

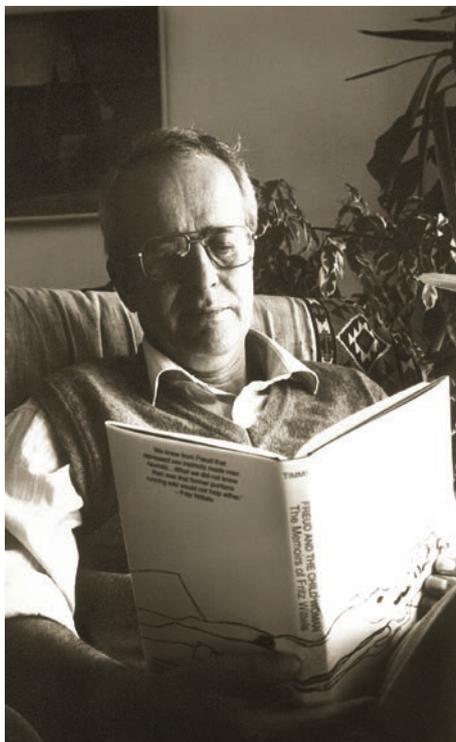
Edward Timms (1937-2018)

Edward Timms, the founder of the Centre for German-Jewish Studies, died on 21 November 2018 at the age of 81. He reshaped his academic discipline by sharply defining two areas, Austrian Studies and, later, German-Jewish Studies. All who knew him will remember him also as an exceptionally fine human being. His honest and detailed autobiography, *Taking Up the Torch* (2011), reveals how, in Nietzsche's phrase, he became who he was.

Edward Francis Timms was born on 3 July 1937, the third of eight children of the Rev. John Timms, Vicar of Buckfastleigh in Devon, and Joan Timms, née Axford. He read Modern Languages at Gonville and Caius College, Cambridge, where he concentrated on German. After a year teaching in Nürnberg, he began a Ph.D. thesis on Karl Kraus. In 1963, he was appointed an Assistant Lecturer at the newly founded University of Sussex, which offered great scope for innovative cross-disciplinary teaching. Returning to Cambridge as a University Assistant Lecturer and Fellow of Caius in 1965, he found this environment more restrictive but did his best to broaden the curriculum by lecturing on such subjects as Hegel, Marx and the Frankfurt School, and later by collaborating with colleagues on a highly successful course, 'Avant-Garde Movements in Europe 1900-1939.'

Edward's doctoral thesis was the seed of his first book, *Karl Kraus, Apocalyptic Satirist: Culture and Crisis in Habsburg Vienna*, published in 1986 by Yale – it offers perceptive analyses of difficult texts that resist conventional critical methods, while bringing out Kraus's importance as a campaigner for social and sexual emancipation. The whole book has the attractive, unpretentious, understated lucidity which distinguished everything Edward wrote. It was soon recognized as towering over all other studies of Kraus; it was translated into German, and even made required reading in its English version in at least one Austrian university.

Becoming restless in Cambridge, Edward accepted the invitation to return to Sussex as Professor of German. There, with the support of Vice-Chancellors Gordon Conway and, later, Alasdair Smith, he founded the Centre for German-Jewish Studies to illuminate the history of Jewish emancipation, assimilation and persecution in German-speaking countries. Initially stimulated by a meeting at the London home of Diana Franklin, the Centre benefitted from the support of a number of refugees from Germany,



now members of the Jewish community in London, Brighton, and further afield, who were keen to ensure that their parents' and grandparents' achievements in that too brief period of German-Jewish 'symbiosis' were not overlooked or forgotten. At that time, quite correctly, the Shoah was achieving its rightful place in the history of the 20th century with increasing numbers of academics and museums concentrating on the Holocaust. In parallel with this trend, individuals and organisations such as the Leo Baeck Institute and the Belsize Square Synagogue welcomed the chance to collaborate with the Centre in order to provide an academic and analytical perspective of the immense Jewish contribution to non-Jewish culture in pre-war Germany and Austria. Ted's willingness to harness his considerable skills and energy to this project provided the Centre's supporters with a welcome academic home at Sussex.

The Centre held several major conferences, papers from which were published in book form, notably *The German-Jewish Dilemma* in 1995. Besides forming its own archive of refugees' papers, the centre secured a large AHRC grant to compile a database of refugee archives in Britain. A particularly fascinating collection was the Arnold Daghani archive, which the University had held since 1987 without knowing its value: some 6,000 works of art and notebooks by a survivor of the Nazi slave labour camp at Mikhailovka. This gave rise to several publications, including *Memories of Mikhailovka: Arnold Daghani's Slave Labour Camp Diary*, edited by Edward with the art historian Deborah Schultz (2007).

Fully aware of the need to encourage young scholars, the Centre set up the bi-annual Max and Hilde Kochmann summer school for PhD students in European cultural History. With the support of the Association of Jewish Refugees the Centre initiated an annual Holocaust Memorial Day event at the University of Sussex. Both events continue.

With his beloved wife, Saime, he composed a biography of the Turkish poet Nazım Hikmet, *Romantic Communist*, published in 1999.

Meanwhile, Karl Kraus was not forgotten. A second volume, subtitled *The Post-War Crisis and the Rise of the Swastika*, appeared in 2005. Massive, encyclopaedic, it increasingly focuses on Kraus's exposure of the horrors of Nazism, especially in his great polemic *Dritte Walpurgisnacht* (Third Walpurgis Night).

Ted's achievements were the more remarkable as from the year 2000 he was increasingly disabled by multiple sclerosis. He bore his affliction with extraordinary fortitude and his intellectual and social energies were unabated.

Together with Fred Bridgman, he translated Kraus's drama *The Last Days of Mankind*, published by Yale in 2015. This accomplishment was awarded the Aldo and Jeanne Scaglione Prize for Translation by the Modern Language Association of America. Many honours arrived from both Austria and Britain. Edward received the Austrian State Prize for the History of the Social Sciences in 2002, the Austrian Cross of Honour for Arts and Sciences in 2008, and the Decoration of Honour in Gold for Services to the Province of Vienna in 2013. He was awarded the OBE for services to scholarship in 2005, and elected a Fellow of the British Academy the following year.

Having retired from directing the Centre in 2003, and becoming Research Professor in History, Edward continued to write. He published a study of Viennese modernism entitled *Dynamik der Kreise, Resonanz der Räume: Die schöpferischen Impulse der Wiener Moderne* in 2013 and in 2016 he edited further archival material as Anna Haag and her *Secret Diary of the Second World War*. He continued to support the work of the Centre - he gave highly popular lectures in London and edited the newsletters and other academic publications with Diana Franklin. He offered invaluable support to the directors that followed him, namely, Raphael Gross, Christian Wiese and Gideon Reuveni.

All remember his unfailing humanity, self-control, patience, kindness and forbearance. He enriched the lives of all those around him and is sorely missed by all who worked with him at the Centre for German-Jewish Studies.

Summer School at Shandong University, Jinan, Shandong Province, China

Over two weeks in July 2018, the Center for Judaic and Inter-Religious Studies at Shandong University, in Jinan, China, held a Summer School on the Holocaust and Jewish Studies, the first part of which, 15th-20th July, was co-organised with the International Centre for Jewish Studies in London. ICJS was founded in 2015 as a successor to the previous London Jewish Cultural Centre, specifically to continue to provide Holocaust and Jewish education in China and other parts of Asia, as well as in Eastern Europe.

The former LJCC had a long history of offering summer schools on the Holocaust and Jewish history at Chinese universities, starting from 2006, led by Jerry Gotel ז"ל, Joanna Millan and Trudy Gold, and later joined by Glenn Timmermans from the University of Macau. After 2014, these seminars became more difficult to organise as the Chinese government under Xi Jinping has become increasingly wary of anything that might be of a religious or simply "alien" nature. For a long time, many of the seminars were held at Henan University in Kaifeng, but that city has, alas, also become a hive of activity for various organisations seeking to

"redeem" the lost Jews of China and the University there, which houses an important Centre for Jewish Studies, was no longer allowed to host these summer schools. Shandong University's Center for Judaic and Inter-Religious Studies, under the leadership of Professor Fu Yude, an expert on Spinoza, is fortunately a "key-state lab", a Chinese term for an institution supported by the Central government, and was thus allowed to host an international seminar of this kind.

As in previous years, the Seminar sought to introduce those students new to the subject to a basic knowledge of the Holocaust, but also to give its context within Jewish history, whilst at the same time offering more advanced teaching for students already studying at one of the ever-increasing centres for Jewish Studies in China. This year, in addition to classes taught by Millan, Gold and Timmermans, Wolfgang Kaiser, from the Wannsee House in Berlin, who had taught at some previous seminars, and, for the first time, Gideon Reuveni, Director of the Centre for German-Jewish Studies at the University of Sussex, contributed lectures. Reuveni offered several lectures on Germany before the War and was very warmly received



Trudy Gold addressing the Summer School in China

by students and teachers alike and it is hoped that both he and the Centre for German-Jewish Studies will be able to play a greater role in these summer schools in the years ahead.

Max and Hilde Kochmann Summer School, July 2019

At this summer's biennial Max and Hilde Kochmann Summer School, The Kurt Hellmann Memorial Lecture will be delivered during the afternoon of Monday July 8th by Shirli Gilbert, Professor of Modern History at the University of Southampton. Her talk is entitled: "South African Jews, the Holocaust and Apartheid." Invitations will be sent to Friends of the Centre.

Launch of the Sussex Weidenfeld Institute of Jewish Studies



photo courtesy of German Embassy, London

The Sussex Weidenfeld Institute of Jewish Studies was officially launched on Wednesday 13th March 2019 at an event hosted by the German Ambassador, Peter Wittig, at the German Ambassador's residence in London and attended by Lady Weidenfeld, Lord Weidenfeld's widow, amongst many other distinguished guests.

The event celebrated the establishment of the Institute as part of the University of Sussex's new Centre for Jewish Studies. This Centre will also comprise the Centre for German-Jewish Studies and the Chair in Modern Israel Studies.

Dr Gideon Reuveni, Director of the Centre for German-Jewish Studies explained that the Institute has been established to commemorate the work of the late Lord Weidenfeld, a long-time supporter of the Centre for German-Jewish Studies and that its remit is to fight the rise of modern antisemitism by means of research, education and outreach.

To discuss part of the work the Weidenfeld Institute will undertake, a panel was assembled to examine

the rise of antisemitism. The four panellists were: the Booker Prize-winning author Howard Jacobson; Baroness Neuberger, senior rabbi of the West London Synagogue and a cross-bench member of the House of Lords; Dr Hella Pick CBE, the former foreign correspondent of the Guardian and leading spirit in the founding of the Weidenfeld Institute; and Lord Pickles, who was Secretary of State for Communities and Local Government in the coalition Government until May 2015. Lord Pickles sits in the House of Lords and is currently the chairman of the Conservative Friends of Israel. He is also the United Kingdom Special Envoy for post-Holocaust issues.

The panel, chaired by the author Thomas Harding, the author of "Hans and Rudolf" and "The House by the Lake," discussed antisemitism and examined ways of dealing with its rise. The panellists offered different approaches to countering it. Hella Pick was the most optimistic; she felt that the best way to fight antisemitism was to emphasise the valuable contribution made by Jews to the intellectual and cultural life of the country. By contrast, Howard Jacobson thought that the fight would be extremely difficult as antisemitism was in the DNA of all western societies. Rabbi Neuberger adopted a more practical approach and advocated the use of the criminal law to punish antisemitism, thereby indicating that the state would not tolerate antisemitism and was prepared to defend the Jewish community. It was left to Lord Pickles to put forward the view that education and working through religious and secular societies was the most effective way to combat antisemitism. All the panellists concurred with the view that the establishment of the Weidenfeld Institute was timely in furthering the work needed to push against antisemitism.

Professor Adam Tickell, Vice-Chancellor of the University of Sussex told assembled guests that the new Institute was a positive development in "dark times". He continued by saying that: "At Sussex, social justice and tackling discrimination is central to our values ... Sussex has always strived to be an agent of positive change, not standing at the sidelines." He pledged that Sussex would continue to play a part "through research, education and outreach" to combat antisemitism. The University is raising financial support for the Weidenfeld Institute to develop a programme of Visiting Fellowships as well expanding its outreach work and organising public events such as Holocaust Memorial Day event which this year filled the Jubilee Lecture Theatre with over five hundred participants.

The German Ambassador paid tribute to Lord Weidenfeld, warning that there was a growing threat of antisemitism in our societies, saying that: "To remain idle and complacent, to hope for the best, calm down and just carry on, cannot and must not be our answer to this threat."

To demonstrate its commitment to combatting the rise of antisemitism, the German Government, through the German Academic Exchange Service (DAAD), has agreed to fund a new professorship for the Weidenfeld Institute, to be appointed in 2019.

The Austrian Government is also supporting the institute, funding a summer school for PhD students, a Visiting Fellowship and a study trip for students to Austria.

Evi Wohlgenuth memorial lecture



© Alistair Fyfe Tracey Emin with Sir Norman Rosenthal

The fifth lecture in memory of Evi Wohlgenuth, a former member of the Advisory Board, took place on Tuesday 29th January in the elegant new auditorium designed by Sir David Chipperfield at the Royal Academy of Arts in London. The lecture was organised by the Centre for German-Jewish Studies in conjunction with the Austrian Cultural Forum and the Royal Academy.

The celebrated artist, Tracey Emin was invited to discuss her work, her life and her interest in Egon Schiele with the former Director of the Royal Academy, Sir Norman Rosenthal.

Tracey Emin discussed her journey from young woman, the daughter of a Turkish immigrant who had settled in Margate, to her prominence as one of the most famous artists in the UK. Sir Norman asked her from

where she drew inspiration to create her installations, including one of her latest - a welcome sign in pink neon at the entrance to St Pancras station.

She spoke movingly of the pain she has felt during her life; of her dreams, her insomnia and her intense drive to use these experiences to make sense of her existence. She talked about her earliest memories and of the books which inspired her to draw when she was a child. She talked about Egon Schiele and the impact of his work on her creativity when she discovered his work.

Hella Pick, the close friend, fellow refugee and Advisory Board member, gave a thumbnail sketch of her friend, Evi in whose memory the talk was held. She described Evi's enthusiasm for life and for culture.

The German-Jewish Centre annual lecture at the New North London Synagogue

1938-2018: Antisemitism in an Age of New Populism, or Can We Trust our Democracy Today?

On the evening of 9 November 1938, Jewish people living in Germany found themselves under attack. In a series of coordinated riots, over 7,000 shops owned by Jews were destroyed and 200 synagogues were hit. 90 Jews were killed that night and thousands were taken to concentration camps. Kristallnacht changed the nature of persecution in Germany, marking a turning point in relations between Nazi Germany and the rest of the world. Tragically, as we know, it did not mark the culmination of Nazi violence.

After the Holocaust, people believed that it could never happen again, but today as representative democracy finds itself increasingly on the defensive, the evidence is unmistakable that antisemitism, xenophobia and nationalism is on the rise once more. Why now? What is—or isn't—new? What can be done to strengthen democracy and counter anti-democratic and antisemitic tendencies?

Masterfully moderated by Rabbi Jonathan Wittenberg, a panel of experts featuring David Hirsh (lecturer in Sociology at Goldsmiths College, University of London and the founder of Engage, a campaign against the academic boycott of Israel), David Jünger (Deputy Director of the Centre for German-Jewish Studies, DAAD Lecturer in Modern European History, University of Sussex), Michael Newman (Chief Executive, The Association of Jewish Refugees) and Gideon Reuveni met on 1 November, 2018 at the New North London Synagogue to discuss these questions with an audience of around forty people.

Contributions from the panel and from the audience brought out the complexity of these issues; there were no simple answers. After nearly two hours of discussion, there was a clear consensus only that the resurgence of expressions of xenophobia and political unrest in the UK, in parts of Europe and in the United States cannot support any optimistic analyses.

Holocaust Memorial Day at the University of Sussex



photo: Stuart Robinson, University of Sussex

Sussex University held its annual remembrance of the Holocaust on Wednesday 6th February 2019.

The theme was 'Torn From Home,' which examined the question of Jewish refugees from various angles: the difficulty of leaving Germany before the start of the Second World War; the effect of being a survivor of the Holocaust; the problem of being part of the oppressors; and the effect of being the offspring of refugees in the aftermath of the Holocaust.

The event was attended by students from Sussex University and by school children from many schools in the Sussex area, by members of local Jewish communities as well as the general public. The largest auditorium on the university campus was full to capacity and there was a long waiting list for places.

The day began with a welcome from Vice-Chancellor Adam Tickell, and continued with the President of the Student Union, Frida Gustafson, who made an emotional plea to learn from the Holocaust and to strive for a more tolerant and open society. Michael Newman, Chief Executive of the Association of Jewish Refugees, which generously sponsored the event, and Gideon Reuveni spoke forcefully on learning the lessons of the Holocaust in order to combat the rise of intolerance and hatred which is being seen again in Europe.

Professor Richard Overy of Exeter University, delivered the first lecture entitled: "September 1939 and the Fate of Europe's Jews." A question, often raised, is why more Jews did not leave Germany in the years leading up to the Second World War when it was becoming increasingly obvious that their presence was not tolerable to the German authorities. Professor Overy attempted to answer this question by turning the question around

and looking not at the attitude of Germany and German Jews but that of the willingness of other countries to welcome German-Jewish refugees and whether it was possible for German Jews to leave and seek refuge elsewhere.

He offered a fascinating perspective on the refugee question. He challenged the narrative usually given, and instead looked at the truth about migration and the refusal of major Western countries fully to open their borders to those German Jews who wanted to leave. He refuted the idea that other countries welcomed a German-Jewish diaspora and pointed out that major countries such as Great Britain and the United States closed their borders and were parsimonious in issuing visas to escaping Jews. He continued by examining reasons why these countries found difficulty in enabling Jews to escape; blame was attached but as Professor Overy pointed out, there were extenuating circumstances to explain their reluctance.

In the second session, there was a fascinating discussion between two extraordinary people: Anita Lasker-Wallfisch, a great musician as well as a camp survivor, and Niklas Frank, the son of the former Governor of Poland. The discussion, deftly chaired by Trudy Gold, Director of Holocaust Studies at the Jewish Community Centre in London, centred on both Anita's and Niklas's personal stories. It was both shocking and moving to see two people who had been on opposite sides of the horrific events of the first half of the 1940s talking together not only about their experiences but also on how to deal with such history in the aftermath.

Anita Lasker-Wallfisch, whose energy, sharpness of mind and tongue and spryness belied her 93 years, saved her life by playing in the Auschwitz orchestra as a cellist. After the war, she moved

to England to build a life and career as a founder member of the English Chamber Orchestra and its principal cellist for many years. She married and had two children, one of whom is the renowned cellist Raphael Wallfisch, and in her life and work she successfully recreated the highly-cultured home atmosphere in which she had been raised in pre-war Germany. For Niklas, the task was also to rebuild a life which had been affected by war; however, in his case, as the child of a high-ranking Nazi, his life during the war had been pleasurable: it was afterwards that he had suffered.

Both have had to deal with the difficulties which memories of their pasts have brought.

Anita told us that for many years she did not discuss her incarceration in Auschwitz and Belsen and her participation in a death march between the two camps towards the end of the war. Like many survivors, she buried her traumatic past. She refused to travel to Germany and the orchestra toured there without her until an invitation to perform in a venue near Belsen persuaded her to break her taboo, and she went to see the camp. Since then, she has visited the country many times and now sees it as her mission to talk to schoolchildren in Germany and to speak to them personally about the camps and the behaviour of the Nazis.

Niklas Frank has the same mission to teach the new generations in Germany about the dangers of antisemitism and intolerance but from a different angle. He has had to struggle to come to terms not only with the crimes committed by the Nazis against the Jewish population of Europe but also his father's prominent role in this. He has tried to reconcile the elegant, well educated lawyer figure his father presented to him with the enormity of the crimes his father committed and for which he was tried and executed in Nürnberg after the war.

Niklas has repudiated his father and has spent his adulthood attempting to atone for his father's behaviour by working for peace and campaigning against antisemitism as a journalist and educator. He spends his time visiting schools in Germany, sometimes in the company of Anita Lasker-Wallfisch, to talk about the Holocaust.

During a lively question and answer session afterwards, Niklas Frank was asked why he thought that his brilliant father had joined the Nazis and was willing to carry out the most

heinous crimes; he replied that Hitler had created an almost religious fervour in Germany and many Germans were willing to treat him like a deity and follow him as if he were the leader of a religious cult rather than a mere politician. His father was one of those Germans who lost their reason and became irrationally devoted to Hitler and thus prepared to carry out any of the Führer's wishes.

The last session of the day was the screening of a film called "Home Movie" by the award-winning documentary film maker, Caroline Pick. It was, as the title suggests, a film made by splicing together various home movies taken by her father when she and her older sister were growing up in Cardiff. It was her life story but also the story of her parents, unwilling Czech refugees, and the story of their hidden history as they developed a new narrative to protect their daughters from a dangerous and painful past. The film's main theme was the way in which ordinary people who are suddenly and unwillingly catapulted into the status of refugee deal with their trauma; how the refugees themselves cope, as well as examining the way in which the choices they make affect the next generation. Such a theme is both personal and general and the film dealt delicately and, at the same time, very powerfully, with this matter.

Every year expectations run high, as Holocaust Memorial Day has produced talks and films of the highest quality. This year proved no exception: the theme moved the narrative from considering the dreadful events themselves to looking at the way in which those who witnessed them are preserving the memories so that they are not contradicted or forgotten and examining the way in which the next generations, the children and grandchildren of those who lived through the war, are affected by these events.

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