

IMPORTANT

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Interview Transcript Title Page

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Interviewee Surname:	Brent
Forename:	Leslie
Interviewee Sex:	Male
Interviewee DOB:	Koslin, Germany
Interviewee POB:	5 July 1925

Date of Interview:	22 September 2004
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INTERVIEW: 72

NAME: PROFESSOR LESLIE BRENT

DATE: 22 SEPTEMBER 2004

LOCATION: MANCHESTER

INTERVIEWER: SHARON RAPAPORT

TAPE 1

Tape 1: 0 minute 15 seconds

SR: Okay, I'm conducting an interview with Professor Leslie Brent on the 22nd of September 2004. We're conducting the interview in 30 Hugo Road London, my name is Sharon Rapaport. (Repeats this sentence) Okay, Professor Brent, first of all I'd like to thank you that you were willing to take part in our project. I would like to start the interview by you stating your name at the time of birth, and from where you came from, and what year were you born.

LB: I was born in 1925, 5th of July 1925. My name was Lothar Baruch. My parents, my family lived in Köslin in North Germany, in Hinterpommern, very close to the Baltic Sea, and that is where I spent the first nine years of my life.

SR: Can you tell me a bit about your family background?

LB: Yes, my father was what you might call it a travelling salesman. He used to be involved with my grandparents shop in the town. But when that became no longer possible he was a representative for firms selling children's clothes. So he did a lot of travelling to shops in North Germany, and was away from home quite a lot as result. My mother used to help her father in the shop as an accountant, but didn't do that for many years. The time that I knew her she had stopped doing that. She was a housewife, essentially, and a mother. Both my parents were Jewish. They were practising Jews. I was brought up as a practising Jew. We had a huge synagogue in the town, it must have been build at the turn in the century, the 20th century, and we attended five evening services and Saturday morning services and all the main holiday services and celebrated the festivals and so on...and I was later, I had my bar mitzvah later in Berlin when I was 13, and ah living in the Jewish orphanage there.

SR: Could you please state your parents' names?

LB: Yes. My father's name was Arthur Baruch and my mother's was Charlotte, and they were, although they were practising Jews and lived in this Jewish community in Köslin. I must say at the outset that they were very much assimilated Germans at the same time. I mean they felt themselves really German. They were deeply involved with the German culture, German music, and so on, German literature, and

SR: Do you remember when your father was born? When your mother was born?

LB Yes. My father was born in 1883, my mother in 1894. So it's an eleven year gap in their ages.

SR: Do you remember your grandparents?

LB: Yes. I remember my paternal grandparents rather hazily Because they had died when I was quite young. But my maternal grandparents I remember very well indeed. They lived in the same little town Köslin. He had a shop selling haberdasheries and materials and cloth and so on. He was quite elderly when I knew him, and he was a rather solemn, a slightly stern man with whom, of whom I was slightly afraid. Afraid is probably overstating it, but I didn't have a close warm relationship with him of the kind that I had with my grandchildren, and having to go for a walk with him in the park was always a bit of a trial and tribulation. I never knew what to say to him. He was a very, not an orthodox Jew, but a very much practising and believing Jew. His wife, my grandmother, was a very sad individual, because she was as deaf as a doorpost. And had to use, there were no hearing-aids these days, so she had the old-fashioned kind of an ear-trumped, a long instrument you had to shout into her ear-trumped which of course immediately put her at huge disadvantage, and in addition she suffered in what I think in retrospect, I diagnosed, as a very, very bad case of cirrhosis. So she had a terrible skin, flaking skin which she had to treat with by piling Vaseline on to it and so her skin smelled rather disagreeable, and we children tended to shriek away from her, and kissing her was always a bit of a problem, and she tried to overcome that by always having a box of sweets for us when we visited her. Looking back on her life I feel very sorry for the kind of life she led. She was the first to be deported to a Concentration Camp. And my grandfather fortunately died before this happened. So he didn't have to experience the agony of the Holocaust. But my grandmother was the very first to be deported.

SR: Where did they live, your grandparents?

LB: They lived in the main street of this little town, which had a population of about 30, 000, I suppose. Right bang in the middle of the main street.

SR: Did your parents tell you stories about their childhood?

Tape 1: 6 minutes 54 minutes

LB: No, not very much. I know very little about it. I know my father was in the First World War and served as a stretcher-bearer in the German medical corps, and in fact received the Iron Cross third class for having saved somebody under fire, so I believe. He didn't tell us an awful lot about it. But very amusingly, when we had breakfast sometimes he showed me how they had bread and sausages during and after the first World War. It was a method known as Schiebebrot which means a kind of pushing bread. They put a slice of sausage near the front of the slice of bread. And as they ate the bread, they pushed the sausage back and back until it was there right at the end and they had the taste of the sausage, because the sausage was a very short supply. But I certainly have very clear memories of my family life in Köslin with my parents and ah

I must say my sister who was two years older than I am. She was called Eva Susanne. And you can tell from the names my parents gave of both of us. 'Lothar', which is an incredibly Germanic name meaning the Mighty and my sister was called 'Eva Susanne', how assimilated they were -they didn't give us particularly Jewish names. 'Eva' could be a Jewish name. 'Eve'. She was one and a half years older than I, and we had on the whole a very good relationship which occasionally broke down. We fought when we were little from time to time. And as far as my sister is concerned I have terrible guilt feelings, I mean I have survivor's guilt anyway, but I felt bad about her, feel still bad about her, strangely enough, because of several factors. One was a silly little incident. During one very hot summer I went and stole 10 pennies, which is much less than 10 pence now from her purse and bought myself an ice-cream, and I felt a sense of guilt about that, and ever since I had never a chance to apologize to her and ah, but she also, I'm told, how true this is I don't know. I was told by my cousin who survived. Because he happened to be in Denmark when war broke out and he managed to get to America, and he is still alive, he is the only relative of mine who is still alive. He told me that my sister Eva could have left in a Kindertransport as well, but she didn't want to leave my parents. And there is this further complication. She was by that time a trainee nurse in the Jewish hospital in Berlin, and the story is, I don't know how true it is, that she was in love with a doctor and didn't want to leave Germany for another reason. But then when my parents were deported she was a nurse in the Jewish hospital she need not have gone. She was to some degree protected at that time, and she left it to go with my parents. So....

Tape 1: 10 minutes 38 seconds

SR: I would like to go back a bit. What sort of woman was your mother?

LB: I remember my mother as a very motherly woman. She was quite tall and well-endowed, and it was very cosy and comfortable to sit on her lap which I did quite a lot as a small boy. My father being away quite a lot, I was very dependant on my mother. She was I would not say an intellectual exactly, but she was an intelligent woman, who played the piano. Not nearly as well as my father did. He was a very good pianist. But she sang. She sang in the synagogue choir, in which I sang with from time to time as well. And in fact, talking about the synagogue choir, we had a big organ which my father played whenever he was in town. We had a poor sad looking man. Presumably he wasn't Jewish, because he was employed, I think, to pump the organ. This sort of pumping action, which was quite hard work, and every now and again he ran out of steam. And I had to rush to rescue and keep the organ going. I have extremely vivid memories of my childhood. And especially, perhaps, the holidays which we spent by the seaside. The Baltic seaside was about ten kilometres away, and every summer we went there two or three weeks. Very close to the beach and swam and played around, and had a wonderful time with friends. So this is a very happy memory...

SR: Could you just state your mothers' maiden name?

LB: Charlotte. Oh, I'm sorry. Her maiden name. Her maiden name was Rosenthal.

SR: And she was born in what year?

Tape 1: 12 minutes 43 seconds

LB: She was born in '94, 1894, in Köslin. Both my parents were born in Köslin. So I think the family had quite deep roots in Köslin, which is now called Koszalin 'cause the town is entirely Polish since the end of the war.

SR: I understand it was a Jewish household. Do you remember, can you describe a festival let's say what you did in Pesach for example?

LB: Oh yes, yes. It was very much a Jewish household. Having said that, I must also tell you amusingly enough that my father was not averse to dressing up as Father Christmas at Christmas time, to deliver presents to neighbours in the block flats. And we had I mean we had a Christmas tree. We went through all the Jewish rituals but we also had a Christmas tree. So again, an indication of the degree of assimilation which, despite their Jewishness, their Judaism, they had undergone. Which of course, in the end was their downfall because they believed that Hitler was temporary phenomenon, which couldn't possibly last. This prevented them from trying to get out of Germany at the time when it might still have been possible. So, yes, uh. Friday evening, I mean Friday afternoon all the kitchen furniture had been scrubbed, the wooden tables had been scrubbed and I helped my mother with that very much. Special tablecloths were put on the tables with a Dutch motif, a blue and white Dutch motif. And then we went to the synagogue and on return we lit the candles and said the prayers and offered wine and bread, broken bread. And all the high festivals, we fasted at Yom Kippur. And celebrated all the festivals, which I have extremely vivid and happy memories of. I am not a religious Jew anymore, I'm afraid. I lost my Judaism somewhere along the way.

Tape 1: 14 minutes 58 seconds

Partly I suspect, because I when I discovered about the Holocaust I didn't feel that there could possibly be a benevolent God who allowed that kind of thing to happen. Partly because I became a scientist and couldn't square my Judaism with my scientific beliefs and practice. And partly, maybe, I am not too sure about that, partly maybe because I wanted to assimilate to life in Britain. I mean, my change of name that was forced up on me when I was in the army during the war, I joined the army in December 1943. That was right in the middle of the war. After my initial training I was told when going on leave: You better come back with an English name. I totally forgot about that and I spent all my army leaves and holidays in Bunce Court School where I went later. When I returned I was passing through London I suddenly realised that I hadn't thought about names and I quickly looked up in the telephone directory. I wanted to keep my initials LB. And there weren't many first names that appealed to me, and Leslie Howard was very much en vogue at the time. So I thought Leslie would be a good name to choose. And Brent I had just chosen almost at random from the telephone directory, because it seemed to go reasonably well with Leslie. So I became Leslie Brent. Well, that was okay, I mean that did help me to integrate, it helped me in the army. I became an officer in the army. I had to become English pretty dead quick actually. Because I had to look after English soldiers and so on. So having an English name was a very good thing from that point, too.

Tape 1: 17 minutes 3 seconds

But I have had some misgivings about not returning to my German name after war.

And this led to my, only about five years ago I decided that I really needed to reconnect to my past in some tangible way. And I didn't quite know how to do it, because as a scientist I am known entirely as Leslie Brent, to call myself Baruch/Brent with a hyphen would have caused confusion. So we had a dinner-party here with a couple of friends of mine who were also Jews and we discussed this. And one of them suggested, why don't you put Baruch as your middle name? That's what I've done. So officially I'm known as Leslie Baruch Brent. One of the reasons why I didn't return to my German-Jewish name was that it's unpronounceable to English people, and I didn't want to be known as Barusch or Baruk. It didn't appeal to me particularly. So, there it is.

SR: I would like to go back to your hometown. Could you please describe me the town? What were the relationships with the neighbours? Describe me the town, please.

LB: Yes. The town was a market town. It was probably the market town of that part of Pomerania. So there were markets regularly. Fish markets because fish was a very important, came out of the Baltic at that time. The Baltic later became very polluted, and I think it's beginning to return to something like normality now. But all of the Baltic states had thrown all their junk into the Baltic and it became very highly polluted. But at that time there were sailing fishing boats going out daily. In fact, my father, when we were on holiday went along with some of the fishermen on one or two occasions. I remember watching the horizon for his return and then joyously helping him pull the boat on to the shore. The fishing was quite an important industry but there weren't major industries there. It was mainly a market town with surrounding agricultural land. It was a very attractive town, had a lovely park almost in the middle, it was close to the sea. It was connected with the seaside by tram on which we rode to the seaside until I became old enough to cycle with my father. And on the way to the seaside there were farm houses with thatched roofs and on these roofs were stork nests and we loved counting the number of storks we saw on the way on the side.

Tape 1: 19 minutes 57 seconds

Those houses were all destroyed in the fighting and they now have erected special poles for the storks to build their nests on. The poles with little platforms and the storks are still there. I was delighted to see that they are still returning to that part of Germany or Poland as it is now. Our neighbours... Well, my parents moved mainly within the Jewish community, it must be said. But we had non-Jewish friends as well, and there was one family in the block of flats in which we lived, which had a boy about my age, and we played together quite a lot, and there is one little incident which is quite amusing. Because, I was playing with him and his father had been an officer in the First World War, and had a couple of swords. We pretended to be soldiers and we each had a sword, and he was German and I represented, strangely enough, the English. I fell off a chair and I finished up with a great bruise over my eye which the mother treated with a piece of steak in the old-fashioned banner. And then, really not many months later, they had completely vanished from my horizon. I mean, we were cold-shouldered because he became a member of the Brown-Shirts and we were no longer persona gratas. So I lost my friend and we were driven more and more into this Jewish community.

SR: Do you remember what feeling it was as a child to suddenly....

LB: It was very strange.

Tape 1: 21 minutes 52 seconds

I didn't really know what was going on. I mean, we saw Nazi demonstrations, and the fact that people didn't greet my parents anymore in the street. Very often they walked to the other side of the road in order to avoid the embarrassment of not having to greet them. Yes, that was going on all the time, and one particular memory I have is of... For some reason my sister and I had been left with my grandmother in my grandmother's house in the main street. It was dark already and a procession of Brown Shirts came marching down the streets singing these raucous songs, which included that famous song "When Jewish blood spurts from the knife, everything will be fine", and carrying their banners and torches and so on and we were watching this from behind the curtain. My grandmother was unaware of what was going on because she was deaf and that was quite a frightening and strange experience. So I was aware of all this happening but I didn't really fully appreciate the significance of all this. And then one day in the winter of '36/37 I arrived at my school which was a non-Jewish school, there weren't any Jewish schools...

SR: What was the name of the school?

LB: It was a 'Mittelschule' that is to say, a kind of in-between of a Secondary modern school and a Grammar School. So my parents deliberately had sent me there because I learned English and French there and not Greek and Latin. So that was very far-sighted on their part. And this explains why when I arrived in Dovercourt Camp I was able to make this little speech on the BBC in somewhat halting English but nevertheless intelligible. So I arrived in the school one day in the winter of '36/37 and somebody had written on the blackboard 'All Christians are liars and cheats'. I was the only Jewish boy in the class. Of course, the finger was immediately pointed at me. I had absolutely nothing whatsoever to do with that, naturally enough.

Tape 1: 24 minutes 28 seconds

And this kind of thing happened all over Germany at that time. And I had to go and stand, you know, with my face against the wall, at the front, whilst the teacher, who was a Nazi and who turned up in a uniform from time to time, whilst he gave a homily on the wickedness of Jews. After that life became exceedingly difficult and, in fact, impossible. I had stones thrown at me, snowballs thrown at me. And on one occasion I had to rush home pursued by these boys with bleeding from my face which I had totally forgotten about until my friend Inge, whose parents lived on the way home whose mother was my mother's best friend. She reminded me on this. That I arrived with the blood streaming from my face. They took care of me and I was given shelter there. So, there came a point where my parents decided this couldn't go on, and they had to take me out of the school. They didn't know what to do with me... My sister continued at the school strangely enough in another class and that seemed to go on alright. I think the girls weren't quite so vindictive at that time. Because he knew the director of the Jewish boys orphanage in Berlin, the director was called Kurt Krohn and he had actually been born in Köslin, in the same town. So, my father knew him and wrote to him and he agreed to take me in this....

SR: What year are we talking about?

LB: We're talking about the winter of 1936 through 1937. So, I went to the Jewish orphanage, Das Jüdische Weisenhaus, in Pankow/Berlin. And that was, of course, I realized that was all done in my best interest, but it was a great shock to me.

SR: What did your parents say why are they sending you?

Tape 1: 26 minutes 37 seconds

LB: Well, they explained that I couldn't go to school in Köslin anymore and that this was a good alternative. I understood that and yet of course, it was a great shock to be ripped out of my family suddenly, and to be placed in this gaunt, rather huge building with about 80 or 90 other boys. Many of them orphaned, genuine orphans, but not all were orphans. Some were like me unable to continue their education elsewhere. Yes, that was quite dramatic, I would say, and coming to England to the boarding school here was like paradise by comparison. Now, having said that I must add that the teachers and the director of the school, of the orphanage were extremely good people and did their very best for the boys in very difficult circumstances. And one simply became a life-long friend of mine in the, in England.

SR: What was his name?

LB: His name at the time was Heinz Nadel and he, when he came to England, he went straight into the pioneer corps, which was for refugees and then later went to the Intelligence's corps of the British Army. And he had to change his name as well. He became Harry Harrison. Harrison because a friend, he had made an English friend, he had acquired in the army, was called Harrison and so he became Harrison. And Harry for Heinz. Harry Harrison. Harry Harrison for the rest of his life.

SR: Can you describe a typical day in the orphanage?

Tape 1: 28 minutes 30 seconds

LB: Yes. I mean the orphanage had a, well, yes and no. We lived in, we had large dormitories with maybe 20 beds and we had basins, several basins in the dormitory. So we washed there and got up. Living in a dormitory itself, I mean with 20 other boys many of whom were very disturbed, had nightmares and wetted themselves and so on was in itself quite trial and tribulation. The director became very fond of me and very protective towards me, and I remember one evening when he thought we were all asleep he was coming round the dormitory and stopping at my bed and stroking my head. And he also took me to a concert one evening to hear Mendelssohn's "Elijah" which strangely enough, it was still possible apparently to perform that. I think was done by a Jewish choir, possibly in a synagogue, I am not to sure and that was a very important experience for me because music became a very important part of my life. It was of course, the director Kurt Krohn, who also nominated me to leave Germany on the first Kindertransport that left Berlin on the 1st of December 1938. But coming back to the orphanage. Yes, we then had breakfast, a very communal kind of breakfast. The meals altogether could be quite trying because every now and then one of the boys had

a terrible tantrum, which created great disturbance and was very disturbing to me. We went to school there; they had a small school there. Until later in my state there, the director decided that I would benefit from a grammar school type education and sent me as a day pupil to a Jewish school in Berlin.

SR: What's the name?

Tape 1: 30 minutes 50 seconds

LB: I wish I could remember, but I can't, unfortunately. I wasn't there for all that long before I left. So, yes life in the orphanage was quite traumatic, despite the fact that some of the teachers were greatly loved and appreciated and did their utmost to be kind and helpful to the boys. It was the first time that I had been exposed to that kind of communal life and with so many people, so many other children. There is one event that happened. You know about Kristallnacht when Jewish homes and businesses and shops were attacked and people were knifed in the streets. But the Kristallnacht left the orphanage quite unscathed, strangely enough. But the orphanage had its own Kristallnacht about two months before, almost like a dress rehearsal. A mob of about fifty people approached the building and stormed it. With the big boys trying to hold the gates in position and the mob pressing against the gates and then the big boys who held the gates were submerged with the crowd and didn't come to any grief.

Tape 1: 32 minutes 14 seconds

But the ground floor of the orphanage was quite badly damaged, including the synagogue. My best friend Fred and I fled to the roof space just below the roof. We were pretty terrified by what was going on. And we hid there until the whole thing was over, until calm had been restored. And calm was restored by Heinz Nadel the teacher I was mentioning earlier meeting the crowd head on coming down the staircase with a little boy in his arms and saying: 'Gentlemen, stop. I'd like to remind you that you're in an orphanage here and I beg you to leave as quickly as possible.' And miraculously the mob took note and left. So the rest of the building wasn't damaged. And after it was all over we sat in the courtyard outside??? tables and had strawberries and cream

SR: You were talking about Fred. Is he alive now?

LB: Yes. Now, Fred is a very interesting topic. I thought he should have been in the same Kindertransport as myself, because the director knew that we were close friends. We played football together and so on. He had a non-Jewish mother. His father was Jewish. He committed suicide in 1933, when he wasn't able to practice in the German stock exchange anymore. The laws prevented him from operating there and he committed suicide. And his non-Jewish mother didn't know what to do with this half-Jewish boy and rightly or wrongly, I think almost certainly wrongly, put him into this orphanage which he found extremely bewildering and traumatic, and this was damaging to him without a shadow of a doubt. So he should have been in the same train but was taken off in the last moment because the director Kurt Krohn had one nomination too many and he had to take one child off. And because Fred was only half-Jewish, presumably, he felt he was less under threat and took him off. However, three months later he went off on another Kindertransport, but to Holland not to England, and I have always assumed as I never heard anything about him or from him after the war that he had died in Holland.

Tape 1: 35 minutes 2 seconds

Well, it's a long story and I'm sure I don't want to bore with it. We rediscovered each other in, roundabout 1990 or 1991. And how it came about is as follows. He had a very chequered career. He went underground in Holland. He was picked up by the SS. Because he was only half-Jewish, he was eventually forced to join the German army in some capacity or other. And he was then taken prisoner by the Americans and taken to America for a year or two, and then returned to Berlin to find his mother still alive having hidden a Jewish woman in their flat throughout the war. And was, he played the television. He had the television on one evening when he realised that there was me standing in front of the orphanage building explaining about this incident that happened in which Fred and I had been involved. And as a result, he got hold, through a friend, his mother's friend who lived in London, he got hold of my address and we got in touch with each other. And I visited him and it was very emotional reunion. But dear Fred has problems, and, which I wouldn't want to even try to define, but we completely lost contact with each other. We've seen each other, he came to London to visit me here, and he got to know my wife and children and became very fond of them, and all the rest of it. But for reasons best known to himself he decided to detach himself completely not only from myself but from the Jewish community in Berlin, from the orphanage. He didn't go to any of the orphanage's reunion which I attended. And he has just disappeared from the face of the map. He's still alive as far as I know. So that is Fred.

SR: How many boys were you in the orphanage?

Tape 1:37 minutes 28 seconds

LB: I would say about 90 to 100.

SR: And now if you will, with your permission, I'll go back to the anti-Semitic issue. In 1933 you were 8 years old. Do you remember a change in the atmosphere?

LB: Oh, yes. That was very clear. I mean for one thing I as a Jew was not allowed to join the Hitler youth which my parents and I were very pleased about, but nevertheless it set one apart from the rest of the other boys. Our boys had great fun in the Hitler youth and I did not. It didn't worry me, in fact, I was pleased about it, but nevertheless I felt it

immediately made me seem different from the rest. And yes, there were all these Nazi manifestations, Nazi swastika flags flying all over the place. There were constant collections for this good course or for that good course with the Nazi connotations, with people in brown uniforms collecting the money. You felt obliged to make a donation, because you felt slightly threatened by it all. My parents lost their non-Jewish friends, as I told you. There were demonstrations and marches. And I remember one sports day when I was still in this school, in the 'Mittelschule', I was quite a good runner, and strangely enough I was still allowed to take part in that. It happened on a large field outside the town. I won my race much to the displeasure of my Nazi-teacher. But again, there were lots of flags and swastikas and brass bands and people in uniform. So, the whole atmosphere changed, it became threatening, it became strange and outlandish and bewildering.

SR: Do you remember any caricatures about Jews or jokes?

Tape 1: 39 minutes 51 seconds

LB: Oh yes. I mean, the Germans had a very highly anti-Semitic paper called 'Der Stürmer' which was full of horrendous stories about Jews and caricatures of Jews, hooked noses and made them look very foolish and stupid and uncivilized barbaric stories about Jews who'd committed crimes and who'd co-habited with non-Jewish women and were therefore sent to prison. In fact, we had one such case in Köslin where a Jewish man had a relationship with a non-Jewish woman and was in prison for, I think it was probably a year or two made to carry out forced labour. Yes, 'Der Stürmer' was a very, very disagreeable manifestation of Nazi philosophy and their anti-Jewish philosophy.

SR: What papers did your parents read, newspapers?

LB: I can't remember. My father was a Social democrat. He was also, strangely enough, a freemason. And that again put him into further danger, not only as a Jew. The freemasons were very much appalled by the Nazis because it was a secret society, which they didn't like. He was a social democrat which they didn't like of course and suddenly my father was pulled in by the police on one occasion and again, I have a very vivid memory of this. He went there in the morning I think. And he didn't come back, and so by evening, by nightfall, my mother sent me to the police station to see whether I could find out what did happen to him. I waited outside the police station, and he eventually emerged. He had just been questioned, I don't know what about, about his political views and his freemasonry and so on. And he was released, and that was it. To celebrate he bought me a wonderful chocolate ice cream on the way back home .

SR: Did he tell you something about it? Did he....

LB: I don't think he did. I mean children at that age... I was ten presumably.

Tape 1: 42 minutes 32 seconds

At that age children weren't really considered to be as adult as they are nowadays. And my parents on the whole were trying to protect me from what was going on. They didn't make a great song and dance about it, and hid their own fear, which must have been very considerable, from their children. So, I was quite an immature young lad, I think, in those

days. A lot past over me and past me by. But, no, I was suddenly conscious of the fact that there had been a great sea change in the political climate of Germany. And this was threatening to Jewish people.

SR: Were there any financial problems?

LB: Yes, very much so. My father lost one commission after another. He lost one job after another. And eventually, I think the family became very impoverished. I mean there came a point when we had to move from a large flat to a much smaller flat from which I still have a picture. The grand piano was sold and a lot of things were sold. And we lived the rather modest kind of life. But again, my parents tried to shield me from all this. My sister was probably less shielded, mainly because she was older, a couple of years older than I am. And she occasionally threw some very quite spectacular tantrums, which I can only guess what they might have been about. It might have been just adolescence or it might have been the fact that she felt threatened by what was going on. I don't know. I have no idea at all.

Tape 1: 44 minutes 31 seconds

But yes, my father's income must have been greatly reduced towards the end, and when he eventually, they eventually went to Berlin in 1938. Because simply they couldn't survive in this little town anymore. And in Berlin it was much easier to disappear as Jews, in this great city. He had to earn his living as a worker in a wood factory. And they lived in a tiny, tiny flat, a sort of bed-sitting room. And I saw them in Berlin, when I visited them on Sundays from the orphanage. So, yes. They had a pretty rough time financially and economically as well as emotionally and spiritually.

SR: The Olympic Games in 1936. Did they... Do you recall something special or was there a different way of thinking after them?

LB: The Olympics. Yes. The Olympics were another good example because... Of course, the Olympics were sort of dressed up by the Nazis. Everything was fine, Jewish athletes were allowed to take part. It was a sort of show case, again. But I remember cheering Jesse Owen, the black American sprinter, who won four gold medals or something like that, much to the huge displeasure of Adolf Hitler. One cheered him along and we were terribly pleased about his achievements. I also remember even earlier than that my uncle.... We didn't have a radio at home. My uncle had a radio in his shop. My uncle had a shop in the market square where he sold sailor's hats and fisherman's hats and that kind of men's cloths. We visited him there occasionally. He had a radio behind the counter in his office, and we listened to the radio sometimes. We heard some of the Hitler speeches and the news bulletins about the war in Abyssinia where the Italians were fighting the Abyssinians with overwhelming odds stacked against the Abyssinians. And I remember cheering every time there was a minor victory on the part of the Abyssinians, who had been fighting with muskets and spears against the dive bombers and machine guns. So, we were very much on the non-German side, if you like to put it that way. In fact, my parents at one point insisted that I should change the parting of my hair, because Hitler had his parting on this side, on the right side. And they didn't like me to have a parting on my right side. So they made me change it over to left, much against my objections because I had a whirl on the left. It wasn't nearly as straight forward. But they insisted on that. I've reverted that of course, in England. But it gives some indications on this kind of

passive resistance that they showed. They wanted to show their sense of disapproval of what was going on. Even in this ridiculously minor way.

Tape 1: 48 minutes 29 seconds

SR: So what was actually the major crisis that changed the way your family lived? Was it the going to Berlin? What do you recall was the major?

LB: Yes. I think going to Berlin was a great sea change for them. It was really the end of the sort of comfortable bourgeois life they had lived in Köslin. The recognition that they were in real difficulty. By that time it was virtually impossible for Jews to leave Germany unless they had relatives or friends who could guarantee them financially. Who would give them an affidavit My parents really tried far too late to get out of Germany. By which time they were impoverished. They didn't have any money. They couldn't bribe any officials. They were in...One of their Red Cross messages. I think my father said that they were hoping to go to America. But there were I think, I don't know, 56 000 thousand on the list of visas which the American Embassy were issuing and they were issuing very few visas. So it had become a hopeless enterprise, and by that time they must have realized that they were going to be stranded in Germany. The future was going to be very dire for them. I think this must have been coincided with their move to Berlin.

SR: So, you were saying that two months before the Kristallnacht you experienced...

LB: Yes. We had, The orphanage was stormed two months before. I was, looking back on it now, I think it must have been some kind of dress rehearsal. The men, who were in the mob, were not in uniforms. They were men in civilian clothes, but this must have been highly organized by somebody.

SR: And, what do you remember of this Kristallnacht?

LB: Kristallnacht? Very little, because it didn't effect the orphanage. I remember seeing some of the damages in the streets when going to school. Going to the Jewish school outside the orphanage. But otherwise I was remarkably shielded from what happened in Kristallnacht.

Tape 1: 51 minute 11 seconds

SR:And your parents? Did they talk about it? Did they talk differently after Kristallnacht?

LB: One didn't talk about this things really, but of course, it was within four weeks Kristallnacht was when? On the ... 1st of September, wasn't it. Well, the first Kindertransport left Berlin on the 1st of December. So, Kristallnacht crystallized people's thinking about what was happening in Germany, and the fate that German Jews were going to experience. Both German Jewish organizations and Quakers in England and in the Netherlands and Jewish organizations in Britain all began to work very hard to try and save as many children as possible. And they managed to persuade the British government to issue a kind of mass visa to about as many children as could be gathered together and send out of Germany. And it turned out to be in figure of being nearly 10,000 who came over in '38 or '39 before war broke out. I don't think that was the top limit fixed of 10 000, but it happened to be just under 10,000. They all came without their

parents. Many of them came without their siblings, I mean, I came without my sister. The British government was very generous in that way and it's something which one will always appreciate. On the other hand they were also quite keen not to, sort of, open the flood gates to wide, and they insisted that these children would, before long, move elsewhere. To Israel or to America, and that the Jewish organizations, which organized this in Britain would be financially responsible for them. That was the condition, the pre-condition set by the government.

Tape 1: 53 minutes 24 seconds

SR: Before we go to the Kindertransport, I have another question about the orphanage. You were talking about a bar mitzvah?

LB: Yes, yes. I was bar mitzvahed about... Well, I was thirteen in July 1938. And I was bar mitzvahed soon after that together with other boys. I remember that very distinctly, because I have a reasonable voice, I sang my, whatever one, yes, I sang that, in Hebrew of course. And it took place in the little synagogue or prayer room in the orphanage. My parents and my sister came along. And at that time, and nowadays, especially in America, but in this country as well, bar mitzvahs become great sort of expensive festivities. I mean the boy is showered with presents and with great parties are held, very expensive parties and so on. And at that time, it was all done in a very low-key kind of way. But I remember the present I received was a Bible and a watch. That was the traditional sort of present. I have attended a bar mitzvah in America, no it was actually in Berlin, funnily enough. I had been in Berlin and some German film-crew had wanted to film me in front of a synagogue. And I went to the service in the synagogue and there was a bar mitzvah immediately afterwards and I was invited to the reception, which was absolutely lavish and extraordinary to me. So I did not offer myself to take part in this mass bar mitzvah, which Berth Levington organised in London last year, no, earlier this year, actually, in which he gave the opportunity to those who had not been bar mitzvahed, to have their bar mitzvah now.

Tape 1: 55 minutes 50 seconds

SR: Okay, we will stop the first tape now. We will start the next tape speaking about the Kindertransport. Thank you.

Tape 1: 56 minutes 3 seconds

TAPE 2

SR: We're conducting an interview with Professor Leslie Brent, on the 22nd of September 2004. This is the second tape. Professor Brent. We were starting to touch on the Kindertransport. How did you get on the list?

LB: Well, this is a good question. One has no idea how the director of the orphanage, Dr. Kurt Krohn made his selection. I was on the first transport sent from Berlin, together with seven or eight other boys from the orphanage. In the company, of course, with two- or three-hundred other children. I have no idea how he made his selection, and he had to play God. I don't know on what grounds he made his lection. I don't think it was simply in terms of selecting the most intelligent or the most attractive children. Because I know

at least one, a boy who doesn't fit into that category was sent out as well. So, I don't know. The answer is, I don't know. But he... I think he selected me partly because of his connection with my father, and partly because, as I said earlier he became quite fond of me, and thought I was a good chap. In fact, I have a letter, one or two letters which he sent to the teacher Harry Harrison, Heinz Nadel, when he was in England, in which he made some very laudatory references to me, to Lothar, and enquired about my welfare, and seemed to think that I would make my way in the world quite successfully.

SR: And how would they describe what is going to happen? How would you describe... What did they tell you? What is going to happen?

LB: Well! Minimally, I think. I mean, we were told that this was in our best interest, that we would be safe in England. And of course my parents who were in Berlin already by that time as was my sister also so inducted me to some extent this was done in my best interest, this was the best possible thing that could happen, and they would soon follow in due course, and we will all be reunited in England. And my father always had a... I remember from my earlier life, he had a sort of great empathy with England. And he and I – he sometimes played the piano and I sang with him, sang songs with him. One of these songs was about travelling to England... So I..

SR: Do you remember the song, the words of that song?

Tape 2: 3 minutes 22 seconds

LB: Well, I remember the Refrain 'Denn wir fahren, denn wir fahren gen England'. And he also had a... We used to go for walks in the local woods in Köslin on a Sunday afternoon. We usually collected my friend Inge's parents on the way, and we all went together as good bourgeois Germans tend to do on a Sunday afternoon, they go for walks in the local woods. And I remember my father telling me you must walk with your feet parallel. You mustn't walk with your feet splaying out because that's how English sportsmen walk, he said. It's strange how this has stuck in my memory, but it has. He himself didn't take his own words to heart at all, because he were very much, very much walk with the tips of his toes facing outwards. But he had the sort of idea of what it was like to be English, and he admired something about the English, even in that stage. And this also explains why he sent me to the 'Mittelschule' where I learned English, rather than Latin and Greek.

SR: Was there anything else you knew about England as a country?

LB: No, not really, not really. I had one evening with my parents and my uncle and aunt and my sister which was, I remember, very uncomfortably. It was obviously the night before we left. And I, of course, was given some clothing we had have name tags on our clothing. It was all a quite minimal, a very small suitcase, mainly full of clothes. And I remember my parents tried to give me some primitive kind of, form of sex education which I never had before. I mean they were honestly worried that I might run into the wrong kind of men. And they told me never to have a sort of close relation with a man I didn't know. And at that time I was very impatience about all this nonsense. You know, I was very interested, and didn't really understand quite what they were getting at. And I remember being quite impatient about this, these instructions which struck me as totally unnecessary and unwanted. But that was I think the night before my train left.

SR: Can you describe the last days before your departure?

Tape 2: 6 minutes 6 seconds

LB: No, I can't. I really can't. I have absolutely no memory whatsoever. I remember my departure which was of course together with a lot of other children on this station in Berlin. And my parents came along and saw me off. I remember that. They tried to put on a very brave face, tried not to cry. Waved. Made me hanging out of the window.

SR: What were their last words to you?

LB: I'm afraid, I don't know.

SR: Did you think you would meet them again?

LB: Yes, of course, yes. For me, this was a temporary separation. It was an adventure. I had no idea of the significance of what was happening, and certainly not that I'd never see my parents again or my sister. And my parents so made much of the possibility of being reunited in England, eventually. So I just sailed into the unknown, and I was quite fearful in fact. If you look at the photograph taken on the train on arrival in Holland after having crossed the German border. I detect quite a lot of anxiety in that face as if I know what was going to happen to me.

SR: Did your parents equip to you with anything? With a prayer, with a blessing, with something material? Did they give you anything?

LB: Yes, I had my Tallis with me. I also had a violin with me which a very close friend of my mother's had given me. She had been a professional violinist, and she gave me this violin. And my father was very, very keen, in fact that I should learn to play the violin. In fact, in one of his Red Cross messages he says "Do you still play the violin?" Unfortunately I gave it up after about three or four months because I didn't particularly get on with the teacher, who was a rather nervy woman. So I never took to playing the violin. And the violin itself was unfortunately lost because when I went into the army, or before I went to the army, some time before. Somebody in the school, the daughter of one of the, of the main domestic supervisor, the sister of Anne Essinger asked me if I could lend her the violin because she was going to start a violin school. I said, yes, of course you can have it, and then I never saw it again. Which was sad, mainly because it had some emotional, I had some emotional attachment to it because it belonged to my mother's best friend, and I never learned to play the violin.

SR: Do you remember the train journey itself?

Tape 2: 9 minutes 17 seconds

LB: Yes. The train journey, certainly I do. We were fairly crowded in these compartments of a particular German train. And the atmosphere was very tense. Some of the children were very tearful. I saw an attempt to trying to put a good face on it. To preserve some childish dignity I suppose. And we were.... The German police controlled the train, and every time a policeman passed we're all became very silent and

didn't say anything for fear of provoking the policemen into some sort of reaction. In fact some children not on this particular train I think had some very unpleasant experiences, and some were taken off the train, and some had things taken, removed, stolen from them. But that didn't happen to us. But what was very, very striking was the complete change in atmosphere when crossing the Dutch border. Because we passed through German towns and there being total silence, nothing. Certainly no friendly gestures of any kind. As soon as we arrived in Holland, we were greeted by women who gave us chocolates and sandwiches and drinks and fruits and so on. And we suddenly were made to feel welcome. It was a complete change in atmosphere, really very striking. And I am not the only one who experienced that. I think a lot of the children on these Kindertransport went through the same experience. The Dutch were fantastic. And the Dutch were very much instrumental in helping to organize the Kindertransports. Because they made approaches to the British government about allowing the children to come out.

SR: Did you have any special friend on the train with you, a companion?

Tape 2:11 minutes 32 seconds

LB: No, no, I didn't. There were one or two boys from the orphanage who appear on that photograph. But I was not particularly friendly with them. No, I was very much on my own. And then we arrived in the Hoek of Holland, and caught the ferry over to Harwich. It was an overnight ferry. I'm sorry, did I say Hoek of Holland? Yes, I did say that, that's correct. I went from the Hoek of Holland to Harwich. It was a very stormy night. It was a very, very bumpy voyage, and a lot of the children became very seasick. Excluding me. I was, I had good sea legs and... But the sight of other children being violently sick was quite trying. But I managed to stay away from that. When we arrived in Harwich, feeling rather the worse for wear. We were hurried into busses, which took us to Dovercourt camp which was not very far from Harwich.

SR: What were your first impressions arriving in Harwich?

LB: Well, it was very strange. We were driven in double-decker-busses which I had never seen before, and the English police were kind and helpful and which was something totally foreign to us. Because we were fearful of the German police. Yes, it was just utterly different.

SR: And then you arrived actually to Dovercourt?

Tape 2: 13 minutes 16 seconds

LB: Dovercourt camp. Yes. Now Dovercourt camp was a Butlin's holiday camp. I don't know whether you are familiar with Butlin's summer camps, but they were summer camps which consisted of tiny little wooden chalets in which people slept and then there were large dining halls and recreational halls and so on. But, of course, no heating of any description really. And this winter, the winter of '38/'39 was one of the severest winters England had ever experienced. So we were in danger of freezing to death in our little chalets. And in this broadcast I talk about sleeping in a nice little house. Well, that's overstating it rather. I shared that little chalet woods one, two other boys to prevent us from freezing to death. We were issued with hot water bottles which Dunlop

very kindly provided free of charge. My first experience of a rubber hot water bottle. And that just about kept us going during the nights. The days I spent in this large recreational hall which had one or two old-fashioned pipe stoves around which we gathered, trying to keep warm. And around which we had lessons in English, and were taught English songs. There was table tennis to be had. And table tennis became a very important factor in my future life. I got to know.... The camp was run by Anna Essinger who ran this boarding school, co-educational Jewish boarding school in Kent. And who brought this school over from Ulm in Southern Germany in 1933, when she was forced to fly the swastika flag...

SR: You talking now about Bunce Court?

LB: I'm talking about Bunce Court School, yes.

SR: I'm just going back to Dovercourt.

Tape 2:15 minutes 23 seconds

LB: Yes. Dovercourt. Yes. What I was trying to explain is that - was Anna Essinger, who was being put in charge of running, certainly running the educational aspects of Dovercourt camp, actually had here taken four or five of her older pupils along to be helpers there. And one of them was a boy called Gaby Adler whom I got to know because we both liked playing table tennis. And he told me about Bunce Court school, and I was interested in it. And he said would you like me to have a word with the head mistress to see whether she might offer you a place there. And I said yes. That would be very, very good. And one day, this is why table tennis is an important fact in my life. And one day I ran through the swing doors in Dovercourt camp against the stomach of a very well-patted lady who, was sort of half-blind or certainly very short-sighted. And she lifted me up by my hair, head up and said 'Who are you?'. And I said 'I am Lothar Baruch.'. And clearly Gaby Adler must have talked to her because she then said 'Would you like to come to my school?', and I said 'yes please!'. And that determined a very important phase of my life.

SR: You were talking about the BBC radio programme that later on Radio would actually read it. Can you tell us about it?

LB: Yes. Dovercourt camp was quite large. But of course, train loads came from Germany and Austria all the time. And so they had to make a huge effort to place the children with families as quickly as possible. And so it was decided, and the BBC was helpful in this, to make a broadcast to the British nation appealing for couples to come forward and either adopt children or to place them in their families and to look after them. And with that in mind the broadcast consisted of a little choir that had been formed on an ad hoc basis in which I took part singing a song, Dona nobis pacem, and several children speaking. And I was one of those who were selected to explain what the life of a child in Dovercourt camp was like during the day. And that recording miraculously was still discovered 50 years later when the BBC made another film called No time to say good-bye in which I took part, and they found this audio tape in the archive of the BBC which is quite extraordinary.

Tape 2:18 minutes 34 seconds

SR: So we shall hear it later on.

LB: Yes.

SR: Were there any rivals the German children and the Austrian children?

LB: I wonder why you ask me that question, because you're actually on the ball there. Maybe you've read something I have written somewhere. But I was absolutely dumbfounded and disturbed, deeply disturbed by the fact that there was a huge amount of rivalry between the Berlin and the Viennese boys, less boys, the older ones. Older than I was. Berlin and Vienna have a long history of enmity that would appear. And this was carried forward among Jewish lads who just escaped from Nazi Germany. And I actually couldn't believe it. And there were actually knife fights between them. It was absolutely astounding and distressing, and really unbelievable that children who were just being rescued should continue this rather stupid enmity that existed between the two cities.

SR: So the social aspect was problematic?

LB: No. They weren't really problematic. No, I mean we were given the opportunity of learning English. We learned English songs. All the old songs like Lambeth Walk and so on. We played games. We were taken to the local cinema in Harwich on one occasion to see Snow-white and the seven dwarfs which had just been come out, the Disney film which made a deep impression on me. And one or two wealthy people in the neighbourhood took children into their homes for traditional English tea, and that is where I first came across an open fireplace which was very exciting to me, and we were given a tip of the typical English tea with muffins this and that and the other again impressed me. Which I mentioned I think in this radio broadcast. But particularly impressed was I by the open fireplace which I had never seen before.

SR: And I understand there were children around who went actually to foster families from Dovercourt. Did you feel... How did you feel that there were children that had these selections and went to the foster families?

Tape 2: 21 minutes 12 seconds

LB: Yes. I mean, because I was selected by Anna Essinger quite, after about three weeks which was extraordinary quick. I mean some children were there for much, much longer periods. But I escaped the sort of cattle-market aspect of Dovercourt camp. It really was a cattle market. Couples came along, and because there were keen to help, not always for wholly selfless reasons, and some wanted some help in the house, domestic servants and so on, and some of the girls were in fact used in that way, and of course, caused quite a lot of anguish. But some wanted only fair, fair-headed girls another ones wanted only a dark-haired boy. So it was a very awkward situation and very, very uncomfortable. But there was no other way of dealing with it. The problem just had to be gone through. And children were placed in the main. Well, some went to hostels, refugee hostels, in various parts in the country including Scotland, and some went to Bunce Court school, and Anne Essinger probably had about sixty or seventy pupils in Bunce Court school at that time, and she expended the school very substantially, and

took in, I don't know the exact number, but it must have been thirty or forty children that came over with the Kindertransports. I was one of the lucky ones. I am saying lucky because Bunce Court school became a very important part of my life. It restored my confidence, and it educated me, it gave me loving relationships with the teachers. I made good friends there. I developed as a boy in the way that boys would normally develop.

SR: So it was a secure environment?

Tape 2: 23 minutes 18 seconds

LB: A very secure environment. For me it was paradise after the orphanage in Berlin. Some boys, some children in Bunce Court couldn't adopt very easily because they had been, they had gone straight from their parental homes in Germany, and suddenly found themselves in a communal environment which they found different to cope with including a very good friend of mine with whom I am still very much in touch, and he felt very unhappy there. I couldn't have been .. I mean considering the circumstances I couldn't have been happier than I was. I was able to engage in sports. I had a very wide-ranging education which excluded the science subjects, it must be said. I was taught biology and mathematics. Mathematics very, very poorly by an English teacher who really didn't know how to teach. And it was had most regretful consequences as far as I was concerned. It's the one subject I had to repeat in my school certificate. All the others I had distinctions or credits in, but I, in mathematics I failed, and not surprisingly I just managed to pass the next time. But we received an education in the humanities and art, in painting and music, and... But most important of all it made us, it turned us into tolerant people, and gave us a sense of security and identity.

SR: What was the education agenda? Was it religious, was it Zionistic??

Tape 2: 25 minutes 0 second

LB: Right. Well, now. Anna Essinger in Germany when she started this so-called Landschulheim which is a country boarding school co-educational. She, this was very avant-garde; her ideas are very avant-garde at the time. And there was a very sort of good relations between pupils and teachers who weren't sort of up there and talking down to their pupils. They were brought up in a very practical kind of way. They all had to do practical things as well as learning academic subjects. Sport was quite important component, early morning gym before breakfast, much hated by many children. She belonged to the sort of general concept, educational concept which in Germany is known as 'Reformpädagogik', a kind of avant-garde educational ideas which were acted on in this country at Dartington Hall for example. There was one other school whose name escapes me now, where these ideas were also practised. But on the whole Anna Essinger was a very pragmatic kind of person, who didn't insist on very rigid educational theories. But I think her main idea was in Bunce Court, at any rate, was for the children to learn English as quickly as possible. So we were discouraged from speaking German, which of course we did in her absence. And whenever she appeared, we would speak in English. And because she was half-blind she would use a stick we could hear that stick tapping along from a distance usually, and had a good warning of her imminent appearance. A good education, academic education but also a good practical education. We were required each day after lunch after the rest hour. We had to lie in our beds for an hour after lunch. And then we had to do some practical work. And

we were usually given the choice between the kitchen, and the workshop and the garden, and cleaning in the house.

Tape 2: 27 minutes 50 seconds

I think these were the main, the main ones. I tended to opt either for the kitchen. I was interested in cookery, and in the workshop as well, I worked in both. In the kitchen I got to know the cook, the non-Jewish cook Gretel Heitsch, was known as Heitsche. Very well. She became very fond of me. We had a good relationship. She was kind of mother-substitute in the way. She was quite totally non-intellectual, all feeling and motherliness and so on. And it was she who sent me food parcels when I was in the army. The kind of thing a mother would have done. We were in close touch until she died in Germany. She had to go back to Germany eventually because her sister, her elderly sister, which whom she didn't have a very good relationship, had looked after their mother. Her mother became fragile, she felt she had to go to help. That was very dramatic for her leaving England and going back to Germany. Well, she was a little bit under a cloud because she had been elected to remain in England. When the war broke out she could have gone back, but she decided to stay with her, her German-Jewish school with which she made very close emotional ties, and she wanted to go back. So she experienced the war through English eyes, whereas her German family saw it through German eyes and this caused much of tension, as it is easily understandable.

SR: Going back to Anna Essinger. Did she teach you?

Tape 2: 29 minutes 40 seconds

LB: No, she didn't. She didn't do any teaching at all. So far as I know. She was really the head, the organizer, the woman, the person who made sure the school remained financially solved, which was a matter of the greatest possible difficulty. She had to depend on grants and donations and so on. She organized the school in various ways. But she did not teach. She didn't really have the time or energy for that. I'm not sure what kind of teacher she would have been. She was an interesting woman. She was quite formidable. And children were, if not afraid of her, they were...certainly respected her and were careful not to take any liberties with her. When we were summoned to her room, that always meant that something dire had probably happened, and one was in state of disarray. I was never summoned, shall we say. She occasionally invited the older children to listen to the BBC nine o'clock news. Especially after the outbreak of war. We also had a kind of wall newspaper in which the progress of the war was shown very clearly, and in which I took great interest. The Guardian and the New Statesman were the main papers which were posted on this wall. So it shows some sort of leftwing-ish aptitude on the part of Anna Essinger and the staff. In which I was successfully inducted I may say. I still read the Guardian every day now, which my colleagues at St. Mary's Hospital medical school, the clinicians, thought branded me as the far left wing radical reading the Guardian. The worst thing you can do is read the Guardian instead of The Times. So Anna Essinger, yes she had some definitely some weaknesses I would say. She was a fantastic woman to have taken the school from Ulm to England in 1933 was a remarkable thing to have done. She then had to move the school after the outbreak of war from Kent to somewhere else. We were given a weeks notice to find another house. She did in Shropshire, moved the school to Shropshire and after the war she moved the school back to Kent. By which time she was virtually blind

and quite elderly. And she had a great and tremendous sort of will-power and organizational skills. Weaknesses I would say that she had favourites, and I was fortunate to be one of her favourites, I suppose. But it's not a good thing to have, for a teacher, to have favourites – in the act it's inevitable, I suppose. And she also, yes, children she totally disliked too had a rough time. In fact I saw, yesterday I saw a woman who was one of those who really didn't like her at all. And felt that she had been treated rather roughly by Anna Essinger. Heaven knows why. She didn't have much idea about sex education. In fact we boys certainly didn't get any sex education. Except that I remember Anna Essinger who used to be known as Tante Anne by the way, Tante is aunt, she was known as Tante Anna or TA for short, once told a group of boys of whom I was one 'If you ever have sexual urges come up on you, just go and have a cold shower.' That was the only sex education I ever received. Very useful of course.

Tape 2: 34 minutes 4 seconds

SR: Do you have any life-long friends? Friends from Bunce Court school?

LB: Any?

SR: Life-long friends?

LB: Yes. I have several life-long friends. One in particular. Ernst Weinberg, who became my, we shared a bunk in the dormitories. He was below and I was on top. And he became a, a life-long friend. In fact he... After the war he went to America because his parents had survived the war in Belgium and went to America and he went to join them with fairly disastrous consequences, as it very often happens on these occasions. And when he went to America I said 'Well, look, my friend Inge, Inge Levin, my childhood friend from Köslin days, went to America in 1937 with her parents. Why don't you go and visit her?' She lives in New Jersey. And he did. And lo and behold, they eventually got married. I am in very close touch with them, and ... In fact, I am in almost daily e-mail correspondence with Ernst, who became a forester. He took a degree in... No. He took a dental training here in Manchester, and then became a forester and studying forestry in Syracuse University. And now lives in far-flung Northern California. Yes, I am also in close touch with their children. One of them was here, only a week ago, a week or two ago. And that has been a, yes that has been a very great support to have had one really very good and trusty friend who remained a friend through thick and thin. I have other friends from Bunce Court school with whom I am in touch with. Here in London. And I became very friendly with some of the teachers because. I left school at the age of 16 to go and earn my living as a laboratory assistant in Birmingham. And whenever I had a holiday I jumped on my bicycle, or even at weekends, I jumped onto my bicycle on Friday evening, cycled 15 miles to the school in Shropshire. I spent the weekend, cycling back on Sunday evening. And I got to know some of the teachers extremely well. Some of them became very, very dear friends. And I got to know different generations of children that days as well as house masters, house teachers. So Bunce Court for me, I did this when I was in the army. I spent all my army leaves there. I had nowhere else to go really. So it was my home. And in that sense I think I regard Bunce Court school as my 'Heimat' to use the German word. For which I am emotionally very involved. Even though it doesn't exist as a school anymore. It closed in 1948 when it's work had been done. When it's objects had been achieved. And even, yes, during my University studies I spent all my university vacations in school. So

it really had an important influence on me and my development.

Tape 2: 37 minutes 47 seconds

SR: So, how many years did you spent as a pupil in Bunce Court school?

LB: Only four years. It was only four years and yet, out of all proportion in importance in my life. I was there from December 1938 to 1942. I left early in 1942. So it was less than four years.

SR: So, after Bunce Court School where did you go to?

LB: Well, Anna Essinger arranged with a very wonderful woman in Birmingham, who was, acted on behalf, oh, gosh, the name escapes me now... of the organization which helped to bring a lot of children over in the Kindertransport. A Jewish organization. It was called, I've forgotten the name now. She was the Midland organizer. And she kept in touch with a lot of these children, young people. I went to see her. And she suggested I should become a laboratory assistant and she thought I might be able to find a job in their capacity. And I did. At the Birmingham Central Medical College. In the department of chemistry. I had never done any chemistry or physics. I became a technician and learned chemistry pretty rapidly. Which stood me a very good stead later. I was in Birmingham for about 18, not much more than 18 months, before I volunteered for the army. I volunteered for the army as soon as it became possible for so-called enemy aliens like myself to join the British army. I could have joined the Pioneer corps earlier. But I didn't want to do that, this kind of refugee, non-combatant unit, which didn't attract me very much. As soon as I was able to at the age of 18, I volunteered for the army. Well, that's a different phase in my life.

SR: With your permission I would like to go back to the breaking out of World War II. Where were you at the breaking out of the World War II?

LB: At the outbreak of World War II. Yes, that's an interesting point. I had a so-called... Anne Essinger was very keen for those children who had no relatives in England. And there was majority to have a so-called English family.

Tape 2: 40 minutes 34 seconds

And my English family was a couple from Basingstoke. They were... He worked for the railways. They were very simple, working class people. Very, very nice. And they invited me several times to spend my holidays with them in Basingstoke. And they came to visit me in Bunce Court School as well. Indeed they were very keen to adopt me. And put this to me, would I not like to become adopted by them. And Anna Essinger was very careful to be totally neutral in this and left the decision to me. And I decided that as much as I liked them I was... culturally really didn't have much in common with them. I still had my parents in Germany, who I hoped to see again. So, I couldn't see the point of being adopted. And I said no, I'd rather not be adopted. And this was absolutely the right decision. But when the war broke out I was actually on holiday with them. And they had taken me to Bournemouth. The seaside resort on the south coast of England. Very nice one. We had a very pleasant time there. And then we heard on the radio that war had broken out. They had to return to Basingstoke immediately, because both of

them were in the territorial army and had to report for duty. So we dashed to Basingstoke in their little car. I remember the journey very well because I had visions of dive bombers attacking us from the air, I had horrible thoughts about what war would entail. And of course at the same time more subconsciously I noticed that I realized I wouldn't see my parents again for a long time. So that was quite a difficult day. Then I was returned to Bunce Court School.

SR: What was the name of this family?

Tape 2: 42minutes 55 seconds

LB: The name was Baulch. I can't remember their Christian names. And they were very kind. They both served in the army, in different capacities, and survived the war. And I once went to visit them but he had died. And she was still there. But I had really very little in common with them. Especially once I completed my education. And I think my decision to resist adoption was absolutely the correct one.

SR: And how was it ...the feeling of being German in the time of the war? Did you feel any chauvinism or... ?

LB: Yes, one was We had always been told not to speak German in the streets. Not that in Bunce Court or even in Trench one was anywhere near streets, because both were school buildings right in the countryside so I didn't have all that much contact with the British population. So, Anna Essinger was very keen to maintain a good relationship with the local farmers, and in fact I worked on the local farm in Shropshire in my holidays to earn a bit of pocket money. Using a scythe to cut out metal. Not exactly an intellectual exercise. Or a very skilful one but it's a skill which I haven't been able to use since then. I also learned how to milk cows which again, very again very intriguing, wasn't very helpful to me in my later life. I earned a lot of pocket money and I got to know the local farmer. But yes. One had to be careful not to... make a spectacle of oneself in the German language, in, in the English environment. Because stranger as it may seem though it isn't all that strange, English people couldn't draw a distinction between a German German who was potentially a spy or potentially a Nazi and a Jewish German who had just escaped from Germany as a refugee and who was as anti- German as they were. In Birmingham, in the Central Technique College the staff on the whole was very kind to me. I still had quite a strong German accent, doing my best to be a good technician. But one of the senior lecturers was a man who had served in the First World War. He was a chemist who had done research on war gases. And he was very much a man of the old school and he was definitely disagreeable to me. And looking at the time when I thought he was probably being anti-Semitic. But I'm not sure that he was. I think he was just being anti-German. Yes, he was rather unpleasant, whereas the other lecturers were very nice indeed and kind to me. So that was probably the only, if it was anti-Semitism, the only case of anti-Semitism I ever experienced ever in this country. But it may not even been that. It might have been purely the fact that he was anti-German. And this was reflected in his attitude towards me.

Tape 2: 46 minutes 40 seconds

SR: And in the years in Birmingham, with who did you socialise especially? Was it refugees or.. ?

LB: Yes, that's a very interesting point. I developed a friendship with the Senior Technician in my department of chemistry. And who was also very helpful to me. He was taking an external degree in chemistry at the University of Birmingham at the time - very knowledgeable. So he told me quite a lot, and we became quite friendly. But on the whole, well, I joined the International Club in which I took part in some play readings and that sort of thing. But most of my social life was either focussed on Bunce Court school which was in Shropshire at the time or in Birmingham itself with mainly other refugees. I shared a room with another boy from Bunce Court, Peter Stall. And we were housed by a couple who were Christian scientists. Very highly moral people who wanted to do some good. And we lived in their house with full board and lodging for 10 shillings a week which is 50 p. At that time it was half my wages, actually. I earned 52 pounds a year, so it was quite half of what I earned. But they were extremely kind, and their own son was in the army in India. So they were glad for us to use his bedroom. But I got to know they were several refugee hostels in Birmingham. One for girls only near the University. One for boys, one was mixed. I tend to gravitate to those, especially to the girls hostel. Not necessarily because there were girls there. But because an old Bunce Courtian was there. A woman called Hilde Weill, she is now called Hilde Frankel who I was friendly with. And also one of the older pupils who had worked in Dovercourt Camp. I went to visit her a few times, and became involved in some, in a dramatic performance of *Two Buyers and the Angel*? in which I was, needless to say, the angel. They were short of, they wanted a man actor. So I took part in that. I did quite a bit of acting in my younger days. At school I was Sir Toby Belch in *Twelfth Night*. And I had another part in Birmingham, in the International Centre, Club. I played this part of, I forget now. The play was *She stoops to conquer* and I played the young lad who was a bit of a country bumpkin, whose name escapes me now. So I've done quite a bit of acting which maybe explains why I wanted my daughters to become an actor, I'm not sure. Probably not.

Tape 2: 50 minutes 31 seconds

Yes, I had that sort of social intercourse in Birmingham and one girl, actually the daughter of the man who ran one of the mixed hostels, very much fell in love with me, and I think she was a way to mature for this rather immature young man. I didn't somehow manage to continue that relationship. I don't know what happened to her. I'd love to know. So, life in Birmingham was very busy because I was studying chemistry, physics, and botany and zoology in my spare time, evening classes and weekend classes. So life was exceedingly busy and this should have led to the taking of the intermediate examination, the so-called intermediate examination which was kind of the university entrance examination. Not that I ever thought I should finish up with university. But I took it six months early because I wanted to join the army, I didn't want to hang around. And as a result I passed my botany, zoology and chemistry. But I failed in physics. So when I went to the University eventually I had to do that year again. But it stood me in very good stead. And in fact, on the strength of having done these part-time studies, I was able to receive a Ministry of Education grant for ex-servicemen to see me through University after the War. So that was very fortunate.

SR: And going back to the refugee socialising in Birmingham, where there any restaurants or cafés that were especially for refugees, like there were?

LB: No, they weren't.

SR: Or any typical area in Birmingham that the refugees...

LB: Not really. I suppose two of the hostels were in Edgbaston and the girl's hostel in Selly Oaks, so they were moderately close to the University. But this was accidental, I think. It was just an old part of the town which was quite pleasant, leafy streets, big houses. No, there wasn't a really large refugee population in Birmingham. Not like London, where there were restaurants. The only restaurant I ever frequented in Birmingham was, I couldn't afford a restaurant, but this was a so-called British restaurant, which served, sort of, typical English food. At a time when there was rationing, so one could be quite glad to have that.

Tape 2: 53 minutes 26 seconds

SR: Would you like to tell us please what happened to your family?

LB: Yes. I'm not sure if I would like to, but I will. I have no idea what happened to my family until, after the war, in 1945, I was in London, on my way, on leave in the army. I went to a cinema and saw a film. I can't remember what film it was but before the film there were always the Pathy news bulletin. And this news bulletin showed the liberation of Bergen-Belsen, Bergen-Belsen, concentration camp. And that is where I very nearly sick when I saw that. And I had the realisation that my family must have had the same fate. So when I finished up in Germany I served because the army insisted on my becoming an officer. I wanted to join the Royal Army Medical Corps because there seemed to be an interesting symmetry here. My father having served as a stretch-bearer in the German army in the First World War. I thought well, I join the RAMC. With my interest in biology. Also I wanted to do my bit for Britain. And to help my parents, not that I was desperately keen to shoot Germans, necessarily. They said 'No, you can't do that. You're too intelligent and too athletic. And we want you to become an officer'. So I said 'Ok, I become an officer'. And that training took about six very vital months. And probably, I'm sure of that probably I didn't take part in the D-day landings. And having completed my officer's training, I trained with the troops in Northern Ireland for some time. Before I was sent to Italy and then to Germany. But that was almost immediately after the end of the war. So when I finished up in Germany I was stationed on the 'Lüneburger Heide' which is east of Hannover and I suppose the main purpose at that time of having troops in a large number was to act as a bulwark against the Russians. Because the river Elbe acted as the front between the Russian zone and the British zone. The Allies were very keen and the Russians should not go beyond the river Elbe. I applied for compassionate leave to go to visit Berlin and find out about my family. The first time I applied was turned down. I don't know why. The second time I was not only given permission to go, but I was given a jeep and a driver. I was driven to Berlin. That was quite an extraordinary experience. Me back in Berlin. I mean Berlin was world war ravished. I mean it was ruined, a complete ruin. Well, when I say completely, it wasn't actually complete. Because the house in which my parents last had a small flat was still there, in exactly the same way. I went to visit their flat. I stood in front of the flat in which they had last lived. I had several addresses during the war. This was the last one. I stood there with a very strongly beating heart. I couldn't bring myself to ring the bell.

Tape 2: 57 minutes 25 seconds

When I eventually rang the bell a woman, a strange woman appeared, a German woman. I asked whether she knew anything about the Baruch family. And she said 'No, no. Absolutely nothing about.' No idea at all. Whether she did or not, I don't know. Because they would have left that flat only towards the end of 1942. So that was three years before.... So I then went to the improvised town hall. The town hall itself having been bombed to smithereens. And I then made enquiries and eventually they looked up their records, such as they were, and discovered that my parents and my sister had been sent East. That was the expression 'sent east'. So that was it really. I can only imagine they were sent East. They were in fact sent North as it turned out. To RigaI used to think they were sent to Theresienstadt and then to Auschwitz. So, when I visited Auschwitz in the 1980's I, it was a very traumatic visit for. Because I felt like I was visiting my parent's graves, really for the first time. And for the first time really broke down there. Because I never had the chance to grieve or to weep for my family, because I couldn't be sure that they were dead. I couldn't be sure of it. But as it turns out, since the coming down of the wall between East and West Germany, a lot more archives had come to light. And through the big archive office in Berlin, I discovered that my parents were in fact, with my sister, sent to Riga in Latvia. Where they were almost certainly either immediately murdered or killed in the concentration camp there. I discovered, I know the exact date of their transport. I know the number of their transport. I know how many people were in that transport. And it was all bureaucratically listed by the Nazis. Their names are listed, their date of birth are listed. Their professions listed, their state of health listed. So I can only assume that they died in Riga. Although it is possible, I mean, some Jews went down from Riga to Auschwitz. So, I don't know.

SR: Sorry, we . . .

Tape 2: 59 minutes 59 seconds

TAPE 3

SR: We're conducting an interview with Professor Leslie Brent. Today is the 22 of September 2004. This is the third tape. We were talking about your family and friends. I would just like to ask you; to what date did you get to know your family's letters?

LB: I received, even after the outbreak of war, I still received letters, strangely enough, for some time. But not for very long. And there came a point when one could only communicate with one's family in Germany through Red Cross Messages. The Red Cross had this system of forms, on which you were allowed to write the address of my parents, 25 words, and this was then transmitted to a town-hall in Berlin or wherever. My parents were able to read it there and then there were able to post their reply on the back of that form and it came back to me. So I have a number of messages here, my message and their reply or their message and my reply. And this went on until, I think, October 1942. That was the last time I heard from them.

SR: And what did they describe from their life??? In Berlin?

Tape 3: 1 minute 35 seconds

LB: Well, the messages had to be very anodyne. They couldn't really say much. They

assured me about their health, that they were healthy and they were working, how true that all was is anyone's guess, because my mother, who was quite a sensitive person, wouldn't have been very healthy in the circumstances. She also suffered from rheumatism. But they were all reassuring. They enquired about my health and my schooling and Tante Anna and when I left school, was I visiting Tante Anna, would I keep in touch with her. That was clearly important to them. Did I play the violin, congratulations on my success in the school sports. And, but one had to be very careful not to write anything which the censors would have taken exception to on both sides, well on the German side. And so when they wrote me, well, my uncle and aunt had gone on a journey, the German is 'sind verreist'. At that time, it didn't mean an awful lot to me. Except that they clearly had moved away from Berlin. But where they had moved to. I had no idea. And the German 'verreist', the expression 'verreist' was really used to denote 'deportation'. To concentration camps. And, well, eventually the messages ceased. And I had a message from someone called Waldemar Wild, I had never heard of. He described himself as an uncle, but I can't imagine that he actually was an uncle. And he survived in Berlin for much longer than my parents did. And I kept on getting messages from him. And I send him messages and he asked me to keep in touch with him. And he said several times in his messages that 'I haven't heard, I haven't had a response from your parents' side or where they are, but keep in touch with me'.

Tape 3:3 minutes 56 seconds

And the significance of all that only really emerged when I saw that film about the liberation of Belsen. My visit to Auschwitz. I was an immunologist, a professor of immunology and, at St. Mary's Hospital, Medical School. And the Polish society of immunology had invited me on a lecture tour, which took me to Warsaw or Warszawa, which used to be a German town. And then down to Krakow, in the south of the country. I gave lectures there. I was driven back by a very nice elderly Polish transplant surgeon, back to Warsaw. And on the way he said 'Oh, Leslie' –he didn't know anything about my background, so far as I know, and he said 'Oh, Leslie, we're going to pass very close to Auschwitz'. Or Austrowice, as they call it. Which is the remains of the concentration camp, which is now very much a monument, which they look after very carefully, as a historical monument and 'perhaps you'd like to go there'. I went very hot and cold and feeling very uncomfortable. I said, 'not, I'd rather not go'. And I explained to him why. Actually on balance, because at that time I thought, I was convinced that my family must have died there. Which they may have done, for all I know. But as we drew closer to Auschwitz, I felt drawn there, as if by a magnet. I felt I had to go. And we went.

Tape 3: 6 minutes 6 seconds

And well, as I said earlier, that is the first that time I really broke down. Standing there in front of the memorial and seeing the chimneys and the wire, the fences and the guard towers. I managed to go to find some flowers in a shop, in the concentration camp shop- I didn't visit the museum, I may say, I couldn't face that. And I placed those by the memorial. And I felt that was the first time I could really grieve for my parents, my family. So that was very cathartic and for me emotionally very important occasion, really. But of course I've never had a confirmation of the fact that they, where they died, how they died, when they died. I like to think that they died very quickly after arriving in Latvia. And that they didn't go through all this horrendous suffering, which many

people had to endure.

SR: You joined the army in 1943?

Tape 3: 7 minutes 29 seconds

LB: Yes. I volunteered in December 1943. So that in January 1944 I was on my way to Glasgow, to report to a camp there, which was Mary Hill Barracks. Which was in a very, very deprived part of the city, in the Quables which was so dangerous that soldiers weren't even allowed to go out in twos or threes at night, for a fear of being assaulted by razor gangs and bicycle chain gangs and so on. And that was for me a , I mean I wanted to join the army, I wanted, I felt that I wanted to do something to help the liberation of my parents, my family.

SR: Was that out of a feeling of revenge?

LB: No. I wanted to do my bit in the war effort. And that was quite a traumatic event. I still had a German accent. I spent the first, this was the general training, the first five week of general training in the company of many working-class soldiers who had been conscripted, who weren't there because they wanted to fight, but because they had to and who were therefore pretty fed up about it all. And I had never been exposed to swearing before, but every third word was a swear-word, which was really quite a culture-shock for me. Everyone smoked; I didn't, so I traded my cigarettes for an orange. And, every forty-five minutes of the training session, or fifty minutes, we had a ten minute break, to 'fall out for a smoke', is the expression, to announce the ten minute break. And people fell out for a smoke whilst I pulled out a little novel, which I was carrying in my back-pocket, which one of the teachers, which was called Hannah Bergers, who became a very important part of my life really, intellectually, and emotionally, had given me Tolstoy's War and Peace. In three little pocket volumes, and I carried one of them in my little back-pocket and I pulled it out and read War and Peace and the others thought I was completely of my rocker and thought I was very peculiar character altogether.

Tape 3: 10 minutes 12 seconds

And if I hadn't been so athletic and good in sports and managed the assaults course with a great sort of ease and all that, which earned their respect, I might have had a very difficult time. With my foreign accent and with my sort of curious hobbies and reading instead of smoking and swearing. So, I didn't have too bad a time of it, but those five weeks were quite difficult. I was very much struck by the kindness of the Scottish people to us soldiers. We were accosted in the street, Sockethall Street, invited to parties in the evenings and invited to dances. They were extremely kind and generous people. And then I was sent from there to join the Royal Warwickshire Regiment. I'd opted for the Royal Warwickshire regiment because Birmingham University is just inside Warwickshire and I felt –no, it didn't have anything to do with the university, actually, if I come to think of it. It was because of the fact that I had lived in Birmingham, part of which is in Warwickshire, so I felt some affiliation with Warwickshire, so I joined the Royal Warwickshire Regiment. And I joined the infantry, and I was sent to the barracks near Warwick, to receive further training there. I became a Lance Corporal and then was sent to an officer's training camp. First, to pre-officer's training camp, which was in

Kent, not far from that school I used to be in. Near Roughton/ Ruetham there was a escarpment there, which is a steep hill, we used to have burned charges on that hill and the camp was on top. And we had the V1 rockets going overhead, towards London, as we trained there. And then I had six months officer's training in Lancashire. And that all took a long time and probably saved me, I might have not survived the war had I not been trained as an officer, because I would have probably finished up at the D-day landings or somewhere in Europe amidst all the fighting. And then after I completed my officer's training, I was sent to Northern Ireland to train troupes for some time, before I was sent to Italy, Germany. But the army was, I was less than under four years in the army, it was quite a long time.

Tape 3:13 minutes 13 seconds

One might well think of it as a waste of time. It wasn't really a waste of time from my point of view. It did several things for me. It made me become English very, very quickly. I had to. I was an officer looking after English troupes and so I did my best to adapt and assimilate.

Tape 3:13 minutes 41 seconds

SR: And what ...

LB: And to be an English officer. And I was quite a popular one, because I would treat my troupes under my command with utter disciplinarian disdain but I treated them as human beings. And I was quite often asked to defend a soldier who had gotten into trouble to act as his defence council, which was a pre...less task, because if one of them was guilty as hell, all one could do was to point out some ameliorating circumstances and make a plea for leniency. But yes, from that point of view, it was quite an important feature in my life. But then also I had a so-called good-war, I didn't have to kill anyone. I learnt a lot of things in the army. I learnt how to drive, how to ride a motorbike, how to drive a jeep, a 15100 weight truck, I gave some sporting activities, I played hockey for my regiment, I did cross-country running, I even did some boxing, because in Germany my battalion was short of a middle-weight boxer in the battalion championships. My company was short of a middleweight boxer and because I was athletic, they said 'come on, Brent, have a go'. And I had never had boxing classes all my life and they showed me how to go through motions. And, to cut a long story short, I was knocked out in the final by a professional corporal who was a very expert boxer. And I knew I was going to be knocked out and I was. And I had my nose broken, which the army officer I fought didn't realise he had, because he gave me an awful lot of trouble after that. I had sinusitis very easily and breathing problems and so on.

SR: Did your soldiers asked you about the fact that you were German? Did they feel unease with your accent?

Tape 3:16 minutes 0 second

LB: No, because my accent became less and less and my fellow officers on the whole seemed to treat me with in a perfectly tolerant kind of way and accepted me. And I was regarded to be quite a good officer. And I have pictures of the officers men and dress uniform, which, unfortunately, I seemed to have mislaid them. But, I didn't have a bad

time in Germany. It was very strange for me to arrive in Germany from Italy for the first time. We arrived in Hanover, which was very badly bombed. And we were received by a quartet of string-instruments playing sentimental music, which made me feel quite odd, I mean, here I was back in Germany only six years after I had left it as a refugee, arriving as an officer and being treated as the new masters. Very, very strange experience and rather disagreeable, because some of the people were very servile and wanted to please where as before that, they had been at the other end. So, yes, I learnt to ride horses, because in Germany, my unit had captured from the Germans some very fine horses, which the Germans had captured from the Poles. So we had a very fine stable and I learnt to ride. There weren't any trails of foxes in that part of Germany, so drag hunts were organised. Somebody lays down anise-seeds, which the hounds follow as if it was a fox, they are attracted by anise-seeds. So I went on several of these drag-hunts, which were very exciting. I had only just learned to ride. And to see the battle brigadier rolled in the mud was very pleasurable. So, the army gave me quite a lot. But most important of all, I think probably it gave me my university education. Because after I was demobbed, released from the army, I was able to go to university on the strength of a grant, given to me by the Ministry of Education, an ex-servicemen's grant. Having shown that my academic training had been interrupted by the war. Because I had taken these part-time studies during the war, the Ministry of Education decided that I was eligible for a grant and they gave me a four-year grant.

Tape 3:19 minutes 12 seconds

I had never dreamt that I would be able to go to university; I had intended to become a teacher, probably. And still had intended to become a teacher when finishing, after my university degree in zoology at Birmingham University. Until I was offered a place as a post-graduate student by my professor then, Peter Medawar who later became Sir Peter and won the Nobel Prize in 1960. And so I joined him as a postgraduate student. So the army had quite an important influence on my life, really.

Tape 3:19 minutes 50 seconds

SR: We were talking about the fact that the army made you be more English.

LB: Yes.

SR: In what way? Can you...

LB: Well, for one thing, you tried to loose all the German characteristics you may have had, you would try to loose your accent as quickly as possible. And a lot of people comment on the fact that I don't have much of a German accent. And now, compared to some of my friends, who do still have a strong German accent. That may have nothing to do with the army that may have something to do with musicality or maybe juts an aptitude for language. But yes, I suppose, one quite subconsciously adopts English manners and habits, maybe.

SR: When you say English manners, what do you mean by that?

LB: I'm not quite sure what I means by that. Well, I had to mix with my fellow officers, some of whom were professional soldiers, some of whom had fought in the North

African campaign and Italy and I think I felt I wanted to be accepted by them. And I was. But again, I think the fact that I was good at hockey and other sports again helped me to be accepted undoubtedly.

SR: Professor Brent, can you tell us how your career developed, how it started?

Tape 3: 21 minutes 38 seconds

LB: My scientific career? Yes, well it began by my then-professor then at Birmingham University, a professor of zoology, offering me a postgraduate studentship, which took me by surprise. Because I had already written to Cambridge University to apply for a postgraduate diploma course in education, because I wanted to become a teacher. Perhaps I can dive out for one moment. One interesting point was that as the school was in danger of closing down, Bunce Court school, Anna Essinger was in despair that it was closing down, she had found a successor, who was never being given a chance because she stayed on the premises and breathed down his neck. He was a very good man, actually, but he didn't stand a chance. But in desperation, she actually turned to me and to another old Buncecourtian, Eric Born, who also had to change his name from Ulli Borchardt in the army -and suggested that the two of us should try and run the school. Now this was before we had even started our university training. And very sensibly, we both said no, we didn't think this was the right way to proceed. We didn't really have the experience to do that though we loved the school and we would have loved to help to enable it to continue. But as you can see, I did want to become a teacher. And I had the aptitude, I think, to become a teacher, because I had done quite a bit of the odd teaching when I was visiting school. But I was deflected from becoming a teacher by Peter Medawar, and I was very fortunate to have been deflected because I had a pretty successful career as an immunologist as a result of that. I went with him, he went to London University, to University College, as the professor of zoology there, in 1951, the year I graduated. So I went along with him, and he took with him also a more senior, a research fellow, called Rupert Billingham. And the three of us embarked at University College on a prolonged study, which led to an important discovery. Well, two important discoveries, really.

Tape 3: 24 minutes 12 seconds

One was the phenomenon of immunological tolerance. In fact, when Medawar asked me whether I'd like to work with him on tolerance, I said, yes I would, because the idea of tolerance intrigued me quite a lot, having been exposed to intolerance much of my life. Tolerance is, I'm trying to explain it very simply, if a tissue or an organ is transplanted between two individuals of the same species, from one mouse to another mouse or from one human being to another human being, it is rejected by an immunological mechanism, which is very complex and at that time was still very ill-understood. But there were some straws in the wind to suggest that if, for example, mouse embryos are exposed to foreign cells, they might develop a natural tolerance to those cells and regard them as part of their own body and never differentiate between the self and the non-self.

SR: So that was ???

LB: This was largely on theoretical grounds and there was some interesting evidence from an American biologist, who had discovered that if you look at the blood-groups of

cattle, fraternal twins, these are dizygotic twins, they're not identical twins. When he did that, he discovered that each twin had its own red cells, blood red cells of its own genetic make-up, but also blood red cells which had the genetic make-up of the twin partner. So he realised that cattle fraternal twins develop a vascular connection in embryonic life with each other in the mother's uterus, in the placenta. So that blood must be in exchange between them in embryonic life. And as a result, they had these foreign cells. They had their own cells and they had the foreign cells, which were not rejected. So this was one important pointer to the possibility that one could actually make animals tolerant by injecting foreign cells into the embryos. And that is exactly what Medawar, Billingham and I proceeded to do. It was part of my PhD studies and we were, after a period of trying very hard, we were successful that if you inject genetically different, if you took genetically different mice, let's say if you took a donor from a strain that was quite different genetically from the recipient's strain, if you take skin graft from one to the other, they are rejected after ten or eleven days. If you, however, take some cells, some living cells from the donor's strain, and inject them into the embryo of the recipient's strain, two thirds of the way through gestation and then put the skin graft later in life, six weeks after having been born from the donor on to the recipient. That graft is not rejected, it is accepted as if it is the skin of the recipient animal. The animal has lost the ability to distinguish between self- and non-self.

Tape 3: 28 minutes 9 seconds

And it is very, very specific to the donor. That animal can still reject skin grafts from another genetically different strain. So, it seems a very simple minded kind of experiment and it actually was very complicated in all kinds of ways and we proved that this was an immunological phenomenon. And that had general application, not only for mice, not only for skin, but to other, kidneys, and what have you. And it was really, this was published in 1953 and it was the first time it had been shown that the barrier to transplanting foreign tissues and organs can be breached, it used to be thought as insurmountable. So it was a very important milestone in the development of all transplantation, because it gave the surgeons hope that they would be able to do something similar in adult patients. And strangely enough, last year, 2003, was the 50th anniversary of the publication of our first paper on this in Nature and the 50th anniversary of my first talk, public talk about it, to the British Society for Experimental Biology in London. I first talked about tolerance and the British Transplantation Society asked me to give a repeat performance of that same paper which I gave 50 years ago in exactly the same way, which I did. I still had some of the old slides and they introduced me as Mr. Leslie Brent and asked me questions afterwards, as if nothing had changed, as if nothing had developed in those 50 years, the whole thing was slightly bizarre. And very odd and quite intriguing and very gratifying as well that they thought of this paper as so important that they wanted to do that. But it has had a lot of influences, it unleashed a great flood of research in the field of tissue and organ transplantation. It has taken some 50 odd years to begin to have some clinical application.

Tape 3: 30 minutes 31 seconds

SR: When did Professor Medawar get the Nobel Prize?

LB: He received the Nobel Prize in 1960. And I can't remember whether he was first knighted and then received the Nobel Prize or whether he was, I have the feeling he

received the Nobel Prize and was then knighted. Yes, 1960, and he was very generous. He received it together with an Australian immunologist who had predicted on theoretical grounds the existence of this phenomenon. They received the Nobel Prize together. Medawar was very generous, the money –it wasn't nearly as huge a sum as it is given now to Nobel Prize winners, it probably wasn't more than ten-thousand pounds–but he was very generous and gave Billingham and me quite a substantial part of that. My first car, the first car I ever bought, was bought on the proceeds of that.

SR: I imagine that that was one of the peaks of your career. Would you like to mention any other main achievements?

LB: Well, I've been involved in research ever since. Arriving from this discovery of tolerance, Billingham and I made another very important discovery, that is called graft-versus-host-disease. Where the graft reduces the reaction against the recipient rather than the other way around and causes the recipient to be very ill or even to die. For example in bone-marrow transplantation that can happen, and we were the first to point out the difficulties there. If you make a patient sufficiently unresponsive to accept the bone-marrow graft from somebody else, that bone-marrow graft populates the bone-marrow of the recipient. But because it contains cells which are known as lymphocytes, which are immunologically reactive, very important cells, they recognise the foreign substances on the cells of the recipient and produce an immunological reaction against those, a graft-versus-host-reaction, which can cause disease and death. And we discovered that in our mice and Billingham and I published this and predicted that it would be a very dangerous thing to do, to transplant bone-marrow into human beings without recognising the possibility of graft-versus-host-disease.

Tape 3: 33 minutes 19 seconds

But I went onto various other researches, which I won't bother you with, which are probably too technical anyway. But the highlights, well, there were one or two highlights. One highlight, I suppose, was the fact I was elected to be the president of the International Transplantation Society. That was in 1980. Medawar had been the first president, in 1967, Billingham had been elected somewhere in the 70s and I was being elected in 1980. And that was a very great honour to be elected, especially for someone who is not clinically qualified, as I am not. Yes, that was a pinnacle of some kind. And then later in 1994 I received the International Transplantation Society's Medawar Award, a medal for research carried out on graft-versus-host-disease. So that was an honour. I'm a member, an honorary member, of a number of national immunological societies, including, I may say, the Polish immunological society and the American, the Association of American Transplant Surgeons and various other societies, the Scandinavian transplantation society, the British transplantation Society made me an honorary member, so I feel myself –since I didn't share the Nobel Prize– my services to science have been quite adequately recognised and I am perfectly happy about that.

Tape 3: 35 minutes 20 seconds

SR: Do you think there's any link between your ambitions and your ambitious career and the fact that you were a refugee?

LB: Oh absolutely. Yes, I do. I think this is the refugee-syndrome, isn't it?

I mean a refugee feels he or she has to make good, they have to justify their existence, they have to justify the fact that they survived. Because certainly survivor-syndrome I have suffered from and to an extent still do, I suppose. The fact that I was the only member of my immediate family who survived, why should I have been that person, why didn't my sister survive, why didn't my parents survive. And this worries me quite a bit at times. I don't think about it all the time, but there are times when I feel very acutely conscious of it. And so, yes, a refugee feels he has to justify his existence and has to prove himself or herself. And it probably made me a bit harder, try a bit harder, but I've also been extremely lucky, I readily admit that. I was lucky to have been received into Anna Essinger's school, I was lucky to be made an officer, I was lucky to finish up university, I was extremely lucky to be offered a post-graduate place by Peter Medawar, and so, luck has played an important part in my life. Now, some people I know have argued to me that it's not luck, but it's, you know, things happened, in circumstances which I created and up to a point that is true, but only up to a point. I've been very fortunate.

Tape 3: 37 minutes 20 seconds

The most extraordinary luck of course was to be selected to be in a Kindertransport by the Jewish orphanage.

SR: I would like to proceed now to your personal life for a bit. Where did you meet your first wife and what was her name?

LB: Yes, her name was Joanne Manley. She comes from Lancashire, her family is a Lancashire family and she was, I was elected in my last year at Birmingham University I was elected to be the president of the student's union, they call it the guild of undergraduates, which is everywhere the same thing and she was elected vice-president in the same year. This is how we met. She was a student in the English Department, who was doing a post-graduate course in education, having done her English degree, finished her English degree the year before. So that's how we got to know each other. And well, one thing led to another and we got married in 1954.

SR: Was she a refugee?

LB: No, she was not a refugee, nor was she Jewish. She comes from a family, which was sort of religious, not very. I think they were probably Methodists originally. She is a religious person, but not in any very obvious way. In fact, we did have a bit of a problem when we had children, what to do with the religious education of our children. I couldn't bring them up as Jews, because I had lost touch with Judaism really and I wasn't an observing Jew myself, by that time. She went to church occasionally and she felt very strongly and I think she was probably right, that some kind of religious education for children is probably a good thing. Until they can either accept or reject it. And so attempts were made to induct our children in to some form of Christianity, which were on the whole pretty unsuccessful. My son Simon was never particularly interested, he never went to church, I think. My daughter Sue also, who left the home at a fairly early age, also wasn't interested. Jenny, my youngest daughter, went to a Sunday school for a while and then drifted away from that. So, none of them are religious in any sense, but all have good moral values, of the kind I appreciate.

Tape 3: 40 minutes 36 seconds

All would attempt to defend the underdog, and tend to lean towards the left of politics, rather the right. I'm not sure about my son Simon, but both girls certainly are that. And I'm very proud of them, despite the fact that none of them followed in my footsteps, in fact none of them, only Jenny, received a university education. Simon left school after doing his school certificate, he was never particularly academic and he very sensibly decided to go into forestry and took a foresting course in Darting, in Hall, a two-year course where he was paid the minimum agricultural wage from a start and became a good forester. He still is a forester in Devon, south Devon. Doing what he likes doing. Sue had a chequered career. She was very keen on horse riding, and became a very good horsewoman and became an instructor, a riding instructor, worked as a groom for several stables both in this country and in Holland for some years. And eventually decided that there really wasn't any future in that for her and people working in that sphere are not necessarily very balanced and emotionally mature people, so she left that world and became a Montessori nursing teacher and taught in the Montessori school in East London. Then had a sort of, not really a nervous breakdown, but she decided she couldn't cope anymore and also the emotional problems most of her children suffered from, broken homes, impoverished homes and so on that she decided she were in need of something else. And she took a course in clowning, of all things, when she was rather depressed. And there was a trapeze hanging there and her teacher said well, why don't you have a go at the trapeze. And having done so, the teacher realised that there was a natural talent. So, she became a trapeze artist and became an expert at the cloud-swing, which Geraldine Chaplin perfected, which is a length of rope, which is swung from the circus hall and from which the practitioner does some horrendous things without any safety-net or any safety-precautions whatsoever. And she became very good at that and she worked for several well-known circuses, like Cirque du Soleil, the Canadian circus, and the French circus Archaos, which is, which has a rather, a reputation of wanting to shock. But she became a very good trapeze- and cloud-swing-artist. Now has two boys, 8 and 7, and teaches the trapeze and earns some sort of living from that. Jenny was always destined to become an actor, I think from the age of three or four, she ran around the garden saying 'watch me, watch me. And she became an actor, a very good one, but not in the commercial theatre. She always shied away from the commercial theatre. And has worked for sort of physical theatre companies, very innovative companies, small companies, which are great fun and very worthwhile, but don't earn the actors much of a living, pocket-money. But she, she worked with a wonderful company in the north of England, which put on a show, which concentrated on puppets and mime and music, no words.

Tape 3: 45 minutes 4 seconds

And she worked with them in a production of a show, which was based on the life of Charlotte Salomon, you've probably never heard of her, or have you? She was a German-Jewish woman who was a quite gifted painter and to save her life she was sent by her parents to join her grand-parents to the South of France and before she was sent to Auschwitz, she painted about seven-hundred paintings illustrating her life and which had been shown in the Royal Academy a few years ago and this show was based on her life. And it was quite extraordinary. And so I think Jenny has been involved in some extremely worthwhile theatrical endeavours. She now has a baby-son, who is a year old, so she can't go on for the time being anyway. So that's my family. And then, well, I had

some problems in my first marriage, which survived for 33 years and Joanne then left me for about 18 months in the early 80s. And I thought my marriage was over. During that period, I met Carol. Whose name was Carol Martin, she was previously married to a man called Martin, who left her with three children to take care of, and so we developed this relationship and Joanne then eventually asked me to whether she could return to her stately home and I said 'well, of course you can', but it placed me in a very difficult position. And after 6 years of psychotherapy I eventually decided I should probably, my life should be with Carol rather than Joanne and moved away.

SR: And where did you meet Carol?

Tape 3: 47 minutes 12 seconds

LB: I met Carol through friends at a dinner-party. And we lived in the same part of North London, Muswell Hill. Carol is a psychotherapist who is just about to finish her professional life. She has one more patient, who is finishing this month. She will be a free agent after that. And she herself has three children as well. Two boys and a girl. The girl is an adopted girl, black, who has two children, two small children, who fell on hard times a year ago when she was diagnosed as having Non-Hodgkinson lymphoma which is very much a life-threatening disease. Cancer. So, we had a very hard time over the last year, very anxious of Carol, we think she's out of the wood, but we can't be sure yet. We will know in the next week or two. She, I may say, is also an actor and a putative songwriter singer. She never managed to developed that side of her career, which she was very keen on. But she's earned a living from acting on television, mainly on television, and is a very gifted, very talented young woman, who I always felt she would fall between three or four stools and she probably has.

SR: You have about four grandchildren?

LB: I have five grandchildren and Carol has four, so between us we have nine.

SR: Do you feel that your relationships with your grandchildren are different to the relationships you have with your children, maybe something to do with your refugee-syndrome or your past?

LB: Yes. It's a very interesting point you're raising there. I tried very hard not to force my own emotional traumas onto my children, so I didn't talk to them about the fate of my family when they were young, although I think Joanne probably did to some extent, maybe much more than I realised. And they were quite depressed by it. I think again the girls probably much more than Simon. I think Simon keeps his emotional life very much under a tight reign, whereas the girls are more emotionally vulnerable.

Tape 2: 50 minutes 0 second

And they certainly felt, yes, they had this whole second-generation syndrome of loss of grandparents in these dire circumstances. And in fact there's one particular incidence which is worth relating. When Sue was about six or seven –we were in Southampton at the time, I was a professor of zoology there- and I came home from the university in the evening, feeling pretty tired and Joanne must have talked to her about my own experiences to some extent, anyway, and my grandparents', my parents' fate. She very

touchingly said to me 'Daddy, I want to wash your feet'. So she washed my feet. As an act of making good, of, I don't know, as a way of showing her emotional response to what I have gone through.

SR: I would like now to talk a bit about your political life?

Tape 3: 51 minutes 29 seconds

LB: Ha. Yes, I've never been a politician, although I have, at one time, I did think about offering myself as a potential member of Parliament, funnily enough and I'm jolly glad that I didn't. Because somehow the more I see of politics, the more I feel of a member of a parliamentarian is not very admirable in many ways. Now that the party-discipline is so heavily imposed that people can't really be their own, express their own views freely and to their own conscience, as anyone in parliament should be able to do. But I did think about it one time, especially perhaps at a time when I felt that my professional, my scientific life was a bit in a doldrums, some of the vital discoveries and maybe I should change and do something else. And I also tried once to become vice-chancellor of the university, but unsuccessfully. I offered myself to the University of Lancaster, when they were looking for a vice-chancellor and I felt I was well qualified to do so. And had quite a good academic career behind me, I had a good understanding of universities, I had a lot of empathy or university students. At Southampton University I was largely responsible for the fact that 1967 the students of Southampton didn't go on strike and didn't tear the place to pieces and so on. But the University of Lancaster thought otherwise.

Tape 3: 53 minutes 3 seconds

And they never thought to reply to my application, which Sir Peter Medawar supported. So yes, back to politics. Nevertheless, I was quite deeply involved in local politics, for quite a time. And I probably allowed myself to be carried away by those activities, which probably had an adverse effect on my marriage, my first marriage, because it took a lot of time in the evenings and at weekends. And it possibly also impinged negatively on my research, because, again, it drained a lot of energy from me. But I've always supported the Labour Party in elections. I've never in my life voted or even dreamt of voting Conservative. And in fact in the army, after the war, officers were required to give lectures to their troops once a week. They were called AMBCA lectures, Army Bureau for Current Affairs, which were supposed to tell soldiers what was going on in the world, really. And I, like many other young officers in those days, used my time to explain to these soldiers that there was a way of voting other than conservative. Because officially, the English working-class people have always voted conservative. In the past, the 1920s, before the Labour Party really became a powerful force. So in a way I was one of the many people who helped to swing the 1945 election towards Labour, which Labour won with a resounding majority, partly as a result of the servicemen's vote.

Tape 3: 55 minutes 2 seconds

But I didn't join the Labour Party until 1970, until I moved from Southampton to London and I became involved with the local Labour Party and I became quite active and took part in electioneering and was the secretary of the Haringey Labour Party's Research and Action group on the social services. Eventually I left the Labour Party,

because they became very, very leftwing towards the end of the 70ies, the militant tendency had grossly infiltrated the Labour Party and life became very unpleasant in our local Labour Party, very unpleasant. We used to have excellent discussions on this and that and the other. But they became very intolerant and I was a governor, a labour-appointed governor of the school, a local school and suddenly found myself dismissed behind my back from being the governor, because I was accused of not having toed the Labour Party line in the infamous 'winter of discontent' in 1978 when the school caretakers went on strike because of low wages. And so the education in the school couldn't continue. And together with several other labour-nominated governors on this governing body, I had voted with the Tories on a motion asking the local education authority to enter into discussions with the caretakers with the view to getting those children who were taking examinations that summer back to school. And behind our back we were accused, by the very left-wing chair-person, a woman, of the governing body, of having flaunted the labour-party line on this. And we were dismissed behind our backs. And despite the fact that we appealed against this, we were, they weren't interested. People in the labour party were afraid to raise their heads over the parapet in those days, because they were afraid of being accused by the extreme left-wingers of being disloyal. And at that time we decided well, if the labour party can be so incredibly unfair to its own members, I didn't want to be a part of it. And I left. And soon after I joined the SDP. The social democratic party, which was formed by a breakaway group.

SRProfessor Brent, we have to stop here. I thank you.

End of tape three:

Tape 3: 58 minutes 8 seconds

TAPE 4

SR: We're conducting an interview with Professor Brent, today is the 2004. This is the fourth tape. Professor Brent, before we stopped, we your involvement with the social democratic party.

LB: This was, there were a lot of people on the Labour party at that time, '78, '79, who felt disillusioned. Like I did, with what had happened to the labour party. Extremely leftwing, very militant very intolerant, who didn't want to be members of their party. And they felt they didn't wanted to join the Conservative Party, they didn't want to join the Liberal Party. Even, because the Liberal Party at that time were sort of wishy-washy, neither fish nor flesh. So, for senior members of the former labour government, of whom Shirley Williams and Ian Jenkins were the two most prominent, there was David Owen as well, and the fourth one was, oh dear, I can't think of the name now. They've decided that they would resign from the labour party and form a new party, called the SDP. And I was very much in correspondence with Shirley Williams at that time, who had tried to help me over my difficulties within the labour party by appealing to the National Executive for Justice. And the National Executive had it talked out, in other words, by procedural process they never discussed it. And that procedural process was set into motion by Tony Benn, who is now a great senior Labour statesman.

So, she, I was in correspondence with her, and I very much encouraged her to proceed in the way they did, eventually. And when they formed the SDP with its manifesto, I became a founder member. And was so carried away at the time with the concept of an alternative to the labour party that I actually allowed myself to become the chairman of Haringey Social Democratic Party. And that was a pretty major enterprise, forming the Haringey SDP manifesto, election manifesto. Forming the organisation, setting it all up. Having elections, electing parliamentary candidates. You name it. It occupied a huge amount of my time. I can quite see that, in retrospect, that it certainly didn't do my marriage any good and also meant I saw little less of my children than I should have done. But having said that, I saw more of my children than many other academics tend to do.

Tape 4: 3 minutes 15 seconds

Because academic, scientists, get carried away a bit by their professional activities. Medawar for example saw very little of his children but than he was not a very good role model in that respect, but he was in many other ways and I admired him enormously. And he was actually a very important part of my life, because he shaped my scientific thinking and my career. Anyway, so that took a huge amount of time. And then when the SDP, when there was talk of a merger between the SDP and the Liberal Party, to form the Liberal Democrats, I went along with that, because I felt that was the right way to move. Because it was pointless to have two parties in the middle competing with each other and I thought the best way forwards for the two parties was to merge. And to have a fairly radical programme, which was well to the left of the Tories, but in the centre middle ground. And in fact the SDP was very much hated, people who joined the SDP were very much hated by labour people and they've never really forgiven those of us that made the break, for having been traitors to the calls. On the other hand, one can also perfectly reasonably state that the formation of the SDP and then the Liberal Democrats forced labour away from its militant extreme left-wing stance. And forced it in to the middle. I mean, I now regard myself as a Liberal Democrat, but I regard myself to be to the left of the Labour Party. The labour Party has actually got to far in moving towards the middle they are now, in my opinion anyway, they are now out gunning Margaret Thatcher in some of the economic policies they propound and I'm very very disappointed with what this Labour government has done. They have done some good things, but I will never never forgive Tony Blair for taking us into the Iraq war. Which I strongly, very strongly, objected to and I was on all the marches before the war and in the middle of the war and after the war. Because I felt so strongly that he was doing the wrong thing. I used to spend quite a lot of time writing to the newspapers, especially The Guardian and the Journal of the Association of Jewish Refugees. And to people like the Prime Minister and people like that, Charles Kennedy, leader of the Liberal Democratic Party.

Tape 4: 6 minutes 2 seconds

And I wrote to Tony Blair about four weeks before the Iraq attack, and I said, 'look, I think you're making a huge error of judgement in supporting the most right-wing American president we've had in our life-time' and I pointed out some of the similarities they were proposing to do in Iraq and the Suez canal episode, which you're too young to remember. But as an Israeli, you should remember, because Israel was very much involved in that. When France and Britain decided, with the connivance of the Israelis, to attack the Suez canal, and the whole thing turned out to be an absolute fiasco. And led to the resignation of Anthony Eden, who was Prime minister at the time. And I said this will eclipse anything that the Suez canal crisis ever stood for and I went on to say 'history will never forgive you, if you are involved in this attack on Iraq'. Three weeks into the war, Bush and Blair appear on the steps of a plane and Blair announces 'history will be on our side'. I will never forgive Blair for that and it is difficult to understand what motivated him, one can have a long discussion about that, which I don't propose to do now. But anyway, yes, so politics has taken up a lot of my time. And so did community relations. Again, I suppose as a refugee I was motivated to try and improve the relations between the white majority and the black ethnic minorities or the ethnic minorities in general, they didn't have to be black necessarily. But as you know, we had a lot of Caribbean people coming into England in the 1950s and 60. And relations between the majority and minority were very poor. And still are, to a large extent. But I was persuaded to become the treasurer of the Haringey community relations council. And that was a real, an incredible job because it involved lengthy meetings and it, I was never a financial wizard, I've never regarded myself as a financial wizard, I just about manage my family's finances. But, anyway, I managed to do that alright for four years and eventually they inducted me to be chairman of the Haringey community relations council, which did a lot of good to the relationship, the problems between the black and white, the ethnic minorities and the majority. But it was a bit of a, it took a huge amount of time and energy and was very frustrating at times. We tried to educate the police into not, in its attitude towards black people. Not arresting black people in the streets, the campaign against the Sus law suspicion, no arrest on suspicion, which is still being practised by the police now. We thought we had won the battle, but we hadn't.

Tape 4: 9 minutes 26 seconds

So, that's another aspect of my life to which I've devoted a huge amount of time. And again, I think I was probably driven, I think my former status as a refugee probably drove me in that direction of wanting to create more tolerance into the world, greater understanding, the defence of the underdog and all that sort of thing. SRYou told me in the beginning of the interview about first time you

went back to Germany as an officer. Have you ever been back to your hometown?

Tape 4: 10 minutes 8 seconds

LB: Yes, I have. My relationship with Germany is quite a complex one, as you can imagine. And it was very odd to be an officer in Germany immediately after the war. I have been back to Germany a number of times in fact quite a few times, as an immunologist. The first time, I was invited to a meeting. I refused the invitation, partly because it happened to coincide with my move from Southampton to St. Mary's Hospital medical school and so I was very busy. And also, I felt, well, did I really want to become involved with a bunch of German immunologists. So I declined the first invitations. I was invited again two years later and I accepted that and have been ever since. Until last year when the whole thing folded up. So, I have been in touch with Germany and I have learnt to draw the line between Germans of my age or older and the younger German generation, which has, which bears no responsibility whatsoever for what has happened. And in fact many young Germans, or younger Germans, have a guilt syndrome, which eclipses my survivor's guilt because of what their parents' and grandparents' generation did. And I've learnt that by getting to know some of the younger German immunologists and they undoubtedly carry quite a burden around with them. For which I have a lot of sympathy. But as far as Koszalin is concerned, I decided in 1989 to visit Koszalin, formerly Köslin. And Joanne came with me and so did my son Simon. The girls were otherwise engaged with their professional activities. Otherwise they surely would have wanted to go along. And that was a very cathartic visit the first time I went back there. It was much changed, because it had been badly destroyed by the Russians. Deliberately destroyed, apparently, not just by the fighting. The Russians actually vindictively destroyed large parts of the town. It's been rebuilt in fairly non-descript sort of style, some of the old buildings still remained, including the house, block of flats in which my family had a flat.

Tape 4: 13 minutes 0 second

There was nothing Jewish left at all. The synagogue was gone, the cemetery had gone, the cemetery had been built over to build the technical University of Koszalin. There's nothing German either. The only remnants from the past were some great tombs held in the town hall leather-bound tombs of birth death and marriages. And I went along and explained my background. And said, 'do you mind if I look up some of these dates, my parents' marriage certificates and entries for births and my grandparents and this and that and the other. And there was a great hoo-hah about it and eventually, after much trying, they produced one or two of these tombs, as if they were made from gold, you know, I was hardly allowed to touch them. So

the Poles are looking after this historical heritage extremely carefully. It must be said. But when I said 'look, may I photocopy some of these entries?' they say 'oh no, you can't do that'. I couldn't understand why they said that. It only later occurred to me that they almost certainly didn't have a photocopier in the town. But they said what we can do, we can translate the German into Polish and have them translated from Polish into English. They said okay. And I had that done, I paid my dues and took it back and I've got the certificates. I think if I went back now I should probably be able to get photocopies, without a shadow of a doubt. I imagine.

Tape 4: 15 minutes 2 seconds

But otherwise there is nothing of the German or Jewish heritage left in Köslin and in Koszalin. And Köslin used to have a thriving small Jewish community. With a huge synagogue, which must have been built by a megalomaniac, because it's bigger than the town could ever have expected to sustain for any length of time and the congregation was relatively small in this edifice, a very beautiful building. So, it was cathartic though. We stayed in a hotel, there were only two hotels in the town, we stayed in one. And quite accidentally, I looked out of the bedroom window, diagonally across the road and I could see the block of flats in which I used to live. Still standing, unchanged. And well, we went to the, I tried to recognise some landmarks, including the school I went to. We went for a walk in the local woods, outside the town, where my parents, my sisters and I and friends used to walk on Sunday afternoons. That's totally unchanged,. Except that there's a little convent, they put a little, it's quite a big hill, a wooded hill, and they put a small convent on top of it, for reasons which aren't quite clear to me. We went to the sea-side, not by tram, because that doesn't exist anymore, but we went by train. And we swam in the Baltic, just for old ??, it was bitterly cold, even though it was mid-July. The Baltic can be extremely freezing cold, which it was, but we did. It was important for me to return to my roots, actually they were ???, but then I returned again, this time with Carol three years ago. This time was totally different. Because in the meantime, I had become friends with a Pole, who is a professional photographer. It's a long story of how he came to know about me, and I won't bore you with the details, but he's become a good friend. So he made all the arrangements and we stayed in a little hotel near his house and he took us round in his car. And, no, wait a minute we actually went by car ourselves, we had our own car there. We went by car this time, so we were able to roam around much more easily and get a feel of the place. And of course, meanwhile, the wall had come down.

Tape 4: 18 minutes 5 seconds

Poland was no longer communist, the atmosphere was completely changed. It was quite an interesting experience, but also in the

meantime my great-uncle's gravestone had been found. This, it was found lying in the local stream, which is no wider than, well, from here to the wall, in which I used to fish for stickle-bags, it was near the block of flats where we used to have a home. And it was found there by friends of this Polish friends of mine whose nickname is Zibi, for short. And about four years ago, I received a fax from Zibi's saying 'Leslie, I think I have some very good news for you, I think I have discovered your grandfather's tombstone. And I got very excited about that. And they said the name was David Baruch. And I looked it up in the family tree and the family tree showed that it wasn't my grandfather, but my grandfather's younger brother, David Baruch, who died long before I got to know him. And so I faxed him back, very excited and said 'look, tell me all about it- where did you find it? How, where is it now? What circumstances, how big is it, is it light enough for me to carry it back in my car?' because I felt that this was part of my heritage, really and although it turned out it was very heavy, sort of solid granite, it's still inscribed heavily, has the Star of David on it, but the script is in German. And it now rests in the local museum. So I'm quite happy about that. But that is the only Jewish artefact left in the whole town. Extraordinary, isn't it?

Tape 4: 20 minutes 17 seconds

And, yes, Carol and I had a very nice time, because Zibi was very, very hospitable and friendly and took us round and went for walks. It was quite a different, and I had gotten over the angst, I had last time, the first time I went back. Feelings of trepidation and trauma that I had experienced the first time.

SR: How did you feel actually about using the German language ??? today?

LB: I can speak it. For many years, I didn't want to speak it. So, my German is rather undeveloped. It is that of a 13 year old, with a little bit of Grass added, over the years. I used to speak German with Gretel Heit, the cook of Bunce Court School, with whom I had a very close relationship and whom I visited in Frankfurt, when she went back to Germany, from time to time. So my German, I can manage ordinary conversations in German, everything complicated like politics or science is not really possible. And I spoke some German when I went back to Germany, last week, actually. I don't mind speaking it, but as I said earlier, if I meet Germans who are older than I am, especially considerably older, I still like to keep a distance, because I feel I can't possibly know how they conducted themselves during the Nazi era and I feel uncomfortable in their presence.

SR: And how do you regard yourself, would you regard your self Jewish, British, German?

Tape 4: 22 minutes 13 seconds

LB: Certainly not German. I regard myself, yes, I would regard myself as a British Jew. Although I'm not Jewish by religion, ethnically, I feel –it's a very interesting point, actually: what is Jewishness? You tell me. I'm not a religious Jew. So I have very little connection with the Jewish community in this country, I'm not a part of the Anglo-Jewish community, I don't belong to a synagogue, I don't have that social interaction. So why do I feel Jewish?

I thought about this long and hard. In fact, my next chapter of my memoirs will be an inquest of identity. I think it has a lot to do with the Holocaust. I could never disown being a Jew, because that would be in a way disowning my family. I think the holocaust plays quite an important part in this. But I was brought up on Jewish traditions, which I value. And I tend to have a lot of empathy with Jewish people. It's very odd this question of empathy with Jewish people. When Anna Essinger was in her old age, virtually blind, I read to her quite a lot, when I visited her and I read to her an autobiography by Stephen Spender, the English poet. And in that autobiography he relates how his parents were very careful not to reveal to him that one of his grandparents had been Jewish. And he said all his life, up to that point when he discovered this, he had felt this great empathy for Jewish people. I don't know how to explain that, but it struck me very much at the time. So, yes, I think, the fate of my family probably does play an important role in all this.

SR: How do you think your life would have been if you had stayed in Germany?

Tape 4: 24 minutes 57 seconds

LB: Well, you're anticipating my next chapter on identity. It's a question which intrigues me quite a lot. I mean first of all, I am the first member of my family, my total family in Germany, who's ever been to university, would I have gone to university had I stayed in Germany? I don't know. I doubt it. My mother, who loved me dearly, of course, as every mother loves her son, and who realised that I had quite a good voice, wanted me to become a cantor. Well, I did not become a cantor. Any more than I became a cook. But I joined a choir about sixteen years ago, so I have been singing a lot. Mind you, a lot of it Christian liturgy, I mean masses and requiems and what have you, the choral repertoires are largely made up of that kind of thing. But that doesn't worry me. And yes, she wanted me to become a cantor, but I don't know whether I would have followed in my father's footsteps and done something in commerce. I have no idea at all. And it is something which intrigues me quite a lot. Would my personality developed in the way it has? I doubt it. I think there would have been much more of a German imprint and possibly

Jewish imprint as well on my personality. Because a lot of people, before the BBC film 'No time to say good-bye' was shown in this country, I'd never hidden my German or Jewish origins, but I hadn't trumpeted them either, because I didn't think there was any particular reason why I should. So a lot of people actually didn't know about my origins and were amazed to see this film, and I got quite a few letters from people who had known me in the past and afterwards. So they thought I was English.

Tape 4: 27 minutes 11 seconds

And there is something fairly English about me, I suppose. I wouldn't know how to define that- which would have been different had I remained in Germany.

SR: Is there anything in yourself you can say that Germany provided you? Germany as a country that you took with you here from Germany as a country?

LB: Yes. I think it's mainly, I would say it's mainly in music. I love Schubert and Beethoven and Bach and other German composers and their music has been incredibly important to me. My father, more than once, in his Red Cross messages said are you still practising the violin? He said on one occasion music can be such a strong support in one's life and for him it certainly was. So, I think, yes, my German roots, in so far as I have any roots in Germany and I don't think I do really, but they are mainly in the field of music. And Schubert for me, you could just about axe every other composer as long as Schubert remained, because his music does something to me, which other composers don't do. He touches an emotional dire, which I find quite extraordinary. That is true for English people as well, for some English people. So it's not necessarily to do with my German origins. But it does. And of course as I know German, I understand the poems on which his music is based. And I sort of go along with that, slightly sentimental romantic notion of the world,

Tape 4: 29 minutes 23 seconds

that he portrays. Does that answer your question?

SR: Now that you're reflecting on your past, what do you think were the emotional effects of leaving home at such a young age, having your childhood actually deprived really?

LB: Well, yes, people say that we are all emotionally damaged and I suppose I'm not exempted from that. And as I say, I spent six years in psychotherapy, trying to sort myself out. That was partly because of my marriage problems, but also, of course, attached on my early childhood traumas, inevitably.

Tape 4: 30 minutes 14 seconds

I'd like to think, and I don't know if Carol agrees with this, I'd like to think that I'm not emotionally damaged by my experiences, although they could have been very damaging. Because I've had some very positive experiences, since leaving my family. And Bunce Court plays an important part in that. But one can't be sure of it. I certainly have this thing, which is known as survivor's guilt, which doesn't trouble me most of the time, but occasionally it does and I think back to the past. Well, I've managed to sustain an academic career, I've managed to get through four years of army-life, I helped to bring up a family with three children, I have a good relationship with my grandchildren –so, I don't regard myself as emotionally crippled.

SR: Do you think you had to pay a price assimilating to the British society?

LB: Did I have to pay a price?

SR: Did you ever feel, nowadays, that you want to retain part of your German identity?

LB: No. No, I feel absolutely no affinity for Germany as such. I get on very well with Germans and I like many of them I've met, many of the younger people and this last visit in Ulm was quite extraordinary in all kinds of ways. But no, I don't have any affinity for Germany. My 'Heimat' is in this country. I wouldn't know exactly whether it's in Bunce Court or whether it's in London, I've lived in London much of my life and I'm very fond of London. But certainly it's not in Germany. So, I don't think I feel deprived. In fact, in many ways, I feel very privileged.

SR: And the price of assimilation you had to pay?

LB: The price of assimilation? Loss of contact with Judaism, I suppose. And with the Jewish community. Some slight element of guilt about having hung on to my English name once I left the army, once I didn't have to have an English name anymore. And that's why I've returned to my Jewish surname more recently. I think those are the main aspects. Have you, can you think of any others that might be relevant?

I miss, I should say that I've been on the whole incredibly happy in England and that I've identified with English culture and society through politics and university and academic life and so on. I feel very much at ease in this country.

Tape 4: 34 minutes 13 seconds

SR: You were telling me that you were writing your memoirs now. What is the meaning of writing for you? Are you coming actually to terms with your past or is it just because of your age?

LB: Oh, I'm sure that age has got something to do with it. I wouldn't have written my memoirs at the age of 21. But, well, it's something I felt I needed to do. I wanted to sort of get the record straight, in a way. And I felt I owed to my family, to write about my family. So there is quite a long chapter about that. But, this is not a strict autobiography in the usual sense of the word, I mean some of them are very autobiographical chapters, others, one of them has no connection with me whatsoever. It's about Heinz Nadel, Harry Harrison. And especially his own wartime experiences, which I discovered after his death when I've been going through his papers. In a 25 page typed letter to his brother in Australia, and he was, he left his parents behind. And he was in Belsen, three days after the liberation. And did some extraordinary work there, trying to sort, to get some order into chaos and he started a school for the surviving children. Absolutely heroic stuff. So, I thought I'd devote a chapter to him. But yes, I felt I had to write it and I'm, it's taking me a long time, because so many people and things get in the way all the time that I've had to, I found it difficult to reach a completion. But, I've only got two or three more chapters to go, I think. And I wanted my children and their children and especially their children, who know their grandfather was, what kind of a bloke he was. And if I can find a publisher, so be it, if I don't, so be it, it's not the end of the world. It might be conceivably of interest to your publisher, because it combines the Holocaust side with the scientific side with some political stuff. We shall see.

SR: When did you actually start discussing the past? You said that you in the beginning actually wanted to wait.

Tape 4: 37 minutes 7 seconds

LB: I tended to sweep things under the carpet. Partly because I couldn't face up to the trauma of raking over the past and partly because I was just a very, very busy man. All my life. I think it was a book written by Bary Turner, called 'And the policemen smiled', which was about the Kindertransports. And I was one of the people whom he interviewed, or his researcher interviewed at great length. I had this sort of all-day interview rather like this one. And that's the first time I was really forced to think about the past seriously and recall the past seriously. And that was quite traumatic and tiring. But I think that was the first time I really had to consider my past life. Especially the early part of my past life. And that was very swiftly followed by the BBC-film 'No time to say good-bye', which, when you see it, you realise; it's quite an emotional film. It's just about four people, three women and myself, recalling our childhood and our escape to England. And one of the women in particular had some

very horrendous stories to tell. And again, I was interviewed for that for considerable length and the film in itself and all that in a way took me back to my past in a way in which hadn't happened before. There was also this book by Bertha Leverton, which she published in 1989 or '90 in connection with the 50th anniversary of the Kindertransports. It's called 'I came alone' and she, I was one of the hundred-odd people she asked for an entry for that. And I don't know whether you've come across that.

SR: Did you take part in any reunions? In the Kindertransport reunion in 1989 or...

Tape 4: 39 minutes 31 seconds

LB: Yes. Yes, I took part in both, I went to both. The first one in 1989 Joanne still came with me, we were only just together then, only just, and she wanted to come along. And that was quite an extraordinary experience, really. And Bertha Leverton deserves a lot of credit for having organised that. And then I went to the second one as well. In 2000, the 60th anniversary. And in fact, Bertha Leverton asked me to run a workshop, she had a series, a number of workshops on the day and mine was on Jewish identity. And she was going to publish all these workshop-reports and I diligently wrote up my report and it was never published. I don't suppose, the others actually got round to writing their reports, so she didn't bother. But that was quite an interesting thing, an absolutely packed room. A lot of interest. When I said in my introduction that I really lost my Judaism, my religious Judaism, partly because of the Holocaust and what I told you about a little bit earlier and I was howled down by a few people. They couldn't believe that one was so simplistic and naïve to be influenced by terrible events like the Holocaust being beyond the control of a deity. I think it's probably fair, it's the way I felt anyway. There were a few who thought I was being very naïve. Well, it was an interesting workshop. It still have that report and I think I will use it in my memoirs as a spring-board.

Yes, other reunions. There have been two major Bunce Court reunions. One last year and the previous one two years before that. And they have been quite extraordinary, because we met in the home of a man called Hans Meyer, who still lives in his cottage, about two miles from Bunce Court school, as it used to be. Its now being converted into houses, housing, split up into three houses. And he has a magnificent garden, it's all parkland, and so we had the reunion there. And there were altogether about 90 or 100 people there. With some spouses. But they came from Australia, and South Africa and America and Germany, and of course the UK, Spain, I think. And it was quite extraordinary, because one had actually very little in common with these people except that we'd all been in Bunce Court. And we were like, it was like a club, you know. You had similar experiences, similar memories, and it was a very joyful reunion.

Hans Meyer is now 91 years old, so I expect that will be the last one held on his property. But he'd organised a marquee in case of bad weather and it was a very pleasant occasion. I have to organise the last one. Other reunions, yes, I have been to other reunions. As one gets older, reunions seem to form a larger and larger component of one's life.

Tape 4: 43 minutes 24 seconds

There was a reunion of people who had been to the Jewish orphanage. In Berlin. And it was organised on the occasion of a celebration to mark the restoration of the building. The building had been the Cuban embassy during the Cold War and had been much altered, ruined and damaged and then it was empty for many, many years. And it's now been beautifully restored with the thoughtful plaque, outside and inside, as a sort of community building, there is a community library on the ground floor and the nursing training centre on the top floor and so on and so forth. And so, opening that building they used as an opportunity to invite as many of the former boys who'd lived there as possible. And about 15 or 16 of us turned up. And that was rather remarkable. And I found among them one man, Bert Lewin as he is now called, who I used to play football with. And who had quite a remarkable story to tell about how he survived the war in Berlin. Underground. He's now in America, a very successful businessman. And that was very beautifully done, in the sort of way, which only Germans seem to be able to manage. Their commemorations are done in a style, which eclipses anything that is done in this country I must say. It was quite emotionally taxing as well, a large plaque was unveiled in the entrance-hall in this building referring, with all the names of the people who had died. And the orphanage was closed in 1941 and all the children and remaining teachers were sent to concentration camps. So I might as well have been one of those, had I stayed. It's quite a thought, isn't it. Another reunion, what other reunions have I been to, apart from university reunions which I know are not of great interest. It wasn't a reunion I went to last week, but it was an extraordinary event. The city of Ulm, in Southern Germany, in the state of Wuerttemberg, is celebrating its 1150th anniversary. So what do they do? They pick on two people who were born in Ulm and commemorate their 125th birthday. Both are to start with the initials AE and Anna Essinger's is one of them and I leave it to guess for you who the other one-

SR: You told me.

LB: I've told you, have I? Well, it's, would you have known who AE was? Very well known. Albert Einstein. So in March, they had weeks of festivities in honour of Albert Einstein's 125th birthday and last week, they had a week of festivities to commemorate Anna Essinger's 125th birthday. And I was only there for two days, because I had to be back here for a scientific immunological meeting from

the Royal Society on the Thursday and Friday, so I had to come back on the Wednesday evening, quite late. But I was absolutely floored by what went on there.

Tape 4: 47 minutes 28 seconds

Two schools had been named the 'Anna Essinger Schulen', both schools have T-Shirts, I should have worn the T-Shirt today, with 'Anna Essinger Schule' on it. The teachers know almost more about Anna Essinger and her Landschulheim in Ulm and Bunce Court's than I do, they have done so much research. She is, her name is revered, the twelve-hundred pupils all know about her. The festivities began outside the cathedral in the square outside the cathedral and twelve-hundred-fifty people were amassed on one side of the square and then there were a few speeches and so on and they showed an extract of Peter Morley's film on Bunce Court, you probably haven't seen it. It was a semi-professional film made in 1948, in 1947. It showed the life of the school and they played this BBC radio address which I gave from Dovercourt Camp and then they asked me to make a speech immediately afterwards. And all this was followed by some very sophisticated gymnastics. Inspired by TAs, Anna Essinger's, philosophy that every day must begin with some gymnastic activity, before breakfast, mind you, what they did bore very little relation to the crude exercises that we did, but it was absolutely fantastic. And then we all trooped the street to visit Anna Essinger's house where she was born, it had a big plaque. Then they had breakfast and so it went on. One event after another, there were lectures and concerts and discussions, question and answer sessions between the pupils and the foreigners they invited. There were members of Anna Essinger's family there, cousins, nephews, there were three old Bunce Courtians were there, including myself. And there were three or four people who had been in the Ulm school and the whole thing was absolutely unbelievable.

SR: Professor Brent, is there anything you would like to add about your life or anyone special that you would like to talk about?

LB: I think we have covered a lot of ground. And I'm not sure that my life is worth another minute of your time, actually.

Tape 4: 50 minutes 24 seconds

SR: Have you got any message for anyone that, who might look at this video anytime?

LB: Any message that?

SR: Any personal message that anyone who might look at this video –something that you want to say about life in general, about your life?

LB: Very difficult. I wouldn't want to moralise or preach. I think my, I mean my life has been based not on Jewish or Christian or religious morality, but on the morality of my teacher- first of all, my family, my parents, of course and the people with whom I have been associated, over the years. And I don't believe that religion is the only springboard for moral thoughts or action. In fact, actually I believe that religion is responsible for a lot of the world's problems. We only have to see this in Iraq, or Israel and Palestine or, you name it, there is always a religious intolerance background. So I belong to a society of which I am the only member, and of which I am the president, secretary and treasurer, for the abolition of religion, or organised religion. You can join it, if you like. But I believe, but I'd like to think that I've lived a fairly moral life, fairly. Without this external influence. And insofar I have a message to anyone, to any young person who's listening: follow your conscience, and fight for tolerance and equality. And support those who are less fortunate than you are.

SR: Professor Brent, I thank you very much for taking part in the project...???

LB: You are very welcome.

End of tape 4:

Tape 4: 53 minutes 1 second

TAPE 5

SR: We are conducting an interview with Professor Leslie Brent. Today is the 22nd of September 2004. This is the fifth tape. Professor Brent, could you tell us about the documents we are about to hear?

LB: Well, I, on arrival in England on the 2nd of December 1938, I found myself in Dovercourt camp, which was a large holiday camp, to take the children who came over in Kindertransports. And lots of trains from Germany and Austria arrived, so they have to try and make room in the camp and try and find homes for the children. And this was quite difficult at the time. These were Jewish, but there were also German children, and lots of families were a little bit suspicious about that. So they organised, the BBC organised this radio programme, which was a kind of appeal to parents or couples to come forward and take children into their homes.

SR: And what date was this done, this programme?

LB: It was done in Dovercourt Camp.

SR: What date?

LB: What date? Well it was, I think the middle of December '38, I can't place it more accurately than that. And it certainly had quite an

effect, because a lot of children were placed in homes, following that. And so there was more room for children to arrive, which they needed all the time

SR: ???

LB: I think I was selected because I had learned some English at school in my hometown. So I had a smattering of English, it wasn't marvellous, but it was adequate and probably better than that of most other children. I am a bit surprised about that, but it must be the reason why they asked me to take part in this. And so I spend a few minutes I had at my disposal doing what I was asked to do, and that is to describe the life of a child in Dovercourt Camp, during the daytime.

Music begins to play from the BBC film.

Tape 5: 5 minutes 36 seconds

Document appears.

SR: Professor Brent, could you please tell me –what is this document?

Tape 5: 5 minutes 45 seconds

LB: This is a document, which gave me admission to the United Kingdom, when I came over in 1938 in the Kindertransport. I was not issued with an individual visa, the British government decided to give a kind of blanket visa to a great many children, who are allowed to come over and this is the permission for me to do so. They got the name of my hometown wrong. It was actually Köslin. It says 'Presslin' there, presumably whoever read it out didn't make himself or herself clear. And I'm wearing the traditional sailor suit, which was very fashionable in Germany at that time.

SR: And what date was it issued?

LB: I'm not quite sure. I would have to look up the date.

SR: Okay, we will see it in the ???. Thank you very much.

Another document appears.

Tape 5: 6 minutes 50 seconds

LB: I arrived from the Hook of Holland in Harwich on the 2nd of December, so this document gives the date of the 2nd of December as my time of arrival.

SR: Thank you.

Another document appears.

Professor Brent, could you please tell us what is this document?

Tape 5: 7 minutes 10 seconds

LB: This is a Red Cross message, which I sent to my parents in the summer of 1942. The Red Cross made possible for us to communicate with our parents through very terse messages, which couldn't be longer than 25 words and which had to be very anodyne, so as not to cause problems at the other end. This is a message I sent them and they replied on the other side, and which is one of the last messages I've ever seen from them.

SR: Thank you.

Side two of the document appears.

Professor Brent, could you please tell us when it was issued ????

LB: Yes, this is a Red Cross message sent to me, sent by me to my parents. On the 5th of May 1942. so that was in the middle of the war and it says:

'Dearest parents, grandmother Eva, I hope you are well. I am well accommodated here. The work I am doing is great fun, I am learning a great deal. I will soon visit Tante Anna. Lovingly, Lothar.'

And then the reply that came to me on, which was written of the 23rd of July, it doesn't mean that it reached me on the 23rd of July, says:

'My dear boy, your letters arrive regularly. Ours too? We three are healthy. Please take care of our new address. Omama, that's my grandmother, Muentzels, my uncle and aunt, have gone on a journey. Have you visited Tante Anna? Remain healthy. With much love, Vati and Mu.'

Tape 5: 9 minutes 45 seconds

SR: Thank you.

LB: This message from me to my parents reads as follows:

'Geliebte Eltern, Grossmutter Eva, hoffe Euch wohl. Bin hier gut untergebracht. Arbeit macht riesigen Spass. Lerne viel. Werde bald Tante Anna besuchen. Gruesst Kaethe. Kuesse, Lothar.'

That was on the 5th of May, 1942. And the reply came, well, it was

written on the 23rd of July 1942: ‘Geliebter Junge, Deine Briefe kommen regelmaessig. Auch unsere? Wir drei sind gesund. Beachte neue Adresse. Omama, Muentzels, sind verreist. Hast Tante Anna besucht? Bleib gesund. Alles Liebe, Vati, Mu.’

SR: Thank you.

Another document appears.

Professor Brent, could you please tell us –what is this document?

LB: This is a Red Cross message, which I sent to someone who described himself as my uncle. Uncle Waldemar Wild, although I didn’t recognise him as my uncle at all. After my parents had been deported and I’d been asked to keep in touch with him, and so this is a letter I wrote on the 6th of April 1943, which is about eight or nine months after I last heard from my parents.

Side two appears.

SR: Another document appears.

Professor Brent, could you please tell me – what is this document?

Tape 5: 11 minutes 35 seconds

LB: This is the poem my father sent me composed by him, to mark the birthday of my sister. He wrote poems for every family occasion. And did it extraordinarily well. I sort of have taken after him a little bit, but I’m not nearly as talented as he was. It’s a lovely poem, I think, and I’d like to read it to you.

SR: When was it written?

LB: It was written – can you turn it off for a moment?

SR: Could you please tell me when it was written?

Tape 5: 12 minutes 14 seconds

LB: This poem was written by my father to mark my sister’s birthday on the 11th of January 1940. He wrote poems for all family occasions and did it extraordinarily well. And I think it is a lovely poem.

SR: Thank you. Professor Brent, could you please read us the poem?

Tape 5: 12 minutes 42 seconds

LB: ‘Liebe Gaeste, ich denke es wird keinem widerstreben, und

wem, der sol les freundlichst bleiben lassen, mit mir zu rufen: ‚Das Geburtstagskind soll leben!‘ Und darauf heben wir jetzt unsere Tassen. Mir ganz besonders liegt es ja am Herzen, dass es behuetet wird von Leid und Schmerzen, dass alle Wuensche hier auf Erden mir je nach Dringlichkeit erfuellet werden. Und hiermit soll nun meine Rede enden, ich will nicht allen meinen Geist verschwenden.’

SR: Thank you very much.

Another document appears.

Professor Brent, could you please tell us about this document?

Tape 5: 13 minutes 24 seconds

LB: This is just a quick brief message, which my father wrote the day before I left Germany, on the 30th of November 1938. And it says, basically, ‘good luck in your new homeland, always be good, and be a good boy, with love from Vatsch’, which is, ‘Vatsch’ is this short form of ‘father’.

SR: Thank you.

Photographs appear.

Professor Brent, could you please tell us –who do we see in these photos?

Tape 5: 14 minutes 15 seconds

LB: These photographs are of my mother on the left, my sister in the middle and my father on the right. They were taken, roughly, in the autumn of 1938. So that is how I remember them, very clearly. There were all passport-photographs, which were blown up, and have come up rather well.

SR: Thank you.

The three photographs appear individually.

Another one appears.

Professor Brent, could you please tell us – who do we see in this photo?

Tape 5: 15 minutes 6 seconds

LB: This picture was taken in 1929, when I was four years old. And it shows my parents, my sister and myself. I’m on the right-hand side. My uncle and my aunt, and their son, my cousin Warren. And it

was taken at the seaside, near the Baltic Coast.

SR: Thank you.

Another photograph appears.

Professor Brent, could you please tell us what do we see in this picture?

Tape 5: 15 minutes 39 seconds

LB: This picture was taken in 1931, when I was very nearly six years old, showing me going to the school for the first time. The Germans have this rather endearing custom of giving children on their first school day a huge cone full of goodies of one kind or another, including sweets and biscuits and that sort of thing. And it makes the first day of school something rather special.

SR: What date was it?

LB: It was 1931. May 1931.

SR: Thank you.

Another photograph appears.

Could you please tell us who do we see in this photo?

LB: This is a picture of my maternal grandmother, taken in 1938 and she's written, by hand, she's written a little message to me on the back, asking me to remember her. Her name was Selma Rosenthal. And she was very unfortunate in that she suffered very badly from complete deafness, almost complete deafness. And a terrible skin condition, which I diagnosed in retrospect being cirrhosis a very bad case of cirrhosis.

SR: Where was that photo taken, do you think?

LB: I have no idea. It looks to me as if it has been taken in some kind of photographic studio, but I am not sure about that.

SR: Photographs appear.

Could you please tell us –what do we see in this photo?

Tape 5: 17 minutes 14 seconds

LB: The small block of flats on the right is the building in which the Baruch family had a flat on the third floor. It is very near to the station, which is right at the end of the road, from which my father

used to emerge from his various commercial travellings. The building, miraculously, has survived the war, although the town was very badly damaged. It is still completely intact, so that I had no problems in recognising it visiting the flat which used to be ours.

SR: And when do you reckon it was taken?

LB: Oh, that is difficult to say. It is a professional photograph, but I think it probably predates 1938, I think

SR: Thank you.

Photographs appear.

Where was this photo taken, please?

Tape 5: 18 minutes 10 seconds

LB: This is a photograph of the huge synagogue in Köslin, as it used to be called. Which provided the place of prayer for a relatively small and gradually dwindling community of Jews. I remember certainly going to services there, which became impossible by the time I left Köslin, in winter of 1936/37.

There had been so many incidents of bricks being thrown through the windows. That Jewish community, which was quite small by that stage, met in the house of one of its members, rather than in the synagogue, which was a dangerous place to be in. And this huge building was razed to the ground by fire in Kristallnacht in September 1938.

SR: And when was it taken?

LB: I have no idea.

SR: Thank you.

Another photograph appears.

Could you please tell us who do we see in this photograph?

Tape 5: 19 minutes 16 seconds

LB: This is the Jewish orphanage in Pankow, Berlin, in which I lived for nearly two years, from 1936 to 1938, the end of 1936 to end of '38. It's a very large and rather gaunt building, which I found quite difficult, having come from a domestic life in Köslin. But it was very important to me, because it enabled me to be included among the first Kindertransports to leave Berlin.

SR: And when was this picture taken?

LBI don't know. It must be, well, in the 1930ies, I would think.

SR: Thank you.

Photograph appears.

Could you please tell us –where was this photo taken?

Tape 5: 20 minutes 8 seconds

LB: This photograph was taken in the courtyard of the Jewish orphanage in Pankow, Berlin. And it was taken shortly before this group of boys left on the first Kindertransport, on the 1st of December 1938. I'm third from the right. The teacher next to me is, was called Heinz Nadel, who later became Harry Harrison when he joined the army in England. And the other teacher is another very popular teacher, called Rudi Hertzkow. My friend Fred is to the right of this teacher.

SR: Thank you.

Another photograph appears.

Could you please tell us what we see in this photo?

Tape 5: 21 minutes 1 seconds

LB: Yes, here we have a group of children in the compartment of a German train, immediately after leaving Germany and crossing into Holland. This was posed for a Dutch photographer, who wanted to take this picture. And, apart from myself, there are at least two other boys who came from the Jewish orphanage. I am at the top centre of this picture, looking rather anxious, I must say. Despite the fact that we just crossed into safety, the German-Dutch border, I must say that I do look rather anxious and like a boy who doesn't quite know what the future holds, which indeed I didn't.

SR: Thank you.

Another picture.

Could you please tell us who is in this photo, please?

Tape 5: 21 minutes 56 seconds

LB: I'm sitting here in the company of Anna Essinger, the head-mistress of Bunce Court school. She was already quite elderly there,

and also very close to blindness. And I think the photograph was taken round about 1947/48. And was taken in Bunce Court itself, in the room which she occupied there.

SR: Thank you.

Photograph appears.

Could you please tell us what we see in this photo?

Tape 5: 22 minutes 30 seconds

LB: The children in Bunce Court had to do some practical work every afternoon. And we had a choice between various possibilities that were offered and I very often opted for working in the workshop, either in the workshop or in the kitchen. And this is a picture of the workshop, the carpentry workshop, which was run by Hans Meyer, a teacher who taught carpentry and gymnastics, that sort of thing, sports. And I'm shown on the right side, making something, which I think I was making as a present to Anna Essinger.

SR: When was it taken?

LB: It was taken some time in 1939. Yes, it was certainly in 1939, because it was before war broke out and before the school moved from Kent to Shropshire.

SR: Thank you.

Another picture.

Could you please tell us what we see in this picture?

Tape 5: 23 minutes 30 seconds

LB: I'm photographed here with the woman who was the cook in Bunce Court school. She was called Gretel Heit, generally known by her nickname 'Heitsche'. And I worked in the kitchen quite a lot, in my spare time. And she and I became very fond of each other and she was a kind of mother-ersatz to me, and I think this picture indicates how we felt about each other. It was taken in 1951, I'm not quite sure where.

SR: Thank you.

Photograph appears.

Please tell us what we see in this picture.

LB: 24 minutes 14 seconds

I'm shown here in the company of Hannah Bergers, who was among the teachers in Bunce Court and who, after the war, went to California and taught in a school there. And I visited here whenever I possibly could when I went to scientific meetings in San Francisco, that kind of thing. Because again, she and I formed a very close relationship, she was a wonderful woman, very intellectual and she and I put the world to rights on many occasions. And I was very, very fond of her, and she had quite an influence on my intellectual development, I would say.

SR: When was the picture taken?

LB: The picture was taken in 1984, by which time she had just about probably retired from her job in the San Francisco school. She was, she taught me History of Art, so stimulated an interest in art, which was quite important to me. She died not all that many years later. She was a very fragile woman, even when she was in Bunce Court, suffering from colds, sinusitis or something horrible like that. But a very dear person.

SR: Where was the picture taken?

LB: The picture was taken somewhere in California, probably somewhere near Palo Alto, where she lived.

SR: Thank you.

Photograph appears.

Professor Brent, when was this picture taken?

Tape 5: 25 minutes 57 seconds

LB: It's a photograph taken, I think in 1946, in Germany, when I was in the army there stationed on the Lüneburger Heide, east of Hannover. It's the only one of my army photographs which I have managed to dig out. I don't know what I've done with the others, they are somewhere buried away. It shows me on a horse, because I had learnt horse riding at that time and became quite fond of it. And this was my favourite horse.

SR: Thank you.

Another picture.

Could you please tell us when this picture was taken?

Tape 5: 26 minutes 32 seconds

LB: Yes, it was taken in the graduation ceremony in 1951, when I received my degree and my wife-to-be, who is shown on this photograph, Joanne Manley, as she was known then, received her postgraduate education diploma. And it shows me as president of the student's union with Anthony Eden, who, unfortunately of Suez canal fame, who later had to resign as Prime Minister of Great Britain after the Suez debacle.

SR: Thank you.

Another picture.

Could you please tell us what we see in this picture?

Tape 5: 27 minutes 16 seconds

LB: Field hockey was my favourite sport and I was pretty good at it. And I played for Birmingham University, I played for British universities, and I had some matches for the county of Staffordshire. This picture, which was taken in 1950, shows me on the right-hand side, playing in a match for Staffordshire against another county.

SR: Thank you.

Photograph appears.

Who do we see in this picture?

Tape 5: 27 minutes 46 seconds

LB: I'm photographed here with Sir Peter Medawar, he was actually only Professor Medawar at the time, this picture was taken in 1956. And it was taken outside a pub, a public house, on our way to the radiobiological research establishment in Harborough, where we were going to discuss some scientific problem with the people there. Peter Medawar, who later became Sir Peter, receiving the Nobel Prize in 1960 and all kinds of honours, he became companion of honour and what have you, was a very, very great man and he had a huge influence on my scientific development and I was very fortunate in being chosen by him to be his postgraduate student in 1951.

SR: Thank you.

Next photograph.

Can you please tell us what we see in this picture?

LB: Yes. I was professor of zoology at Southampton University between 1965 and 1969, after leaving Sir Peter Medawar at the

National Institute for Medical Research. And this is a picture, an annual photograph showing my staff and students of that year, in front of the zoology building, with the mascot, the stuffed penguin, standing in front of me. It's really the only sort of record I have of my professional life in Southampton University. And because of that, I value it quite a lot. I had a very happy four years there, very hard work, reorganising a very defunct department and then leaving it in 1969 in pretty good shape.

SR: Thank you.

Another picture.

What was the occasion of this photo?

Tape 5: 29 minutes 37 seconds

LB: Yes, in 1978 I was president of the International Transplantation Society, which was a society which comprised transplant surgeons, physicians, scientists, pathologists and so on, interested in the transplantation of organs and tissues.

And this was the seventh international congress in Rome. In 1978 when I had to give out some certificates to senior members and this man was called Hans Balner, from the Netherlands, who had done some extraordinary work in the field of immunogenetics.

SR: Thank you.

Photograph appears.

Can you please tell us where was this photo taken?

Tape 5: 30 minutes 32 seconds

LB: It was taken at St. Mary's Hospital, Medical School, where I was professor of immunology from 1969 to 1990. The students performed operas and plays quite regularly and the Queen Mother was very keen of Gilbert and Sullivan, so whenever we had a Gilbert and Sullivan opera, she turned up, because she was the patron of the Medical School. And this is a picture with the Queen Mother in the middle, the Dean on the right and myself on the left.

SR: When was it taken?

LB: This was taken in 1982.

SR: [Next Picture].

Professor Brent, on what occasion did this photo take place?

Tape 5: 31 minutes 19 seconds

LB: Yes, a colleague of mine, Dr. Pinching became a very great expert in studying the courses and treatments of Aids, HIV infections. And he was instrumental in having a special Aids ward opened at St. Mary's Hospital. And this picture was taken in 1989, when the ward was opened. And Princess Diana, who was very interested in Aids patients and victims and did a lot to take the stigma away from Aids, came along to open it and this picture shows my meeting with her. And I may say, I mean, a lot of horrible things have been written about Diana, and some of them may be true, but she was a very, very charming woman and she was genuinely interested in Aids sufferers. In fact, there was a story that used to go around, that she visited Aids wards in the middle of the night, so that she wouldn't be recognised by the press or followed by the press. And when I was finishing writing my history of transplantation immunology, in the last six months I had worked into the night to meet my deadline, I very often would leave at twelve, one, two, would leave at two o'clock in the morning and had to go through the hospital building to find an exit. And so whenever I walked along these deserted corridors, I always looked out for Princess Diana in case I should come across her, I never did, of course.

SR: Thank you.

[Next Picture].

Could you tell us where this picture was taken?

Tape 5: 33 minutes 2 seconds

LB: Yes, this photograph was taken on the occasion of the unveiling of a plaque at the transplant ward at St. Mary's Hospital. And the plaque was devoted to me, for my scientific contributions to the development of organ transplantation. And they asked me to hold the book, which I had published the previous year, on the history of transplantation immunology.

SR: When was it taken?

LB: It was taken in 1998, a year after I published that book.

SR: [Next Picture].

Could you tell us what we see in this photo?

Tape 5: 33 minutes 39 seconds

LB: Yes, this was taken at the same ceremony at which the last picture was taken, showing the plaque which was dedicated to me. And it's a rather nice picture of my second wife Carol, together with me in front of the plaque. It was taken in, again, in 1998. in the laboratory in the transplantation unit was called the, was dedicated to me.

SR: Thank you.

[Next Picture].

Professor Brent, could you tell us who we see in this photo?

Tape 5: 34 minutes 13 seconds

LB: Yes, mountain-walking and -climbing was one of my hobbies and I carried out few very exiting climbs in the Alps, in the Swiss Alps, always accompanied by a guide, because I wasn't that skilful at rock-climbing. And on this occasion, I climbed the Blümlis Alphorn traverse in the company of my son Simon, who is shown in the orange jacket on the left. And the picture was taken by the guide, a little way away. And we are on top of one of the three peaks, which this traverse included. And it was a very exciting ice and snow climb, which was started at four o'clock in the morning and finished about midday, before the snow melted and the snow-bridges began to collapse.

SR: And when was it taken?

LB: This was taken in the early 1980ies.

SR: Thank you.

[Next Picture].

Professor Brent, who do we see in this photo?

Tape 5: 35 minutes 18 seconds

LB: This is a family photograph taken in 1976, showing my then-wife Joanne and myself, together with our three children. Jenny, the youngest daughter is on the left, Sue is on the right and my son is somewhere near the middle. Those were still the longhaired days, in more than one respect. And Simon has very short hair these days, very shortly cropped, but then he had very long hair. And it was taken, I don't quite know where, I think in our garden in Muswell Hill, actually.

SR: Thank you.

[Next Picture].

Professor Brent, who do we see in this photo?

Tape 5: 36 minutes 4 seconds

LB: This was a picture taken on the day of my second wedding, my second marriage, to Carol, who is shown in the middle there. Together with our respective children, all six of them, and Carol's mother, over on the right. The children are: bent over in white is Shawn, Carol's adopted daughter, just above her is Jenny, my youngest daughter, then Simon, my son, then David, Carol's oldest son and then me, then my daughter Sue and on the right is Nicolas, Carol's other son. It was taken in 1990.

SR: [Next Picture]. Who do we see in this photo?

Tape 5: 36 minutes 59 seconds

LB: Yes, this is a picture taken with Luke, who is one of my grandchildren, Simon's son, taken a few years ago.

SR: Where was it taken?

LB: I'm trying to make out where, I can't be certain of it, probably somewhere in France, but I'm not too sure about that.

SR: Thank you.

[Next Picture].

Can you tell us please where this picture was taken?

Tape 5: 37 minutes 26 seconds

LB: Yes, this picture was taken in a little village in France, called Berdigher, in the Dordogne, where we have a small house. And I'm photographed here with my two grandchildren, Luke on the left and Emily on the right. It was taken this last summer, August 2004.

SR: Thank you.

[Next Picture].

When was this picture taken?

Tape 5: 37 minutes 54 seconds

LB: Well, it was taken in the year 2000, July 2000, when my dearest friends, Ernst Weinberg from Bunce Court days and my even older

friend Inge Lewin, from Köslin days celebrated their, I think their golden wedding anniversary. And they had the celebration in Switzerland, to which they invited a number of close friends, including the two of us. And we had a very happy time there. And Inge, my oldest friend, is sitting next to me. I'm on the right, and she is next to me, on the left with white hair.

SR: Thank you.

[Next Picture].

Could you please tell us when was this picture taken?

Tape 5: 38 minutes 39 seconds

LB: Yes, I think it was taken in 1998 or 99, when my friend's Ernst Weinberg's youngest daughter got married in Seattle, state of Washington. And this shows my friend Ernst on the left and me looking rather flamboyant in my hat and tie. We had a very happy time there, although we got to know each other in Bunce Court in 1939, 1940, we remained very close friends ever since.

SR: Thank you.

[Next Picture]

Can you tell me on what occasion this photo was taken?

Tape 5: 39 minutes 25 seconds

LB: Music has always been centrally important to my life and I was very sad in retrospect that I never learnt to play an instrument. I had the opportunity of learning the violin at school, but I thought that other things were too important for me to spend time on practising the violin. So in 1988, two years before retiring, I joined the Crouch End Festival Chorus, which is a very go-ahead large mixed choir in North London, consisting of about 150 voices, men and women. And this picture was taken in the interval of a concert in 1989 when we performed in a church. Since then, we've become more very much professional, we perform entirely in professional venues, like the Royal Festival Hall and the Barbican Concert Hall. But that shows me the rare times when I don't even dress when I take apart in a concert, when I give a concert. Unfortunately, I've been retired from the choir since July. And I'm missing singing massively. I've sang with a choir for sixteen years. I'm enjoying the newly found freedom, which enables me and Carol to organise our weekends and holidays without thinking about the choir commitments.

SR: Thank you.

[Next Picture]

Please tell me where was this photo taken?

Tape 5: 41 minutes 2 seconds

LB: In the year 2000, the Jewish orphanage in Pankow, Berlin, was reopened. Not as an orphanage, of course, but as a community building and had been beautifully renovated. And the organisers used the occasion of the opening to invite as many of the former pupils of the orphanage or inmates or whatever you would like to call them, to this event. And it was a very special event, with about 15 of us there, with or without spouses. And this picture was taken in the, what used to be the Betsaal, which is the little synagogue or prayer room. They had managed to preserve the cloth-hanging which hang in front of the Torah the shrine in the old days, and it is shown there behind me, whilst I was giving a speech to the assembled company. It was a very touching occasion and meeting some old friends again after all those years was quite extraordinary. The daughter of the director, Dr. Kurt Krohn, Reni, was there as well. That was rather nice, because I last saw her when she was about four years old.

SR: Thank you.

[Next Picture]

When was this picture taken?

Tape 5: 42 minutes 39 seconds

LB: It was taken in the year 2001, two years ago, in Koszalin, formerly Köslin. And this huge rock had been placed there since my last visit, a number of years earlier, by a group of people who call themselves travellers, they were actually mainly American, American evangelists, actually, I think, or people who were interested in following the fate of Pastor Niemöller. And they followed and visited all the town in Germany where Niemöller, who was persecuted by the Germans for his convictions, had lived in. And apparently, he had spent some time in Köslin. And they erected this huge rock on the site of which was used to be the synagogue which was razed to the ground in 1938. And on that rock is an inscription, which will be shown in the

[Next Picture].

SR: Professor Brent, what do we see in this picture?

Tape 5: 43 minutes 53 seconds

LB: This is the inscription, which was attached, a plaque that was

attached to this huge rock on the site of the synagogue in Koszalin and which was placed there in I think it was 1989, no I think it was much later than that, in the 90ies, by a group of Americans, who were visiting certain sites in Germany, with which Pastor Niemöller had been associated. And the message is in German, in Polish and in English. And it says essentially it commemorates the existence of the Jewish community in this town before the war, its persecution and enforced removal from the town. And when I saw this on my second visit, I was delighted that the Jewish community should have been commemorated in this kind of way.

SR: Thank you.

[Next Picture]

Could you please tell me where this photo was taken?

Tape 5: 45 minutes 0 second

LB: Yes, it was taken in Koszalin, outside a garage in Koszalin, and it shows the gravestone, which commemorates my great-uncle's death. His name was David Baruch, and you can see the name quite clearly. The inscription is in German, but it has the Star of David on it. The stone, which is partly damaged and worn away by the ravages of time, was found lying in a stream about five or six years ago, though a Polish friend of mine, who knew about my history, who put two and two together and realised that it had some, that David Baruch had some relationship to me and he told me about this. And this stone, which was found in the local stream, mysteriously enough, in the area where the old Jewish cemetery used to be. It now resides as an exhibit in the local museum. And it's the only Jewish artefact left in Koszalin and I'm very pleased that it should be my great-uncle's.

SR: Thank you very much.

Tape 5: 46 minutes 26 seconds

End of interview.