwald concentration camp opens.

1938

- March 13 *Anschluss*: Annexation of Austria by Germany; all German anti-Semitic decrees immediately applied in Austria.
- April 26 Jews in Reich must register all property with authorities.
- August 1 Adolf Eichmann established Office of Jewish Emigration to speed up pace of forced emigration.
- August 17 Decrees revoke all name changes by Jews and force those Jews who did not have names recognised as Jewish by German authorities to add “Israel” (for males) and “Sarah” (for

1942

- January 20 Wannsee Conference: Heydrich reveals official plan to murder all Jews on European continent.
- January Jewish underground organisations established in Vilna ghetto and Kovno ghetto.
- March 1 Extermination by gas begins in Sobibor extermination camp: by October 1943 – 250,000 murdered.
- March 17 Extermination begins in Belzec extermination camp: by end of 1942 – 600,000 Jews murdered.
- Late March Deportations to Auschwitz extermination camp begins.
- June 1 Treblinka extermination camp begins operation: by August 1943 – 700,000 Jews murdered.
- June 30 All Jewish schools in Germany closed.
- June Jewish partisan unit established in forests of Belorussia.
- July 28 Jewish fighting organisation (ZOB) established in Warsaw ghetto.
- Summer Deportation of Jews to extermination camps from Holland, Poland, France, Belgium, Croatia. Armed resistance by Jews in ghettos of Kletzk, Wieszew, Mir, Lackwa, Kremens and Tuchin.
- November Allied forces land in North Africa.
- Winter Deportation of Jews from Norway, Germany and Greece to extermination camps. Jewish partisan movement organised in forests near Lublin.

1943

- January 18-21 Germans attempt to liquidate Jews in Warsaw ghetto: armed resistance by ghetto inhabitants.
- February 2 German advance in Russia stopped at Stalingrad.
- March Liquidation of Cracow ghetto.
- April 19 Warsaw ghetto revolt begins as Germans attempt to liquidate 70,000 ghetto inhabitants; Jewish underground fights Nazis until early June.
- June Himmler orders the liquidation of all the ghettos in Poland and the Soviet Union.
- Summer Armed resistance by Jews in Czestochowa, Lvov, Bedzin, Bialystock and Tarnow ghettos.
- August 2 Armed revolt in Treblinka extermination camp.
- Autumn Liquidation of large ghettos: Minsk, Vilna and Riga.
- October 14 Armed revolt in Sobibor extermination camp.

1944

- March 19 Germany occupies Hungary.
- May 15 Nazis begin deporting Hungarian Jews. By June 27, 38,000 sent to Auschwitz.
- June 6 Allied invasion of Normandy.
- Spring/Summer Red Army repels Nazi forces.
- July 20 Group of German officers attempts to assassinate Hitler.
- July 24 Russians liberate Maidanek extermination camp.
- Summer Liquidation of ghettos in Kovino (Kaunas), Shavil (Siauliai) and Lodz: inmates sent to concentration and extermination camps.
- October 7 Revolt by inmates in Auschwitz: one crematorium blown up.
- October 31 Remnants of Slovakian Jews deported to Auschwitz.
- November 8 Beginning of death march of approximately 40,000 Jews from Budapest to Austria.
- November Last Jews deported from Theresienstadt model ghetto to Auschwitz.

1945

- January 17 Evacuation of Auschwitz: beginning of death march of camp inmates.
- January 25 Beginning of death march inmates of Stutthof.
- April 6-10 Death march of inmates of Buchenwald.
- April Red Army enters Germany from East; Allies enter from West.
- April 30 Hitler commits suicide.
- May 8 Germany surrenders: end of Third Reich.

September 29-30 Munich Conference: England and France agree to turn over Sudetenland (part of Czechoslovakia) to Germany.

October 5 Following request by the Swiss authorities, Germans order all Jews' passports marked with a larger red "J" to prevent Jews from smuggling themselves into Switzerland.

October 28 Jews with Polish citizenship living in Germany are expelled to Polish border. Poles refuse to admit them. Germans refuse to allow them back into Germany – 17,000 stranded in frontier town of Zbaszyn.

November 9-10 *Kristallnacht* (Night of the Broken Glass): anti-Jewish pogrom in Germany and Austria. Two hundred synagogues destroyed; 7,500 Jewish shops looted; and 30,000 male Jews sent to concentration camps (Dachau, Buchenwald, Sachsenhausen).

November 12 Decree forcing all Jews to transfer retail businesses to Aryan hands.

November 15 All Jewish pupils expelled from German schools.

1939

January 30 Hitler threatens in *Reichstag* speech that if war erupts it will mean the *Vernichtung* (extermination) of European Jews.

March 15 Nazis occupy part of Czechoslovakia (Bohemia and Moravia); make Slovakia independent satellite state.

March 22 Germans occupy port of Memel.

August 23 Molotov-Ribbentrop Pact signed: non-aggression pact between Russia and Germany.

September 1 Beginning of World War II: Germany invades Poland.

September 17 Russia invades Eastern Poland.

September 27 Jews in German-occupied Poland forced to wear distinguishing badge.

November 28 First ghetto in Poland established in Protrokov.

1940

April 9 Germans occupy Denmark and Southern Norway.

April 27 Himmler issues directive to establish a concentration camp at Auschwitz.

May 7 Lodz ghetto closed off: approximately 165,000 inhabitants in 1.6 square miles.

May 10 Germany invades Holland, Belgium and France.

May 20 Concentration camp established at Auschwitz.

June 22 France surrenders to Nazis.

August 8 Battle of Britain begins.

September 27 Rome-Berlin-Tokyo Axis.

November 15 Warsaw ghetto sealed off: approximately 500,000 inhabitants.

November 20-24 Hungary, Rumania and Slovakia join Rome-Berlin-Tokyo Axis.

1941

January 21-26 Anti-Jewish riots in Rumania by Iron Guard: hundreds of Jews cruelly butchered.

March Adolf Eichmann appointed head of Gestapo section for Jewish Affairs.

April Germany occupies Greece and Yugoslavia.

June Vichy government deprives Jews of French North Africa of their rights as citizens.

June 22 Germany invades the Soviet Union.

End of June-December Nazi *Einsatzgruppen* (special mobile killing units) carry out mass murder of Jews in areas of Soviet Union occupied by German army.

July 31 Heydrich appointed by Goering as responsible for implementation of Final Solution.

September 1 Jews in Third Reich obligated to wear Yellow Star of David as distinguishing mark.

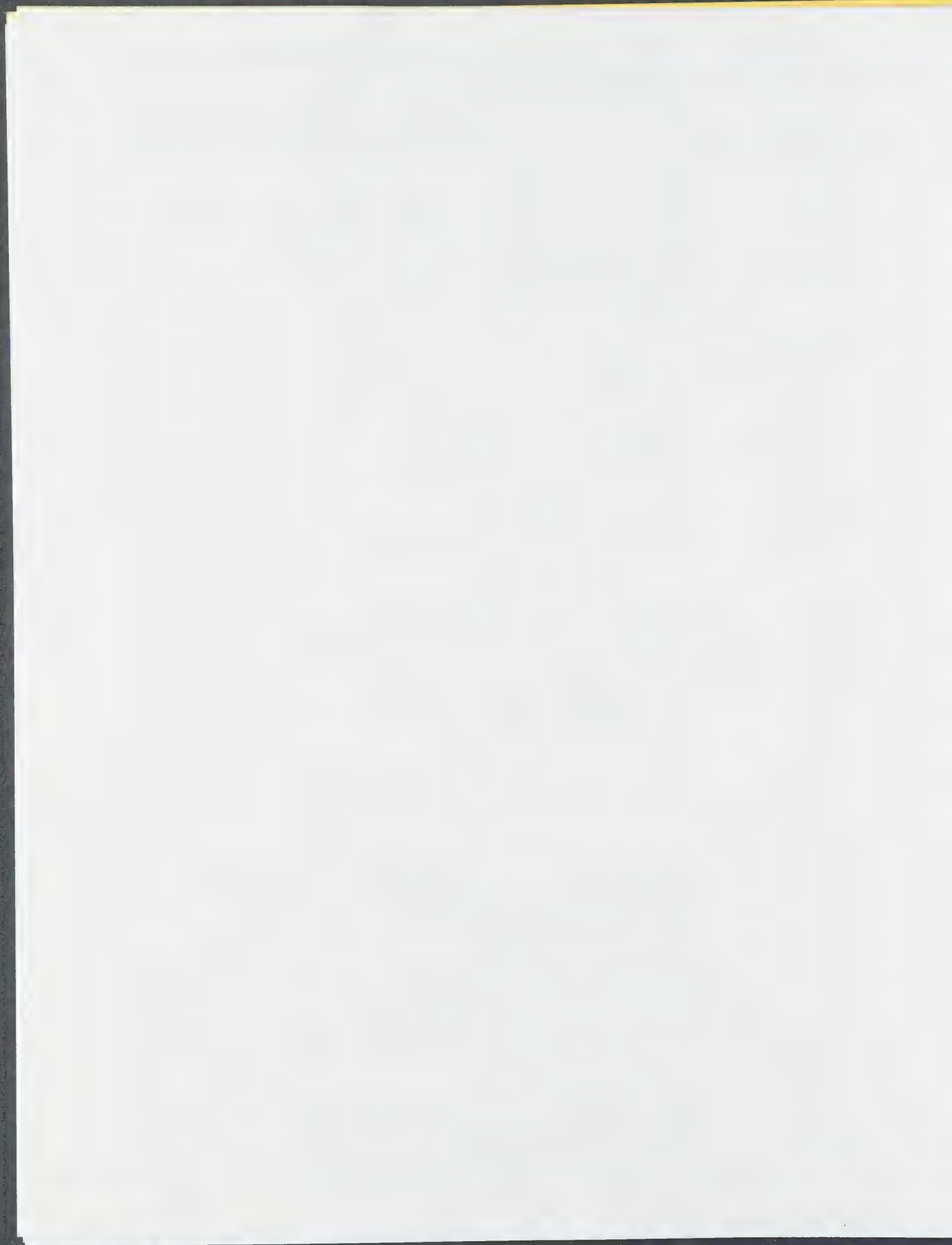
September 28-29 Massacre of Jews at Babi Yar-ravine outside Kiev: 34,000 murdered.

October 23 Murder of 19,000 Jews in Odessa.

October Establishment of Birkenau camp: site of mass extermination of Jews, Gypsies, Poles, Russians and others.

December 7 Japanese attack on Pearl Harbour.

December 8 Chelmo extermination camp begins operation: 340,000 Jews, 30,000 Poles and Czechs liquidated there by April 1943.





HOLOCAUST HEROES

QUAKERS' HUMANITARIAN EFFORTS ASSISTED THOUSANDS OF REFUGEES

The Quakers - more formally known as the Religious Society of Friends - have a long and distinguished history of supporting social causes as well as responding to any assault on humanity. When they arrived in America during the colonial period, the Quakers befriended the Indians instead of fighting them. And as early as 1688 protested against slavery and by 1787 no member of the society was a slave owner. They also played a prominent role in supporting the agenda during the women's rights convention held in Seneca Falls, N.Y. in 1848.

The sect, which emphasizes human goodness, gained international attention with its humanitarian efforts during World War I and its aftermath. When the German army smashed into the Marne Valley in France in 1917 and leveled every building, the Quakers dispatched their own army of 100 volunteers to build portable houses in the devastated region. They also sent over a large number of tractors, plows, reapers and threshing machines to help the farmers get back on their feet. In addition, they built "the finest maternity hospital" in the city of Chalon-sur-Marne and presented it to the French government.

Even though the war ended in 1918, the Quakers continued to offer aid in critical situations. In the summer of 1919, the American Friends Service Committee sent a mission to war-ravaged Germany to determine the extent of relief required. The mission found that after four years of fighting, plus the Allied blockade, more than one million German children were on the verge of starvation.

With the swift help of Herbert Hoover, who was then in charge of the American Relief Administration, Friends immediately dispatched workers and food to centers throughout Germany. The situation was so desperate - feeding over one million famished children daily - that the Quakers continued to provide them food for four years. In many German cities, the streets where their Child Feeding Centers were established after the war are still affectionately referred to as "Quakerstrasse."

During the early years of Hitler's Third Reich, the Quakers established a reputation for their willingness to assist Jews or anyone else who sought refuge in Nazi Germany. In fact, the Quakers and the Jehovah Witnesses are the only churches which extended help to Jews in distress as a formal church policy. Hard on the heels of the Kristallnacht's warning signals in 1938, they funded Jewish immigration from Germany. They also responded to the growing problem of caring for thousands of children and infants whose parents were shipped to detention or concentration camps by taking an active role in the

Kindertransport.

More than 10,000 Jewish children from Nazi Germany and Austria were whisked to safe havens in England by the Kindertransport operation during 1938 and 1939. Ruth Vogel Schwartz, originally from Dresden, Germany, remembers her father's reaction following the violence of Kristallnacht in November, 1938. "When my father saw the burning synagogues and the looted stores, he knew he had to act quickly to save himself and his family," she recalled. "At that time, the Society of Friends was organizing transports to bring children from the potential war zones to safety in England, where sympathetic families would care for them."

She adds that she and her brother were accepted to join the transport and poignantly remembers those last few hours spent with her father. "We joined dozens of children on the rail station platform. Representatives of the Quakers arranged the loading of luggage, took constant roll calls and moved groups of children in front of the specific railroad cards they would occupy." She was sheltered in a children's camp near Harwich, England and was claimed by her family at the end of the war.

The good works of the Quakers provided them with a unique opportunity to help detained or incarcerated Jews. Early in 1940, the Vichy government authorized the Quakers, as well as Unitarians, the YMCA and the Swiss Red Cross, to enter the detention camps in southern France - Gurs, Rivesaltes and Argeles -- to carry on their humanitarian work among the refugees. The new mission gave the Quakers greater latitude and freedom of movement in assisting Jews, frequently helping to smuggle them out of the camps and seek safety across the Swiss border. It also has been reported that some Quakers actually took up residence in the internment camps and provided the much needed food and supplies to those scheduled for deportation.

The Quakers far-reaching hand of assistance penetrated into many segments of the refugee rescue operation:

- In cooperation of Pastor Andre Trocme of Le Chambon village in France, which provided a safe haven for 5,000 Jews, the Quakers established a boarding house for the refugees' children.
- A "Quaker Outpost" was opened in Lisbon, Portugal to assist the unending tide of refugees pouring through the last open port in Europe. Additional outposts were established in Casablanca and Geneva.
- In a joint effort with OSE (Oeuvre de Secours aux Enfants, the principal Jewish organization dealing with the safeguard of children), the Quakers smuggled refugee children out of the Gurs detention camp in southern France, led them on the long trek north to Switzerland and then sneaked them across the border to safety.
- In America, Quaker hostels were open for refugees in Bryn Mawr, PA, Sky Island in Nyack, NY and at Scattergood in West Branch, Iowa. Staff and volunteers offered the refugees vocational counsel, gave instruction in English and provided them with job leads.

In addition to the organized aid and rescue activity, there were countless Quakers who acted alone in extending a helping hand. Here are several of these heroes and heroines:

ELISABETH ABEGG, a native of Strassburg, Germany, met the legendary Dr. Albert Schweitzer when she was a young girl. A history teacher, she joined the faculty of the Luisen girls' school in Berlin, but was soon fired because of her anti-Nazi opinions. At the age of 50, she took an active role in a Holocaust refugee escape network comprised of Quaker friends and ministers of other denominations. She personally assisted dozens of refugees in Berlin and other parts of Germany. Once a week, usually Fridays, she invited Jews who were in hiding in cellars and condemned buildings to her apartment for a home-cooked meal and a chance to relax.

GERHARD and ELSE SCHWERSENSKY, a social worker and kindergarten teacher, respectively, were Quakers who sheltered Jews fleeing the Nazis. Both assisted 15-year-old Lorraine Jacoby who was escaping a roundup. Lorraine moved in with the Schwersenskys, who were also hiding a former employee of Berlin's Jewish communal group. Lorraine later recalled Schwersensky's philosophy: "Their religious beliefs and fierce opposition to Hitler's regime sustained them." She added that as Quakers they had a strong obligation to "take a moral stand and do everything possible to defeat Nazism."

KARL and EVA HERMANN were German Quakers who were outspoken pacifists and critics of the Nazis. Both were sent to prison for two years because they sheltered a Jewish couple in their home in Mannheim. When Dr. Hermann (he was a physics chemist for I.G. Farben) was elevated to the rank of the Righteous in Israel's Yad Vashem, Mrs. Hermann wrote: "I am fully conscious of the fact that my late husband and I did nothing special; we simply tried to remain human in the midst of inhumanity."

After the war, the Quakers organized a Work Camp to house volunteers and students to rebuild the devastated areas of Europe. The camp's concept and principles paved the way for the launching of Vista and the Peace Corps later in the United States.

In 1949, the American Friends Service Committee and the British Friends Service Committee were awarded a Nobel Prize for their humanitarian efforts during World War II.

* * * *

Holocaust Heroes is an evolving site that will introduce new segments and information at regular intervals. Individuals, organizations and church groups are invited to send comments and documented stories to be considered for possible inclusion in future updates of the site.

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Refugee Children's Consortium

The Asylum and Immigration Bill Second Reading Briefing 17 December 2003

INTRODUCTION

The Refugee Children's Consortium is urging the Government to consider carefully the potential impact of the measures contained in the Asylum and Immigration Bill on refugee children of all ages. Refugee children are children first and foremost and should be afforded the same rights and protection as any other child in the UK.

Refugee children have experienced discontinuity and exile. Children and families face a complex legal process to determine their application, unique systems to address their accommodation and living needs, and unique menaces, such as the threat of detention. Many of the provisions in this Bill militate against full consideration of children's best interests and welfare as required by international and domestic law.

In particular, the United Nations Convention on the Rights of the Child (UNCRC) provides a critical standard against which the UK can be assessed in respect of its treatment of refugee children. The Government should, therefore, use the provisions of the UNCRC as its guiding principles on all matters relating to refugee children.

This briefing identifies areas of concern in the Bill and identifies gaps and omissions that we will be lobbying the Government to resolve.

SAFEGUARDING CHILDREN

The Bill should be judged against the Government's own standards, priorities and outcomes for *all* children as set out in the Green Paper, *Every Child Matters*¹ to ensure that all children are supported to be healthy, stay safe, enjoy and achieve, make a positive contribution and enjoy economic well-being.

The Bill does contain some measure to increase protection for children. We welcome **clause 4** of the Bill, which criminalises trafficking in children for exploitation and builds on the anti-trafficking measures introduced in the Nationality Immigration and Asylum Act 2002 and the Sexual Offences Act 2003. **Clauses 16-19** tighten the regulation of immigration advice, providing greater protection for children and families making asylum applications, which we also welcome.

The Government must ensure compatibility of all legislation with its current agenda for children – this would necessitate significant changes to existing asylum law. In particular we believe that this Bill provides the Government with an opportunity to address specific concerns about the treatment of refugee children.

¹ Every Child Matters, CM 5860, September 2003

NEW OFFENCES

Clause 2, proposes a new offence of entering the UK without a passport and criminalises those who enter the UK without documents, or who enter with a child who has no documents. We are concerned about the consequences of this new offence of criminalising children and families fleeing persecution and victims of trafficking. This clause runs counter to Article 31 of the Refugee Convention.

UNICEF estimate that some 50 million births go unregistered every year – over 30 per cent of all estimated births worldwide². Without registration of a child's birth, obtaining other documents will frequently be impossible. We are conscious that Clause 2 may deter traffickers, however it could also deter people from assisting children suffering persecution to reach a place of safety. Children may be separated from parents who have brought them to safety, when this clause is used to prosecute and imprison the parents under the criminal law. Children themselves, as young as 10, could also face prosecution and imprisonment under this clause, for having destroyed their documents on the instructions of those who brought them to the UK. Acting on such instructions is no defence under the proposals.

The vast majority of children do not make their own decision to come to the United Kingdom: they are either brought or sent. Actions to combat the activities of those who make profits from smuggling or trafficking human beings should be aimed at those traffickers and other racketeers, not at the children whom they exploit.

WITHDRAWAL OF SUPPORT

Clause 7 withdraws all financial and other support and assistance from failed asylum seekers with dependent children adding another category of person who will cease to be eligible for support under schedule 3 of the 2002 Act. All support is denied including support under section 17 of The Children Act 1989, leaving the only support option to accommodate dependent children separately from their parents.

There has been condemnation, from all sides of the House, about these proposals. The suggestion that children are not at risk because local authorities can provide for them under child protection provisions is wholly at variance with the principles of The Children Act set out in legislation and guidance and of the best interests of child under Article 3 of the UNCRC.

Clause 7 undermines the Children Act, places children at risk and social workers in an impossible ethical position. There is a grave risk that, rather than be separated, families will seek to survive without any support. Parents may also believe that their children are better off in care than potentially being persecuted in their own country. Families who would otherwise have been released from detention may remain locked up because of the prospect of the parents' destitution on release.

This clause must not become law, and s.54 and Schedule 3 of the Nationality, Immigration and Asylum Act 2002, making the same provision for a later stage of the process, must be repealed.

APPEALS

Clauses 10 and 11 of the Bill significantly and alarmingly propose to restrict asylum appeal rights and remove any supervision by the High Court. We are opposed to these measures and we are very concerned about the impact that this will have on children and families. In particular the proposed changes increase the likelihood that flawed decisions in an individual case will go undetected, and a child will be returned to a country in which she is at risk of persecution. The

² UNICEF, *Child Protection- Birth Registration* 30/10/03

proposals will also lead to a fall in standards of decision-making in general because scrutiny of decisions and rectification of error is reduced.

Among the families left destitute by clause 7 will be those whose cases should never have failed, but have because they have had no fair appeal and who fear to leave the UK because they fear persecution.

These proposals mean that asylum cases, including those of families and unaccompanied children, are taken out of the framework of the Human Rights Act, the common law, indeed of all supervision of the higher courts (**Clause 10, inserting new s. 108A**). No court is to have jurisdiction, whether statutory or inherent, over the appellate Tribunal (**Clause 108A(1)**, even where the decision was illegal, because the Tribunal had no jurisdiction, acted in an irregular fashion, breached natural justice or got the law wrong (**Clause 10, new s.108A(3)**). Even where it is known that the Tribunal got it wrong; even where the case is that of a child, the decision cannot be touched. Meanwhile protection with the unsupervised appellate Tribunal is removed, replaced by the order of its President and of the unsupervised Home Secretary (**Clause 10, new s.105A; Schedule 2, especially paragraph 22, clauses 11 & 12 and Schedule 3, see also clauses 6**).

Rather than reduce the protection afforded to children still further, the government must address the failures of existing legislation to protect children. No cases of unaccompanied children have yet been certified as "clearly unfounded" with the attendant denial of an in-country right of appeal, but the Home Office has stated its intention to certify children's cases in the future. It has also set out its plans to remove unaccompanied children under 18, to start next year. Plans to cut legal aid are running parallel to this bill, although children already struggle to access competent legal representatives, as the United Nations Committee on the Rights of the Child³ has noted with concern. Moreover, contrary to the recommendations of that Committee, they do not have the assistance of a guardian in what is left of the legal process.

The protections afforded to children and their families through current asylum appeal rights should not be restricted and clause 10 should not become law. No child should be denied an in-country appeal, and no child should face an appeal without representation and an independent advocate. This should be placed on the face of statute.

REMOVAL AND DETENTION

Clause 14 of the Bill introduces an offence if a person fails without reasonable excuse to comply with steps that s/he may be required to take with a view to enable their removal or deportation. The clause contains no safeguards for children and like clause 2 introduces the possibility of imprisonment under the criminal law for children as young as 10.

This clause must be considered in relation to the restrictions on appeal rights under clause 10 which increases the likelihood that they children may reach this end point of the process with their need for protection having gone undetected.

Clause 15 makes provision for the electronic tagging of people subject to immigration control and who are over 18 in a range of circumstances. We are concerned about the potential application of these powers to tag to under 18s where there are disputes about the child's age. Clause 15(7) evidences a contempt for recent caselaw (*B, R (on the application of) v London Borough of Merton* [2003] EWHC 1689 (Admin) (14 July 2003) on determining age, by giving an immigration officer the power to determine a child's age without reference to, or supervision by, experts.

DETENTION OF CHILDREN

Powers to detain adults and children are contained in the Immigration Act 1971 and recently extended under the Nationality, Immigration and Asylum Act 2002. Current powers provide for

³ Concluding Observations of the Committee on the Rights of the Child: United Kingdom, October 2002

detention without charge or trial, for an unlimited time and without the automatic supervision of any court. The Refugee Children's Consortium supported amendments during debates on the 2002 Act to prohibit the detention of children, which the Government rejected. Also rejected were amendments to limit the detention of children and families to a maximum of seven days. We believe that the Bill provides the Government with the opportunity to revisit this and to end the detention of children in light of the recent reports and recommendations of Her Majesty's Chief Inspector of Prisons.

Detention centres cannot afford children the care and protection which they need, nor uphold their rights under human rights law – in particular, children's rights to freedom, to a normal social life, and to education. Detention facilities are never the best environment for children and may have a serious negative impact on their physical and emotional health and wellbeing.

Children and their families should not be detained in removal or detention centres.

CONCLUSION

The UK Government has been subject to severe criticism from the United Nations Committee on the Rights of the Child (UNCRC)⁴ and the Joint Committee on Human Rights⁵ about its treatment of children. In particular both Committees have called upon the Government to withdraw its reservation to Article 22 of the Convention on the Rights of the Child, which requires state parties to ensure that refugee children receive appropriate protection and assistance. The reservation allows the UK to pass immigration laws without reference to the Convention and continues to result in proposals such as those in this Bill, which remove refugee children's rights to care and protection even further

We believe that until the UK Government withdraws this reservation to the Convention it will be impossible to ensure that legislation operates within the framework of the United Nations Convention on the Rights of the Child and The Children Act 1989. We call on the UK Government to demonstrate its commitment to the outcomes for children identified by the Department for Education and Skills in *Every Child Matters* by withdrawing this reservation.

Members of the Refugee Children's Consortium are The Asphaelia Project, Association of Visitors to Immigration Detainees (AVID), Bail for Immigration Detainees, Barnardo's, British Agency for Adoption and Fostering (BAAF), Children's Legal Centre, Children's Rights Alliance for England, The Children's Society, Family Service Units, The Immigration Law Practitioners' Association (ILPA), The Medical Foundation for the Care of Victims of Torture, National Children's Bureau, NCH, NSPCC, Refugee Council, Refugee Arrivals Project, and Save the Children UK. British Red Cross, UNICEF UK & UNHCR have observer status.

We work collaboratively to ensure that the rights and needs of refugee children are promoted, respected and met in accordance with the relevant domestic, regional and international standards.

**For further information, please contact Patricia Durr, Parliamentary Adviser,
The Children's Society, on 020 7841 4582 patrica.durr@childrenssociety.org.uk.**

You may be directed to an appropriate Refugee Children's Consortium expert.

⁴ Concluding Observations of the Committee on the Rights of the Child: United Kingdom, October 2002

⁵ The Joint Committee on Human Rights: The UN Committee on the Rights of the Child, Tenth Report of Session 2002-03, HL Paper 127, HC 1279

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INTO THE ARMS OF STRANGERS

Survivors of the Shoah Visual History Foundation
Tel: 818-777-4673
www.vhf.org

United States Holocaust Memorial Museum
100 Raoul Wallenberg Place SW
Washington, DC 20024
Tel: 202-488-0400
www.ushmm.org

Into the Arms of Strangers: Stories of the Kindertransport
www.intothearmsofstrangers.com

Kindertransport Journey: Memory into History
KTA Visual Exhibit
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The following article is from **Christianity Today** magazine, and is located at:
<http://www.christianitytoday.com/ct/2001/009/3.39.html>

Finding Homes for the 'Lost Boys'

They've seen their parents shot, their villages burned, and their homeland recede in the distance as they escaped. Now these Sudanese youth build a new life in suburban Seattle.

By John W. Kennedy in Seattle | posted 7/20/01

On a Sunday morning in 1987, 13-year-old Kur Mach Kur sat in church in Makol Cuai, a small village in southern Sudan, when armed Muslim raiders burst in during the pastor's sermon. The raiders demanded that the preacher renounce his faith in Jesus Christ. The pastor refused, and as Kur watched, the raiders shot and then dismembered the man who moments before had been teaching from the Bible.

A few months later, as Kur kept watch over the family's cattle outside the village, the marauders returned. On this Sunday morning raid, they did not stop with the pastor. The intruders moved through the sanctuary, promising jobs and comfort to those who agreed to become Muslims and relocate to Khartoum, Sudan's capital. Kur's mother recoiled at the offer—and as a result she was fatally shot. The gunmen set fire to the church and homes across the village.

So began the harrowing odyssey for Kur and thousands of other Sudanese "lost boys" who have experienced similar horror. With most of their parents murdered or taken captive for slave labor to northern Sudan, these youth (many of them Christian) have lived in refugee camps in Ethiopia and Kenya. But the United Nations changed their status recently, allowing them to resettle in other countries, become citizens, and attempt to make new lives for themselves.

Lost Childhood

Kur is making his new life in the Seattle suburb of Kent, living in a two-bedroom apartment with three younger cousins from the same village. Cal Uomoto, director of the World Relief refugee program in Seattle, laments that the resettlement of these Sudanese youth "should have happened years ago." One reason for the delay, according to Uomoto, is that the United Nations took too long to approve permanent refugee status for people from Sudan, which would pave the way for refugees to become citizens of other nations. Uomoto says the Sudanese boys were overlooked while the international community focused on refugees from the Balkans and other nations.

Christian ministries, including World Relief, Lutheran Immigration and Refugee Services, and the U.S. Catholic Conference, are among the nine agencies that have stepped up to the job of resettling at least 3,000 Sudanese young people. By the end of summer, Uomoto's staff will have found places for 50 Sudanese refugees in the Seattle area.

The four cousins are polite, personable, and friendly, remarkably well adjusted for what they have been through. Yet their smiles do not come naturally. "We used to cry. We have seen so many people die," says Abil Abil, 18, who was 5 when the atrocities in his village began. "We don't cry anymore."

In Kent, one of the fastest-growing cities in Washington, they live in a \$750-a-month apartment, full of modern conveniences they once had no idea existed: a flush toilet, a

refrigerator, carpeting, electric lights, and beds with mattresses. During the refugees' initial 16 weeks in their new home, World Relief pays their rent, helps them find employment, and provides a small amount of spending money. They are eligible for employment immediately because of their refugee status. They qualify for \$349 in food stamps and medical coupons. In March, Kur and Abil began working the swing shift at Insulate Industries, a vinyl-window manufacturing plant.

"It's been a major mental adjustment," Uomoto says. "They really didn't know how to relate to U.S. culture. They hadn't been acclimated." Instead they have been trying to survive for 14 years, relying on each other, themselves, and the Lord.

"My parents were Christians," says Simon Anyang, 19. "They told me about the Word of God." He last saw them when he was 5. "I cannot say if they are dead or alive."

In some cases, parents have been killed or disappeared without a trace.

The four cousins, like thousands of others, have survived desperate adventures, beginning with escaping from their Dinka tribe village of Makol Cuai, to get where they are today. Refugee experts estimate that about 12,000 Sudanese children and young adults escaped from their villages, eventually making their way 1,000 miles on foot to a refugee camp in northern Kenya.

After scrambling across the hot deserts of Sudan, these four wandered into an Ethiopian refugee camp. But political turmoil there four years later forced them to flee again. They walked back to southern Sudan, where they stayed for six months, until government soldiers captured about 1,000 others in their group. Danger did not dissipate once they had dodged the bullets of Sudanese soldiers. Wild animals killed some of the youth on their trek to the refugee camp in Kakuma, Kenya. Some boys ran to rivers to escape, only to drown or fall prey to crocodiles. Once they were in camp, misery continued. Sometimes restricted to one meal every three days, they faced starvation and disease. They lived in a five-person dirt hut, sleeping on weathered blankets atop piles of twigs. Relief workers taught English as part of the boys' education.

"All other aspects of life were difficult," Abil says. "There was no work or food there." And by spending more than eight years in camp they missed something as vital: their childhood.

Learning to Use a Lock

World Relief seeks to place refugees with a family for the first two weeks of their stay so they can adjust more quickly to American life. But because the four cousins arrived during Christmas week with little notice, Uomoto had no volunteers.

Members of First Evangelical Presbyterian Church of Renton, with a weekly attendance around 850, bought clothes and furnished the two-bedroom apartment for the arrivals. But being on their own meant learning by trial and error. A key bent in the door because no one knew how to use the lock. Spilled beverages left carpet stains (the ground had always absorbed spills before).

When another two refugees arrived in March, Uomoto was able to line up a sponsor family from First Evangelical Presbyterian Church, making the transition easier and giving the sponsors an opportunity to serve others in new ways.

Jacob Makuel, 19, and Paul Guet, 21, lived with Roger and Leonda Cox for two weeks

before moving into their own apartment. "We had never done anything like this before," says Roger, a 53-year-old university teacher. "We learned along the way."

The Coxes learned about the plight of the Sudanese from fellow church member Dennis Bennett, whose national Blue Nile Project helps the persecuted in southern Sudan by mobilizing church-based prayer, political advocacy, and direct donations for food and supplies.

"It is a privilege to help them on this part of their journey," says Leonda, a 52-year-old nurse. Along with taking the refugees to appointments to obtain Social Security cards or to receive immunizations, the Coxes taught practical lessons: how to read a bus schedule, how to operate a calculator, the difference between a freezer and a refrigerator, and why you do not use the same towel to clean both the dishes and the toilet.

"They know how to run from dangerous animals, but they do not know how to cross a busy street," Roger says. The refugees do not understand some customs, such as why Leonda's 90-year-old mother lives in a retirement facility rather than in the family home.

International pressure

The problems of Sudan don't show signs of getting solved in the near future—which only means more refugees will need to be welcomed in the next few years.

During the 18-year civil war, 2 million Christian and animist Sudanese have died from war or famine at the hands of the militant Muslim government. Another 4 million have been displaced as houses, churches, schools, hospitals, and relief facilities have been bombed.

The war has taken on a new urgency and brutality because the government's war efforts are being financed with crude-oil revenues from southern Sudan. In addition to torture, rape, and enslavement, a scorched-earth policy of burning homes, destroying crops, bombing medical clinics, and killing livestock has hastened the exodus from the largely agrarian region of Sudan, Africa's largest country, which is more than three times the size of Texas.

A new international focus on Sudan occurred when American and European religious-freedom advocates traveled to Sudan, paying cash to redeem slaves. Since then, a growing coalition of American Christians—conservative and liberal, black and white—has urged international pressure to stop the genocide and slave trade. In March, U.S. Secretary of State Colin Powell called Sudan the world's greatest tragedy. He said ending the war will be a Bush administration priority.

By the end of this year, an estimated 4,000 Sudanese refugees, mostly men ages 18-26 and many Christian, will have permanent homes in the United States.

"God is bringing people here," Uomoto says. "What shall we do with them?"

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July 9, 2001, Vol. 45, No. 9, Page 39*

Coping in a Land That's Not Quite Heaven

By ELVIS MITCHELL

LOST BOYS OF SUDAN

When one of the hopeful teenagers of "Lost Boys of Sudan," speaking about his coming trip to America, says that "the journey is like you are going to heaven," your heart sinks. But in this tidy and fascinating documentary, making its New York premiere today at Film Forum, the accretions of small defeats recorded by the intelligent filmmakers Megan Mylan and Jon Shenk don't sap the will of the young African refugees transplanted to the United States to make a better life.

"You are the future of Sudan," the boys are told as they prepare in 2001 to leave their homeland, where they were orphaned by the country's long-running civil war.

The film, which primarily follows two boys, Peter and Santino, over the course of a year, doesn't make us dread that the expected heaven may not materialize. Instead we wonder what kind of futures the "future of Sudan" will find when they arrive at their destinations: Nebraska, North Dakota and, for Peter and Santino, what Santino terms "a land called Hawston." That's Houston, whose vast sprawl gives another meaning to the title. "They called us lost boys because they found us without parents," Peter says, and the relocation strands them again.

At its core "Lost Boys of Sudan" is about coping with loneliness, as alienation increases and the two try

to stay afloat. Hearing them joke about customs they can no longer observe — like the familiar touching that is considered homosexual behavior in America — underscores the spiritual distance between America and Africa.

Peter, Santino and other boys in the group selected by the United Nations and the State Department to come to the United States learn that there's no room for the communal thinking that has helped them survive the slaughters in Sudan. They become trapped in the minimum-wage trenches, trying to pay rent and to send money home. "American money has become so sweet to us," Peter says ruefully. They also become ensnared in American ways: after five months both wear the bag-

Continued on Page 5

Learning to Cope in a Land That's Not Quite Heaven

Continued From First Arts Page

LOST BOYS OF SUDAN

gy jeans they were warned about back home, the trappings of bad men.

The nearly unlimited access the directors have to the lives of their subjects intensifies the narrative, allowing us to drift along in the swells and eddies of Peter's and Santino's time in the United States. The filmmakers don't shy away from touchy issues, like the schism between the Sudanese and American blacks.

At one point Santino admits to his shame about the darkness of his skin, which gets him ridiculed. He ponders this while waiting for a bus in Houston, something that allows a lot of time for thinking. And while speaking with a white church worker, the Sudanese teenagers talk about how being robbed by American blacks has made them wary, a stereotype she vainly tries to combat. At the very least, the film will leave you questioning what "African-American" means.

"Lost Boys of Sudan" subtly provides a sense of what its subjects have traded — sacrificed really — to come to America. Peter eventually goes to Kansas to finish his education. The hollows of his cheeks fill in, testimo-

Produced and directed by Megan Mylan and Jon Shenk; in English, Dinka, Arabic and Swahili, with English subtitles; director of photography, Mr. Shenk; edited by Kim Roberts and Mark Becker; released by Shadow Distribution. At the Film Forum, 209 West Houston Street, west of Sixth Avenue, South Village. Running time: 87 minutes. This film is not rated.

ny to Americans' constant eating, and Santino's ready smile becomes obviously less eager after a while.

We get to know them and are pulled so completely into their day-to-day struggles that it's only when a high school newspaper reporter questions Peter, who talks about having been without parents since he was 4, that we remember that this boy — who works full time, attends high school and a basketball camp — is only 17.

Getting an audience so caught up is no small feat; it is a tribute to the directors' storytelling. And though that early reference to heaven on earth — hovering and poised to be contradicted — is answered by the end of "Lost Boys of Sudan," by then the film has earned the right to do so.

After War's Ravages, A New Life in America

NYT 2/18/04

By NANCY RAMSEY

If you ask him to describe his native Sudan, which has been in a state of civil war for 20 years, Santino Chuur has a hard time finding the words.

"My country is really very beautiful," he said recently by telephone from Houston, where he moved three years ago in a refugee resettlement program. "Some days when I am driving my car in America I think, 'Why can't I be driving this car on a highway in my own country?' That gives me a lot of heartbreak. I'd like the same good things to be in my country. My country is so beautiful I cannot even describe it."

Sudan's civil war has left two million dead and four million displaced. Mr. Chuur, who estimates his age to be 25, is one of approximately 17,000 young men, known as the lost boys of Sudan, who were left homeless and parentless when the war forced them to flee their homes in the 1980's. He is one of the two lead characters — the other is Peter Dut — in the documentary "Lost Boys of Sudan."

Mr. Dut, who is about 20 and lives in Olathe, Kan., said that militias backed by Sudan's government "went from village to village killing people, kidnapping people, taking women and children, taking properties." He estimated that he was 5 when he fled his village in southern Sudan, and he said he had not seen his mother and siblings since. Shortly after he fled, his father became sick and died.

"I got help from other people," he said. "This journey to Ethiopia was three months. There was no food, no water, dangers along the way. For water you had to use your own urine. You had to walk with the group, or the lions would get you."

By summer 2001, when the San Francisco filmmakers Megan Mylan and Jon Shenk traveled to a refugee camp in Kakuma, in northern Kenya, Mr. Dut and Mr. Chuur had lived there for close to 10 years. (They fled Ethiopia after war broke out there, too.)

"Kakuma was like a small city," Mr. Shenk said. "Imagine 80,000 people camping out for 10 years. There's a lack of electricity, no running water. People are living in mud huts. You look around, and you think, with 14 or 15 million refugees in the world, this is how millions of people are

living."

Ms. Mylan and Mr. Shenk spent a week in the camp and chose Mr. Dut and Mr. Chuur as their main subjects after talking with 80 young men who were on their way to places like Houston; Omaha; Jacksonville, Fla.; Nashville; and Richmond, Va. (Around 4,000 have been resettled in the United States as part of the refugee program.)

"Peter looked us straight in the eye and asked us a million questions about America," Mr. Shenk said. "He was an extrovert. Santino is one of these people you meet and almost feel like he's part of your family already. He was shy. He showed us paintings he had done and talked about the books he had read. I'll never forget this great thing he said to me. He asked me where I was from, and said, 'I want to come to California and learn the ways of your tribe.'"

In America — most of the film is set in Houston and Kansas — Mr. Dut and Mr. Chuur tackle life in a world very different from the one they left behind. They learn to use an electric stove, pay rent, find jobs, buy cars and furnish an apartment; they take drivers' tests and negotiate the mysteries of the phone company. But they also question a life in which they work long days and sometimes into the night to pay rent; and when they call friends back in Africa, the friends wonder why they are not sending more money.

Mr. Dut finds that life in Houston is not working out — he is dead set on getting an education sooner rather than later — and he heads out to Kansas without telling Mr. Chuur. There he joins another young man from Sudan and enrolls in high school.

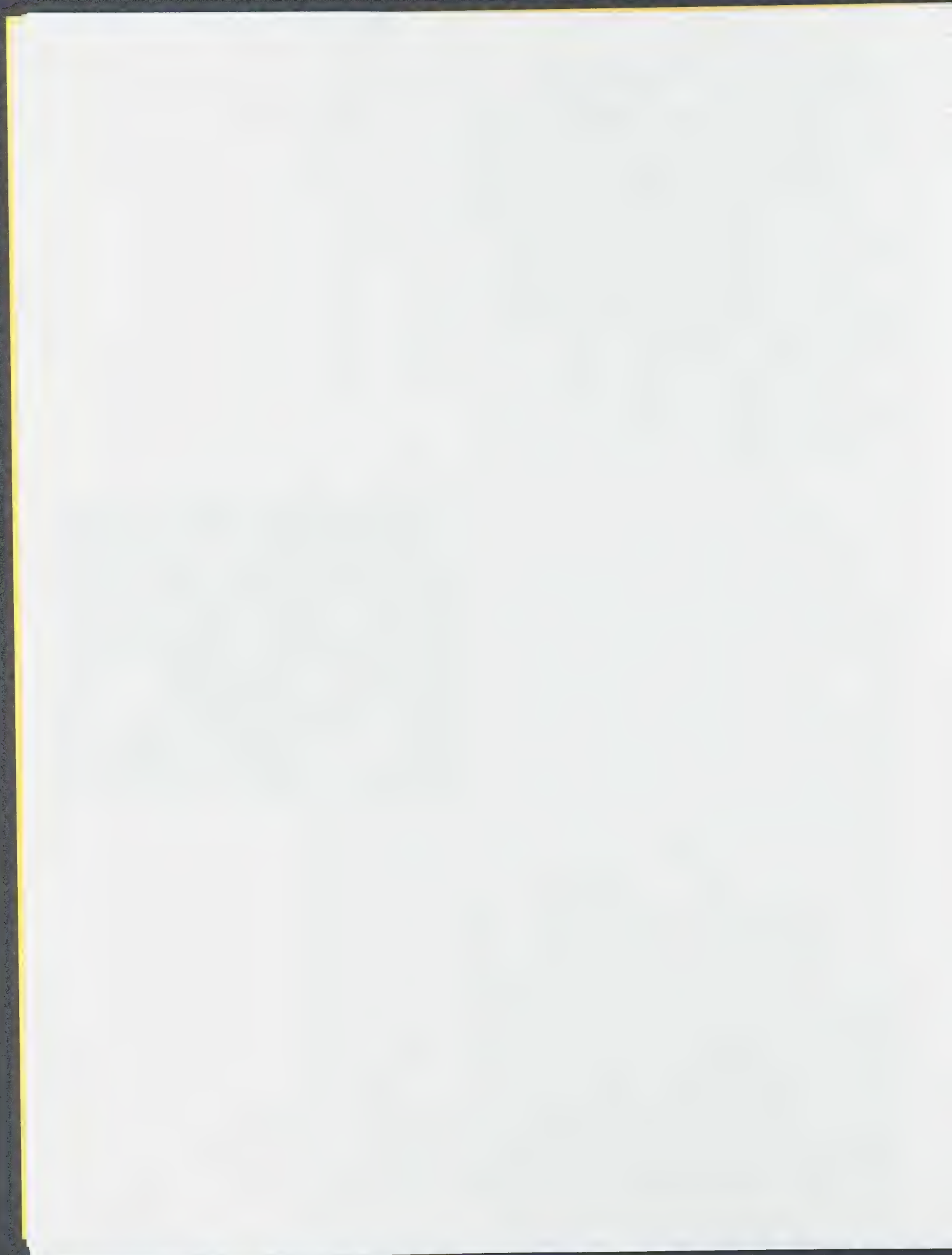
Today Mr. Dut has two jobs. During the day he works at a Wal-Mart store, where he has been promoted from retrieving carts in the parking lot to working in the garden center. At night he parks cars at a casino in Kansas City, Mo. He graduated from high school with honors and said he was thinking about attending college in Seattle, where he has a friend from Kakuma. Mr. Chuur, who works nights at a factory in Houston, said he planned to begin community college.

"We grappled with the whole title of 'Lost Boys,'" Ms. Mylan said. "We didn't want it to be condescending. But they see it as a badge of honor: 'We've endured, we've been through the horrors.'"



Megan Mylan/Shadow Distributi

Santino Chuur lives in Houston, where he works in a factory.





Bridging Refugee Youth & Children's Services

Refugee Minors Arriving in the United States: Statistics from FY 1997 – FY 2002

More than a third of refugees resettling in the United States are children. According to statistics provided by the U.S. Department of State, Bureau of Population, Refugees and Migration, over approximately the past five years, 37.01% of refugees resettling in the U.S. have been under the age of 18.

Annual Totals of Refugee Children Resettling in the U.S.						
FY 97	FY 98	FY 99	FY 00	FY 01	FY 02 first 9 months*	FY 97 - FY 02*
22,512	27,795	31,739	27,471	24,685	6,723	140,925

As indicated in the following table, with the exception of FY 2001, there is a recent gradual increase in the percentage of refugees coming to the U.S. who are children.

Refugee Children as a Percentage of All Refugees Resettling in the U.S.						
FY 97	FY 98	FY 99	FY 00	FY 01	FY 02 first 9 months*	FY 97 - FY 02*
32.12%	36.31%	37.34%	37.88%	36.08%	38.52%	36.13%

* Minors numbers for FY 02 are for the period through 7/9/02, whereas figures provided for all refugees in FY 02 are for the period through 6/30/02. Thus, the additional 10 days of data on refugee minor arrivals may contribute to a possible overstatement of FY 02 refugees which were children.

Refugee children arrive in the U.S. under many different circumstances. The majority, approximately 93% over the past six years, arrive in the company of biological or legally adoptive parents. However, others travel to the U.S. to reunite with caregivers, or to join a relative who has been newly designated as their caregiver.

Children who do not resettle with their own parents are often at higher risk than are children who travel and resettle with their own parents. "Separated children" is the internationally-recognized term for such children. See the BRYCS Suitability Assessment Tips document for suggestions on the resettlement of separated children.

The following table demonstrates the range of circumstances under which refugee children resettle in the United States.

A joint project of



ILRS
International
Immigration &
Refugee Service
2001 L Street, NE
Washington, DC 20002
www.ilrs.org



U.S. Department of
State
Bureau of
Population,
Refugees &
Migration
2020 L Street, NE
Washington, DC 20002
www.state.gov

800.871.6886
info@ilrs.org
www.ilrs.org

Categories of Refugee Children Resettling in the U.S.

Minors attached to, traveling with, and resettling with biological or legally adoptive parents.

Minors attached to, traveling with, and resettling with blood relatives other than biological or legally adoptive parents.

Minors attached to, traveling with, and resettling with non-relatives; and minors traveling alone to join non-relatives.

Minors destined for foster care, which is also known as the Unaccompanied Refugee Minor (URM) program.

Minors traveling apart from but destined to join biological or legally adoptive parent(s). Includes minors traveling alone to join parent(s) in the U.S., minors traveling with relatives other than parents in order to join parent(s) in the U.S., and minors traveling with non-relatives in order to join parent(s) in the U.S.

Minors traveling apart from the blood relative(s) (other than parents) they are destined to join. Includes minors traveling alone to join a relative (not parent) in the U.S., and minors traveling with non-relatives to join a relative (not parent) in the U.S.

Minors who are married, regardless of their traveling companions or anchor relationships in the U.S.

Acknowledgements: BRYCS staff would like to thank the U.S. Department of State, Bureau of Population, Refugees and Migration for providing these statistics.

BRYCS is supported by the U.S. Department of Health and Human Services, Administration for Children and Families, Office of Refugee Resettlement, under contract # 90 RB 0009.

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St2-9702, last revised by MK, 3/03/03

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Migration and Refugee Services

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The Unaccompanied Refugee Minor Program of the U.S. Refugee Program

Frequently Asked Questions

The United States Refugee Program includes specialized resettlement and foster care services for unaccompanied refugee minors. These services are provided by two voluntary agencies, Lutheran Immigration and Refugee Service (LIRS) and the United States Conference of Catholic Bishops/Migration and Refugee Services (USCCB/MRS), which are authorized by the U.S. Department of State to resettle unaccompanied youth and have worked with unaccompanied refugee youth for more than 25 years. These agencies work through a network of licensed child welfare agencies to provide appropriate support services.

Reclassification

Culturally appropriate foster care and resettlement services of the Unaccompanied Refugee Minor (URM) program are available to some minors who enter the United States attached to families, but whose circumstances change drastically, in addition to minors who enter unaccompanied. This may be true in the case of family breakdown after arrival, or some other event leading to abandonment, abuse or neglect (e.g., unresolvable conflict between a teenager and a non-parental relative, death of a parent or guardian, runaway or abandoned youth, etc.). If no relative is available to care for a minor, foster care may be in the child's best interest. Such children can be "reclassified" by the Office of Refugee Resettlement (ORR) to unaccompanied minor status in order to access the program. In situations where a child would have to move to a different community in order to be placed in a refugee foster care program, consideration must be given to whether it is in the child's best interest to be placed in a local foster care program or be moved to a specialized refugee foster care program.

Program Services

Resettlement of unaccompanied minors occurs in accordance with domestic child welfare guidelines, but services are only provided through programs specifically designed for the reception of refugee youth. Minors are placed in foster care, group homes or independent living arrangements, appropriate to the youth's developmental needs. Services available through these programs include:

- indirect financial support for housing, food, clothing, and other necessities medical care,
- intensive case management by a social worker,
- independent living skills training (e.g., consumer/budgeting skills, housing, food preparation, social and legal systems, transportation, education, community resources, health and sexuality),
- education/English as a Second Language (ESL) tutoring/mentoring,
- job skills training and career/college counseling,
- mental health services,
- on-going family tracing, where possible,
- cultural activities/recreation,
- special educational services, where needed, and
- legal assistance.

Foster care placements are based on the individual needs of a particular youth, with attention to the cultural, linguistic, and religious background of a youth; special health, educational, and emotional needs; as well as the personality, temperament and opinions of the youth. Foster parents must be licensed by their state or county child welfare provider and receive on-going training in child welfare matters. Foster parents come from a diversity of ethnic and linguistic backgrounds, and they receive special training on the adjustment needs of refugee youth.

Youth who enter the United States prior to age 18 can remain in foster care/independent living until they complete high school or reach 20-21 years of age (depending upon particular state emancipation guidelines).

Eligibility

The following two groups of minors may be identified as unaccompanied minors overseas and may be placed directly into the program upon arrival:

- • refugee minors, and
- Amerasians

The following groups of minors may enter the United States with non-refugee status, but may be reclassified as unaccompanied minors by the director of ORR and placed in the program:

- Cuban and Haitian entrants,
- those who receive asylum, and
- victims of severe forms of trafficking.

In addition, though minors in the above categories may arrive in the United States accompanied by parents or other caregivers, they sometimes become eligible for URM

program services after arrival in the United States (e.g., through family breakdown or a death in the family).

Reclassification Process

Please contact LIRS or USCCB to assess what would be best for a particular child. The general process is as follows:

- Contact Children's Services of LIRS or USCCB to discuss the child's situation. If foster care appears in the child's best interest, LIRS or USCCB will make placement arrangements with the appropriate foster care program.
- LIRS or USCCB files an "Interstate Compact on the Placement of Children" form if a child is moving from one state to another.
- The foster care program arranges the official reclassification request between the State Refugee Coordinator and the Office of Refugee Resettlement.
- Travel arrangements are made after reclassification approval by ORR.
- Paperwork and this process can take 1-2 weeks, depending on the situation.

Contact Information:

Julianne Duncan
U.S. Conference of Catholic Bishops
3211 4th Street, N.E.
Washington, D.C. 20017-1194
(202) 541-5412
(202) 722-8747 fax

Susan Schmidt
Lutheran Immigration and Refugee Service
700 Light Street
Baltimore, MD 21230
(410) 230-2725
(410) 230-2723 fax

Refugee Foster Care for Unaccompanied Refugee Minors

Frequently Asked Questions

Who are "unaccompanied refugee minors"?

The United Nations High Commissioner for Refugees (UNHCR) defines unaccompanied refugee minors (URM) as children who are separated from both parents and are not being cared for by an adult who, by law or custom, is responsible to do so. In resettlement terms, URMs are children under age 18 who are resettled alone in the United States, without a

parent or relative able to care for them. Children who arrive with parents or other relatives may become eligible for URM program services if their caregivers can no longer care for them once present in the United States.

Who is eligible for the refugee foster care programs?

Five types of unaccompanied youth are eligible for refugee foster care:

1. **Refugee Minors** - These are refugee children who enter the United States prior to their 18th birthday, without a parent or appropriate caregiver to provide for them. These minors are placed directly into foster care at the time of arrival. These are refugee children who are identified overseas and enter the United States prior to their 18th birthday.
2. **Asylee Minors** - Minors who are granted asylum in the United States and have no family to care for them are also eligible for refugee foster care. These include minors granted asylum by an Immigration Judge, as well as minors granted asylum through an INS Asylum Office.
3. **Cuban/Haitian Entrants and Amerasians** - Minors who enter the United States as entrants or Amerasians are also eligible for the refugee foster care program.
4. **Victims of a Severe Form of Trafficking** - Minors who are victims of a severe form of trafficking, which involves some form of forced labor or prostitution, are also eligible for the refugee foster care program.
5. **Inaccurate Age Cases** - Minors sometimes enter the country with documents mistakenly indicating that they are adults. In such cases it is possible, through established procedures, to have an age changed and arrange for reclassification.

Minors in the above categories are also eligible for refugee foster care in the case of family breakdowns. Family Breakdown Cases include minors who enter with, or come to the United States to join an adult relative. Sometimes these care arrangements do not work out, or are not appropriate, and a refugee minor becomes neglected, abandoned, abused or destitute shortly after entering the United States. A few examples are listed below.

- **A relative caregiver is unable or unwilling to continue providing for the minor.** In some situations, relatives may be overwhelmed by their own adjustment experience, and may be unable to meet the needs of a minor, or a single mother may have six biological children of her own and may be unable to care for her additional niece and nephew. In other situations, a relative may be unwilling to continue caring for a minor who is not her own child, leaving a child at-risk for abandonment or homelessness. This is sometimes the case when there is conflict between a teenager and a non-parental relative caregiver.
- **Secondary migration.** Sometimes relatives, or minors themselves, decide to move to another city or state, without making new care arrangements for a minor in their care. This has sometimes been the case with adult siblings caring for younger siblings, where the adult sibling decides to take off on his/her own. In other cases, adolescents have decided to try making it on their own, unaware of how difficult that can be.

- **Abuse.** In some cases, a minor may be mistreated by his/her relatives and may need to be removed from the home. Some minors can be returned to the home under supervision, others require long-term foster care.
- **Inaccurate relationships.** Some minors are listed as having a certain relationship with their adult caregiver, which later turns out to be erroneous (eg: a "daughter" who turns out to be a sister-in-law, or a child who was fostered in the refugee camp and was listed as a biological child on the bio-data). In some cases this was an error made on the case referral information or a cultural difference in how relationships are described; in other cases it may be a fraudulent relationship (which agencies are required to report to the Department of State). These cases may put a minor at risk if not monitored, or the adult caregiver may never have intended to care for the child.

Hereafter, all of the above categories of children shall be described as refugee children.

How long are minors eligible for refugee foster care?

Minors must enter refugee foster care prior to their 18th birthday. Once in care, refugee youth can remain in a foster care program until the age of 20 or 21 (depending on particular state child welfare guidelines.) After age 18, continued participation in the program is voluntary.

What services are available through the refugee foster care programs?

Refugee foster care includes a comprehensive set of services and financial supports, designed to assist with a youth's resettlement adjustment, provide for a youth while obtaining an education, and prepare each youth for eventual independence. These services are specially geared towards the needs of refugee youth, with a focus on blending their cultural identity with their new American environment. More specifically, these services include: indirect financial support providing for housing, food, clothing, and other necessities; educational supports; health, mental health and legal services; intensive case management; cultural and recreation activities; mentoring and life skills training; etc.

How are these programs like or unlike domestic foster care programs, and how are they funded and monitored?

Refugee foster care programs follow the same state or county laws and regulations that govern domestic foster care. Refugee youth are eligible for all of the same services for which an American youth would be eligible. However, refugee foster care programs are separate from domestic foster care programs in that they have been developed by agencies with expertise in working with refugees. Foster families are oriented towards the particular needs of refugee youth. Social work staff assist with special services which may be needed by refugee youth (e.g.: English as a Second Language or other special educational needs, cultural identity and adjustment, family tracing, refugee trauma, etc.).

Refugee foster care programs are funded by the Office of Refugee Resettlement, via State Refugee Coordinator offices. All foster care programs are licensed and monitored regularly by their state child welfare authority. Foster families must go through a background clearance and licensing process. In addition, LIRS and USCCB provide quality control and serve as an on-going resource for these programs.

What kind of foster family, or other care arrangements, will be provided to minors?

These programs use families from varied backgrounds to foster refugee youth. Programs recruit families from the same ethnic communities represented by minors in their care. Such placements are a priority for younger children. American foster families are also a strong resource for this program, with many families who have fostered children from various ethnic backgrounds and become familiar with the needs of refugee youth. In addition, programs recruit immigrant families from varied ethnic origins, who personally understand the refugee adjustment, even if not from the same ethnic perspective.

In addition to foster care, programs use a mix of supervised-, semi-, and independent living arrangements. These services are available to older youths (generally 17 and older), and allow them to live with other youths in semi-autonomous arrangements while they receive training and intensive social worker assistance in learning the life skills they will need to live independently. Some programs also utilize group homes or group foster care homes. In a few specialized circumstances, programs have been able to access residential treatment services for severely traumatized or special needs youth.

How do these children respond to foster care?

Like children everywhere, refugee children yearn for love, security and the chance to learn. Unfortunately, many of these children have been deprived of one or all of these things. Many children have been forced to grow up too soon, due to the circumstances of war and hardship. Consequently, they value a second chance at childhood and newfound stability.

How do refugee children fare in the American educational system?

Most refugee children have missed years of schooling due to the disruptions of war. Although they lag behind their American peers, they are generally very motivated to learn. The absence of educational opportunities often increases their appreciation of schooling once it is available again. Refugee foster care programs are experienced in the educational needs of refugee children, and social work staff help each child access the special services they need to learn in the United States.

Who can become a foster parent?

Refugee foster care programs seek foster parents through local churches, mosques or other houses of worship; community or civic organizations; Mutual Assistance Associations or other refugee collectives; and word of mouth from other foster parents. These programs seek caring and committed foster parents, and always welcome foster parent inquiries. Persons interested in learning more about refugee foster parenting, please contact: Susan Schmidt (LIRS), 410/230-2725 or Julianne Duncan (USCCB), 202/541-3412.

Are unaccompanied refugee minors ever reunified with their families?

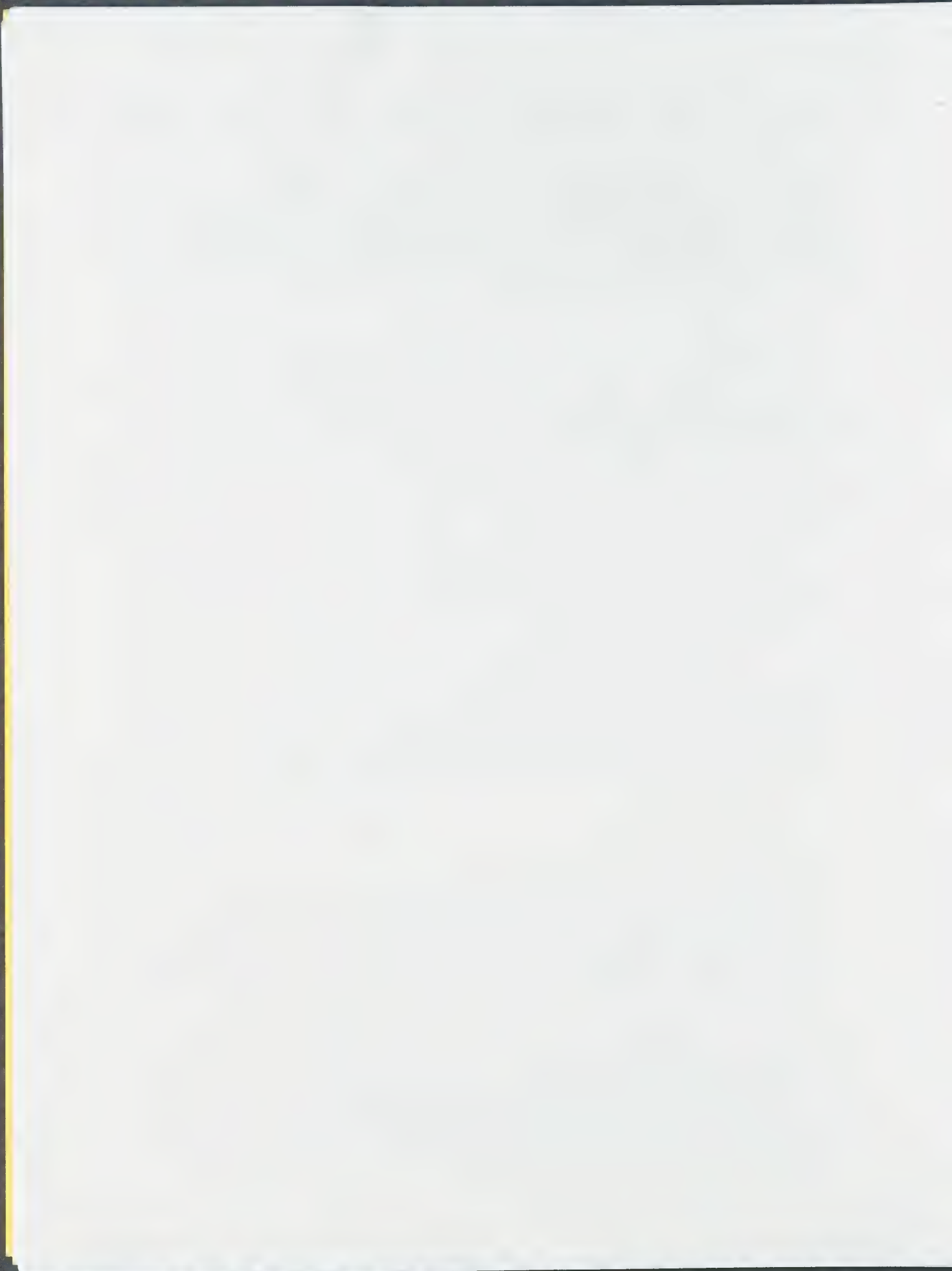
Although refugee minors are generally long-term foster placements, programs continue family tracing where possible. A number of minors have ultimately been able to reunify with family either in the United States or in their country of origin. Like children in domestic foster care, family reunification is always a goal, where feasible and in the child's best interest.

Where are the refugee foster care programs located?

There are currently fourteen refugee foster care programs located in the following communities: Boston, MA, Fargo, ND, Grand Rapids, MI, Jackson, MS, Lansing, MI, Newark, NJ, Philadelphia, PA, Phoenix, AZ, Richmond, VA, Rochester, NY, Seattle, WA, Syracuse, NY, Tacoma, WA, Washington, DC.

Office of Migration & Refugee Services
United States Conference of Catholic Bishops
3211 4th Street, N.E., Washington, DC 20017-1194 (202) 541-3000

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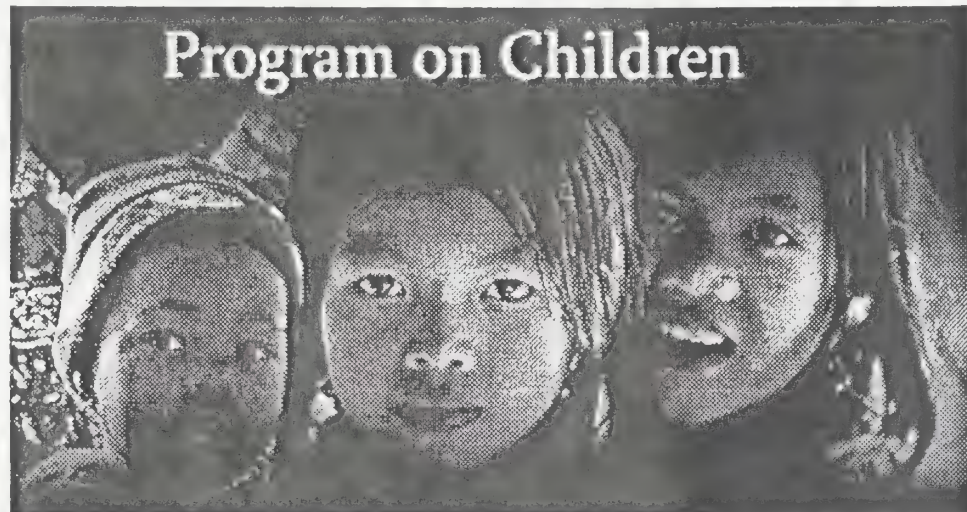


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**Refugee
Resettlement
Benefits**

Financial Aid

Access to
Public Schools



The Program on Children was recently initiated with the goal of and providing research, legal analysis, and training related to violence and human rights violations of children around the world, particularly for those seeking refugee protection in the United States. The program offers legal backup and networking, and in specific cases, amicus support to legal advocates concerned with these issues. Among other things, the Program on Children compiles country conditions documentation specific to children and collects relevant decisions from the United States, Canada, Australia, New Zealand and Europe, as well as other countries.

For documentation related to children's asylum and human rights claims, [Click here](#).

To request support or more information contact Nancy Kelly or John Wilshire Carrera.

Additionally, you can reach us by calling (617) 983-2700.

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- Somalia
- Sudan
- Uganda

See also

- Somali Refugees in Kenya
- Sudanese Christians

Feedback

Aside from the information contained at our site, if you want additional information relating to:

- Seeking asylum, finding legal representation or learning about your rights;
- Finding documents and other corroborating information that can support an asylum or refugee claim;
- Finding immigration forms, case law, and the legal requirements for asylum in countries around the world;

go to Asylumlaw.com.

Please use the form below to send us a message with your comments, questions, and thoughts, or e-mail us directly at Refugee Law Center.

Your email address:

Your Subject:

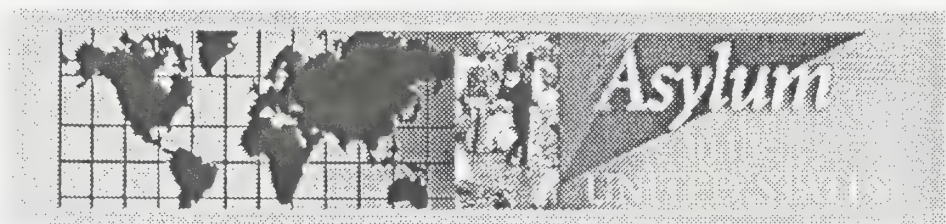
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Feedback

Frequently Asked Questions

Below are some questions from the Bureau of Citizenship and Immigration Services (BCIS) web site. At the end of these questions and answers, you will find links to related sites for more FAQ's.

Refugee Status

Who is a refugee?

Generally, a refugee is a person who has fled his/her country because of fear of persecution. U.S. law incorporated the refugee definition contained in the Convention Relating to the Status of Refugees, Adopted in Geneva in 1951, which defines a refugee as a person who "owing to a well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it."

What is the difference between refugees and immigrants?

Refugees have fled because of persecution while immigrants have left their home countries for other reasons.

Why does the United States receive refugees?

The United States has signed the 1967 Protocol relating to the Status of Refugees, which means that it is obliged not to return refugees to their native countries.

The United States has humanitarian and democratic traditions for receiving refugees and participating in international work for refugees. U.S. citizens have long supported these traditions. The United States is obliged to carry out part of its global responsibility for refugees because of its affiliation with international conventions and agreements.

Where are most of the world's refugees?

The most majority of the world's refugees are in the...

The vast majority of the world's estimated 14.1 million refugees are in the developing world. The Middle East hosted the largest number of refugees at the end of 1999, 5.8 million. Iran, alone, hosted 1.8 million refugees at the end of 1999. Africa hosted 3.1 million refugees and 10.6 million others are internally displaced.

How many refugees come to the United States each year?

In fiscal year 1999, 85,006 refugees were admitted into the United States through the overseas admissions program. An additional 41,377 people applied for asylum in the United States during fiscal year 1999.

Where do most of the refugees in the United States come from?

In fiscal year 1999, 16,922 refugees admitted to the United States through the overseas admissions program were from the former Soviet Union, 22,697 from Bosnia, 14,156 were from Kosovo, 9,863 from Vietnam, 4,317 from Somalia, 2,495 from Liberia, 2,392 from Sudan, 2,018 from Cuba, 1,955 from Iraq, 1,879 from Congo, and 1,739 from Iran.

How do refugees come to the United States?

Some refugees travel to the United States on their own and apply for asylum when they arrive on U.S. soil. Many have lost everything before leaving their countries.

Every year, the United States also admits refugees through an overseas admissions program. Staff of U.S.-based nongovernmental organizations and the UN's refugee agency help U.S. government officers identify refugees in need of resettlement.

What services and benefits does the government provide for refugees who are being resettled in the US?

The US government provides the following for refugees:

- no interest travel loan to the US
- 8 months Refugee Cash Assistance (RCA) and Refugee Medical Assistance (RMA)
- food stamps
- housing assistance, furnishings, food, and clothing
- social security card
- school registration for children
- referrals for medical appointments and other support services
- employment services
- case management through community based non-profit organizations
- adjustment of status from refugee to legal permanent resident

What is the United States Asylum Program and Who Benefits?

Asylum may be granted to people who are already in the United States and are unable or unwilling to return to their home country because of persecution or a well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political

opinion. If you are granted asylum, you will be allowed to live and work in the United States. You also will be able to apply for permanent resident status one year after you are granted asylum.

For more information on adjusting to permanent resident status, please see *How Do I Become a Lawful Permanent Resident while in the United States*.

You may include your spouse and any unmarried children under the age of 21 in your own asylum application if your spouse or children are in the United States. If your spouse or children are outside the United States, see *How Do I Get My Spouse or Children Derivative Asylum Status in the United States?* See also, *Application Procedures: Getting Derivative Asylum Status for Your Child*.

Asylum status and refugee status are closely related. They differ only in the place where a person asks for the status asylum is asked for in the United States; refugee status is asked for outside of the United States. However, all people who are granted asylum must meet the definition of a refugee. If you will apply outside the United States, please see "*How Do I Get Resettled in the United States as a Refugee?*".

If you do not qualify for asylum, but fear being tortured upon returning to your homeland, you can apply for consideration under the Torture Convention.

Who is Eligible?

To be eligible for asylum in the United States, you must ask for asylum at a port-of-entry (airport, seaport or border crossing), or file an application within one year of your arrival in the United States. You may ask later than one year if conditions in your country have changed or if your personal circumstances have changed within the past year prior to your asking for asylum, and those changes of circumstances affected your eligibility for asylum. You may also be excused from the one year deadline if extraordinary circumstance prevented you from filing within the one year period after your arrival, so long as you apply within a reasonable time given those circumstances. For a non-exhaustive list of circumstances that may excuse you from the one year deadline, please see 8 CFR § 208.4. You may apply for asylum regardless of your immigration status, meaning that you may apply even if you are illegally in the United States.

In addition, you must qualify for asylum under the definition of "refugee." Your eligibility will be based on information you provide on your application and during an interview with an Asylum Officer or Immigration Judge.

If you have been placed in removal (deportation) proceedings in Immigration Court, an Immigration Judge will hear and decide your case. If you have not been placed in removal proceedings and apply with the INS, an Asylum Officer will interview you and decide whether you are eligible for asylum. Asylum Officers will grant asylum, deny asylum or refer the case to an Immigration Judge for a final decision.

If an Asylum Officer finds that you are not eligible for asylum and you are in the United States illegally, the Asylum Officer will place you in removal proceedings and refer your application to an Immigration Judge for a final decision.

Immigration Judges also decide on removal if an applicant is found ineligible for asylum and is illegally in the United States. If you are in valid immigrant or nonimmigrant status and the Asylum Officer finds that you are not eligible for asylum, the Asylum Officer will send you a notice explaining that the INS intends to deny your request for asylum. You will be given an opportunity to respond to that notice before a decision is

made on your application.

The instructions attached to the application form for asylum, INS Form I-589 (Application for Asylum and for Withholding of Removal) are helpful in defining the eligibility criteria for asylum.

How Do I Apply?

To ask for asylum, you will need to complete an INS Form I-589 (Application for Asylum and for Withholding of Removal) and follow the instructions carefully. Forms are available by calling 1(800) 870-3676, or by submitting a request through our forms by mail system. There is no fee. You can normally expect to complete your asylum processing within 180 days from the date of filing your application.

If you are applying with the INS for asylum, you should send your application to the INS Service Center that has jurisdiction over your place of residence. You will find information on where to send your application in the instructions to INS Form I-589. If you have been placed in proceedings before an Immigration Judge, you should file the form with the Immigration Court. See also, Application Procedures: Getting Derivative Asylum Status for Your Child, and Application Procedures: Getting Derivative Asylum Status for Your Spouse.

Can I Travel Outside the United States?

If you are applying for asylum and you want to travel outside the United States, you must receive advance permission before you leave the United States in order to return to the United States. This advance permission is called Advance Parole. If you do not apply for Advance Parole before you leave the country, you will abandon your application with the INS and you may not be permitted to return to the United States. If your application for asylum is approved, you may apply for a Refugee Travel Document. This document will allow you to travel abroad and return to the United States.

Will I Get a Work Permit?

Asylum applicants can not apply for employment authorization at the same time they apply for asylum. Rather, you must wait 150 days after the INS receives a complete application before you can apply for employment authorization. The INS has 30 days to either grant or deny your request for employment.

How Can I Find Out About the Status of My Application?

Please contact the INS Asylum Office that received your application. You should be prepared to provide the INS staff with specific information about your application. Please click here for complete instructions on checking the status of your application . Click here for information on INS offices.

How Can I Appeal?

Applicants will be interviewed by an Asylum Officer or an Immigration Judge. The Asylum Officer will either approve your application or refer it to an Immigration Judge for a final decision. If the Immigration Judge denies your asylum application, you will receive a letter telling you how to appeal the decision. Generally, you may appeal within 33 days of receiving the denial. After your appeal form and a required fee are processed, the appeal will be referred to the Board of Immigration Appeals in Washington, D.C.

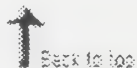
D.C.

Can Anyone Help Me?

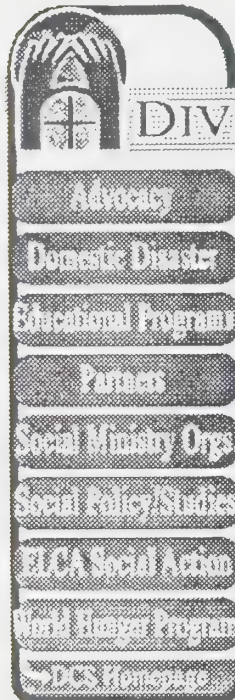
If advice is needed, prospective applicants may contact the United Nations High Commissioner for Refugees (UNHCR). The High Commissioner's representative in the United States may be reached in Washington, DC at (202) 296-5191. You may also contact the INS District Office or Asylum Office near your home for a list of community-based, non-profit organizations that may be available to help asylum applicants with advice and help during their processing.

Frequently Asked Questions (next)

Do you want further information? For general questions on immigration in the US, click [here](#).



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EVANGELICAL LUTHERAN CHURCH IN AMERICA

DIVISION FOR CHURCH IN SOCIETY

Lutheran Immigration & Refugee Service

[Community Development] [HIV/AIDS] [Life-Span]
[Environmental Education and Advocacy program] [Decade for a Culture of Nonviolence]
[Lutheran Immigration & Refugee Service] [Women, Children in Poverty]

Lutheran Immigration and Refugee Service (LIRS) is a cooperative agency of the Evangelical Lutheran Church in America, the Lutheran Church-Missouri Synod, and the Latvian Evangelical Lutheran Church in America. LIRS is the national agency set up by Lutheran churches in the United States to carry out the churches' ministry with uprooted people. Since 1939, LIRS has brought newcomers and their neighbors together so they can enrich each other's growth as world citizens. LIRS programs include: refugee resettlement; foster care for refugee minors; assistance for political asylum seekers; immigration training and consulting; legislative advocacy; and public education.

To find out more about Lutheran Immigration and Refugee Service, contact:

Lutheran Immigration and Refugee Service
700 Light Street
Baltimore, MD 21230
410-230-2700

E-mail LIRS





© Kate Brooks 1998
Russian girl sits on floor of barren dark room under boarded-up window in orphanage

Links to Related Organizations

Latest News	HRW Publications
International Legal Standards	Links to Related Organizations

Related Links--General

- [Child Labor](#)
- [Child Soldiers](#)
- [Children in the U.S.](#)
- [International Criminal Court](#)
- [Juvenile Justice](#)
- [Orphans and Abandoned Children](#)
- [Refugees](#)
- [Street Children](#)
- [Violence Against Children in Schools](#)
- [Children's Rights Division - Home Page](#)

- [Children's Rights: BBC World Service](#)
- [The Child Rights Information Network \(CRIN\)](#)
- [United Nations High Commissioner for Human Rights](#)
- [UNICEF](#)
- Child Labor**
 - [Anti-Slavery International](#)
 - [Child Workers in Asia](#)
 - [CRIN's Child Labour Desk](#)
 - [CRIN's Desk for Initiatives Against the Sexual Exploitation of Children](#)
 - [ECPAT International \(End Child Prostitution, Child Pornography, and the Trafficking of Children for Sexual Purposes, based in Thailand\)](#)
 - [Global March Against Child Labor](#)
 - [International Labor Organization](#)
 - [ILO International Programme on the Elimination of Child Labour](#)
 - [World Congress Against Commercial Sexual Exploitation of Children](#)
- Child Soldiers**
 - [Coalition to Stop the Use of Child Soldiers](#)
 - [Impact of Armed Conflict on Children](#)
Report of Graça Machel, Expert of the Secretary General of

[the United Nations](#)

[Swedish Save the Children Database on Children and War](#)

[U.S. Campaign to Stop the Use of Child Soldiers](#)

International Criminal Court

[Coalition for an International Criminal Court](#)

[Human Rights Watch ICC website](#)

[United Nations ICC website](#)

Juvenile Justice

[Amnesty International: Death Penalty Page](#)

[Center for Prisoners' Rights, Japan](#)

[Center for the Study of Reconciliation and Violence, South Africa](#)

[Children's Defense Fund, United States](#)

[Florida State University School of Criminology and Criminal Justice, United States](#)

[International Network on Juvenile Justice, Defence for Children International](#)

[National Children's and Youth Law Centre, Australia](#)

[Observatoire International des Prisons](#)

[Social Center for Criminal Justice Reform, Russia](#)

[Stop Killing Kids: NCADP \(The National Coalition to Abolish the Death Penalty\)](#)

[War on Juveniles: Children in the U.S. Justice System: Amnesty International](#)

Orphans and Abandoned Children

[Centre for Europe's Children](#)

[Human Rights Watch – Russian Orphanages Report and Action Sheet](#)

[National Pediatric & Family HIV Resource Center](#)

[UNAIDS – Global Source of HIV/AIDS Information](#)

Refugees

[United Nations High Commissioner for Refugees](#)

[Ref World](#)

A collection of full-text databases of refugee information resources

[International Rescue Committee](#)

[Women's Commission for Refugee Women and Children](#)

Street Children

[Balay Sa Gugma Street Children Project, the Philippines](#)

[The Boys' Brigade – Streetwise, South Africa](#)

[Casa Alianza – Covenant House, Latin America](#)

[Catholic Action For Street Children, Accra, Ghana](#)

[OneWorld's Street Kids](#)

[Pangea: Streetchildren Worldwide Resource Library](#)

[Street Kids International](#)

[VNHelp Can Tho Street Children Program](#)

Violence Against Children in Schools

[ANPPCAN--The African Network for the Prevention and Protection against Child Abuse and Neglect](#)

[The Center for Effective Discipline \(CED\)](#)

[More Children's Rights Links...](#)

[Top of Page](#)



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Offices & Organizations For Refugees & Immigrants

BIBLIOGRAPHIES

[Bosnian](#)
[Russian](#)
[Asian](#)
[Transcultural Nursing](#)
[Medical Interpreters](#)

<http://www.acf.dhhs.gov/>

Health departments for each state in the U.S.A. DHHS Office of International and Refugee Health- info on mission, functions, activities.

CULTURE & HEALTH WEBSITES

COUNTRY-RELATED WEBSITES
[Bosnia](#)

<http://www.acf.dhhs.gov/programs/opa/facts/orr.htm>

Department of Health and Human Services, Office of Refugee Resettlement, Administration for Children and Families-describes their services.

REFUGEE & IMMIGRANT HEALTH DATABASES

REFUGEE/IMMIGRANT HEALTH POLICY

<http://www.ncccusa.org/cws/errss.html>

Church World Service/ERRSS affiliates for refugee resettlement and sponsorship

FOREIGN LANGUAGE HEALTH MATERIALS

ORGANIZATIONS/OFFICES

REFUGEE/IMMIGRANT STATISTICS

<http://www.irsa-uscr.org>

Immigration and Refugee Services of America (IRSA) is the nation's oldest and largest non-sectarian network of nonprofit organizations serving immigrants, refugees, and other foreign-born people worldwide.

LIBRARIES WITH ETHNIC COLLECTIONS

RESETTLEMENT AGENCIES

<http://www.interaction.org/contents.html>

InterAction is the nation's largest coalition of relief, development and refugee agencies. 159 member organizations have headquarters in 24 states, and millions of supporters nationwide.

CONTACT INFORMATION

<http://www.unhcr.ch>

United Nations High Commissioner for Refugees- REFWORLD sections contains bibliographies on refugee children and refugee women

<http://www.who.org>

World Health Organization

<http://www.aila.org/>

American Immigration Lawyers Association

<http://www.ins.usdoj.gov>

U.S. Immigration and Naturalization Service

©Jacquelyn Coughlan, 1998

Dear Ruth and Herbert,

We were in England when your most interesting e-mail of June 30th arrived.

We certainly enjoyed meeting you and hope that the English edition of your book will appear soon.

And of course we hope that you might have a chance to visit us in Milwaukee and already look forward to meeting again in Madison next April.

With best wishes I remain

Yours sincerely,
Alfred Bader

Ruth David wrote:

Dear both,

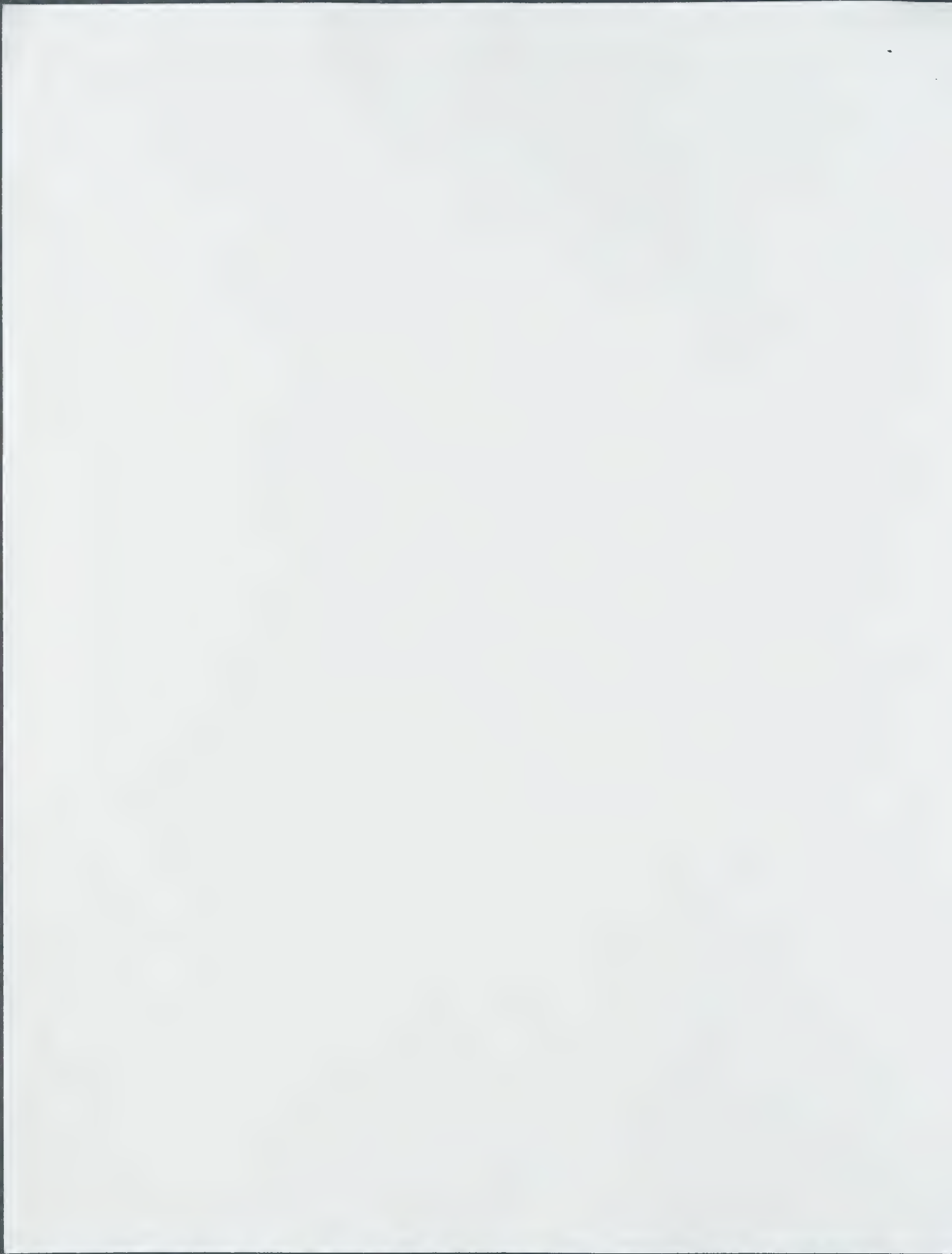
I know I wrote to you before I had quite finished reading your book and never told you how much both Herbert and I enjoyed it. A fascinating look into what must at times have been a difficult life and a wonderfully positive way of coping and doing good and well! congratulations. It was a pleasure for us to get to know you both in any case and to have this acquaintance reinforced by the writing was a special privilege. We hope we shall see you again one day.

We are certainly tied to coming to the KTA in November as Heini Halberstam and I are doing some research on Quaker help to us the Kinder but to refugees more in general. I have always felt that the Quaker input had not been sufficiently recognized. they themselves, the Society of Friends, have never boasted or bragged and I would like in some way to show our appreciation. Heini will probably do Quaker help in Germany (only the tiniest % of the population belonged to the Quakers but acted bravely), and American Quaker input. I shall research and talk about the British Friends.

Meanwhile you are probably spending time in Southern England and I hope very much enjoying it all. Here we have a hot summer and shall stay till mid August when we depart for NY City where Herbert will attend a statistics conference while I enjoy NY. Three days later we leave for Copenhagen to celebrate the 95th birthday of a Norwegian lady living there who with the help of the American Friends Service Committee rescued my brother and 48 other children from a concentration camp in SW France and hid them, thus saving their lives. My brother from Paris will also attend and so will some others she saved, coming from the US, Israel, France and Switzerland. then Herbert and I continue to England to see my children and friends and to relax, perhaps in the Cotswolds, from where we can easily get to the theatre in Stratford.

Best and fond wishes to you both for a good summer.

Ruth and Herbert



From: "Ruth David" <hardavid@isunet.net>
Date: Sun, 30 Jun 2002 09:52:19 -0500
To: "Bader Alfred & Isabel" <baderfa@execpc.com>

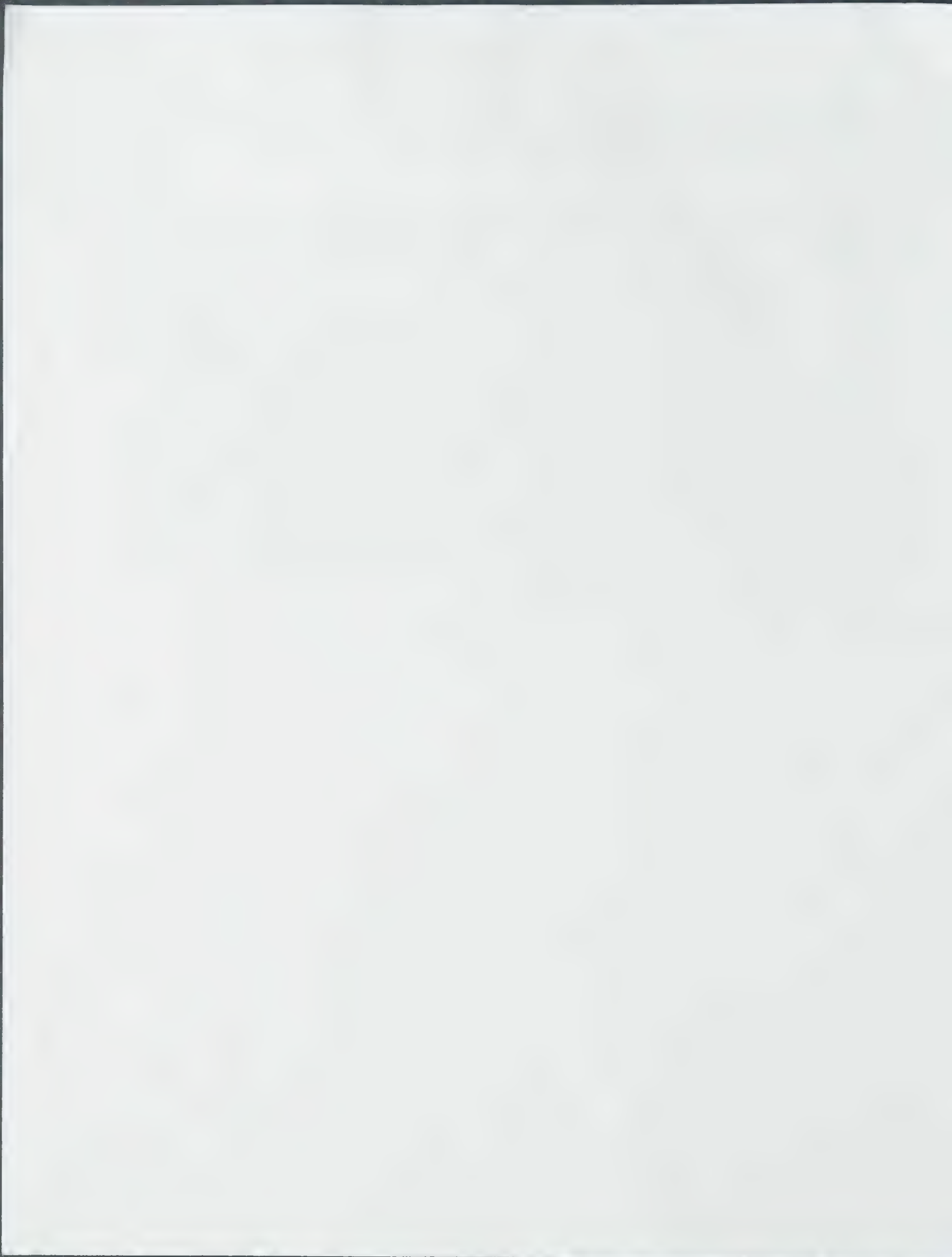
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Ruth and Herbert







To be published in
The Friend

KINDERTRANSPORT MEMORIAL

unveiled at Liverpool Street Station London on 16 sept 2003

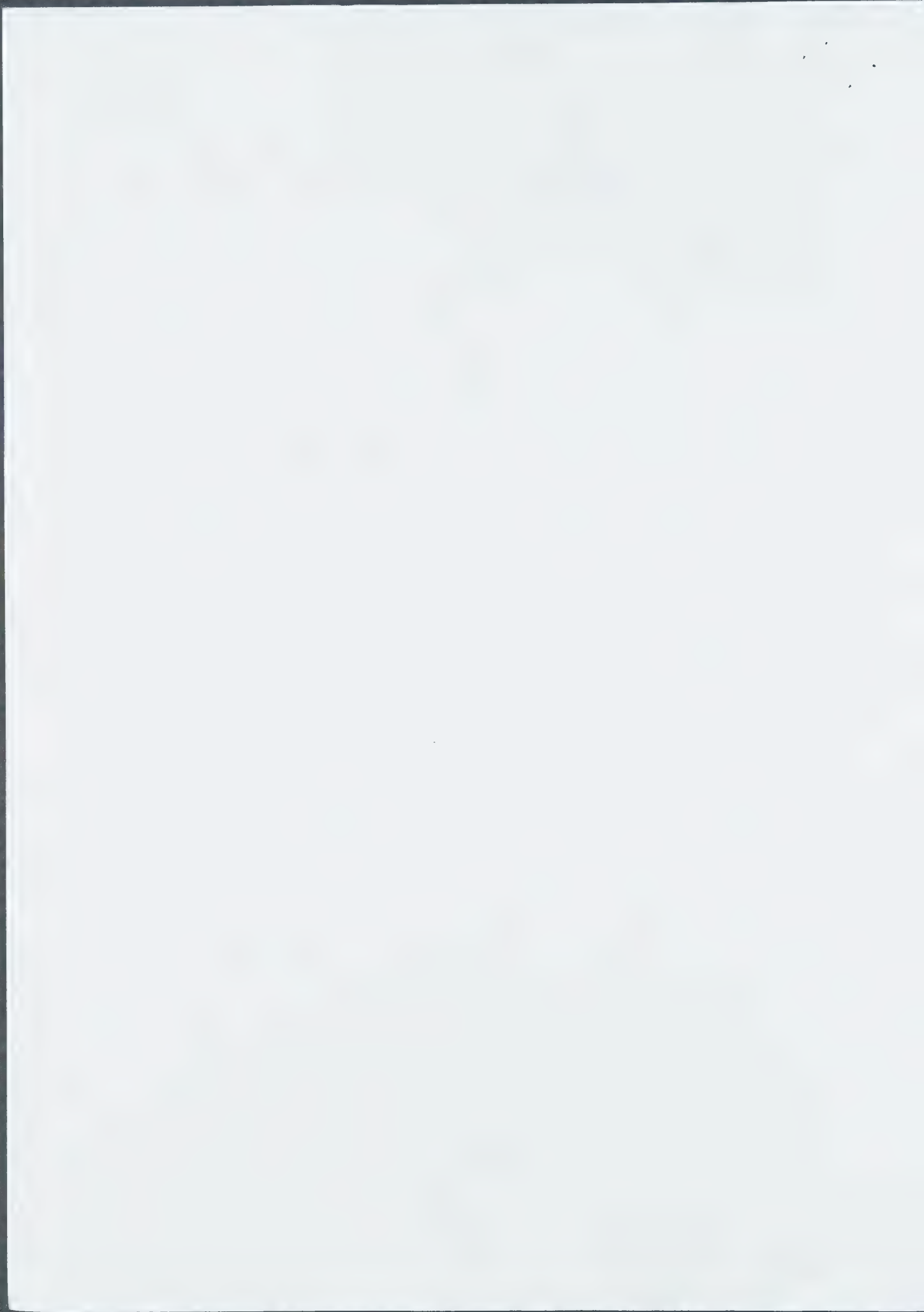
I was representing Friends at a very unusual memorial set in a first floor courtyard at Liverpool Street to mark the free entry to Britain given to ten thousand Jewish children, following the Kristallnacht pogrom on 8 Nov 1938, in Nazi Germany. The ceremony was to commemorate the arrival over several months, of ten thousand unaccompanied children, aged between two and sixteen. They had arrived at the sooty and gloomy station after a journey across Europe and a rough channel crossing. They had parted at a few days notice from their anxious parents, who waved goodbye to them from the railway platforms of Berlin, Prague, Vienna and elsewhere. Jewish communities, Quaker meetings and others, sent representatives to meet the trains, and welcome the children and offer homes. The children who did not speak English were hopeful, but bewildered until they each were chosen and led away.

On Sept 16 I represented the Society of Friends among 300 Jewish people many of whom had themselves been the "KINDER" or child refugees, remembering the little suitcases of precious belongings they had brought with them. The "Kinder" were now my age somewhere between 75-85 years old. There were also of course members of World Jewish Relief, who still continue to help Jewish communities in need, and other welfare organisations. We were seated around the veiled monument on a sunny morning to hear The Chief Rabbi Jonathan Sachs, who is always worth listening to and asked us to celebrate the largely successful integration of this group of refugees. The Rt Hon David Blunkett MP, who spoke of the contribution the "KINDER" had made to public life. He reminded us that many needy child refugees are still arriving on their own, from areas of strife and conflict. Bertha Leverton, herself one of the Kinder, worked with Bertha Bracey, led us to think about the desperation and turmoil of the parents who chose to ensure their children's survival by sending them to Britain on their own. The statue was unveiled by Sir Nicholas Winton, a business man who had been in Czechoslovakia in 1938, and had on his own organised the rescue of 669 children.

The monument was named 'FUER DAS KIND'. It was conceived and created by Flor Kent and commissioned by World Jewish Relief. It is a life sized statue of a seven year old girl cast in bronze, set on a stone plinth, beside a giant glass suitcase topped with a large handle. Inside the amazing suitcase were shelves, on which are displayed the actual items brought by the Kinder; family photos; dolls, ice skates, clothes and a rather scary book of Struwpeter.

Siting the memorial at Liverpool Street Station was a brilliant idea.

I have recently got to know one of the Kindes who came on the first Kindertransport from Vienna -



Kindertransport from Vienna . The group consisted of 600 children, 500 of whom were taken into Quaker families. He became a successful chemist in Milwaukee, and now in gratitude contributes substantially to Quaker peace work for children in Uganda .

Brenda Bailey
21st October 2003

Dear Alfred .

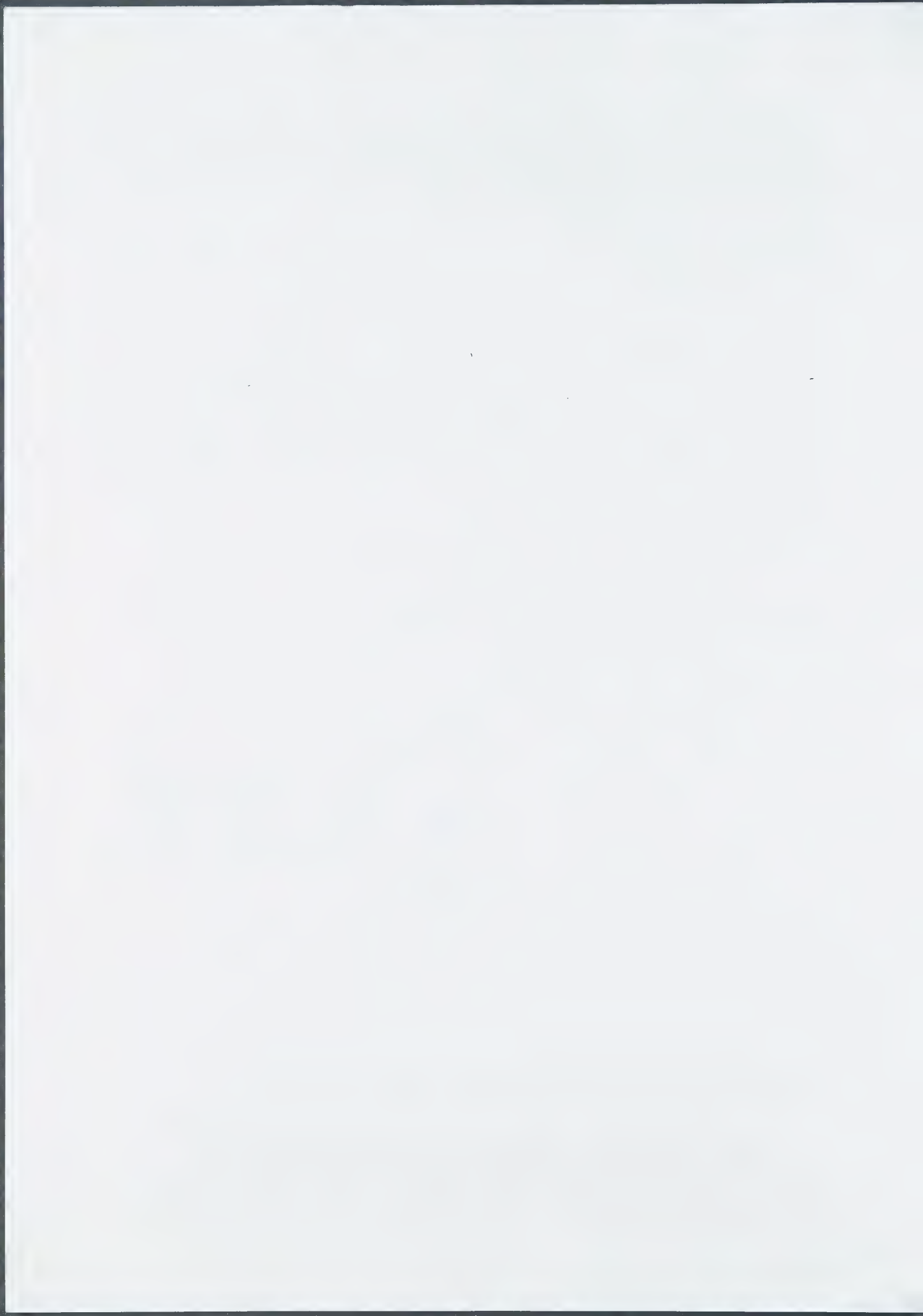
I hope all goes well with you. I had a wonderful 20 birthday party for 47 people, in my garden. - arranged by my family

We are having warm summer days. In November this year - lovely but in appropriate

Brenda

fax 0208 444 1524

tel 0208 483 7390



Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

(414) 962-5169

August 4, 2003

Ms. Elizabeth Cafferty
Quaker Peace & Social Witness
Religious Society of Friends in Britain
Friends House
173 Euston Road
London NW1 1BJ
ENGLAND

Dear Ms. Cafferty,

Thank you for your letter of July 10th forwarded from Bexhill.

I am happy to know that you received the \$36,000 which I sent to the Joint.

Can you tell me approximately how many Austrian and German children the Quakers helped between December 1938 and August 1939. I know of course that you do not have exact numbers but would you estimate that these were 3,000 or 4,000?

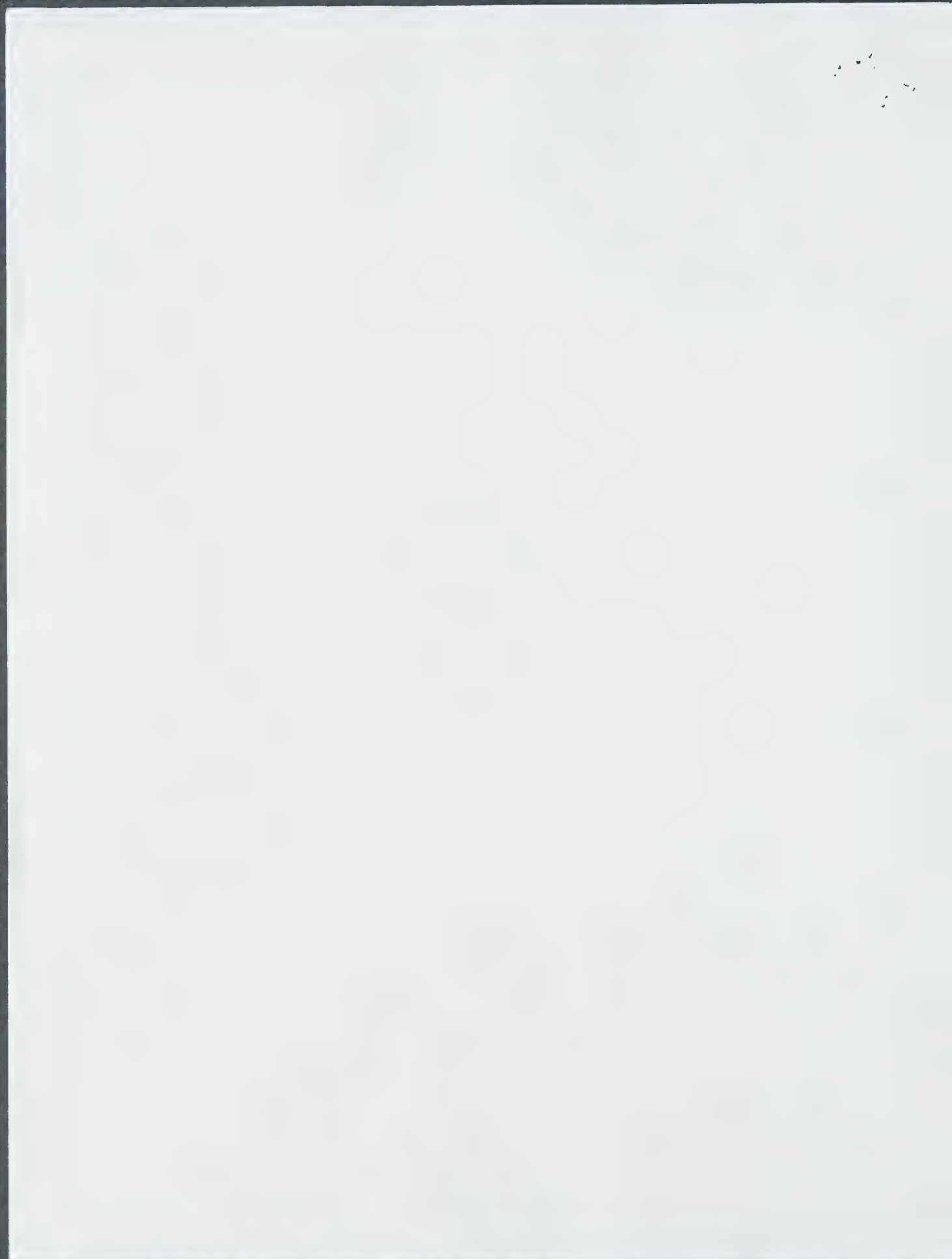
In the report of which I left you a copy, there is a statement on p.2 that the *Times* reported that there were 600 children on this transport (I was one of them) and that the Quakers would be responsible for finding homes for 500 of them. Is that really correct?

When next Isabel and I are in London, next November, I would very much like to avail myself of your kind offer to use your Library.

With many thanks and best regards I remain

Yours sincerely,

Alfred Bader
AB/az



1



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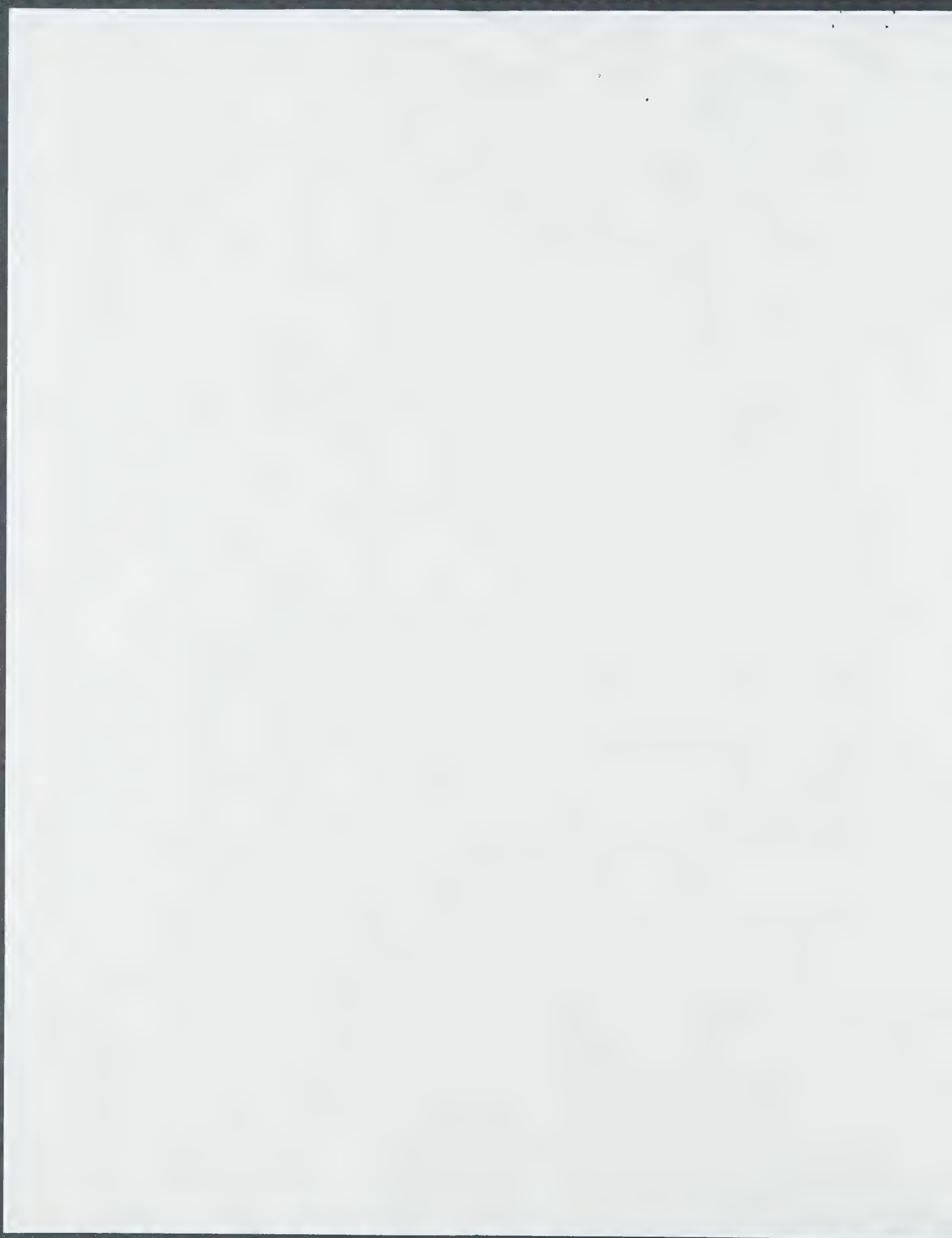
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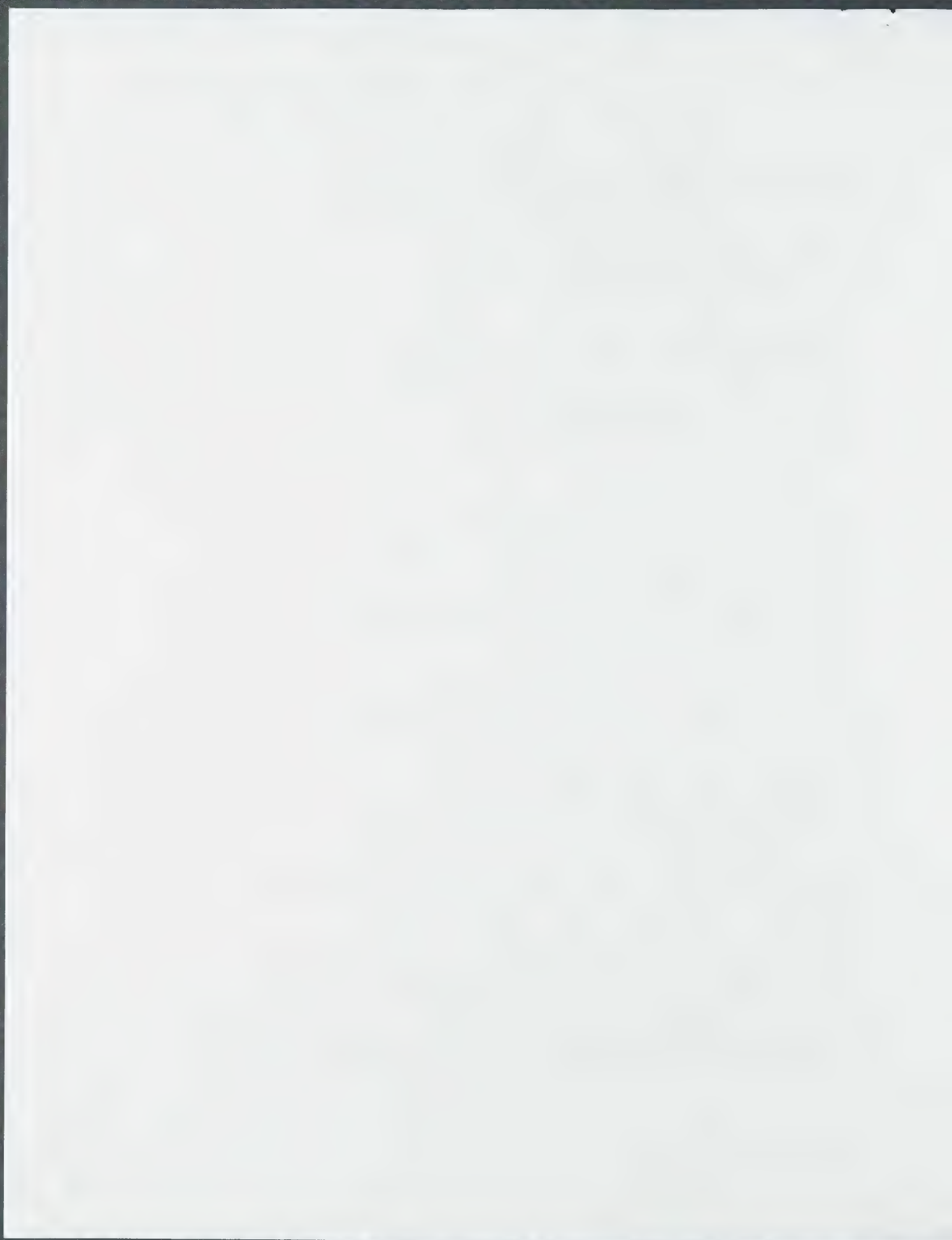
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 773 465 2042 e-mail- none **

SPOONER GEORGE 13551 COLISEUM ST.LOUIS MO.63017
 314 434 1066 e-mail - none

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ULTMANN, BARRY 804 W. PARTRIDGE LANE MT.PROSPECT, IL. 60056
 847 758 1108 e-mail barryokee2001@yahoo.com **

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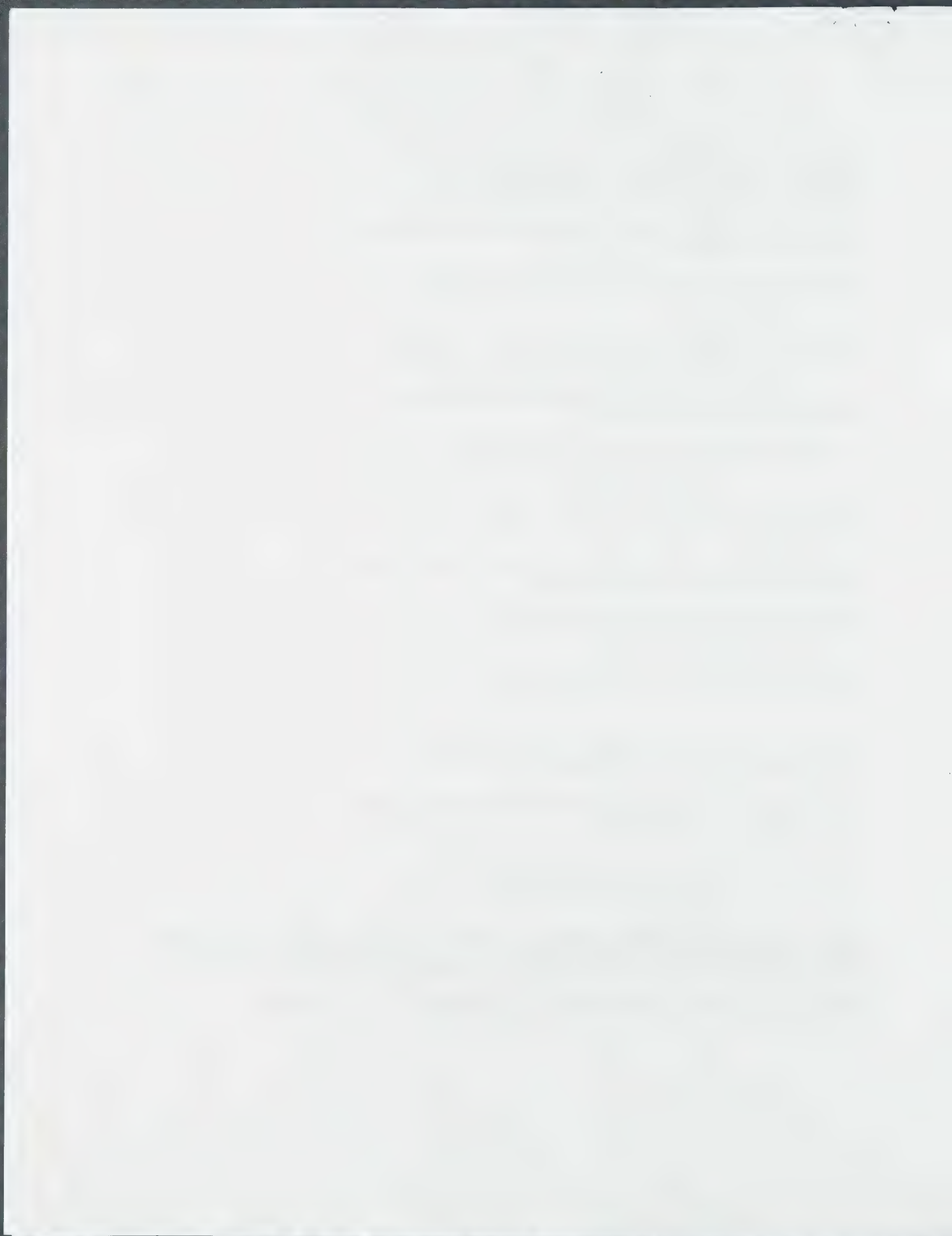
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WOLF, LUCILLE 18121 SAN DIEGO AVENUE HOMEWOOD IL. 60430
 708 799 4965 - e-mail - henlu@aol.com **

PLEASE NOTE: MEMBERS INVITED, BUT COULD NOT ATTEND
 MEMBERS PRESENT AT MEETING **

**REQUEST; IF ANY ADDRESSES, TELEPHONE NUMBERS AND E-MAILS ARE MISSING, PLEASE
 SEND ME THE INFORMATION EITHER BY MAIL OR E-MAIL TO COMPLETE THE LIST.
 THE SAME APPLIES FOR ANY CORRECTIONS. THANK YOU, EVA.**

THIS LIST GOES TO ALL MEMBERS THAT ATTENDED THE CHICAGO MEETING





Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, Wisconsin 53211

(414) 962-5169

October 5, 2004

Ms. Eva Hamlet
784 Wilson Terrace
Carmel, IN 46032

Dear Eva,

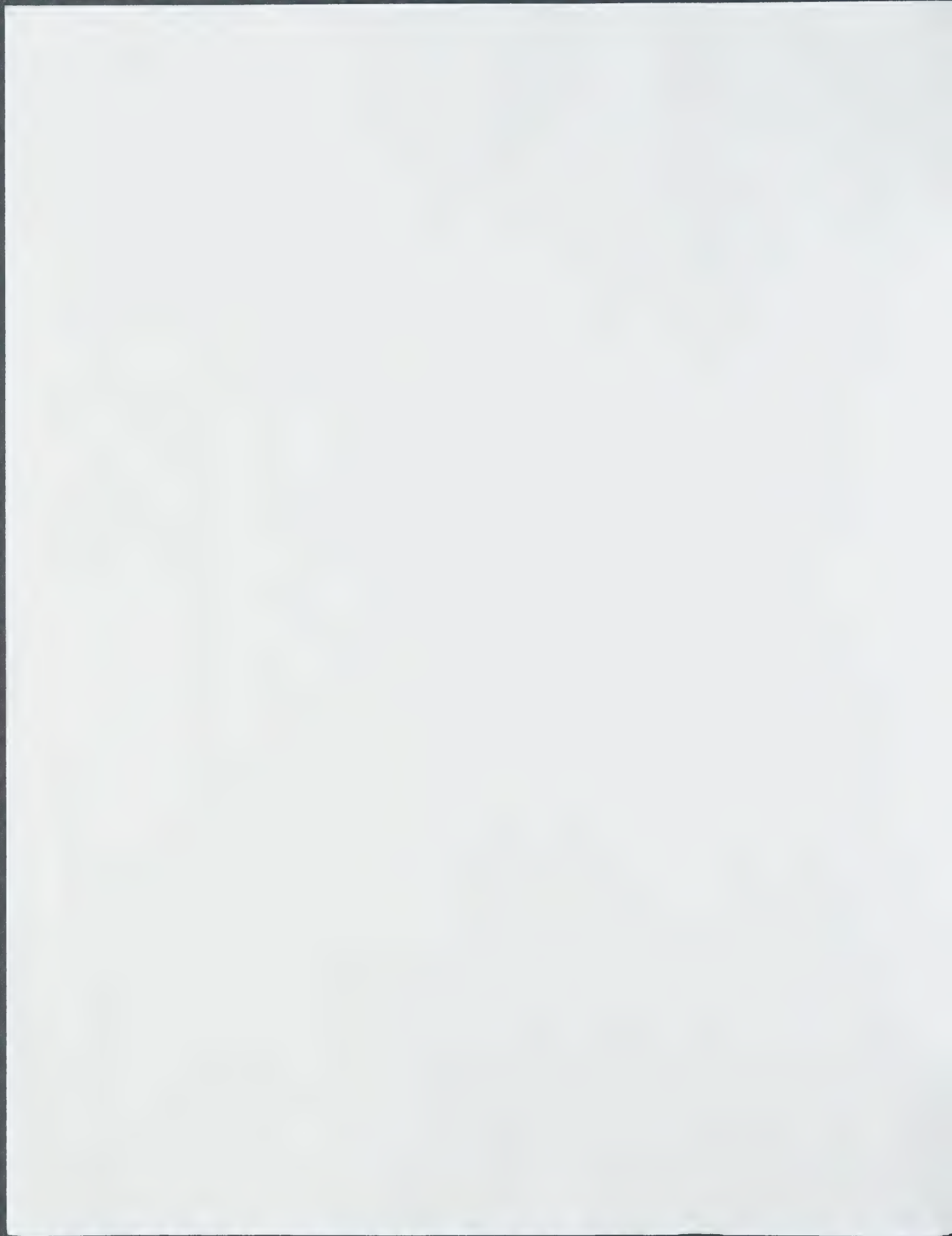
I talked to my son Daniel who is willing to talk on Sunday, March 27th, about the Helen Bader Foundation.

I would also be willing to talk and enclose the Menu. Please pick which you think will be best. I also enclose my CV.

With best wishes I remain

Yours sincerely,

Alfred Bader
AB/az
Enc.
C: Mr. Daniel Bader



Herbert A. David
460 Westwood Drive
Ames, Iowa 50014

e-mail
herda.ha@
cornet.net
(not correct)

To: Alfred Bentler
Astor Hotel Suite 622
924 East Louisiana St.
Chicago, IL 60611

May 2, 2002

Dear Dr. Bentler,

Thank you for your e-mail and
helpful reply to my letter. When
she returns from England she
will no doubt write to you.
I had recommended your book
and I have now read most
of it, skipping much of the
chemistry but that the bits
about Henry Colburn. Fascinating
to learn that this courtly
gentleman, essentially blind
from middle age on, was such
a hard task-master. His Jewish
background was fairly well

knows around Ames, but not
admitted by him.

There is much to admire in
your interestingly written book.
Your fantastic ability to make friends,
your enterprise, your many
interests, and your support of
good causes, also your strong
faith in us.

The education you and others
received on the Ile aux Nourues is
undoubtedly excellent, but for me
you say far too little about how
it was done.

It was a real pleasure and
honor to meet you, also to meet
your wife, and to learn from
you about the special story
of your marriage. I will send
you an interview of mine which
is published in a professional journal
with warm regards, also to
your wife,

Herbert

Dear Herbert,

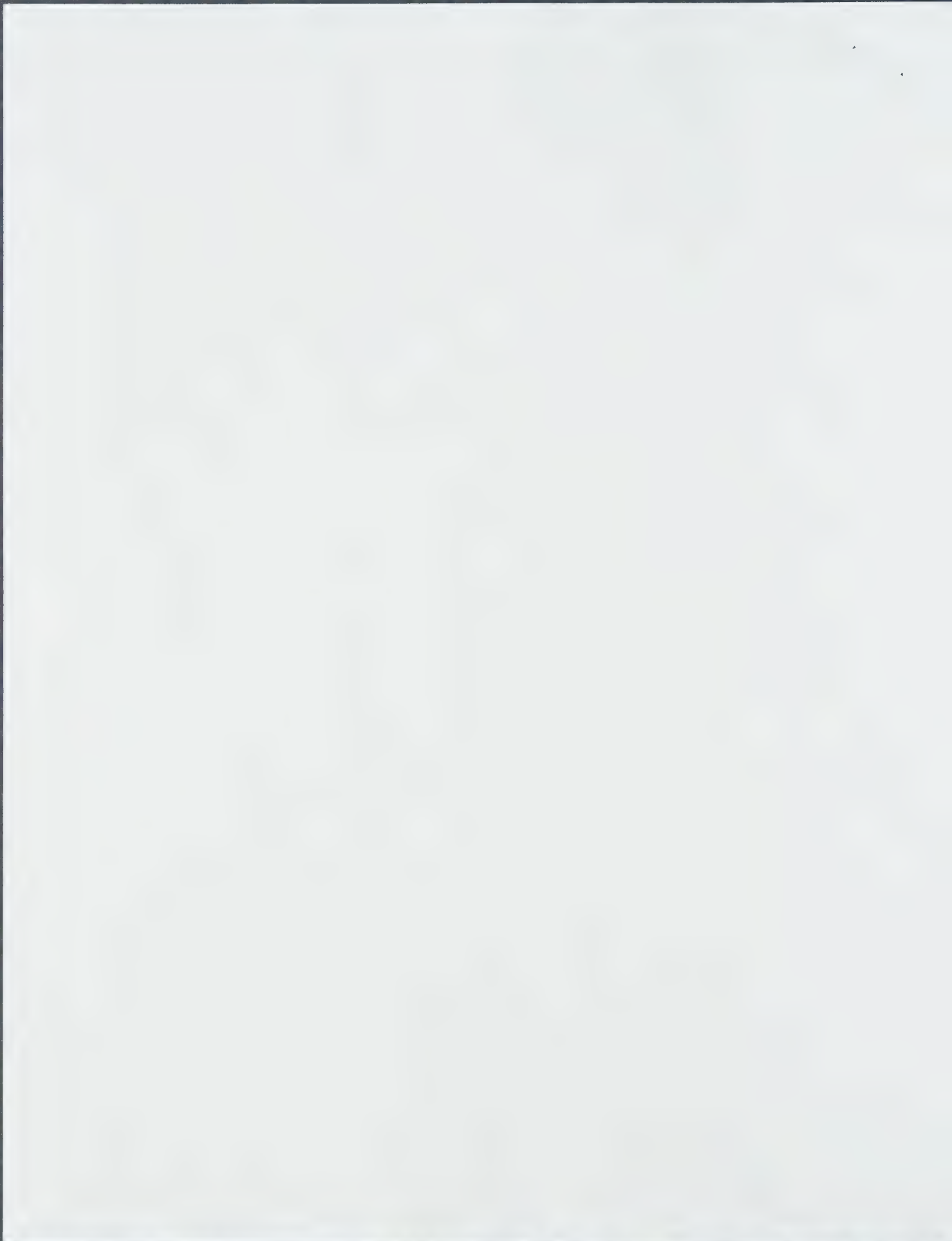
I like everything about your letter of May 2nd except your addressing me as Dr. Bader. May I not address you and Ruth as Herbert and Ruth?

We were happy to see that the next Kindertransport meeting will be in Madison, which is a lot easier for us to attend than St. Louis, and perhaps for you also.

When I asked Henry Gilman's son whether his father had been a Jew, he denied that quite angrily, saying that he did not know where such stories originated. Now we know.

With all good wishes from house I remain

Yours sincerely,
Alfred Bader





ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

May 3, 2002

Professor Heini Halberstam
1715A Lakeside Dr.
Champaign, IL 61821

Dear Heini.

Thank you so much for your letter of April 30th.

I wish we had had more time for me to ask you questions. For instance, how are you related to David Halberstam, the well known journalist and writer whose book on the 50s I looked at recently? Even more important, how are you related to Solomon Halberstam, who died in 1900 and owned one of the finest collections of Hebrew manuscripts and books ever? I found one of his books, giving the Halberstam genealogy in Prague and gave it to our rabbi, David Shapiro, here in Milwaukee.

Also, of course, I wish that you had brought your wife, who may be particularly interested in Chapter 6 of my autobiography.

Ralph Emanuel, Muriel's husband, is distantly related to me.

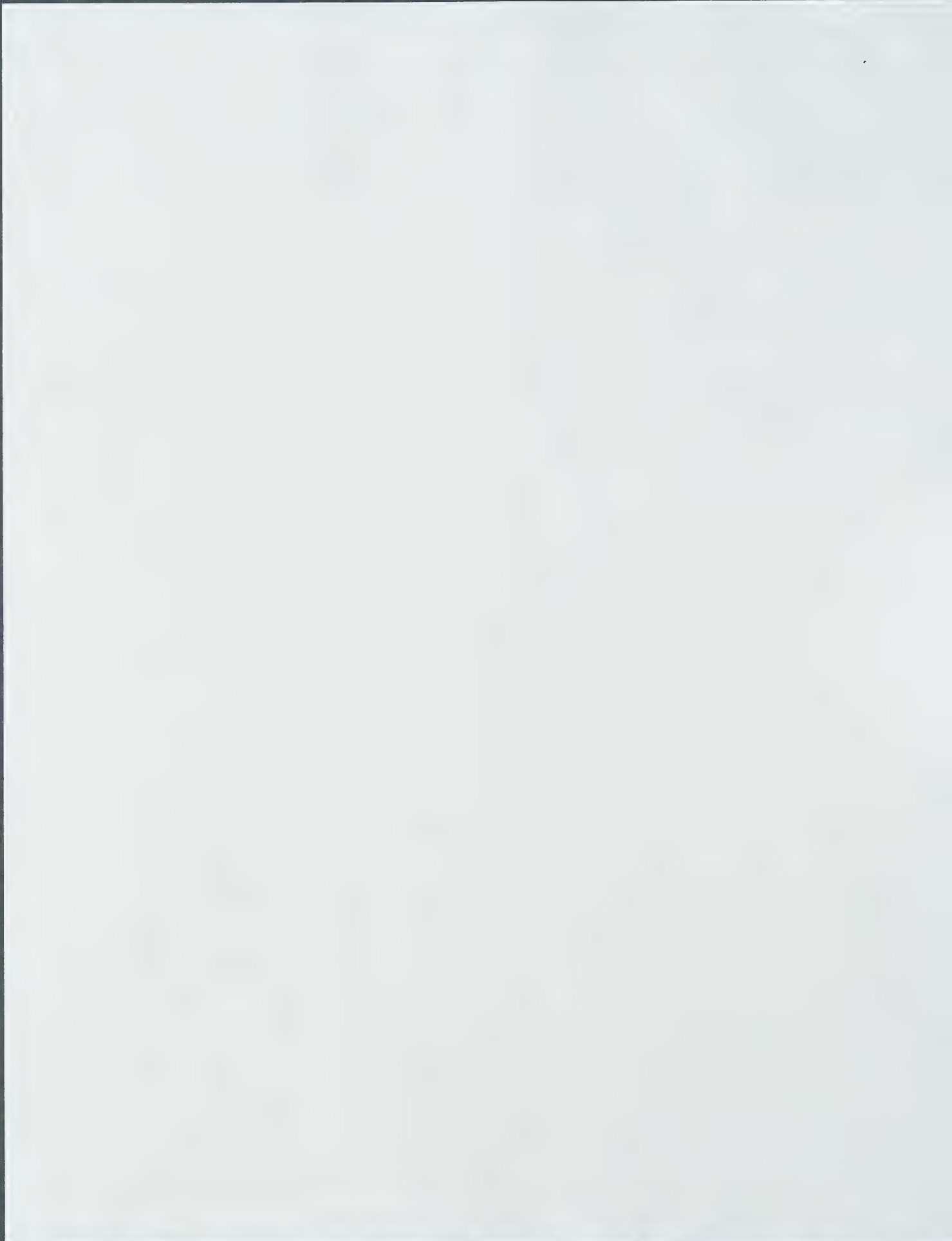
We will be returning to Milwaukee at the end of July and hope that both of you will be able to visit us after that.

With all good wishes I remain

Yours sincerely,

Alfred Bader
AB/az

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
T. 414 277-0730 F. 414 277-0709
E-mail: baderfa@execpc.com



HEINI & DOREEN HALBERSTAM

1715A Lakeside Drive
Champaign, IL 61821

217-359-0255



UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

Department of Mathematics
273 Altgeld Hall, MC-382
1409 West Green Street
Urbana, IL 61801

Dear [Name],
I received your letter of the 11th and was glad to hear from you.
I am glad to hear that you are still in good health and
hope to see you in the near future. Providence was kinder to me and I
was able to visit Milwaukee on an occasion when you were in the area.
I hope to see you again soon. We'd love to know your collection, but we don't
have the space.

Your autobiography is beautifully written, with a good
touch, and I am finding it full of interest, as it is full of
my own memories. I hope you find the time to write more.

I have taken up your suggestion and will be glad to
hear from you. I am a distant relative of yours? It is true that
Gissing is on the sketchy side (I see from your book that
you are a relative of Gissing's).

Dear Mr. [Name],

I am writing to you regarding the [Topic].

With best regards,

[Signature]

[Name]

Subject: 4/19-21 MW KTA MEETING

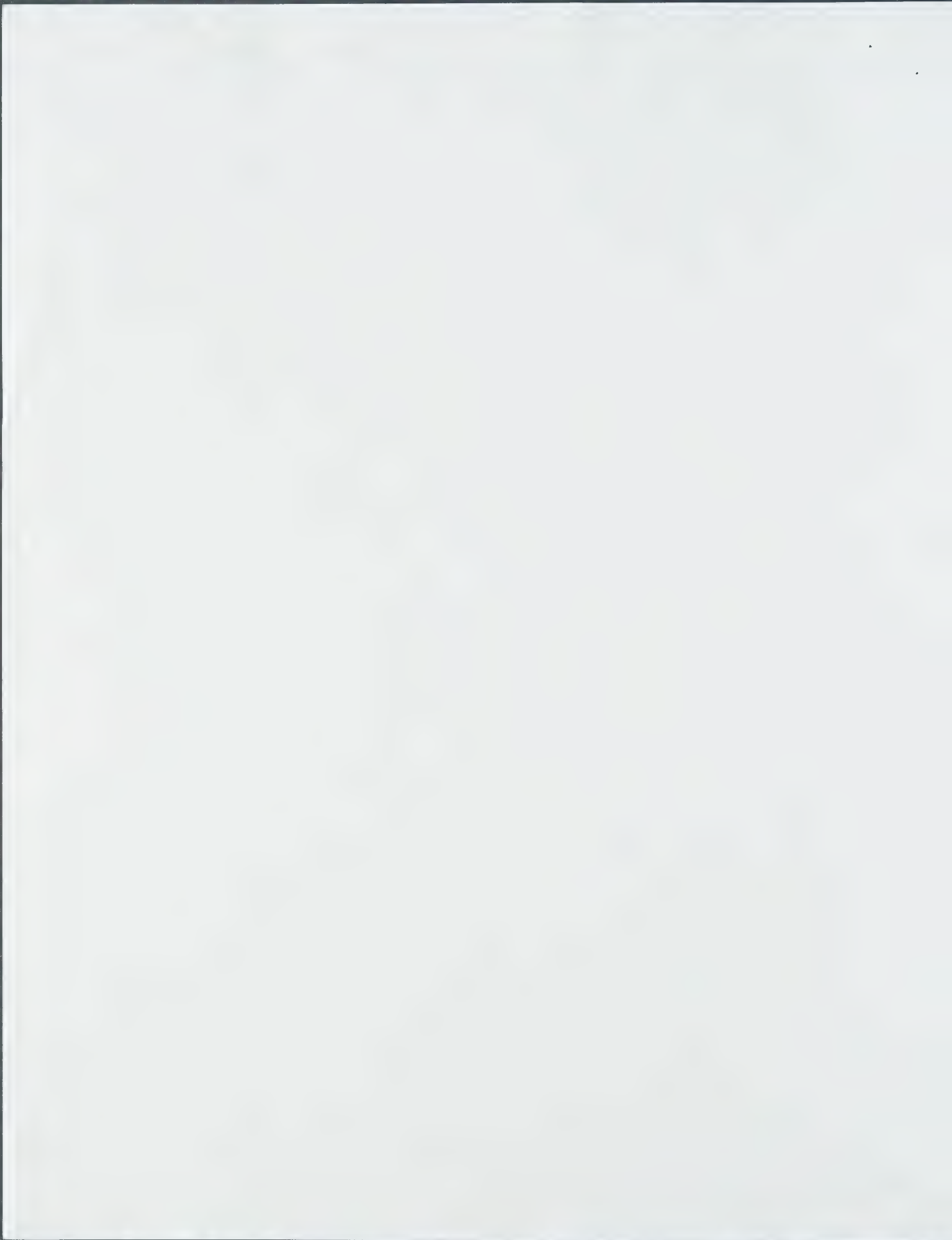
From: Ekauf100@aol.com

Date: Tue, 23 Apr 2002 11:00:19 EDT

To: FELIXFweil@aol.com, haberer@polsci.purdue.edu, henry@karplus.com, baderfa@execpc.com, joywin18@hotmail.com, fcs10@interaccess.com, hardavid@isonet.net, rbenedik@gwi.net, heini@math.uiuc.edu, schneidermiriam@hotmail.com, curt4@mindspring.com, hedy@hedyepstein.com, HENLU@aol.com, abrunell@core.com

THE FOLLOWING KINDER ATTENDED THE 4/19-21 MEETING:

WEIL, Felix (Frances) 8211 Elmway Dr., Dayton, OH., 45415, 937-898-1469 FAX 937-890-7263, FelixFWeil@aol.com
HABERER, Joseph (daughter Nina) 129 E. Navajo St., W. Lafayette, IN., 47906, 765-463-2722, haberer@polsci.purdue.edu
ULTMANN, Ruth, (children Michele & Barry), 5632 S. Harper Ave. Chicago 60637, 773-752-5656
KARPLUS, Heinz Henry, 5605 Monroe St. Hinsdale, IL., 60521 630-323-4672 henry@kaplus.com
SIANY, Fritz Fred, 7141 N. Kedzie Chicago 60645 773-465-2042
BADER, Alfred, (Isabel) 2961 N. Shepard Av., Milwaukee, 53211, 414-962-5169 FAX 414-962-8322, baderfa@execpc.com
SEGAL, Ruth, 6537 N. Kilpatrick Lincolnwood, IL. 60712, 847-676-0737
CAHN, Bea, 2105 Oak Run S. Dr. Indianapolis 46260, beacahn@omibor.net
ASHER, Irwin (Joyce) 1212 N. Lake Shore Dr. Chicago 60610, 312-867-0515 FAX 312-654-0907, joywin18@hotmail.com
ULTMANN, Ruth (children Michelle & Barry) 5632 S. Harper Av. Chicago 60637 773-752-5656 FAX 773-752-5657
FALK, Walter (Gretchen) 23 Thorn Creek Dr. Park Forest IL., 60466 7078-481-3811 FAX 708-481-3811 fcs10@interaccess.com
KAUFMANN, Marianne (Ernst) 361 Kelburn Rd., Deerfield IL. 60015, 847-317-1655 FAX 847-405-0694 ekauf100@aol.com
HAMLET, Eva 784 Wilson Terrace, Carmel IN., 46032, 317-574-9858 ehamlet983@aol.com
FISCHER, Vernon 5 Delcrest Ct., St. Louis, MO. 63124 314-993-5453 fischepv@SLU.EDU
DAVID, Ruth (David) 460 Westwood Dr., Ames, Ia. 50014 515-292-6334 FAX 515-292-0916 hardavid@isonet.net
BENEDIKT, Ed 45 Harding Rd., Brunswick ME., 04011 rbenedik@gwi.net
HALBERSTAM, Heini, 1715A Lakeside Dr. Champaign, IL., 61821, 217-354-0255 heini@math.uiuc.edu
SCHNEIDER, Hans (Miriam) 910 S. Midvale Blvd. Madison, WI., 53711 608-271-7252 miriamschneider@aol.com
MANN, Curtis 1 Planters Dr. St. Louis, MO. 63132 314-994-1424 curt4@mindspring.com
EPSTEIN, Hedy 5547 Waterman Blvd. St. Louis, MO. 63112 314-361-6820 hedy@hedyepstein.com
WOLF, Lucile 18121 San Diego Ave. Homewood, IL., 60430 708-799-4965 henlu@aol.com
BRUNELL, Ruth (Albert 504 Arizone Av. Glenwood IL., 708-798-6627 abrunell@core.com





ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

April 26, 2002

Mrs. Ruth David
460 Westwood Drive
Ames, IA 50014

Dear Ruth,

Isabel and I really enjoyed meeting you and other Kinder last weekend.

Since then I have read your book very carefully and enjoyed it immensely. My German teacher in Vienna would have give me a failing grade with those many mistakes in German grammar but that, of course, is not your fault.

There is one serious factual mistake which you ^{will} want to correct: the Wannsee-Conference was held on January 20, 1942.

I so look forward to the English edition. Please send me the ISBN # when you know it so that I can order several copies to share with good friends.

Until I read your book I had no idea how badly Kinder were treated in hostels. I was so lucky to be placed with a caring Jewish family.

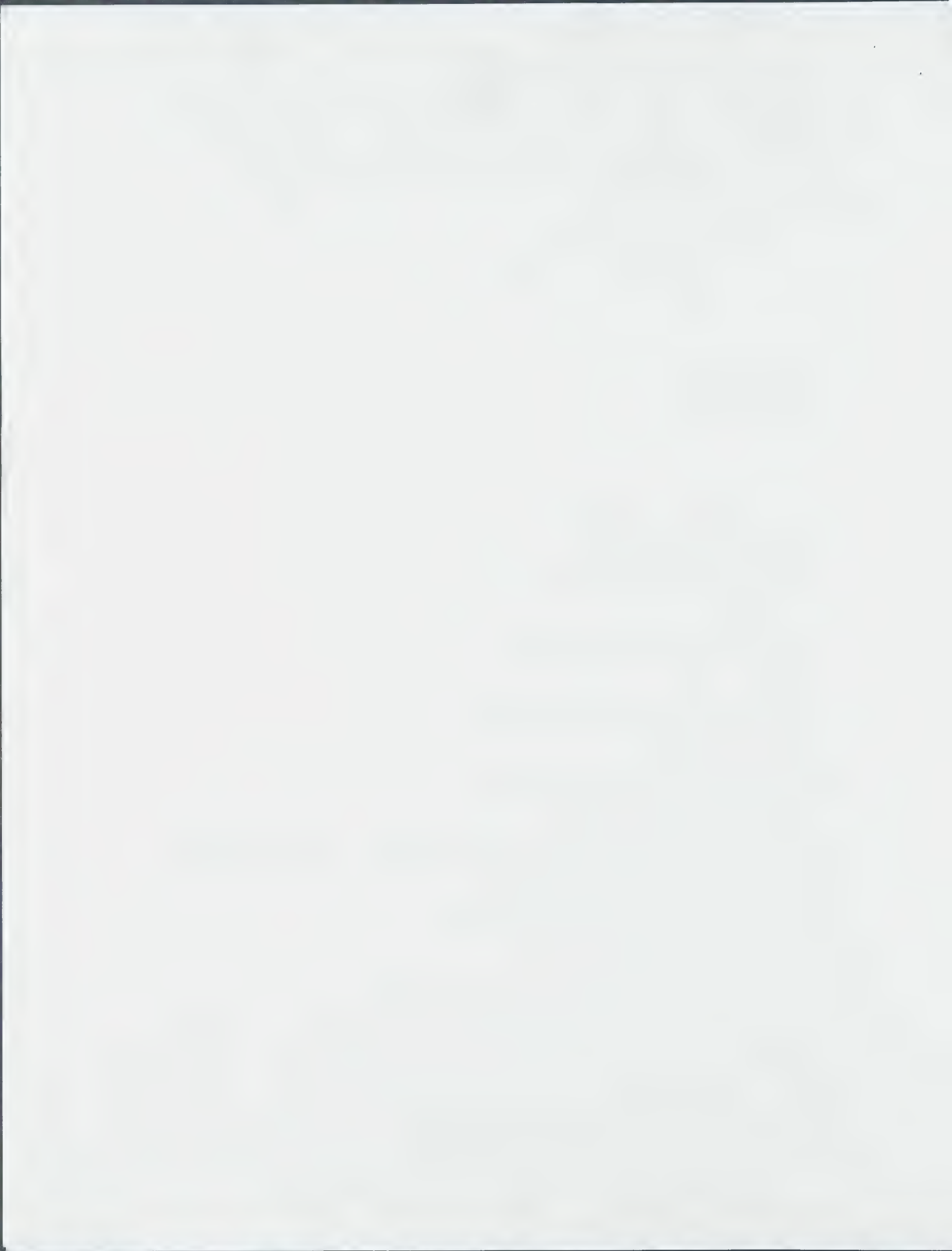
I just wish that in your English edition you would mention the full names of the three nasty characters whose initials only are given. After all, Ruth, all three have passed on and the use of initials is thought-interrupting.

With all good wishes from house to house I remain

Yours sincerely,

Alfred Bader
AB/az
Enc.

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ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
T: 414 277-0730 F: 414 277-0709
E-mail: baderfa@execpc.com





ALFRED BADER FINE ARTS

28 ALFRED BADER

ESTABLISHED 1961

April 26, 2002

Professor Joseph Haberer
129 E. Navajo Street
W. Lafayette, IN 47906

Dear Professor Haberer,

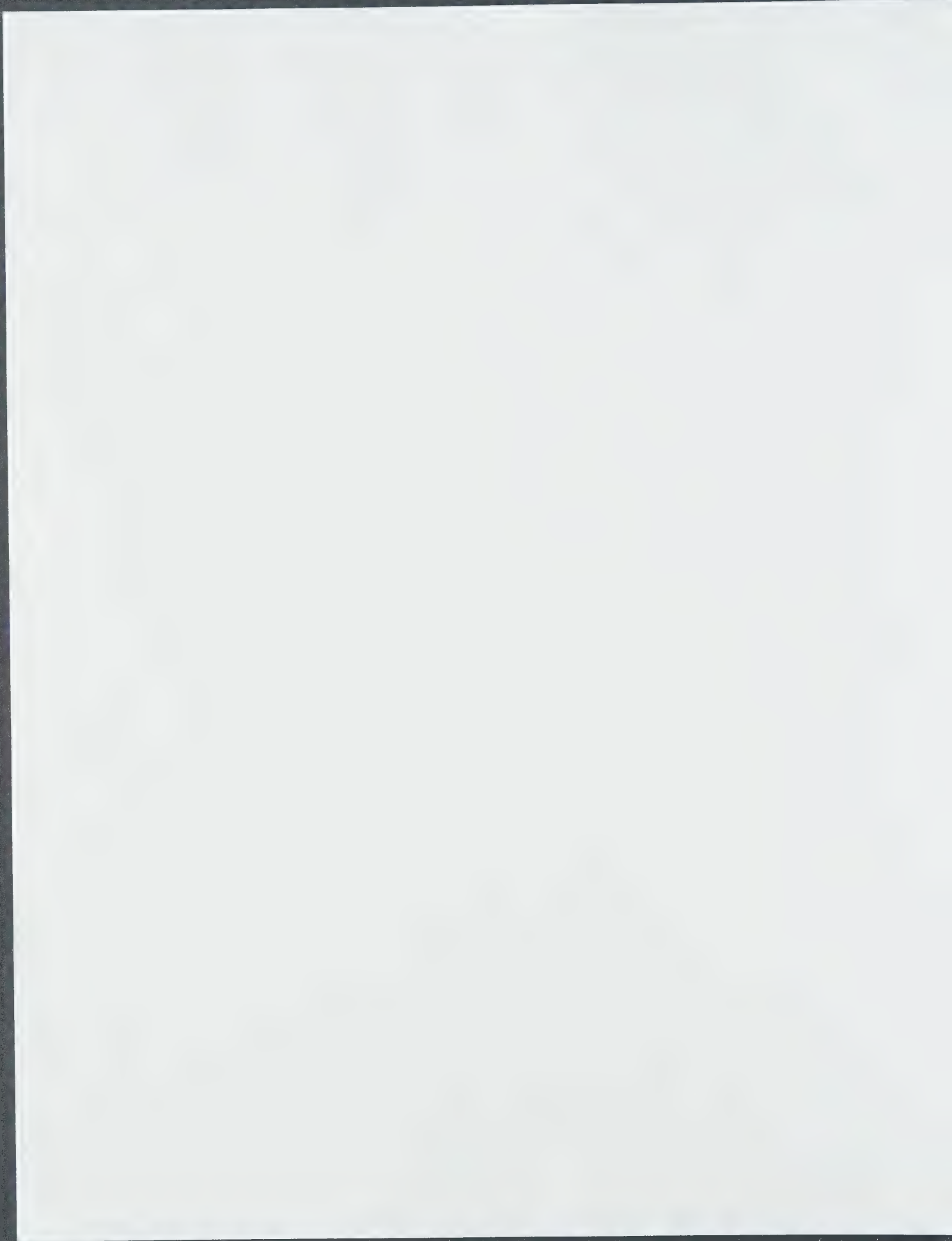
I really enjoyed meeting you and your daughter and now want to thank you for coming to one of my lectures and for your two books, "Bitter Prerequisites" and "Shofar". The biographies are really interesting though, as you mentioned yourself, very oddly presented.

With all good wishes from house to house I remain

Yours sincerely,

Alfred Bader
AB/az

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924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
T 414 277-0730 F 414 277-0700
E-mail: baderfa@execpc.com



Subject: Re: Returned mail: see transcript for details]
From: "Ruth David" <hardavid@isunet.net>
Date: Sat, 11 May 2002 15:31:45 -0500
To: "Alfred Bader Fine Arts" <baderfa@execpc.com>

Dear Isabel and Alfred,

I am now back from England and delighted to hear from you. It was a particular pleasure to meet you both and I look forward to doing so again. Yes, Madison is drivable for us and more convenient than Chicago from Ames Iowa.

Now that I am back, I have the chance of reading the rest of your book. I am enjoying it and realize what a wonderful courage and optimism you have always had and I imagine still have. A good example for some of us.

I am intrigued by the response from Dr. Gillman's son: To misquote Shakespeare, I fear he doth protest too much!

England was mainly a case of seeing friends and family, the highlight my little 2 year old grand-daughter. Unfortunately she looked at me with some suspicion, thinking I was the baby-sitter. That of course tells its own story.

One thing I did apart from baby worship was that I attended the opening of a new exhibition at the Jewish Museum in Camden Town entitle "Continental Britons" - a new name for us, the former refugees. It is interesting and well put together, though on the intellectual side, i.e. more text than pictures! It is quite remarkable what a contribution these refugees made to Britain as a whole in all sorts of fields. For instance, there was no such thing in higher education, as the teaching of art history. That was introduced and developed by refugees like Gombrich and Pevsner others. Amazing, really. The exhibition will continue till October, so I am sure you will have an opportunity to visit.

Thank you for being so kind about my book. I can assure you the English and much more recent version is better. I saw the publisher and feel quite depressed. He wants me to make more of my time in the hostel, to give far more accurate portraits of the matrons and the girls. I last saw most of them when I was 17 in 1946. I left with such relief and I simply cannot be accurate and truthful in trying to re-create what they looked and sounded like. He is insistent. I am not sure why. He is now postponing publication till October but I shall certainly send you exact information when (if) the time comes.

Fond greetings to you both. As I said earlier, it was a treat to get to know you.

Ruth

Herbert also sends greetings.

----- Original Message -----

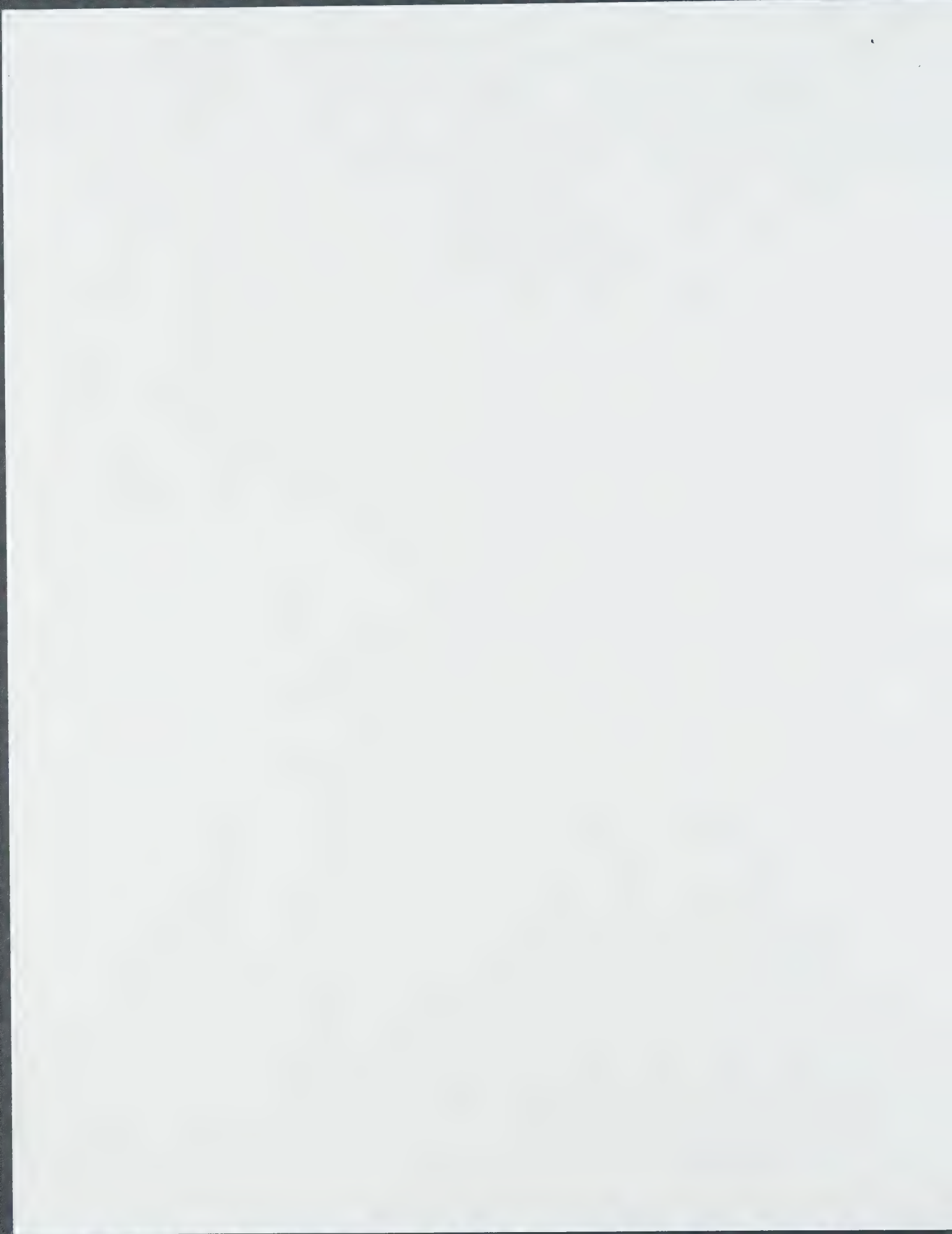
From: Alfred Bader Fine Arts
To: Professor Herbert A. David
Sent: Thursday, May 09, 2002 11:04 AM
Subject: [Fwd: Returned mail: see transcript for details]

----- Original Message -----

Subject: Returned mail: see transcript for details
Date: Thu, 9 May 2002 09:22:51 -0500
From: Mail Delivery Subsystem <MAILER-DAEMON@execpc.com>
To: <baderfa@execpc.com>

The original message was received at Thu, 9 May 2002 09:22:51 -0500
from pop3.nwbl.wi.voyager.net [169.207.1.83]

----- The following addresses had permanent fatal errors -----

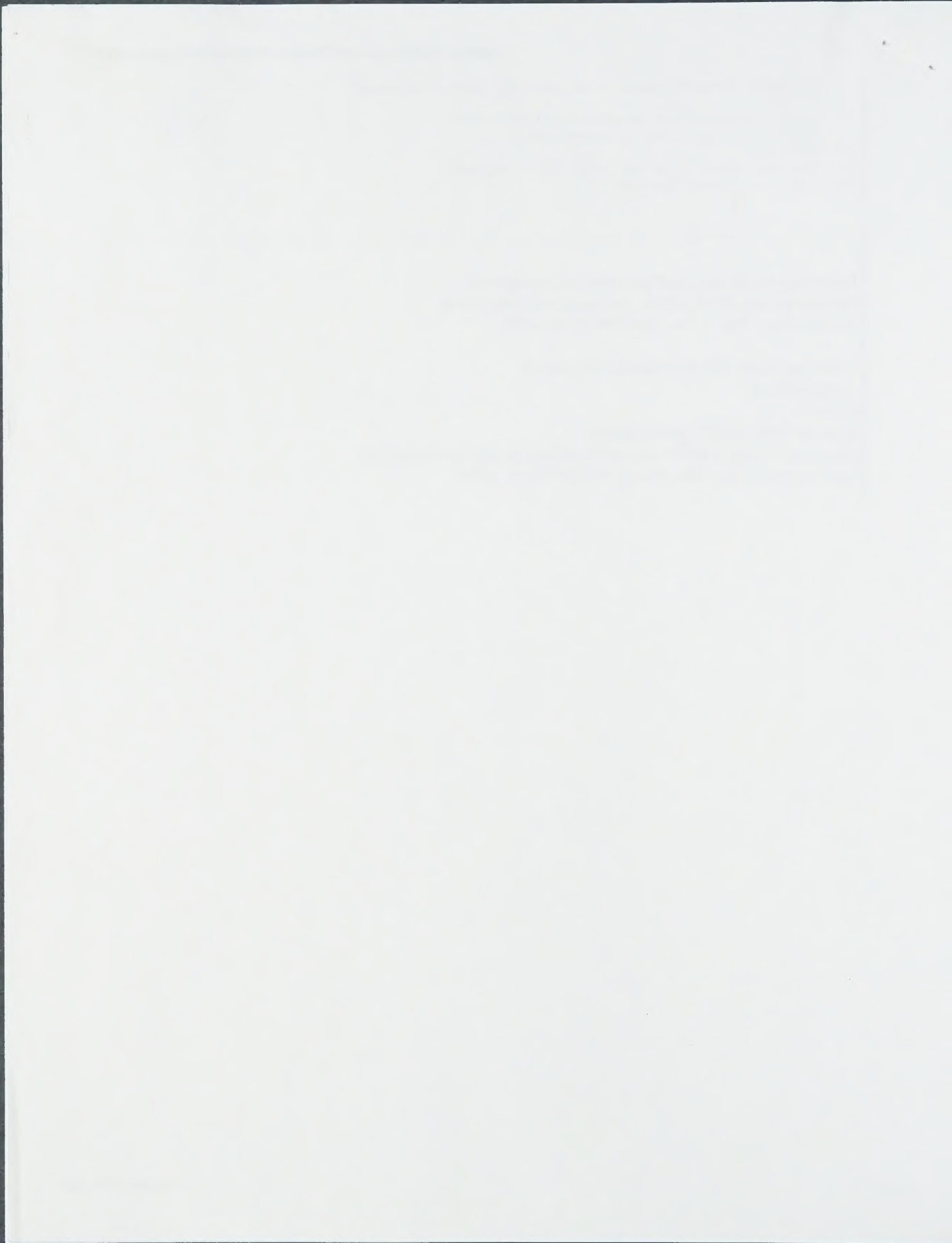


(reason: 550 not local host isu.net, not a gateway)

----- Transcript of session follows -----
... while talking to mail.isunet.net.:
>>> RCPT To:
<<< 550 not local host isu.net, not a gateway
550 5.1.1 ... User unknown

Reporting-MTA: dns; out5.mx.nwbl.wi.voyager.net
Received-From-MTA: DNS; pop3.nwbl.wi.voyager.net
Arrival-Date: Thu, 9 May 2002 09:22:51 -0500

Final-Recipient: RFC822; hardavid@isu.net
Action: failed
Status: 5.1.1
Remote-MTA: DNS; mail.isunet.net
Diagnostic-Code: SMTP; 550 not local host isu.net, not a gateway
Last-Attempt-Date: Thu, 9 May 2002 09:22:51 -0500





ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

April 26, 2002

Professor Heini Halberstam
1715A Lakeside Dr.
Champaign, IL 61821

Dear Heini,

If someone had said to me two weeks ago that I would be getting to know a Halberstam – a name so familiar from Jewish history – my answer would have been “pigs might fly, but they are unlikely birds”.

We really enjoyed getting to know you and I hope that you will have a chance to come and visit my gallery. It is very non-elitist with many paintings, including some fine English landscapes, in price ranges from a few hundred to a few thousand dollars.

I must caution you, however, that Isabel and I are traveling some four months of the year, usually June, July, November and December and of course we would like to be here when you come.

With all good wishes I remain

Yours sincerely,

Alfred Bader
AB/az

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