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**Interview Transcript Title Page**

<b>Collection title:</b>	AJR Refugee Voices Testimony Archive
<b>Ref. no:</b>	91

<b>Interviewee Surname:</b>	Pine
<b>Forename:</b>	Fanny
<b>Interviewee Sex:</b>	Female
<b>Interviewee DOB:</b>	11 June 1921
<b>Interviewee POB:</b>	Beuthen, Germany

<b>Date of Interview:</b>	1 March 2005
<b>Location of Interview:</b>	Salford, Manchester
<b>Name of Interviewer:</b>	Rosalyn Livshin
<b>Total Duration (HH:MM):</b>	4 hours 20 minutes

**REFUGEE VOICES:  
THE AJR AUDIO-VISUAL TESTIMONY ARCHIVE****INTERVIEW: 91****NAME: FANNY PINE****DATE: 1 MARCH 2005****LOCATION: SALFORD, MANCHESTER****INTERVIEWER: ROSALYN LIVSHIN****TAPE 1**

RL: This is the interview with Fanny Pine and the interview is taking place on Tuesday 1<sup>st</sup> March 2005. The interview is taking place in Salford, Manchester and I am Rosalyn Livshin.

So, if you can tell me first your name.

FP: Fanny Pine.

RL: And what was your name at birth?

FP: Fanny Redner.

RL: And where and when were you born?

FP: I was born on the 11<sup>th</sup> June 1921 in a town called Beuthen which was in Germany at that time, which was quite at the border with Poland and changed after the Second World War and become part of Poland, and it was part of Poland until, you know, up to the River Oder, I think, after the war they had to give up, Germany had to give up this part of Germany, and it is now called Bytom. It's a little town, it had about 150,000 inhabitants, and the Jewish community was a very vibrant one, but it was quite small, it was at the best of time 5,000 and at the end there were 3,000 Jews living there.

The Jews, well we had three synagogues, in one compound. One was called the Grosse Synagogue, The Big Synagogue, which was quite an impressive building, it was more progressive, it had an organ in it, and we orthodox children were not allowed to go in it. But next to it in a little sort of recess garden, we called it the small synagogue, which catered for orthodox Jews, but you know, but not, you wouldn't call them Haredi Jews. There was a little, little Shul at the basement, in

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that compound, where my parents went and davened, because they were Chassidshe, Polish Jews, you know. So all three Shuls were really in one compound, which wouldn't happen now, because, Machsikei Hadass and Haredi Jews would be far away from that Shul which had an organ in it, but, it was the way we, in Germany, Jews were not so cliquish perhaps, you know.

It was a nice little town and we children belonged to youth movements, which were Zionist and orthodox, equal to here, say Bnei Akiva or Ezra, and we had a good time until really Hitler came.

RL: Can I just ask you? Can we just go back a little? About your parents background and where they came from and their upbringing?

FP: Yes. My father was the only one of a family of about six children who came to live in Germany because he married my mother, who was already with her parents there. But it was so close to Poland that I think my mother's parents went for every Shabbos, they went back to Poland you know. It was about an hours train journey , but we, yes, at my parents, I knew my father's parents, my grandparents, because we visited them twice, three times a year, but my mother's parents were not alive any more, she was the youngest, and I didn't know her parents.

RL: Where were your father's parents living?

FP: They were living in a little town called Czakowa, it was not far from, on one side there was Katowiece and then about an hour and a half journey from there was Krakow, the big town, a big Jewish community there, and there was lots of this little, they call them shtetls, you know, dotted all around this area. And that is where Jews lived.

RL: What did your grandfather do for a living?

FP: He had, I think, I wasn't quite sure, he had a milk sort of, he distributed milk from his house, you know people came by and bought milk, but later on my father helped him to acquire a small sort of a bus, to take people from little town to town, he had what you would call, you know these sherut, little buses, and he employed someone to run them, that was my grandfathers, because they weren't rich, you know, all of these people in these little shtetls weren't rich, they earned a living.

RL: What kind of schooling did your father have?

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FP: I wasn't quite sure, I think his schooling was mainly Jewish education, he went to a, we never talked about it at home. He was more or less an auto diktat. He was always

interested in educating himself, he wrote in German, very nicely, and he taught himself, and I remember he had some correspondence courses and various different things, especially languages; he was very keen on languages. But what his actual formal education was I don't know. He certainly was in a Yeshiva, he was very well educated, you know in Jewish matters. And where my mother went to school, I don't know, I don't know. You know we children in those days didn't discuss all these things with our parents, not like it is today.

RL: Do you know which Yeshiva your father went to?

FP: No, I wouldn't know.

RL: And what did your father do for a living? What was his occupation?

FP: He was a businessman, right from his younger days. He was also in textiles, and when he came to marry my mother he joined her family's business, which was imported fruit from Italy and Spain, they had a wholesale fruit business, imports.

RL: So he finished with the textiles did he?

FP: Yes ... yes ...

RL: And what did his brothers do?

FP: His brothers in Poland, one also had a small textiles, actually woollens, you know, a little shop. What the others did I am not quite sure, I am not quite sure what the other brothers did, one was in the same little village as my grandparents, they were in some sort of small businesses.

RL: How many brothers and sisters did he have?

FP: My father was one of, there were another three brothers and two sisters, so altogether I think there were six children in that family.

RL: And what happened to them?

FP: They all disappeared, they all perished. Not one of my father's brothers, sisters survived. A few of their children, a few cousins survived. And they went there after the war, one, unfortunately the last one died only a few weeks ago, in

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Tel Aviv. There were about five cousins who survived, and there must have been hundreds, not hundreds, but so many cousins, you know, living in Poland, and they all perished.

RL: And then on your mother's side? How many brothers and sisters did she have?

FP: My mother had, I didn't know them so well, we didn't travel all that much in those days, you know, they all lived in Poland. I know there was one sister, who lived in the same town in Beuthen, she went to Israel with her family. At the end of the 1930s, she lived in Tel Aviv, yes I remember her very well because, and her children, my cousins, I remember them very well, they lived in Tel Aviv.

Then she had a brother who also perished together with his family, except for one daughter who survived and went to New York with her husband, but she also doesn't live any more.

From my mother's side, I know only really one sister of my mothers and a brother of mothers, she had probably two or three more in Poland, we were only young, in those days you didn't travel so much, you know. But we went to my father's parents to visit.

RL: Which was the shtetl that your mother was born in?

FP: Czarnow, which was quite a biggish shtetl.

RL: And was it her father who was the wholesale fruit importer?

FP: My mother's parents, yes, started that business. But I didn't know them any more after that; they died before I was born.

RL: Did the business have a name? Did it have a business name?

FP: Well, my father, sort of, he, he enlarged this business, he had already lorries with drivers to take the fruit all over Silesia for instance, you know he had, he imported for instance, he was one of the agents for bananas from, what was the name of the famous bananas, from Jamaica and from Africa. He imported them and they came in long big, they arrived, not ripe, you know green, on long, what do you call them, not trees, but branches of bananas. And we ripened them, my father sort of invented a ripening sort of warehouses, where bananas were ripened on, he had heating. I remember that we had such a ripening place not far from where we lived, it was interesting, sometimes big spiders arrived and we had to call in the authorities, you know and they had to first examine them

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and then destroy them, they came in big, you know, sort of branches with bananas, and they came and, my father was very entrepreneurial, I must say.

He had also then opened a place in Silesia, in a place called Waldenburg, he once went there, because we went into a spa, you know in Germany if people had some sort of a complaint, that was difficulties with anything, you know, anything, rheumatism,

anything, you went to a spa, you believed in the waters that you drank, and there he thought this is the place nearby, where there wasn't such a wholesale food merchant and he opened up a business there, and he also imported these bananas and other fruits of course, you know, fruits that didn't grow in Germany, Italy, Hungary for instance, nuts, you know, all that he imported, he had a big business and he had agents and drivers, who drove the lorries, and I still remember these big lorries with a banana exhibited, you know, on it, what was the name of this, a special colony where they bought the bananas from, I don't know. I have forgotten.

RL: What other fruit did he import?

FP: What other fruit? We had, we had, well peaches and oranges, it was a big thing, it didn't grow in Germany. Anything that didn't grow in Germany was imported from Italy and from Spain and as I said from Rumania, nuts, things like that, he imported. Big sort of containers, arrived and we had to unload, we had people unloading them and then distributing them to the market towns all over, yes, he was quite entrepreneurial, my father.

RL: So was he working alongside other members of the family or was this on his own?

FP: On his own. He was still only a young man, you know he was, when the war broke out he was only a man in his forties. So he did quite well in those years that he built up the business. Yes, he was very very entrepreneurial.

RL: Did he have to travel?

FP: Well, he was away all week, actually, in that business that he opened in Silesia, in that place called Waldenburg, which was surrounded by a lot of little spas in Germany, you know, it was a great thing, spas, health spas, where people went to drink the waters and, so he thought that this is a good place where he can open a business and he can supply all these spas with fruit. Waldenburg itself had a big, a big store, like say Marks and Spencers, it belonged to the Schocken, have you heard about Schocken. They were also in the book trade, Schocken Verlag they had a big, big store there, and my father supplied the whole fruit and vegetable department there. Yes, we went there sometimes on holiday, he took us, you know, and he had there his own

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apartment there and housekeeper, and we children had a good time when we were in this part of Germany, which had forests as well, it was beautiful there. Upper Silesia, we lived in Lower Silesia and this was Upper Silesia. Anyway, it was, we had some good times, until of course ...

RL: Did your father have to serve in the First World War? Was he in the army?

FP: I think he was in the army, yes, in Vienna, in Austria, because that part of Poland, you know Galicia, was at one time Austria.

RL: Did he ever speak about it?

FP: No, he didn't speak about it. He only said that his mother was always on, you know, always sort of following the troops. You know, she tried to get him out of there. How long he was in the army I don't know.

RL: Do you know how he met your mother?

FP: It was an arranged, a shidduch.

RL: And then, what was your earliest memory as a child?

FP: We had a very happy childhood. My mother was also in the business, she was a great business woman actually, because she grew up in that business, you know, it was her parent's business. She liked going to business, and so we always had maids to look after us, and we went on holidays, every year, and so did my parents. And we had a very good life really.

RL: What siblings did you have?

FP: One sister and two brothers.

RL: And who was the oldest?

FP: I was the oldest.

RL: Your sister and brothers names. What were they?

FP: My sister's name is Yudit and my brother's names were, one was Yehoshua, Joshua, and the youngest was Salo, Solomon, Salo we called him.

RL: Can you describe your home?

**Tape 1: 21 minutes 30 seconds**

FP: Well, I remember two homes. It was, everybody lived in apartments. We didn't live as spaciouly as here in houses with gardens, you know. We had an apartment, I suppose it was quite comfortable for those days, you know, we didn't have all the mod cons, we didn't have central heating, we had these big fires in the middle of the room. You know, we had these tiled fire places and somebody had to bring the coal up from the cellar, it wasn't like today, but we had staff and we didn't suffer any hardship, but of course I couldn't do much myself, going back to these days.



Yes, where we lived, we did a lot of sport in winter, the summers were very warm. So we went swimming every afternoon. School finished always lunch time in Germany, twelve or one o'clock, and when the weather was very hot we went to the swimming pools, outdoor pools.

In winter it was very cold, the seasons were properly divided. The winter was very cold, with snow and ice, and so we went skating, the lakes in our part were frozen, so we went skating, not skiing, we weren't near the mountains, but sledging. It was great fun really, until a certain time, when everything stopped.

RL: Was your father involved in the Jewish community.

FP: Yes, yes, he was a member of the, what do you call it, the representative council in Beuthen, oh yes, he took a great interest in the running of the community, he represented his little Chassidishe community, you know, in the shtieble, he took great interest in everything that went on, especially later on, he left the business, you know in Waldenberg, perhaps, the early 1930s, and then he took part in what went on in our home town.

My father imported teachers, you know, I mean we, the general Jewish community, even the so called orthodox, did not give all that much for higher Jewish education, for instance they didn't teach the children Gemorrah, you know, it was Chumash and perhaps Mishnayot, but my father wanted more for my brothers, so he imported a Rebbe from Poland. Which was not far, you know, it was always an hours train, and we had our own private teachers. The boys had a teacher and we had even already a teacher for modern Hebrew. My father was very unusual, he was a Zionist. Already in those early days, so he wanted us to learn Ivrit, so we had a teacher who came once a week and we had to call him Marshkedi, his name was Mandel, Mandel is what do you call, almond, almonds are shkedim in Hebrew, so we had to call him always, Mr Mandel, Mr Marshkedi. So he came and he already taught us a few poems by Bialik and Chernichovsky, we were very young, but my father saw to it that we had also, not only, you know, traditional Jewish education, but also more worldly, like Zionistic and you know, education. He was a bit unusual in that way, that he was a Chossid and a Zionist. In those early days.

**Tape 1: 26 minutes 18 seconds**

RL: Did he follow any particular Rebbe?

FP: Oh yes, he was a Belz Chossid, Belz. If they only knew me then in Manchester.

RL: Did he wear any distinctive clothing?

FP: Well, when he went to the Rebbe, he went twice a year, he left us all for Yom Tov, Shavuot and Rosh Hashona he went to Belz. Well, he took his shtreimel and his beckshe, you know his silk coat. In Germany, he wore it actually Friday night, when he made Kiddush my father wore the shtreimel and the silk coat, but in the street he didn't,

no he wouldn't wear that, in fact he was quite a modern man, in fact when he was first married, and I think I have seen one or two photographs, he had a beard, a little beard, but then, when Hitler came in 1933, it was really a bit dangerous to be seen, you know, dressed as a Chossid or with a beard, so he asked the Rebbe, and the Rebbe said, "You certainly should take off your beard." And he didn't have a beard. But they told me we were a Chassidish household with all the stories that he told about the Rebbes and the miracles they did, we were brought up on that.

And here, you know, I must tell you, it was a great honour for my father, the Belz Rebbe, the present one is actually a nephew of the Rebbe that we knew, and the Belz Rebbe, once, just before Hitler came, in the late 1920s, he went to a spa, he was a very frail thin man, he didn't eat much, he was very modest, and they told all kinds of stories about him, he travelled from Poland to a spa in Germany, and he had to pass our home town, because we were on the border, you know, with Poland. And he stayed with us, with all his entourage, you know, with his shammosim, you know he had quite a few men with him, and we all moved out of our house to give him the house, and it was very exciting for us children, oh the Rebbe came and stayed in our house. And people came from all over you know, to see the Rebbe and his Chassidim, and other people, he was very highly thought of, highly respected, and they bought kvitlech, those little, they bought little requests for the Rebbe to see and for the Rebbe to pray for them, and yes lots of people, those who couldn't have children, they came and asked the Rebbe and he gave everybody a brocha and they came from all over. In fact, the local paper, our local paper, a non Jewish paper, had a headline, the wonder Rabbi, or the miracle Rabbi, arrived in town, that was before Hitler came. And it was most exciting that he was there, and when he left, he first of all, all four children stood there, and he gave us a brocha, you know he gave us a brocha, and then he left some money for our staff, you know for the maids who worked for us, you know he was very thoughtful, you know, to leave money for the staff of our house, and you know the maids, our maid was, she kept that money, she didn't spend it, she said it's holy money, and she was sure that because the Rebbe gave her that money that she found a husband at long last, because she was getting on a bit,

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and she was really getting very worried that she hadn't found a husband, and soon after the Rebbe left and left her the money she found a man, and she was sure it was the Rebbe's, you know, intervention, that she found her husband then. So that was a great highlight in our young lives, that the Rebbe arrived, the Belz Rebbe. So my father was away twice, he left us with our mother, Shavuot and Rosh Hashona he went to the Rebbe.

RL: Did other members of the shtetle also belong to the Belz Chassidim, or were they from all sorts of?

FP: There were lots of, we belonged to many others, the Damske Rebbe, my mother's family, they belonged to the Damske Rebbe, sometimes in families, like my father, there could be various members of the family belonged to different Rebbes, my father's family,

belonged to others I think, not all to Belz. I don't really know if my grandfather was a Belz, I don't know how it worked, that you chose a certain Rebbe.

RL: You mentioned the maids. How many maids did you have working for you?

FP: At one time we had two, then one came in every two or three weeks to do the heavy washing, you know we didn't have washing machines, so you had, in the cellars of these blocks of flats, there were kitchens where you could do the washing, and we had a woman coming for that, but we had two maids, at one time, at one time we had a Jewish girl as well, to look after us really, to help us with homework, but then we had a maid who did the general housework, she lived in, we had two and the one who came in for the special washing. You know, it was a huge amount of washing, we didn't do that, like we do every day, every second day, we accumulated it and once in three weeks or four weeks, this woman came, or maybe two women came, and they did the washing and of course it was all done on this, what do you call those? You don't remember it. By hand, you know.

RL: Wash boards.

FP: Yes, boards, and then they would boil them in huge big sort of pots on the fire, oh it was a big process, you had to starch them and you hung them up on big lines, up on top, the top of the houses, under the roof, the attics were fitted out for drying and starching, and then you had to dry, it was a very complicated job, but we had plenty of staff, yes.

RL: How big was your apartment?

FP: It was, the first apartment had about three bedrooms and one dining room and a kitchen and not every room was just a bedroom, some rooms had a sort of

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convertible couches, you couldn't spread yourself out the way we do now. But it was quite, I think we had three bedrooms and a big lounge and dining room combined in the kitchen.

And the second one was already when the, when we had to move from one place, because, you know, our lease probably ran out. We didn't own these apartments, we rented them in Germany, and when the lease ran out and the landlord was not very Jew friendly, he wouldn't renew the lease, so we moved I remember towards the end and from there I really left, and there we only had altogether three rooms and a kitchen, not terribly big, but that is how people lived, you know you didn't sort of spread yourself out.

RL: Your first apartment, what floor was that on?

FP: It was on the third floor, funnily enough, I thought it was on the first, and we didn't have a lift in the houses. It was on the third floor because on our trip to Poland three

years ago, Poland/Germany with my three boys, we saw these houses again, you know, and I hardly recognised them, I mean it was after nearly 70 years, 65 years, and it didn't look very smart. No, people said it was on the third floor that we lived, I don't know how they brought the prams up, you know the babies, it was very hard work you know.

RL: And how many apartments were there in the block?

FP: In that block, I wouldn't really know, probably ten.

RL: Were there other Jewish families also there?

FP: Not in ours, not in the first, in the second one, yes. There was one other Jewish family.

RL: But in the first one.

FP: There wasn't such a thing as just Jewish, Jews living together, you know. In the first one we had no other Jewish families living there.

RL: How did you get on with the non Jewish neighbours?

FP: There wasn't much contact, there wasn't much contact really, no. In the first house, there must have been more, because my sister said that somebody contacted her in Israel, who knew us as little children, from that first block of flats, he got in touch with her, I don't know how, and he wanted to know how we all are, and he told her a few things that he remembered about us, very interestingly, but I think she didn't sort of carry on the corresponding with him.

**Tape 1: 38 minutes 30 seconds**

RL: So you don't remember ...

FP: Except school, I mean, I went to a high school after leaving primary school at 11 years, I went to a high school for girls, and there we, it wasn't a Jewish school, and then we mixed with the non Jewish children and teachers, we got on extremely well and of course, towards the end, they had to, sort of, toe the line, the teachers who were, some of them were very upset, because we were left out of certain activities, we couldn't take part in certain things, and they took that very badly, but they had no option, you know if they had protested they would have been sacked.

Actually, our area was a catholic area and we had some very orthodox catholic teachers, women teachers, who were very much against the Nazis as well, because the Nazis were also against the church, but I remember they were very unhappy, and I had to come every morning into the class where we had to say, "Heil Hitler", and they sort of barely lifted their hands, and of course, if they had protested they were just given the sack, but we mixed, in school we mixed with non Jewish girls and we got on extremely well with them.

RL: Did any of them cease to be friends with you because of the situation?

FP: I don't think so. I don't think so. I will tell you who the worst were, really, we had some girls, coming in from Poland, which was before the First World War was Germany, this part changed after every war. Now there were some Germans living in this part of Poland, and their children came to her school, and they were the ones who were more Nazis than the German ones. And in fact, they came, as soon as they arrived, they changed into the Hitler uniform, already, they brought, or they had, Hitler youth had their own uniforms, and they were the first to change when they came to school. They were worse than the actual girls who lived in Germany. So, I got on extremely well with non Jewish girls in school, we were only a few Jewish girls in the class there.

RL: What was the first school that you attended?

FP: The first school was the Jewish primary school which catered for all Jewish children, whether orthodox or liberal or reform, we were all together there.

RL: What kind of Jewish education did that give?

FP: It didn't provide us with much really, no, not at all, Jewish education had to be done privately, by private teachers, the synagogue provided a bit of classes, the synagogue, like you have here the Talmud Torah, we have something like that, but my father wanted a bit more, so he imported, he brought over the teachers from Poland for my brothers, but we were all very young and ...

**Tape 1: 42 minutes 52 seconds**

RL: Who was the headmaster of the Jewish school?

FP: The headmaster, oh, he was, he didn't like the Ostjuden, we were called the Ostjuden very much, he was Jewish but he was a very liberal Jew and he thought that Ostjuden, the boys who came, although they didn't have peyot I don't think they were even allowed to wear a capel in school in those days, I don't think so, he was very anti these orthodox boys and girls, he wasn't very nice, his name was Sherman, I think his name was Sherman, he wasn't very nice, but towards the end he changed because he saw that it didn't make any difference to the Nazis whether you were an orthodox Jew or a German Jew or a, you know, a liberal Jew, it made no difference, we were all treated the same by the Nazis, so he sort of changed, in fact he became very friendly towards my sister, and myself as well, and I felt sorry for him, because his whole world collapsed. We had a bit more backbone, you know, we were proud of our Jewish background and heritage but he felt that German culture, and they were such patriots the German Jews, they couldn't take it really, that they were classed as second class citizens together with Ostjuden. It taught him a lesson and he became much more understanding and friendly towards us.

RL: Did you ever participate in the cultural activities in school?

FP: Yes, I belonged to the choir, a very nice choir. We had an orchestra where I also played a bit of instrument, we belonged to, what was in school, we belonged to sports activities, I was very good at it as well. Yes, we took part, and I was very keen. Also on German culture, on Goethe and Schiller and all that, yes we lapped it all up.

RL: What about out of school? Did you ever go to theatre or to concerts or ... ?

FP: Well, there wasn't much doing in our little town. Not a great deal. I remember one or two, I think if I remember rightly, I think Yehudi Menuhin came once to our town, you know when he was quite a young boy he came and played. There wasn't all that much doing in that little town of 150,000 people. We had to provide ourselves, we had among our, some madrichim in our youth movement, we had some very talented people, we had musical evenings, we had people, very good at playing the piano and we had our own choir as well in our youth movement. And culturally there wasn't much doing in our little town.

RL: Did the youth movement have a name?

FP: Our, yes it was called, at one time Yeshurun, and then it was called Ezra, it was the equivalent of the Ezra here, Bnei Akiva, something like, between Bnei Akiva and Ezra, you know, Zionist and ...

**Tape 1: 47 minutes 25 seconds**

RL: What kind of things did you do?

FP: Well, we had big discussions, of course, you know, about Israel in those days. Ideas like Halutz Yeud, socialism, kibbutzim, you know we were very idealistic in those days, we would have done anything, lived on a kibbutz, worked on the land, and everything that we don't do now, we were very idealistic. Speakers came, you know, Zionist speakers, I have forgotten already, famous people also came, our town as well, and gave lectures.

RL: Was this the religious Zionist group?

FP: We belong to? Yes.

RL: Or were there others?

FP: Oh yes, there were others as well. Yes, there was Shomer Hatzair I think, and there was Habonim, probably Habonim as well. We sometimes did a few things together, but on the whole the religious ones kept to the religious groups. But various functions, we did somehow together.

RL: How often would you meet?

FP: Our groups? Yes, we met mainly on Shabbat, and some days we would go on outings and on bicycles. We were very much into cycling, it was flat land, flat country, and we went on summer camps, you know camps as well.

RL: Who was in charge?

FP: Well, we had some older people, madrichim, they went there already to university, they went already to Yeshiva, and then they came back, and gave us shiurim. There were some outstanding ones who made a name for themselves later on, there was for instance, Golinski was his name, Shoresch Golinski, he was the son of the Rabbi of the, of the progressive Shul. His children became very frum. Funnily enough, you know, and they were very active in our movement, especially Shoresch Golinski was then in Jerusalem, he was quite well known there as well, he was a teacher there, we had a few very capable and they enthuse, they could enthuse us very much. It was a time when we became very, very sort of idealistic in many ways, not that my father was very interested in it, you know, the Chassidim, about socialism and all these isms.

RL: Did your father belong to a Zionist group?

FP: No, there wasn't such a thing, no.

**Tape 1: 51 minutes 5 seconds**

RL: It was just for the youngsters?

FP: The youngsters, yes.

RL: And you mentioned summer camps?

FP: Yes.

RL: Where did you go?

FP: Well, there were little, sort of, the countryside, once I remember we went to Poland, because it was already towards the end, and we couldn't travel safely in a group in Germany, we went to places in Poland, in the country, had tents or we lived in barns, or on farms, you know ...

RL: You mentioned sport ...

FP: Yes.

RL: Did you belong to any sports club? Or was that just part of ... ?

FP: No, it was part of school, partly, swimming we went with the school. In the winter we went ice skating, we did it, it was friends together, not organised.

RL: Was there any Yiddish Theatre?

FP: No, not in our little town, no.

RL: Cinema?

FP: Cinema, I think we started going to the cinema already, Charlie Chaplin, you know the silent films.

RL: What are your memories of Yom Tov and Shabbos?

FP: It was very nice. We were at home, with the family, and Shul, and, same as almost here. Visiting friends came to the house. Within our youth movement also we had various functions and like the children have it here, more or less.

RL: What about at home?

FP: Sukkot was interesting, you know, we, since we lived in blocks of flats, we couldn't each have a Sukkah, one would erect a Sukkah, we had a big interior yard, you know every house had a yard, and we could erect a Sukkah there, and

**Tape 1: 53 minutes 47 seconds**

people from the neighbourhood, you know, quite a few families came together, we usually had a Sukkah, we built it, so quite a number of people came. The women didn't sit in the Sukkah, there wasn't room, it is not necessary for a woman to be in the Sukkah, and since there was limited spaces we weren't coming, but the older women, you know, they showed off with their cooking, they didn't want to be watched, they bought in, beautiful food came in, and, yes it was a nice time really, Sukkos, and all the neighbours came and we, until, until towards the end. We couldn't have a Sukkah actually, a year or two before it all happened, when we left, they were, the goyim were throwing stones into the roofs of the Sukkah, from their flats, it was quite dangerous, so we had, I think there was a communal Sukkah, in the Shul, before Krystall Nacht, when the synagogues were burned down, we still had a communal Sukkah, and everybody, the men brought their food, they made just Kiddush there and it was stopped then, but in my early childhood I remember Sukkos being very, very jolly, you know, with neighbours bringing their food and their, and ...

RL: And your memories of Pesach?

FP: Pesach, yes, Pesach was, of course we didn't have all these manufactured foods, it was quite simple food when I think of what we have. It mainly consisted of matzah and chicken and potatoes, and we didn't have jams, we didn't have cheeses, we didn't have any of the foods we have now, it was simple, so we children couldn't wait until Pesach



was over because the matzah wasn't as tasty as today. So we were counting the hours until the end of Pesach to eat the bread again. But it was nice. Borsht. It was mainly, you know, nothing, and since my mother, my parents would not use, I don't know if you know the expression, gebrockt, meaning having matzah sort of dipped into any liquid. She didn't do a great deal of baking, only the last day, was, we were allowed to have gebrockt, so for us children it was really quite meagre food, you know, we weren't so keen on the chicken, and the fish, we liked other things, the cake and that my mother didn't do, didn't have it in those days, we were ...

RL: This tape is just about to run out. We will stop here.

## **TAPE 2**

This is the interview with Fanny Pine and it is tape 2.

I was just wondering about the shtieble that you attended. Do you remember who the Rav was of that Shul?

FP: I don't know his name. He came, he wasn't only the Rav, he was also the shochet for that special shechita, the very orthodox one. He came from Poland, he didn't live there, but he came during the week and he was almost everything,

**Tape 2: 0 minute 43 seconds**

he was a bit of Baal Tephilla, a bit of a shochet, a mashgiach, he came from Poland and he was, he was, take care of that little shtieble with its members, otherwise we didn't have a professional Chazzan or, you know the members themselves did the davening and this man, he actually didn't always stay over Shabbos, he went back to Poland, as I say we were very close to Poland, and people came, and stayed during the week, and earned a bit of money, teachers, Rebbes, and then they went back home to their families in Poland. And this man, also he was a shochet and he was a bit of a mashgiach over the food, you know. We didn't have any of these things we have today like hechshers, you know, on food, we had just a simple, you know, none, what do you call it, we had, things like meat, and fish but you didn't get any of the manufactured, pickled herring and things, you had to do it yourself, everything was done at home, but in the shops, you have got everything now, how many hechsherim, it wasn't known in those days.

RL: What about bread?

FP: Yes, there was a baker, he was not only a Jewish baker, I think he had somebody there to oversee the baking for the orthodox Jews, I think maybe it was also this one man who came, the shochet, he also, you know. Challahs everybody baked for themselves, you didn't buy challahs, you had to make them, so ...

RL: What about matzah?

FP: Matzah was, matzah for us, was, you know the hand baked shmurah matzah, but in Germany they had already machine baked matzah, it was very much like Rakusens, we had, they had a name, I have forgotten, well known, in Germany, the matzah, they came from one place, was manufactured there, also in boxes like we have it today, but in our household, it was mainly hand baked shmurah matzah. That is why we hated Pesach as children, there was nothing much to eat, you know.

RL: What about milk?

FP: For this we went to a farm which wasn't far from us, we could walk there, and we went with, and we watched, it was done where the cows were milked and it was milked into our own vessels, jugs, and maybe, until the end, more or less until the time we had to leave we went to a farm every day for milk, kosher milk, you know, which was supervised. It was interesting, we walked there, to the farm yard and have the milk warm from the cow, and taking it home, but I think at the very end of our stay there, I don't think we could go to that farm, and I don't remember if they used the ordinary milk, from the shops, from the dairy shops, there were shops where everybody bought their milk, it wasn't delivered in bottles

**Tape 2: 5 minutes 6 seconds**

like today, you had to go every day and they poured it into one jug or whatever you brought with, and you bought it by the litre from the shop, the dairy shop, where you could buy all kinds of dairy products and cheeses. I don't remember whether my father would have drunk that milk, but he probably allowed us, because it isn't such a great danger of ...

RL: What about cheese?

FP: Cheese, we did, I don't remember, whether we had, we made cream cheese ourselves, you know. You let the milk go sour, and then we poured it through a sieve, it was thick, and it made soft cheese, but I don't think we had hard cheese, unless we, sometimes, when we went to Poland, it was a bigger Jewish community there, and they had already manufactured food. Maybe, I don't really remember that, what kind of cheeses we had, whether it was just the soft cheese which we made at home ourselves.

RL: Did your mother cover her hair?

FP: Yes, yes my mother did. Well, until she really suffered a lot from a, it's a sort of migraine, it was called neuralgia, they, you know, pain here, and you know the sheitles in those days were very heavy, not like today, very heavy, and my mother couldn't take it and she was really very upset, but my father allowed her to take that sheitel off, she would never appear in public without her hair not covered, but at that home she would take it off because she had that terrible, terrible pain, in, you know, but, yes my mother came from that background where they cover their hair.

RL: When did you notice that things were beginning to change? How aware were you of what was going on politically?

FP: Politically, well, we in our part of Germany came under a special treaty, the Versailles was it, not Versailles, it was more the, in Switzerland, what was this place where they had these treaties after the war, you see this part of Germany had a lot of Polish people, it had a different status, so you couldn't, Hitler could not really impose all these laws on us, we were better off than the Jews in other parts of Germany. So for instance, the shechita was forbidden, in Germany, much earlier than, we were still allowed to have shechita, so it took a bit longer for the Nazis to impose all their laws on this part of Germany, which was under the convention of, not Versailles, it's the one in Switzerland, there was a special treaty. So, what we noticed, actually, until, we were still going to non Jewish schools until 1937, it was quite bearable until then. After that it was, new Jewish children couldn't even enter into the high schools, we managed to go through the, to sort of O level, I was almost the last age group that could take O levels

**Tape 2: 9 minutes 55 seconds**

there, and, what happened was, they were sending, the Nazis were sending lecturers on race, you know race education, and we Jewish children, and that was in the big hall, where everything took place. Yes, they sent these lecturers, so called lecturers, Nazis, and they were running Jews down, and we had to stay there, we had to listen to all that. You know, that was terrible really, *rassen kuhn*, it was called in German, it means education, educating, they thought they were the most, you know, the Germans considered themselves a race above everybody else, and we Jews of course were the lowest of all the races, so we had to sit and listen to that, which was very, it hurt us a lot, we were children, we were always quite good students in school, you know, in fact, my school leaving party, at sort of 16, you could either go to another school and take sort of A levels, or we finished at this O level. There was always a school leaving party at that stage, 16, where the whole school was assembled in the big assembly hall, it was very impressive, very emotional, the orchestra was playing and the choir was singing our farewell songs, and every child went up to the stage where the headmaster was presenting the certificates, now, I was at that stage, and we all accepted to be in that hall and be presented with a school leaving certificate. We had to have a special outfit on, it was a long black skirt and a white blouse, and of course we were very keen, very proud, my mother had everything made by a dressmaker, I had this beautiful outfit, and we came to school that morning and we were told that the Jewish children would not take part in this school leaving party. We would be presented with our certificates, we would go to the headmaster's room and he will give us our school leaving certificates. You can imagine, we were absolutely heart broken, we went through that school for six years, and I was always a good student, you know, and the teachers were very nice to us, and all of a sudden we were barred from this very special party, you know. Anyway, so we were there, sitting in the classroom, when we were called up to the headmaster's room, and he sort of apologised a bit, you know, and handed us our school leaving certificates. But our class teacher, every class had its own teacher, she was very upset about it really, and she said to us, "You know I am going to invite you to a private party, in a café, all the class, but you Jewish girls will be there of course." And so she, you know, that was a very nice

gesture and it helped us to overcome this disappointment, it was a terrible disappointment, I mean, we were young girls of 16, and we really liked school, and as I said, we had this outfit done and it was all for nothing, we didn't appear.

After that it went really bad, after '37, you know, so many different laws, and you couldn't then have, I don't think you could have non Jewish people helping, you know in the house helping us, we weren't allowed to. As I say there were a lot of already restrictions, and in the street as well, people were, Hitler youth were shouting, "Yehudi, Yehudi, go to Palestine." I mean it is so ridiculous, that even the Germans, Hitler, wanted us to go to Palestine, today they, we are told we are not supposed to be there now, but even Hitler, who was the worst enemy of the

**Tape 2: 16 minutes 0 second**

Jews, he thought it was where we should be, because it wasn't what it is now, it was ...

RL: What did you do after you left school?

FP: After I left school I, everybody prepared for going away, to learn something, if necessary to earn a living. Yes, I had some sewing courses, my parents sent me to a sewing course, and, yes a bit of typewriting, things like that, but it was really only at the age of 17, I was already leaving home, so it was one year where we had, first of all, I went on Youth Aliyah Camp, to see if I am suited for being on a Kibbutz or on a ... so that took six weeks ...

RL: Can you tell me about that?

FP: Oh yes, yes. My sister and I, we applied to go to a Youth Aliyah school in Israel, which was a two year course, and my father, he agreed, he really wasn't keen to send daughters away from home, he wanted to have, you know control, anyway he agreed to that, everybody made some sort of preparations to leave, and there was a big quota, not everybody could go to Palestine, but my sister and I went for six weeks to a agricultural, to a sort of a farm, in Germany, which was partly preparation for Israel, and also for Youth Aliyah, youngsters to have to go through a test in order to see whether they would be suitable candidates. Anyway, we were there for six weeks, my sister and I, she is only a year younger than I am, and it was such a shock when we arrived there, it was winter, it was so primitive there, and it was cold and it was, we had to go, we had to work in the laundry there, with cold water, we had to wash all the linen, hang it up on the lawn somewhere and five minutes later everything was as stiff, was frozen stiff, all the clothes, we were very upset at first, whenever we met each other, my sister, we were both shedding some tears because we came from quite a comfortable home, and there we had this primitive life, but after two weeks or three weeks, we loved it, we loved the spirit, the ruach there, you know. especially when it came to Friday night, we all davened and sung and it was such an emotional thing, that when we left after six weeks, we cried because we didn't want to go home, we forgot about the discomforts, the difficulties, we just loved the spirit, and you know, the chevra and the people and the idealism and we got carried away by all that.

RL: How many people were on that?

FP: There were two parts. One was really for older people, a real hachshara, to go on a kibbutz, and then there was this youth Aliyah group, where we, you know, came to, we were perhaps 25/30 in that group, but then there were the older ones who were there on hachshara, they were already about 20 or 22.

**Tape 2: 20 minutes 35 seconds**

RL: Was this a mixed group?

FP: Yes, mixed. Yes it was Bachad, you know, Brit Chalutzim Daatim, there was also religious run, Chalutzik movement, we stayed there, after six weeks we were told that we were, you know, we qualified for this, and we went home to await our certificates, to arrive. They had bought in Israel a new school for us, for the Youth Aliyah, it was in the building stage, and there was, I think it was called Kfar Chassidim, an agricultural school and it took rather longer than they anticipated it should take. The age limit for this type of, you know, was 17, now I had just passed this 17, and they promised me, from the head offices in Berlin, don't worry about having just passed, they took a bit longer to build up this school, but you will certainly go, we promise you, don't worry. Now, when eventually the certificate came, it was just one for my sister, because the British, you know, they had the say over who comes into Palestine and who doesn't, well they did not agree with the head of this Bachad, they said she is past the age limit of 17, she is not going. So it was my sister who went, that was I think, she was still on the boat, we didn't fly then, we went by boat to Palestine. She was still on the boat when the Krystall nacht happened, that was in November, she was still on the high seas, because I remember we were so pleased that she did not have any more have to experience that. Because it was a terrible thing, we were, that morning, they came, the Nazis, but my mother, before that, a week before the Krystall nacht, all the Polish Jews were extradited from Germany to Poland, and we heard about it and my, we went into hiding, my father said no, I am not going to be sent over the border with nothing, he is going to hide, and we went to some friends, German Jews, and we stayed there over night, and yes, they collected Jews, from all over Germany, Polish Jews, Polish citizens, and they were just sent over the border, with just one suitcase.

Anyway, the Nazis came to our apartment, and they talked to our neighbour, where are the family Redner, and she said, "I don't know, I don't know where they are." You know, they knew but they didn't want to say. Well if you know where they are, you go and tell them, that all we want them to do is come to the police station with their passports and we will just put a stamp on it, nothing will happen to them, but they have to come. Well, my father knew that was a trick to get us and send us over the border and he refused to go, and my mother was a very, very nervous person, when she got that message through our neighbours, she said, "I am going with my passport, I am going, nothing is going to happen, otherwise you know what will happen, they will kill us." Anyway, she went, and she didn't come back, they did send her across the border. Well,

she wasn't very far away from my grandparents, you know, so, when she didn't come back we knew something had happened. Anyway, we got a phone call later on in the evening that she was with my grandparents, and that was the end of my mother. We knew we were leaving Germany, but not like that. You know my father had quite a lot of assets, and money and things, but of course we knew then that we

**Tape 2: 26 minutes 17 seconds**

are going to leave, how quickly we didn't know. My father, my two little brothers and myself, my sister was on the way to Palestine. Anyway the week later was this Krystall nacht, you know, after the Polish Jews were extradited, sent out, was Krystall nacht, my father was there, with my two little brothers and myself, and we were woken up in the morning and taken to the outside of our synagogue. And there we saw the other Jews, not all of them, but a lot of the Jews, stood there all in rows, men on one side and women on the other side, to see the flames coming out of the synagogue, you know the burnt synagogue, it was very worrying, I had my little brothers with me and my father was on the other side, then after a time they came with big lorries, taken all the men away, and the women had to go home with their children, but my mother wasn't there, so I was in charge, I was 17 and I was in charge of my two little brothers. So I went home to our apartment and I was very, very worried, on my own, with two little brothers, and, well, I knew my father, it was already cold winter, November and he didn't even have his coat with him. I found out where they took all these men, they took them first to a big, I think a school, a sort of a place where they all sort of collected the men, I knew that he was there and I thought I had better bring him his winter coat, after many years, so I went there with my father's coat, and when they saw me there, the Nazis, oh they shouted, what are you doing here, you .... You know the expressions they had for Jews. I said, "My father is here, I don't want him to get ill, he needs a winter coat." Anyway, they gave him the coat and so actually my, who was afterwards my husband, who was not taken, he was in hiding that morning, when the Shul was in flames, he came and, to my flat, he had hidden in the cellar so they didn't take him, and he, he was probably quite interested in me already, I always thought he was interested in my sister, now he came, and he said, "You know, can I help you, you are all by yourself, I know your father was taken, and you are by yourself." So I was quite pleased he came up and opened the flat, you know, and he, I don't know what else he did, I will tell you what happened. Was it the same night, or the next night, I heard, my father had a certain cough, I heard a cough, coming up the staircase, I thought that is father is coming, and they let him out of the school, because he was a Polish citizen, they could not send him away. They sent a lot of the German Jews to the camps then, and my father came back home, I tell you it was such a relief, and I, well then we really had to think of to leave Germany, and that is when my friends here, in Cardiff, my best friend, she was here when her father got a position in Cardiff, bombarded me with letters, don't wait until you can go to Palestine. Because I applied again through the WIZO and through all kinds of other organisations to go, but it takes time, and she said, "No, you don't realise, we know more here in England, you don't realise how serious the situation is for you, you come to England, we will find you a family who will guarantee for you, and you can always go to Palestine via England, but you must get out, get out quickly." And of course she was right, I came in February here,

and went to Cardiff, to a very, very nice family. They were really so nice, not all the girls who came as domestics were nicely treated ... some were ...

**Tape 2: 31 minutes 78 seconds**

RL: How was it organised for you to come across?

FP: Well, that was done, I don't know, the people had to apply, the people who took me in, I was sort of like an au pair, they had a little boy of about 18 months, and I looked after that little boy. They had to apply and they had to guarantee, you know, to take a refugee from Germany in, and I got the papers and the visas and I came.

RL: Do you remember what you bought with you?

FP: I had, I think I had altogether just two suitcases, because my father never thought I would stay for long. He said, "You will see, you won't like it there, without your parents and its not, who has heard of frum Jews living in England." He thought there were no Jews, frum Jews, living in England, he thought I would come back, and I mean things will get better he thought. He didn't know that war was going to break out, my father then immigrated to Poland after I left home. Because, there was no, I mean, my mother was there already, she couldn't come back, and he, you know, so, (oh is Pam still there!)

So he actually then agreed that I can go to England, he didn't think I would stay there for very long, so I just took two suitcases with, with clothes, although my mother already had a whole trousseau, ready for the two of us. But he said, no, you are not taking this trousseau with, you coming back soon, so I had, yes I had very nice clothes, and actually they lasted me for many years, because when war broke out you couldn't buy anything, everything was on rations and docketts, so I had some very good clothes.

RL: Did anyone have to supervise your packing?

FP: We came by boat; I came with a friend actually. We came to Hull, we came from Hamburg to Hull on a boat, it was just a terrible journey really, we were sick from the moment the boat started going, we were so sick. In Hull, she went on to, she had some relatives in Glasgow, and I went to, by train to Cardiff.

RL: How did you feel?

FP: Oh, it was so strange, I thought I knew English, but I didn't really, I learned it five years in school, but you know it's a different thing, schooling and spoken English, and especially Welsh English. You know, people were very nice, on the train they spoke to me, and at the station in Cardiff, my friend was there, but also the people who took me in, the family Fine, very, very decent people, I really owe them a lot, and I think I should have done more. I was with them, with them for a year, and after the year was over ... they thought they would have me there for, I don't know, a long time, but I was still yearning to go to Palestine, I said, "What is

**Tape 2: 35 minutes 49 seconds**

the tachlis to be with his family.” You know after one year I applied again to the headquarters in London of Bachad. Could I go on Hachsharah here, there were Hachsharot in England, because I want to go to Palestine and I haven’t done the Hachshara. So they wrote back to me and at the moment we haven’t got any room for you, and they said, “You know we can find you a family in London, for whom you could work, and that would be recognised as Hachshara. So I thought, what do I need to go to another family, if that is recognised as Hachshara then this family in Cardiff, because I was near my friends, and every Shabbos I was really with my friends, the Chazan, Chazan Zucker. And then what happened, which was in my favour, that the German Jews, you know that came with the German passports, they were interned, do you remember that? They took all the Germans, especially the men, away to the Isle of Man, Isle of Wight, they were sent overseas, because they were worried that there might be some spies among the Jewish refugees, German spies.

So that Beit Cholutz in London was depleted of men, of boys, you know who were taken to the, they were sent away, so then I was contacted by the big boss in London, was Arieh Handler, I don’t know if you know him, do you? He was the big boss and he contacted me, and he said, “You know Fanny, we can now take you into a Bayit in London, because so and so many had to be sent away and there is a shortage.” Anyway, so I went into this Beit Bachad in London and I did the usual thing, I looked after the boys who went out to work somewhere, and cooked, we only had a few girls there together.

But then of course the war had broken out in, when was it, August September, war broke out and I was there and the bombs were falling over London and we had to go every night to the tube station to stay there, you know, because houses were bombed, so there wasn’t much tachlis to stay, so I said to one or two girls, “Why do we stay in London? What is the idea? We can’t do very much.” So there was a big place in North Wales, a childrens’ home, Grych Castle, have you heard of Grych Castle, Abergele. So, I went there, I said to Arieh Handler, he wasn’t very pleased, I said, “Arieh, I am not staying on in London, every night to the tube station, it is not necessary, I am going off to Grych Castle.”

RL: How many were in the centre in London?

FP: In London? There weren’t many, there weren’t many at all. Maybe 12 people altogether, boys and girls. And I don’t really know what the boys were doing, if they were learning something. We had to sort of look after the house, the cooking, you know. And the boys were supposed to go and do some training of some sort, you know, but it all came to a standstill when the bombs were falling.

RL: Whereabouts was it in London?

**Tape 2: 40 minutes 30 seconds**



FP: I think it was in Willesden, it was in Willesden. I was a bit of a madricha there, I had a group of girls who came to the bayit and I gave them a shiur or a talk, and I also went to a hostel which was nearby and had a group there, I was a madricha. It got so bad, it got so difficult, it was winter, it was dark, it was blackouts, you couldn't walk out, so I decided, I don't know if it was my idea alone, that we were not staying on in London, there was no point at all, so we went to this castle in North Wales, where there were quite a lot of young children there, and sort of from the age of perhaps 12 till 15/16 and so on, quite a lot of young children from Germany which needed looking after, and I had some friends there who were doing already work there and I had some friends there, who were doing already work there, and they encouraged me to come, and when I was there a few weeks they found me a job in the village with a farmer, and every morning I went by bicycle down a little, it was still dark, down that hill, it was on a hill this castle, I went down, it was still dark you know, down the hill, it was on a hill this castle, to the village to work for this farmer, in the kitchen, you know, but I didn't do it for long because he was very difficult and in fact he nearly killed somebody.

[Phone rang.]

RL: You can't ...

FP: You can't ... we will leave it (re answering the phone).

So I was offered a position as a madricha in a hostel, also in Wales, in St Asaph, with children evacuated from Liverpool, not refugees, children, you know, Jewish children evacuated from Liverpool, because they were evacuated there from the bombing in Liverpool, and there I was a madricha with another one or two people. There was a Doctor Gottlieb was in charge, Doctor Gottlieb and Mrs Gottlieb.

RL: Who was in charge of Grych Castle?

FP: In Grych Castle there were various people, there was a very fine man there, Irvine Seligman was one of them, Seligman. Actually, my husband, was also, he was four years older than me, so he was also one of the leading lights in Grych Castle. And there was Arie Handler's brother, who was a doctor, he was also there, he acted as a doctor to the children if anything needed doing, and various people who were friends of mine who were already there before I came, a friend of mine, who were also madrichot.

RL: What were their names?

**Tape 2: 44 minutes 27 seconds**

FP: Well, one of them was also my very good friend, Ruth Levinsohn, from my home town, Levinsohn. Who else was there? Well, there was Seligman, Friedl Pel, he was also there, yes there was, you know who was there? I don't know if you will remember him, he was a Rabbi Sperber. Have you heard of him? He was also in Manchester. In fact he gave us chuppah kiddushin afterwards. He was in charge of that children's home

in Grych Castle, with his wife, Rabbi Sperber. So then I went with these children evacuated from Liverpool in St Asaph, we stayed there, I don't know for how long.

RL: What were the children doing in Grych? How was their day?

FP: In Grych Castle. Yes. It wasn't easy really. They must have had certain lessons, I don't quite remember really. There were sort of children in their early teens, they must have had lessons in English and ... it was difficult, very difficult because it was a very primitive place, there wasn't even electricity there, and washing you had to go miles to fetch water. It was a difficult time. But I didn't stay there for very long. I went to St Asaph to this children's' home, which was like a big school building, you know, they were looked after, and parents came visiting on Sunday. One of them was the Rabbi Plitnik, who had the two daughters there, you know Brocha Engel, she was a Plitnik, and Yankel Plitnik. Well their two daughters, Rabbi Plitnik's daughters were in St Asaph, and it was led by a very well known, I mean he was quite a famous Rabbi, Doctor Gottlieb, he had a big name afterwards, he had a daughter. Do you remember? She came here to a limmud session, she has got a double name, something Gottlieb something. She is well known in Jerusalem, Aviva, she has got a married name and still keeps her maiden name, Gottlieb. Well, he was in charge of that place and I was also ...

RL: What were your duties there?

FP: Well, my duties was to, also to teach them a bit of, Chumash, I don't know, whatever. Sort of keep them happy and sing with them, I don't know, put them to bed, say prayers with them, they were really quite young children and they were quite homesick, we had to cheer them up, they were quite homesick.

From there, I went, they opened up a Hachshara in Shropshire, Kinnersley, is the place, Kinnersley, near, where was it? Near Birmingham I think it was, and there I really started for the first time proper Hachshara, because all the time, you know, one thing that we wanted to make sure that as soon as the war stops I would be off to Israel. I mean during the war, there was no possibility to go, but I still thought, and we didn't know how long the war would last, and I still wanted to be on the right side of going as soon as possible, so I went to this new Hachshara.

## **Tape 2: 49 minutes 10 seconds**

RL: When was that? When did you go there?

FP: That was in 1940, because I got married in 1941, so it must have been 1940. So I was there in Kinnersley, near Donnington, which was an army camp where the Jewish soldiers came dropping in, Donnington, you know? And, yes, we had, I don't know how many boys and girls, maybe 30 of us, it was a big house, with a big garden, and the boys went to the farmers every morning, and the girls ran the house and the cooking and the laundry and I went every week, once a week, I went to, I think it was Birmingham, was it Birmingham or Shrewsbury, what is nearer to Shropshire? I think it was Birmingham.

To a butcher to do our Shabbos, a big suitcase full of a bit of meat but a lot of bones as well, because we couldn't afford a lot, so we had the soup, made out of bones, and chunks of meat, and I carried that, I don't know how I did it, it was very heavy, but that was my once a week journey to Birmingham. Yes ... well ...

RL: Who was in charge of that Hachshara?

FP: That Hachshara. I am not so sure. He was there as well. It was, Seligman, he was a very important figure, Irvine Seligman. He was quite an important figure in those days in Bachad. And he was there as well, Singer, you wouldn't know him, they went off, they founded afterwards Lavi, the Kibbutz Lavi, from our Kibbutz a lot of people went to Lavi. There was Singer, but in Kinnersley, there were a few people, you know, well we got married, and Rabbi Sperber gave us chuppah kiddushin and we had all the chaverim from all the other Hachsharot arrived in big lorries, because ours was, I think the second wedding among, you know, of our chevra, to get married, so it was a big excitement. They all came in lorry loads, from all over, to take part, and the chuppah was out in the garden, it was beautiful, in June and Rabbi Sperber and cousins, my husband had his cousins here, Dr Wisliki and his wife. They came and Dr Wisliki. Father was still alive, and they were our sort of unterfuhrers, you know? And, yes, there was a big dinner, we couldn't afford much on the kibbutz, but we had a reception. It was very nice, it was all done by the girls, we had big tables, they did their own baking and we had a piano outside, and my friend from Cardiff, she was a very accomplished pianist, and she played the wedding march, as I came out up to the lawn, and yes, there was dancing, and the farmers came and looked over the wall. We invited some of the important farmers, that had never seen a Jewish wedding, and they were all dancing those, the Lambeth Walk, and found these very jolly, and yes we were married.

RL: What did you use for the chuppah?

FP: Oh, yes, we made a beautiful chuppah, of course, we had a stage, and we had a tallis, the tallis was over the top. And that was the chuppah.

**Tape 2: 54 minutes 31 seconds**

RL: And what did you wear?

FP: Oh, I told you, I had an offer, from the cousins who lived in Manchester, the Wislikis and she really wanted me to get married in Manchester, with all the pomp and glory in the Holy Law Shul, that is where they were members, and she said, "You know you can wear my wedding dress, I have still got it." And I really didn't know them, and I was a bit shy, I didn't know my husband's family here in Manchester, and there I had no parents, and all my best friends were in the Kibbutz and I felt closer to them than to these cousins, so I decided I would stay there and get married there, and as for the dress, you know, it wasn't that type of time when you dressed up. Some did, Arieh Handler's wedding was cocktails, in Grych Castle, where they had a lovely setting, in that castle with the big staircase, and they were married before me, or about the same time.

Anyway I decided to get married in Grych Castle with all my friends around me, and the cousins came, my husband's cousins came, and I had, there were two, I had a choice of two things to wear, which I brought with me from home, one was a white linen suit, or a dress which my father still sent me, I was already in England, and I told him, "You know this summer?" That was the summer before war broke out. "My family are going to Bournemouth, a very, very smart place, Bournemouth, everybody dresses up there and there is dancing every night." I said, "I really haven't got." I was very chalutzik, I didn't have any fancy clothes, very good clothes, but they were all very sporty, I said, "You know," to my father who was still in Germany, I said, "You know, I could really do with a more formal dress, I haven't got anything like that, and we am going to this very smart place in Bournemouth." My father was very keen; because he always thought I didn't dress well enough for a girl of my age, you know, not smart enough. Anyway, one day a parcel arrived, he went with somebody who advised him, a parcel arrived with a beautiful lace dress, in navy blue, with an underskirt and matching shoes with a heel, which I didn't wear in those days, a heel, and a handbag to match. Anyway, he was so pleased that I would go to Bournemouth and dress up like a lady and not like a chalutza. And, now this dress was really very smart and I wore it for the wedding. With a very short veil and flowers rather than, I mean I was far away from all the shops.

RL: Now this tape is about to end, so we will stop here.

FP: Oh, I see.

### TAPE 3

RL: This is the interview with Fanny Pine and it is tape 3.

I was just wondering really about your arrival in England and what were your first impressions of England, when you arrived.

FP: Very, very strange. We, I really felt the difference, the freedom that you had here, coming from Germany where everything, you had to watch whatever you said or whatever you did, and there you came and you could express everything and another thing was that I got so much to eat, I mean, I was putting on weight, because we were quite restricted, you know in Germany, especially kosher food was very sparse, and there everything was so plentiful, and especially that summer when we went to Bournemouth. I put on I don't know how many pounds of weight, people in Wales of course are very friendly, and my friend Eva, who I owe that I am alive really, had a very nice, were very interesting people, and I felt inadequate because my English wasn't good enough to take part in all the discussions and they were leading plays and they were making music together, a very nice circle.

I don't know if you have heard of the Rubin family, lately one of the Rubins died, she was an author, authoress, what was her name, Bernice Rubin. Well, this whole family Rubins were in Manchester, a very talented family, every one of them was a concert

pianist or a violinist, and my friend Eva introduced me to this family, and my English wasn't adequate, you know. I thought I had learned in five years in school English, but it was really quite basic. So, I, yes I did enjoy the food and not being worried, not being persecuted, being called Yid in the street and you know, all that made a very nice impression on me, I really felt it was a marvellous country to come to, and, I was still very grateful for the people in Cardiff who helped me. I would have stayed longer if I had known the war would carry on for so long, you know, if I had known there was no way of coming to Palestine for the next five years, but we really didn't know the war would last so long and I wanted to be prepared from the first moment that the war stopped that I would go. But in Cardiff I was very, very nicely treated, it was a very nice family, and in the community, yes I met a lot of people, you know Barbara Ebbing, she was in the Cohen family, they were the frum family, they had their own minyan and everything, yes. Well I met her there and since then we were friends and she has become frummer than me.

RL: Were there any refugees in Cardiff?

FP: Yes, yes. They had actually a scheme whereby people with certain skills and businesses could come to the outskirts of Cardiff, I remember, I don't know, the name of the place, where they all sort of settled, and there were a lot of people with businesses who brought their skills with them to Cardiff, a lot of the German refugees came to Cardiff.

**Tape 3: 4 minutes 55 seconds**

RL: As families?

FP: Families, whole families came, yes. Some afterwards came to Manchester actually; a few of them, Emanuels were one of them. You don't know anything about the Jews who came to Manchester, there was a big actually group of them, and they were all frum ones, yes, Katz, Emanuel, they had a special area I think, allotted to them, where they could carry on their various businesses and manufacturing, yes they came all to Cardiff at the time.

RL: How much did you mix with the Jewish community in Cardiff?

FP: Not very much, not with the sort of baal habatim, we were young, but my friend, her father was the minister at the Cathedral Road Synagogue, it was the biggest synagogue there. The Reverend Zucker, he was the chazzan, he was the shochet, he was the mohel there, and well, where they went on Shabbos, they took me with visiting. One of the families were the Cohens, do you know the Cohens, one of them was Barbara, and she had a brother called Sam who died recently, a famous professor called Cohen, Sam, and then she has got two other brothers in London. These were special, and some of the people I met there were, do you remember Sophie Freedman, she was one of my first acquaintances there, Sophie, and she came to Manchester, and we became really very,

very close friends, I still miss her a lot. And Shifra Grosskopf, they came all from Cardiff.

RL: And who was the family that you were living with?

FP: They, he was called Meyer Fine, there were a number of families Fine in Cardiff, and he was one of quite a big family of brothers, and what they did for a living was, that they went to this mining, this coal mining industry, and they were going out, what you call, selling goods, what is the name for it? It has been in Jewish trade, going out selling goods and being paid in installments.

RL: Credit, credit drapers.

FP: That is right, credit drapers, and he was travelling all over this part of south Wales, all these little places where miners lived, he supplied the, you know draperies, clothing, and that is what he did. They were very nice, yes, she was a teacher, she was nee Diamond, out of the Diamond family, they were also quite well known people, one was a doctor in, he lived in London, a Doctor Diamond, she was nee Diamond. She herself was a teacher and she must have married a little bit advanced in years, she had this one boy, little boy, I looked after, and she really was so grateful to me, because she really didn't have the patience any more for her little boy, Anthony was his name, Anthony Fine, she

### **Tape 3: 9 minutes 50 seconds**

was so grateful to me that I could take him off her hands a bit, she was a little bit already past it. Anyway, she had another child after I left there, I heard afterwards, she had another child. I believe she is still alive, she must be well in her 90s, her husband died, Myer Fyne, he was such a lovely fellow, I have got somewhere a photograph, that first summer in Bournemouth, in the height of luxury, he was on the beach, I have a photograph of him and that little boy I looked after. I must have a photograph somewhere. It was quite an interesting time in Cardiff at that time.

RL: What did you make of the houses?

FP: Houses, oh yes, well, we didn't live as spaciouly. Yes, it was a beautiful house; it was a newly built house. Have you ever been to Cardiff? No ... It was near a park, Rose Park. It was a newly built house, yes, it was very smart, and, yes, I was very comfortable there.

The food at first I couldn't take to, in the morning, we never had that before, smoked mackerel, or something smoked, kippers, with egg on top. Have you ever eaten that for breakfast? That was a standard English breakfast, smoked kippers with a fried egg on top. And I just could not take to that in those days, they felt I wasn't very appreciative because it was special, you know, I never had a big breakfast at home, at home was a piece of bread, but this big dish of mackerel or kippers with egg, yes, that was a bit strange the food at first in that household.

RL: Were you given time off during the week?

FP: Yes, yes, in fact they were so decent, you know, when I came, I wasn't supposed to do cleaning work, housework, I was supposed to do looking after the child, but at the beginning of the war, the people, the young women, had to do war work, and so her cleaner had to go to a factory and so she was without a cleaner, and I saw in those days people were scrubbing on their knees, floors, they didn't have a mop, my woman wouldn't dream of going down and scrubbing the floors, and when I saw her doing that, I thought that is not right, I can't let her do it, and I said, "Oh no Mrs Fine, I am going to do this scrubbing, I don't want you to, you are older than I am." She said, "Oh, I couldn't let you do it, you have got such nice hands." She thought that I came from some sort of royal family or something like that, she didn't know, she wouldn't allow me, but I still I insisted that I do the cleaning as well, so we did it together, and as I say, they tried very hard to make me as comfortable as possible. Of course I was homesick, and it was very strange, and my language wasn't perfect, but I had these friends, the Chazzan and his family. Every Shabbos, it was their condition from the beginning, that I come to them for Shabbos because he wasn't shomer Shabbos really, the Fines, they had kosher food, but he drove the car and they went on

**Tape 3: 14 minutes 22 seconds**

Shabbos to his parents or her parents, but I was always with that family Zucker, my friend, I mean they were very decent, and I was lucky really, because a lot of people I knew afterwards told me how badly they were treated really.

RL: Were you in touch with your family?

FP: Well, I was, a bit, of course, in the very beginning we could still write letters, but as my father then went to Poland to join my mother, it very soon stopped, when the war broke out.

RL: Was he making attempts to find somewhere to emigrate, or did he not?

FP: Well, he thought, he would first go to Poland, and he must have had some resources there, you know, because he never complained, and he was still planning on going to Palestine, but how quickly he thought because he was already talking of going to live in Krakow, he was already talking about opening a business there again, so I don't know how quickly he wanted to go to Palestine. He was talking about moving out of that tiny little village, you know, where he first went because of my grandparents being there, he was going to move to a bigger town, like Krakow was a bigger town and opening a business there, but of course war broke out within months of him being in Poland, and that was the end. I don't know what he thought in the beginning. I always thought that my father being such an entrepreneurial person, he would somehow save himself, or escape or do something, but unfortunately he made an attempt, according to a cousin who survived, how true all these stories are I don't know. A cousin who survived and came to

Israel, who lived also in that little Polish shtetl there, said they were going, he and my father were going to go to Russia, you know, to escape and go to Russia, and then see what happens and bring the families over, but as they were leaving the little town, my father saw my mother cry very, very bitterly, as he was leaving, and he turned back and did not, you know, did not escape, did not go away from her, because he saw how upset she was. So, he stayed behind until they were all taken to the camps and he died, my father seems to have survived, nearly survived the war, I think he died in 1945 of, they had, you know, they had this, what was that illness, of the intestines, most people died of this disease, I have forgotten now.

It seems my mother was taken first to the camps, and the stories went that she walked around, they all had to have this band, you know, with the yellow star, and she walked along the street, and the band must have come down, you know, down her arm to her wrist, and a lorry with the Nazis noticed it and they stopped, they took my mother onto the lorry and that was the end, they took her to Auschwitz, because of that, you know.

RL: And the boys, your two brothers?

**Tape 3: 18 minutes 52 seconds**

FP: My two brothers, they, I was told that the younger one, the nine year old, already ten, was taken together with my grandfather to the Warsaw ghetto, and the older boy went with my father, to a working, you know, camp, in Germany, and he died before my father died. My father unfortunately had to see him, you know, die of whatever that illness was, terrible illnesses there. So, that happened and I was really surprised that my father didn't manage to get out of Poland before, but some people even managed in the first year or so managed to get out of there, some of my cousin's family managed somehow to get out of there.

RL: Coming on to you meeting, you knew your husband from before, but when did you start actually going out with him? When did that start developing?

FP: Well, on hachshara everybody, when I went to Kinnersley and he was still in the Castle, he was a madrich there looking after children, well everybody thought he was going to follow me there, everybody knew before I knew. And it really was true, he soon managed to get out of work to manage to be in Kinnersley on the hachshara. Well, you know, I tell you, we are alone, the war is on, you had no parents, I had plenty of boys interested in me, but you know, when he asked me I thought to myself, "At least I know where he comes from. At least I know his family." And believe me, my parents were so happy when they heard I chose him. That is the last message I really got through to them, you know the red cross were allowed to send a few lines on a red cross card, printed card, which reached them when I got married, and a cousin who survived, said you know when this card came, when this announcement came, my parents were so happy that I had chosen him and not the other one, I had had another boyfriend in Germany, before him, but I think my parents were not over keen on him but they liked my husband's family very much, very bekedik people.



RL: What was his family background?

FP: Well, he, there were quite a few of them from his mother's side, they were called Hirsch and there was quite a nice family, in Beuthen, that family Hirsch, and from the father's side, they were also, maybe not quite as frum or learned in Jewish matters as from his mother's side but my parents liked this, my husband, he came up, you know, we were, in the same youth movement, and sometimes people came up, and they always liked him, although he was only a youngster, what 18/19 I don't know, but they did like him, but I thought his interest in my sister, but I found he was always interested in me. But he was there, on hachshara and I mean, we got married, and he didn't really know what it was all about, we had no money, and we, of course we had a roof over our heads, we had a room, you know, everything we needed on hachshara and the chevra, we were the only married couple there, it was quite ...

**Tape 3: 23 minutes 32 seconds**

RL: Had he worked in Germany before he left?

FP: Pardon?

RL: Had he worked ...

FP: Yes, he was trained actually as a handicraft, he gave lessons in joinery, you know, he trained for that, everybody tried to learn something in the end, because you weren't allowed to study any more, school finished, I think I was almost O level time, maybe I couldn't go any further, not to university, certainly, not my age group, so everybody tried to learn something, either electrician or joinery, or whatever, my husband was quite handy, he was very handy, in fact our first furniture was made by him, when the baby arrived he made the cot and he made a little cabinet and a wardrobe. He was then employed actually after, well we left the kibbutz after I was expecting the baby, he was offered a job in Leeds in the ORT school. You know it was a technical school the ORT school. Have you heard of ORT schools?

RL: Yes.

FP: And he was offered a job as handicraft teacher there, and there we stayed actually for three years, in Leeds, and yes, he did a lot of youth work in Leeds, he actually was responsible for the first Bachad House in Leeds, that was the first Bnei Akiva house, if you meet anybody from Leeds, from the old chevra they will tell you that Franz Pinchover was opening, he opened the Bnei Akiva house. Yes family Fass, you know these people who were very, Fass. Have you heard of them in Leeds? They are not there any more. So, we did some youth work wherever we were, we very active still in Bnei Akiva, Bachad, you know.

RL: What interest was there in Leeds for Bachad?

FP: In Leeds?

RL: Yes.

FP: Well, we tried to interest people to become sort of, to go on Aliyah, that was our main interest in life, to interest people to go to Israel, and there were a few nice, clever people in Leeds, well the Brodetskys, there were a few families who were really very instrumental in sending, quite a few went to Israel in those early days from Leeds.

RL: Do you remember any names?

**Tape 3: 26 minutes 55 seconds**

FP: Remember, Menchowsky, there was a family Menchowsky, two of the brothers, two brothers went, to Israel, we had quite a great success in rallying the people around Israel. Here we have got Baker, a family Baker, she is now a Bor. Do you know her? The daughter is Sandra Wacks, her mother comes from Leeds. You know?

RL: Corinne?

FP: Yes. Corinne Bor, Corinne Baker, was her name, Baker. There were quite a few, people who really stood out, you know made a name for themselves and in Israel as well, from Leeds, and I think we were quite instrumental in, you know, attracting them to it?

RL: How did you go about doing that? What did you actually do?

FP: I really don't know, it was my husband mainly, you know, he was very good in the community, he was actually also working for the Mizrahi Movement, apart from being a teacher at ORT he was working for Mizrahi. We made new members and he arranged speakers, in those days, you know speakers came, he did all that organising for the Mizrahi in the north, the north of England, and he did a good job there, and then he was transferred to Manchester.

RL: Was this paid work?

FP: Yes, paid, yes.

RL: So who was in charge of that?

FP: Well, there was Arie Handler, Barry Mendel. Do you remember him? Barry Mendel? He was working for the Bachad Movement in London, and they wanted to make members, to increase membership, and that was my husband's job as well as teaching at the ORT school, but then he was offered a job for Mizrahi in Manchester, so at nearly the end of the war, not quite, we went to live here in Manchester, in 1944/45, we came to Manchester and that is where we remained until today.

RL: Staying in Leeds, for the moment, what did you think of Leeds when you got there?

FP: Well, they say that these were the hay days of Leeds, when, you know when lots of people were evacuated from London as well, they were safer there. There was a lot going on there, there were some famous Rabbis there, what was the one actually, who was also quite famous, coming from the continent, erm,

**Tape 3: 30 minutes 26 seconds**

well they had some very good people there. Then there was the Brodetsky family, he was Professor Brodetsky. And then there was a very famous professor, he was at the university there, he was, he was quite well known, I have forgotten his name. During the war years Leeds was, had a flourish, you know, of good people there, then it all finished, they said Leeds was Iyr Hanidachar it sort of went down and ...

RL: Who did you socialise with in Leeds?

FP: In Leeds. I have still got a very good friend in Israel from Leeds, Trude Bibring. She lives now in Israel, in Netanya, she was there, and of course the Fass family, you don't remember, no, there were a few of them, Fass, they were very instrumental, they helped a lot, you know, with regard to communal work and work for Israel, like Sidney Hamberger was here, these were the Fass brothers. Fass.

RL: Were they refugees?

FP: No, the Fass were not refugees, no, but there was another professor, I have forgotten the name, he was afterwards quite, quite famous, I have forgotten, maybe it will come back to me, yes we had quite a good social life as well.

But of course you know in war time we were happy, we were safer than anywhere else. So, that was more important than making a lot of money, or, you know, it was.

RL: Where did you daven?

FP: Daven, well it was Chapeltown, now people moved away a long time ago, Chapeltown, there was a big Beis Hamedrash there, the big Shul, where was it, in Chapeltown, well where everybody lived, we lived in Sholebrook, there were a few streets, Sholebrook Avenue, Sholebrook this, and that is where most of our friends lived, in Chapeltown.

RL: Where there many refugees in Leeds?

FP: No, not so many, not so many. No. Not as many as there were in Manchester for instance.

RL: Was there a hostel there?

**Tape 3: 33 minutes 55 seconds**

FP: A hostel, in Leeds, I don't think so, here in Manchester there were various hostels, I don't remember a hostel in Leeds.

RL: How active were the community in Zionist matters?

FP: How ... ?

RL: Active ... were the Leeds community ...

FP: Yes, we became very active, yes. And there were, not only were there the Mizrachi but also the general Zionists, you know, who was in charge there, well there was Brodetsky, he lived in Israel later on in life, you know. He was a great Zionist, and his children and then there was, who was also quite active, I can't quite remember, also very well known really, but it was mainly in those days people came from out of town, you know from London, who played a big part.

RL: Did you experience any bombing at all in Leeds?

FP: No, in Leeds we didn't, no.

RL: Your husband - could he come over? How did he get permission to come to England?

FP: He came, I think he came via the Bachad movement. You know, he came as a youth leader.

RL: And was he ...

FP: He had his cousins here, who maybe he, maybe they guaranteed for him, Dr Wisliki. These various cousins were here already, and possibly that they had something to do with it, but you could come via the Zionist organisations, you know, Mizrachi and Bachad and, I didn't come under this scheme because my friend in Cardiff sort of arranged my coming.

RL: Was he interned at all?

FP: My husband, no, he managed to, because, you know, he was in Grych Castle, it was essential to have grown ups looking after the kids, little children, he was one of the madrichim, oh yes, he escaped the internment, he was lucky, he was not interned, no.

RL: So then you came to Manchester.

FP: Yes.

**Tape 3: 37 minutes 0 second**

RL: What did you come to in Manchester?

FP: What, well, he was working for the Mizrachi movement, membership drives, and all that kind of thing, I had, you know there was the youth house in Singleton Road and, well after the war, in 1946 because my husband had the experience with youth, we were asked by the refugees committee here whether we would take charge of the hostel for children who had survived the camps.

And, we didn't know what we were letting ourselves in for because we had no idea what children like this were like and how to handle them. We were told about children but they were all sort of adolescents and washed with all waters, you know. And we had psychiatrists, psychologists, all kinds of pupils coming to interview these boys, it is amazing how in the end they straightened themselves out, because, we had no idea how young children, having to fight in the camps to survive, it needed a lot of cunning as well, and so we tried all kind of things, they did not trust us, when we were so kind to them and we gave into them they thought it was because, well it won't last, they do it because they want to lure us, you know again, into some sort of camp, or ... We thought after a year, we had a staff of teachers, you know they didn't know English, we had to prepare them for life really. They had no formal education, they came there at the age of, you know the Polish boys from the age of perhaps ten, nine/ten. When they were released they were about 15/16. They had no formal education; we had to see that they learned the language, with teachers coming to the hostel. We tried to bring them back to yiddishkeit, because they had given up, they didn't want to know any more, although they had come from very religious homes, at home, but of course all these experiences, they had lost faith and they didn't want to know. And they tried hard to, you know, bring them back, we achieved a little, but actually, later on, after a year we thought the boys should not be together in a camp or hostel life, they should be with private families and they should learn to live a normal life.

There were fights going on sometimes, you know, they accused each other, one called the other a kapo in the camp, you stole away the bread from, you know from, there were fights going on, really quite serious ones, we had to rush one into hospital. Nearly an eye was knocked out. It was not easy. They did not trust us. They thought we didn't do enough for them, after what they had gone through, they wanted everything, whatever they wanted we should give them, bicycles, watches, whatever, they thought they deserved it, you know. And, we couldn't give them everything, we were very much restricted, and also the money wasn't there.

People came in from the community and they talked to them, and they invited one or the other, they thought they heard of one boy, came from such big yichus, you know, family in Poland, he was the worst of all of them and he got himself

**Tape 3: 41 minutes 50 seconds**

into terrible trouble later on. But all in all the boys straightened themselves out and they became all members of Shuls, they all married if I remember, they all married Jewish girls, and they were quite useful members here. And you know, the 35 group they belonged to and they worked for Russian Jewry and they belong to Shuls here so I come across them sometimes.

RL: How many boys were there?

FP: I think there must have been about 25 boys in that hostel.

RL: Who set up the hostel?

FP: There was a refugees committee. Mrs Barash. Have you heard of her? In South Manchester. There were hostels, about three or four hostels here. One was in Singleton Road, it was manned by, also by Bachad I think, the Carlebach family was in charge. And there was one in Wellington Street, and there was a girl's hostel. With girls from the camps.

RL: Where was that?

FP: They also they moved to Northumberland Street, right next door to our hostel. They moved from, you know, where the Jewish High School is.

RL: Radford Street?

FP: Radford ... yes, yes ... there was a hostel there.

RL: Who was in charge of that?

FP: Mrs, she is Mrs Rechnitzer, have you heard of her? Mrs Rechnitzer, she was in charge of that hostel, yes, she did a good job there.

RL: You say there was a hostel in Singleton Road.

FP: Yes ... yes.

RL: Who was in charge of that one?

FP: I think, was in charge of the, was Rabbi Heineman and Eva his wife, I think so, it was definitely in Singleton Road. Yes. And then there was one in Wellington Street by a Rabbi who was very successful actually.

RL: Who was that?

**Tape 3: 44 minutes 20 seconds**

FP: I don't know his name, you know who he was, you know Avraham Pawlowsky, do you know him, well he will tell you who was in that hostel. Well, we had teachers come in, and then we send them to learn trades, like one went to a butcher to learn the butchery trade, one became a tailor. Rubinstein, do you know him? He died two or three years ago.

RL: His wife is still alive.

FP: That's right. I still see her. Nice person, she is in the WIZO maybe. One boy died recently, Walshaw. I don't remember, Warshavsky, he died recently and there was a whole page in the Jewish Telegraph. Unfortunately yes, two or three boys died, from that. Well, one or two I think left Manchester, they found relatives in America, two or three boys found some people in America and they left for America, I don't know if anybody went to Israel, there were 25 boys, and you have seen some of them there on that photograph, and yes, we worked very hard there. Physically and mentally it was the hardest year of my life in that hostel.

RL: Can you give me some stories from the year there?

FP: From the year there, well, one boy, he was a Hungarian boy, the Polish boys and the Hungarians didn't get on too well, different mentality. Anyway, actually he was most loyal to us after we gave up, he still came and visit us, nice boy, a bit wild, Karnis, well he fell madly in love with a girl here in Manchester, and he really, she liked him a lot too, we had a lot of young girls came to visit the boys, you know to talk to them and one was that girl, you know her I am sure, unfortunately she died a year or two ago, her sons are very busy in Stenecourt, what is her name, Muriel?

RL: Lister?

FP: Yes. Well she came and this boy, this Hungarian boy fell madly in love with her, but the parents would not let him even over the doorstep. He never forgot her, well he probably did later on. Yes, we had such things happen as well. Boys fancied some girls who came to the hostel just to talk to them, you know, nothing more, they were boys. That was one boy, he also tried very hard to make something of himself, to learn something, we sent him to college, in the end he got a degree or diploma in engineering. I think the boys, one worked for Halberstadt as a butcher, one became a tailor, this, Rubinstein, then they went, a lot of them went into the bag trade, and they made quite a good living out of it. So I think we have done quite a good job with those boys.

RL: What kind of psychological problems did they manifest?

**Tape 3: 48 minutes 48 seconds**

FP: Yes, really, of course, my youngest child was David, my first child, and he was only about four or five years when we went into the hostel, and that brought back memories of their own brothers and sisters, and did they spoil that child, they were so wild with my David. I had to send him away once for a few weeks to a children's home, because they ruined that boy, you know. But that is why we left after a year, we left not only because of our child, we also felt that the time had come that they lived with families and to get to know a proper family life. You know, they had been all cooped up in the camps, and then in the hostel, and I think we said to the committee, Mrs Bower, said we are leaving the hostel, and they still carried on for a little while with somebody else in charge, I don't remember who came, and then they all found, they were found families to take them in, and they took up jobs to maintain themselves.

RL: How interested did they become? You know you said you tried to reintroduce religion to them. How interested did they become in that?

FP: Well, they took what was good for them. For instance, we made a Bar Mitzvah for one of them, who never had a Bar Mitzvah, you know. Oh, that was a big simcha, so we made a big party, and we made a bit party, and they were so happy.

One thing happened once, there was somebody coming from Machzikei Hadass to see what he could do for the boys. It was old Mr Pfeffer, and he said, right boys, I take so and so many boys to town with me, I want you to choose a hat. You should wear a hat on Shabbos. Well, the boys were very far away from this custom of wearing a hat, we had a job if maybe they maybe wore a kappel for Shabbos, I don't remember, I mean they were quite rebellious in the beginning, we had to do it very slowly and very diplomatically, anyway he took a few boys to town and back they came with those hats and a few minutes later they were playing football in the back yard with those hats. If he would have bought them bicycles, or watches, they would have been happier, but hats were the last thing. But they accepted because whatever they could get hold of, you know, they took. Yes, we had some problems with them, they weren't always satisfied with my husband, we had to be strict with them, you know and they didn't like it, but that is how it happened, sometimes you had to be strict with them.

RL: Where did they daven? Did they daven on Shabbos in any particular place?

FP: I don't really remember what we did on Shabbos. We probably did have somebody coming in. You know, we had people come in from the community, I don't know, if it was Rabbonim, people came in and took on various duties. They were also interested in the community that Jewish boys should be, you know,

### **Tape 3: 53 minutes 15 seconds**

come back to their roots, and there were lots of people who came to do a few various things.

RL: Do you remember who came in?



FP: Old Mr Herman was very good. He came a lot in. You know Shick Herman, he died not so long ago. He did a lot in that hostel. When we started we had quite a few good people. Elsie Shlessinger, Elsie, she taught them English, we had, you wouldn't know them, Kaufman, and one was called Beno, they had a few people from outside came in to, you know, to give them various talks and activities, the majority of them, I think came back a bit to their roots. They belonged to Shuls here, I think they lived a lot on Whitefield, some of them, and belonged to the Shuls there, and it must have sort of slowly they came back to their roots.

RL: You said that when you first came to Manchester, where did you live when you first came?

FP: Oh yes, we lived in Waterpark Road, it was very funny, my husband came from Leeds to look around for us where to live. So he walked down Waterpark Road and he saw a house being sort of converted into two flats. I mean, we couldn't buy a house, or even rent a whole house, and he knocked at the door and a young lady came out and he asked her, "Is there anything to be had here, I can see you are making flats here." And they had a conversation and it came out that she was a Levy, her father who had remarried wanted his daughter to have her own flat and he was converting this house, it was one of those big old Victorian houses, you know, where, family Fulda lives there now, I don't know if you know. And she took a liking to my husband, and she said, "Right, you can have the upstairs flat." Which was marvellous for us, I mean it was the height of luxury, because we were in the midst of a lovely area, we overlooked a park, and opposite us was, you know where that cul de sac is where these little town houses are, there was a nice big house, belonging to a family, Sternberg, with a big garden, and tennis court, you know the height of luxury we thought, and we poor refugees, we had this view over their garden and the park as well, and we were very happy there, that was when we first came.

RL: This tape is just about to end. One moment.

#### **TAPE 4**

This is the interview with Fanny Pine and it is tape 4.

You were just telling me that you went to live in this upstairs flat in Waterpark Road. What exactly was the work that your husband was doing at that stage?

FP: He was working for the Mizrahi Movement, membership drive and youth hostels, you know, and Bnei Akiva houses. A lot to do with youth and also with Mizrahi, in those days there was here a very vibrant Mizrahi, you know, movement, there were people like, when we came here, we met some very nice people, the Morgensterns, Jack and Fanny Morgenstern, Sugerma, family, Fanny Jacobs, she was in charge of the women's Mizrahi here, and we, yes, my husband was doing a lot of Zionist work, religious Zionist work, and he didn't only work here, he went to Leeds again and he

travelled to the northern part of England, all to work for Mizrachi until we actually went to the hostel.

RL: Did he have a base that he worked from or did he work from home?

FP: Did he have an office? I'm not sure, I'm not really sure if there was an office for Mizrachi here, he probably worked from home, he reported back to London to headquarters for Mizrachi.

RL: Did Bachad have a house here at that stage?

FP: At that stage, there was in Singleton Road, I don't know when it started, and there was here a Rabbi Yosef Heinemann with his wife and they were also doing a lot of work for the youth movements, religious youth movements, and they were there in that house in Singleton Road, which was at the corner of Holden Road, you know a big house there, which was at one time Mizrachi, Bnei Akiva House, and it was a hostel.

RL: Is that opposite Stenecourt?

FP: Yes, that is where it was. These were the Heinemanns, she was a Carlebach, and that is where, that was a year before the war finished, actually, wasn't it, when we came to Manchester. Well, then we were asked to go into this hostel to be in charge, and we stayed there a year, when the year was over, the war was over, my husband was, had to think of what to do, you know how to make a living, and he started actually in government surplus. He went into business. The few pounds we had saved up, I think it was £300 in all, from being in the hostel, we were paid, but not much, he then started in business and going to auctions, of government surplus, the things that the government didn't want any more, you know, and there were such shortages, you couldn't get anything, the factories, war factor, war factories didn't go back to domestic, you know, to producing anything, so whatever you could buy and sell you could make a

#### **Tape 4: 4 minutes 35 seconds**

business out of it, that is how my husband went into business first, it was government surplus. He had some rooms, a sort of a warehouse and opposite, in Bury New Road, opposite Northumberland Street, you know where this carpet man is?

RL: Eckstein.

FP: Eckstein, yes. That big building on the corner, we had an entrance to our warehouse on the first floor and that is where my husband started business, bringing in things from the, you know, that he bought in auctions, like blankets from the army, boots from the army. I remember there was a consignment of I don't know how many hundreds of boots coming, and they were not paired, and I helped him, it took us ages to pair these boots. You could sell anything but it needed a lot of work putting in. And also there were other things that we had to find, my husband was quite a good business man really, to find uses

for various things that the army disposed of, so that is when we started in business. And then it grew into something else and something else ...

RL: How did it develop? How did it move on?

FP: Well, then it was textiles, there were also quite a lot of textiles from the army to be disposed of, and he bought it and he found outlets for sometimes, sometimes for toys, making dresses for dolls, you know, printed materials, yes you could sell anything in those days, because things were still rationed and, you know. So whatever he could buy, sometimes he lost a bit of money like that, because to buy everything at auctions you didn't know what you were really buying sometimes, you had to take a chance sometimes, things were a bit faulty, you know. Anyway, it was, interesting times, and we left the hostel, luckily for a very short time we lived in not very nice surroundings, we lived in Kings Road. But soon afterwards, the old flat in Waterpark Road became available, we were still in touch with that young girl, we met, Reva was her name, and the flat became empty and so we went back to Waterpark Road and that was nice, and there we stayed for, at least, I don't know, maybe three years, and then we bought this house in Cavendish Road, and we lived in Cavendish Road for about ten years, and then we bought a house here, Upper Park Road, you know opposite, that is where the, we lived there for 20 years, and when my husband passed away I came into this flat here. So that is in essence the story of my life.

RL: And the textiles?

FP: Well, the boys, when my husband was not well really, he became unwell with the angina when he was in his forties, it was when my, the specialist called me aside and he said, your husband is not a well person, who of your sons, he needs help, he needs help. What are your sons doing? My other son David had

**Tape 4: 9 minutes 5 second**

just started university becoming a lawyer. So, he said, "That would be a pity taking him out, what is your second son doing?" He was already at Gateshead Yeshiva and we were hoping to send him to university as well, so when we said he was at Talmudical College in Gateshead, he said, "Well, take him out, you know, let him train, your husband needs some help."

Well, we were both young and we didn't really take it too seriously, you know, this illness, and we discussed and we decided that Shimmy should have the same chances as the other one. Josh was just a little boy, so we decided that I would go into the business and help him a bit and we let Shimmy do the same as David, he actually managed, he went two years to Yeshiva, he went to university, and after that he was still trained under my husband for a number of years, which was a great mazel really, it could have been different. So he joined the business, Shimmy joined the business. You know, it expanded ...

RL: Where was the next, you know, you spoke about the first warehouse that you took, where did he then move after?

FP: Yes we moved, we moved a few times since then, we left this place quite soon, I mean, after a few years, that was just the beginning of our business career. We went to, what is it called? Frederick Road, it is in Salford, we had another warehouse there, and then we moved to Worsley Mills. Do you know where that is? It is now made into big blocks of flats. Worsley Mills, it is near the river, near the canal, it is near town actually, Deansgate, off Deansgate, it is called Worsley Mills. We were there for many years, yes, whilst my husband was still alive, we were even there after my husband died, we still were there, in Worsley Mills, but then the boys decided that, we, because it was somehow, they were going to, reorganise this area, you know, and we decided to move from there and sold the place and we are now in, off Blackfriars Street, we are off there.

RL: How big did the business become? How many people?

FP: Well at the moment, it was bigger that it is now, you know textiles, there is not much money with a lot being imported, it is all right, the boys do all right. I don't have much to do with it now. I used to do a lot, for my husband, to help him, you know, the bookkeeping and things like that, but the two boys now and we've got a grandchild there as will, Shimmy's son, Eli is there. Yes, so ...

RL: And has it changed a lot over the years?

FP: Oh yes. It has changed, yes, yes; we went into different industries ...

RL: In what ways has it changed?

**Tape 4: 13 minutes 35 seconds**

FP: The business?

RL: Yes.

FP: Well, it's, we do a lot of importing and, I don't know, it is, you have got to be more versatile today, get involved with different areas. We are mainly industrial, nothing to do with clothing or household textiles, it is mainly for industry. Not too bad.

RL: Coming on to your children. When were they born?

FP: Well, David was born in 1942, Shimmy was born in 1946, he is five years younger, and Josh was born in 1950 ... wait a minute, he is 14 years younger than David, '56.

RL: And where did they go to school?

FP: They went to Jewish Primary Schools, Broughton Jewish, and David started off, I think he first went to Jewish Day School actually, and he didn't like it there, I mean he didn't make much progress there, he went to Cassell Fox where Mr Roberg was in charge then. They all went to the Jewish Schools. David and Shimmy went to Salford Grammar, because you know we didn't have Jewish Grammar School, and Josh went to the Jewish Grammar School and all three went to universities, after Yeshiva.

RL: Did they all go to Gateshead?

FP: Two of them went to Gateshead, David and Shimmy. Josh went to Israel to, he went to, which Yeshiva, I have to remember, not Keren B'Yavneh, it is in Bayit Vegan, Kol Torah, it is called Kol Torah Yeshiva.

RL: How usual was it for boys to go to Yeshiva in those days?

FP: Yes, well, I think we were one of the first. When David went it wasn't the usual course, it is now popular, I think we were one of the first parents to send our children to Gateshead. My husband was very keen on Jewish education, as well as secular as well, but he was very, very adamant that they should have a good grounding in Jewish education so we went him to Gateshead. Not many were sending their children. They went here, they went to school, and after school they would send them here to Manchester Yeshiva evening classes, that is where they all went when they went to a grammar school, but afterwards we thought that they needed a bit more, you know, a bit more than what they learned here, so I think, they had a good a full education.

**Tape 4: 18 minutes 6 seconds**

RL: What degrees did Shimmy and Josh get?

FP: Shimmy got a masters, he took both, he took a BSc and, what did he take it in, the MA he took in business management, the BA he took in economics, yes, economics a BSc and an MA in business management. Josh took a degree in chemical engineering.

RL: Did they belong to youth groups?

FP: Oh yes, they were very active in those days in Bnei Akiva until they went to Yeshiva. Bnei Akiva in those days did encourage the boys to go, but when they came back you know, Bnei Akiva was a dirty word, because it was mixed you know, boys and girls, and the Rebbes said no, you can't belong to Bnei Akiva. Anyway, I was disappointed, because they would have made good madrichim you know, coming back, but no, they didn't want Bnei Akiva for my boys, so they, well they, some of my grandchildren, they are sort of in Ezra, you know, madrichim of little ones, but my boys when they came back from Yeshiva didn't want anything to do with Bnei Akiva, they were always active in their youth movements.

RL: Was your husband active, before Mizrahi, was he active in any other?

FP: Yes, he was president of the Rumanishe Shul for a number of years, he was governor, also one of the governors of Broughton Jewish, oh yes he was, he did his bit in the community.

RL: Did he help to set up Broughton Jewish or was that already established?

FP: I think he was, it was already established. He was much younger than Mr Fulda who really started off Broughton Jewish, you know, Cassell Fox was Mr Roburg, these were the old Yekers from Germany, they knew about Jewish schools and they, and in those days they weren't all that popular. In those days Sidney Hamburger said, "What! Why should we segregate our children, they should go to the normal schools, you know." But, no these from Germany the frum, they wanted Jewish day schools and that is how it started. My husband came in a bit later, he was a bit younger than those people who came here, already middle aged people like Fuldas, Robergs and Ehrentreus and these people, they started these schools here. But then my husband, for many years he was a governor of the school, and then the children took over. Shimmy, my three sons are running this place here, Shimmy, Shimmy not only was he secretary of the Daf Hayomi, you know for 28 years, he has given up now, so they gave him a big, big ovation there, you know a siyum, they were praising him and he was mentioned, and he also is Head of Governors of Broughton Jewish, my Shimmy.

**Tape 4: 22 minutes 34 seconds**

David is, what do you call it? President of the Shechita Board, my David, and Josh has been very instrumental to make the Jewish Grammar School state aided now, he was also for many years head of the governors, he gave it up just now, he was instrumental now, the school has been recognised and funded, you know. And they are building this new school on the site of the old school. You know, it's a big job he did, my Josh. My three boys, I tell you. If they would have put all that effort into the business as they do in they community, but that is what they want. You know, they have got enough and they are not selfish in that way, you know, you have got to do what you feel is important to you and that is what they are doing, all three of them.

RL: Who did they marry?

FP: David married a girl, Rosalind Fischer, from London. Shimmy married Malka Lopian and Josh married Dalya, who was a Weissbrown, her mother was a Sonnenfeld, a famous Rabbi Sonnenfeld from Jerusalem, she is my daughter-in-law, is a great granddaughter, he was a famous Rabbi from Jerusalem, Sonnenfeld, so two of them came from Rabbonish families, the Lopians and the Sonnenfelds. Yes, Rosalind is also a nice girl from a nice families.

RL: And what grandchildren do you have?

FP: Well, I have got, bless them, 13 grandchildren, and that is without the married ones that came into the family. Thirteen of my own, and the 18<sup>th</sup> great grandchild is, I am expecting three new great grandchildren, which will make it 18, a total of 18, can you imagine, I just came over, me on my own, and my husband, we had no family besides, and we managed to bring up a big family now, with 18 great grandchildren, 13 grandchildren and their spouses, you know.

RL: Where are your grandchildren living?

FP: Well, there is only one grandchild now in Manchester, that is Shimmy's son Eli, who married Ilana Klyne, you know Leo Klyne, the dentist. And then there is Ilana, she is also a dentist, a marvellous girl; they just had their fourth baby.

Then I have got, how many in Israel? I have got four grandchildren in Israel. Three of them are married and one is still in the Yeshiva, he probably got stuck there. They have got, they are married three of them. Then I have got one married granddaughter in New York. And then I have got one married granddaughter in London and three married grandsons in London as well.

RL: What happened to your idea of going to live in Israel yourself?

**Tape 4: 26 minutes 43 seconds**

FP: Oh well, I am just about, well I am planning on going to live there in my old age, make Aliyah, in the not so distant future. I always had a home in Israel, it was in Netanya for 20 years, and when I sold it, you know the children thought it was too much for me, anyway, something came up in Jerusalem which I am seriously considering of buying, and I have got grandchildren there, they are so excited, they would like me to come and live nearby them, and I have got my sister who lives in Tel Aviv, and Shimmy wants to retire there as well in a few years time, anyway, don't ask me, I have had sleepless notes over it. I should do it, I shouldn't, it's done, so hopefully, I will not completely sell my house here.

RL: Did you ever think after the war, when your husband started working, did you ever at that point think of going to Israel.

FP: Yes, of course. We did. We lost a lot of money in that scheme because we were having a bungalow built in Tivon in, on the Carmel. There was a scheme, somebody was interesting people in Manchester to settle, to make it like an English garden suburb, and that was in one of the Carmel ranges, and we went in for that and we had this bungalow built, and we, that was soon after the, you know, war of liberation, it was soon after it, in 1950 perhaps, and we wanted to live there, but things went very bad in Israel at that time. There was no work to be had. There was shortages, they didn't have enough to eat, it was very difficult. So my sister advised us, she said, "Don't come now." What will we do, we had a nice place on the Carmel, it is far away from the town, how will you manage, anyway we put it off and we let this place, in the early, and we made a big

mistake and we couldn't get the people out. Anyway it didn't work out and then my husband wasn't well so that was the end of that, and then we had the place in Netanya, it was more of a holiday place, and I always thought I would finish my life there. Anyway it is not so simple, I have lived here for so many years, I mean, over 65 years, and I have made lots of friends here, and my children, I think, they come and visit me, and I come and visit them, some of them, Shimmy wants to live there. David will probably end up in London, he has got all his children there, you know, he is sort of semi retired. Anyway I am trying it out, so ...

RL: When was the first time you visited Israel?

FP: The first time. Oh, very early on, it was soon after the state was declared in 19, I think it must have been 19, you couldn't go for a number of, I mean you couldn't go straight away, there was no means of getting there, 1949, probably, I saw my sister again after ten years, for the first time, and it was just fantastic. We went on separate planes my husband and I, because the planes that went to Israel were very small two engine planes, the big airlines didn't fly out there, so it was so emotional, I mean the people, when they arrived there, they all fell down on the ground to kiss the ground, everybody was so emotional about getting

**Tape 4: 32 minutes 27 seconds**

to Israel, and yes it was, early on. We met my sister and my husband's sister, who he hadn't seen also for ten years, and it was a different country to what it is today, it was still very idealistic, if you came there with a tie or dressed up or made up people would call you a bourgeois, you know, they would look down on you, they were still idealistic, but they are not as, well, it comes with, they weren't so demanding, so, sort of. They were very, very happy to be there and they were very thankful that they survived and all these people from the camps. The survivors who survived and told their stories and materialism didn't come into it, they were still very idealistic. Not like today. I remember staying with my sister, she stayed in a flat, I tell you, two rooms, three room flat, sharing with another family and children, they had one bathroom between them, one kitchen between them, and people, you know, of course it was difficult, but they were satisfied and they had the stories of the people, from you know, the camps. They were grateful, and, no, what I was saying, was my sister went out on Shabbos with me, and in the street, maybe it was not Shabbos. Anyway, she didn't lock her door, I said, "Yudit, you walk out, and you don't lock your door?" She said, "What do you mean? We are not in England here. We have not got any ganovim here in Israel." I tell you, no ganovim. Now in Israel they have got bars on the windows and burglar alarms, it is a different, different thing altogether, yes.

RL: What family does your sister have?

FP: She has got three daughters. All is Israel, yes, with her grandchildren and great grandchildren. Yes.



RL: In terms of identity. How would you describe yourself?

FP: Whether I feel English or ... yes, I think I have imbibed quite a lot of the English mentality and culture. I think I got this out of my system, the German culture, some haven't, but coming from a background of Eastern European Jews and orthodox I have not got any great longings any more. I mean I was quite keen to see the places again, and I went three years ago, you know.

RL: Can you tell me about that visit?

FP: Yes, well my boys arranged it on my 80<sup>th</sup> birthday. I was always saying to them really, that I would like to see where I came from and where my family were last, you know, my parents, anyway they arranged this trip, the three of them with me. And, our base was Krakow, we stayed in a hotel, which was quite strange, because a Jewish, well he was Jewish, a fellow, owned it, and she found out that his wife was not Jewish but maybe she became Jewish, but he had a little baby, that fellow, and because there was no mohel there in Krakow he took that child to Belgium for the bris. Now he, well I don't know what the reason was for him

**Tape 4: 37 minutes 27 seconds**

opening the hotel, we were quite comfortable there, and it was nice, he supplied us with kosher food, in sort of pre-packed food, and it was in the old Jewish area which is called, what is it called? That is the area that the Jews lived before the war, where they had a number of synagogues and also that famous cemetery where that famous Rabbi, The Ramoh they call him, you know? And other great Rabbonim are buried there and we were there in that area, and it was really very emotional, because you sort of saw these cobbled stones in these houses and you sort of could feel the existence of these Jews going to work and going to Shul, and it was really more moving I think than Auschwitz, when we visited there. The goyim made themselves a bit of a tourist attraction by opening up certain restaurants, kosher style food and a few Hebrew words, in that area. We stayed there and from there we took a driver who could speak a bit of English, and of course he spoke Polish of course, and he took us every day to the places we wanted to visit where my parents and grandparents and uncles and aunts lived.

And then we ended up in the town which was German before the war, Germany, where I was born, my sister, and we found it so hard to find my way about in that place, I could not, first of all, not one person spoke one word of German there. You know, the German population ran away from there and all the street signs, its all in Polish, it just took me a long time to find my bearing. Eventually I did, the synagogue used to stand, just, well it was burnt down and they built some ugly sort of flats there, but they left one block of houses there, sort of at the side of where the synagogue was, and there they had a room, or two rooms set aside, and there must be a few Jews still living there, you know, or those who came back after the war, and they use it as a little synagogue, a room just fitted out with Aron Hakodesh and book cases, but all covered in dust. I don't think they make much use out of it. But it was quite emotional, you know, and so I showed the boys, but

the only thing that is really in good nick is the cemetery there, where actually my husband's family members are buried there. My parents didn't die there, you know. But we found a lot of the graves, and they came to open it up, and they sent somebody to open it up and we looked at the gravestones, and we noticed that one stone had a, sort of, collapsed, and we spoke to one man in charge, and asked him couldn't you have that repaired, you know, the gravestone, and yes, he was quite willing, and we asked him how much it would be, and we gave him the money, and for a long time we didn't hear anything about it, we didn't really believe he would do it. But one nice day came a letter with a photograph showing that the gravestone had been put back and repaired and he in fact had put a plant pot in front of it, we thought that it was very nice that people still keep their promise. We didn't any more believe that he would do it. So everywhere really we saw, visited Batei Olam, in Poland, but there was nothing, it had vanished, vanished world, people didn't know in these little towns, it's over sixty years, I mean the original, even the goyim who lived then don't live

**Tape 4: 43 minutes 18 seconds**

now. So, they couldn't really tell us where the Jews lived, where was the Jewish quarter, they didn't remember anything about Jews there. It's very, very upsetting, you know.

RL: How did you feel going back?

FP: Well, I was, it was very sad and I felt, you know, I felt sorry that my parents didn't manage to get out of there, because, if, I don't know, I hoped that my father, he was still quite young, he could have escaped, and my mother ... erm ... yes.

RL: How do you feel towards the Poles? And towards the Germans?

FP: Well, I didn't see any Germans. The Poles, how do I feel, well, the Poles were worse than the Germans, you know that is why I think Lubavitch, for instance, does not do anything there. There are still a few hundred Jews living say in towns like Warsaw and Krakow, but I think Lubavitch for instance have washed their hands of it because it is a country which was nurtured on anti Semitism, you know it has been there for hundreds of years and they don't want Jews, I mean Jews going back to Germany, have gone back to Germany, I don't, I can't understand it, I wouldn't, you know, Poland, I don't think Jews want to be there anyway, economically it's not much, but there is a lot of Jewish history there, it was very ... Have you been there?

RL: No.

FP: No.

RL: Did you receive any restitution for what happened?

FP: No, not a great deal, from my husband, because he actually worked for a little while, he was a handicraft teacher for a local Jewish school, as I told you, a Jewish primary

school, towards the very end they took him as a teacher for handicraft there. And because of that I get a bit of a pension, not much, no. we didn't get a great deal. My father had left, but it was all in the banks and we had no, my father didn't give us any, we had nothing to prove, you know, anyway we managed without the restitution, thank God. You can't pay anything; you can't pay for the lives of parents and grandchildren.

RL: Coming back to your identity, is there any, have you got any kind of continental identity? Is there anything still that you feel?

FP: From the continent? No, I don't think so.

**Tape 4: 47 minutes 45 seconds**

RL: Do you feel different to the British in any way?

FP: I suppose, I mean, I don't really mix a lot, apart from with Jewish people. I don't mix a lot with the indigenous people. I feel very happy here. They have been excellent to all of us, and we were lucky to come here.

RL: When did you naturalise?

FP: We naturalised early on, I don't know exactly the year, it was some time in, in, the children were still known by the name of Pinchover in school, David and ... Probably in early 1950s, probably

RL: Do you feel secure here? How secure do you feel here in Britain?.

FP: Yes, it was Europe, it seems unfortunately there is anti-Semitism rising, and I thought, in my life time and in the life time of my children we would not have a recurrence of anti-Semitism, after what happened, you know, it is only 60 years and people are, I don't know why this hasn't left, for hundreds of years, people, you know would not be anti-Semitic ... that is why I also feel I would rather be in Israel I think, you know, why should I know where I am not wanted, I am resented, it started like this in Germany you know, and German Jews said, "Oh, It can't be here, we are so integrated, into German culture." You know, and it happened, and it can happen again, I am afraid, you know, I never thought, it is all unbelievable. That is why I think, I know not everybody can, I mean, I am retired now, and I can afford to, you know. That is why I would like to I think live in Israel for my last years of my life.

RL: Have you experienced any anti-Semitism in England?

FP: No. I don't, no I can't remember, I can't think of anything, not I. Well we hear about cemeteries being desecrated, vandalised, we hear about some synagogues. I personally don't think anybody molested me or, you know ...

RL: Do you feel you were affected psychologically in any way because of your experiences as a refugee?

FP: I suppose so. I am sure we are affected. Sure. Well you have a lot of insecurities at the beginning and we didn't have the welfare state then that we have here. You know, nobody gave us anything, and we wouldn't have gone out to give us anything, but the state itself didn't support you so we had to ... anyway ... you know ... it was very precarious the situation and one thing I still remember for years, I was a customer of Halberstadt the butcher, well they have been here for a very long time, and I had just started here in Manchester and was a very young woman, you know, my husband didn't earn so much, and I had to manage

**Tape 4: 52 minutes 58 seconds**

on housekeeping money. I wasn't just given a check book and write out checks, I had to manage on a certain amount of money, and I remember sometimes I would overspend on certain things, like buying myself a piece of clothing, and I didn't pay Halberstadt my bill, he didn't mind, he put it in his back, you know, and then I would be so worried, how am I going to manage next week to pay last weeks butchers bill, and this haunted me well after I was already well past that stage, I would wake up at night bathed in sweat, "Oh, I haven't paid Mr Halberstadt." And that went on up to, I don't know, it worried me so much, I was quite insecure at times, it was difficult. I mean our children, thank God, hopefully they will never experience it, they will have to keep to a certain amount of money and not spend any more, you know. That was a bit difficult, and of course, when you get married, and you haven't got a parent, nobody to advise you, or to help you when the children are born. Anyway we got over that, thank God we managed.

RL: Do you think it affected the way you brought up your children?

FP: No, I think they were brought up as normally as all the other children.

RL: Were you involved in the community in anyway?

FP: Yes, certainly, I was doing a lot, well a lot. I always gave my house, and there was a Tarbut Society here, a Hebrew speaking circle, Dr Wallenstein, Mr Rubinstein and then there was of course Emunah, and then there was schools and my husband was the president of the Shul, yes we had plenty to do, especially giving my house for all kinds of functions. And, yes, I was on school committees and Emunah. My activities in Emunah.

RL: Which Emunah did you belong to?

FP: I belonged to the Prestwich Emunah.

RL: And was that ...

FP: Well it wasn't always called Prestwich, it was called Mizrachi when I first started off here, and, yes, we were just one group, we didn't make divisions with age and so on, we were just one group and ...

RL: Was that going when you arrived?

FP: Yes ... yes ...

RL: That was already there.

**Tape 4: 56 minutes 32 seconds**

FP: When I was, when I came to Manchester I found these nice people there, they were quite a bit older but I just didn't feel, you know, different in their company, they were very nice people here in those days. Mizrachi.

RL: Did you join any refugee organisation?

FP: No. I don't think we had that here in Manchester, you know. In London, yes, they had it, they had got together refugees, no we mixed with the, you know, everybody else here, the local families like the Haffners and the Feingolds and you know we sort of didn't keep apart from, because we weren't all that many here, and I know in London, for instance, the old, Bachad, Mizrachi people, they kept to themselves, I don't think they mixed with the Anglo Jewry, but we did, we did.

RL: And why did you join the Rumanian Shul?

FP: That was because ...

RL: I think you might have to just do that on the next tape.

FP: The next one.

RL: Yes. We will just finish off on the next.

**Tape 4: 58 minutes 03 seconds**

**TAPE 5**

**Tape 5: 0 minutes 1 second**

FP: Do you want the light on?

RL: We will just finish off on this and then we will stop.

FP: Yes please.

RL: So this is the interview with Fanny Pine and it is tape 5.

So I was just asking about the Rumanian Shul and why you joined that particular Shul.

FP: Yes. When we first started off here we belonged to the Higher Broughton, that is where Rabbi Casper was, yes, we went there, and then we were asked to join the Shul in Levi House, Fulda's had their little Shteibel when Dayan Weisz came to Manchester and we came, we went to this Shul, we thought it was nearer, we lived in Cavendish Road. And when it came to my son, David's Bar Mitzvah, we thought, no, we want him to have a Bar Mitzvah in a proper Shul, you know, but we had already lots of friends in the Rumanische Shul, all the Haffners, all our friends belonged to the Rumanische Shul there, the Bienstocks, they brought the Shul from, where was it? In Cheetham Hill.

**Tape 5: 1 minute 42 seconds**

RL: Ramsgate Street.

FP: Ramsgate Street. Yes, they had just moved that Shul to Vine Street and we had lots of friends there and we thought that it was the Shul for us, although there was no Rumanians, we were the first sort of Yekkes [German Jews] in that Shul. Afterwards the Hammelburgers came in, you know, and other Yekkes, it was funny that we were the first, because Rabbi Rabinowitz, you don't know him, the father of Reb Lippe, you know Gedalia, very, very special man, he always chapped [Yiddish] my husband, he was very friendly with him, from business as well, he was a bit in the textile trade as well, he was chapping [Yiddish] him, "How do you come to the Rumanische Shul, you are such a Yekke", but my husband was very adaptable, in fact every one thought I was the Yekke, you know, of Polish heritage, and they all thought my husband was not a Yekke, he was very adaptable, you know. And yes, we were very pleased to have made that change and my David was Bar Mitzvah there, and we did a lot for the Shul as well, together with Sidney Beenstock, he wasn't the easiest man to work with, and they built up a Shul hall there, and they employed, Reb Lippe came in, and then my husband was vice president, he was president and for many years he was very active. He tried to bring out a paper there, a monthly paper, on the activities of the Shul together with Mr Reuven Rose, you don't know him, he is now in Gibraltar, yes the Roses, yes he worked with him. He was the editor and my husband was, he had great ideas what to do for this Shul, it didn't always work out, and erm, so we, that is how we came to the Rumanische Shul.

RL: What happened to your husband's parents?

FP: My husband's parents? Well, they died, a normal death, well the father died still in Germany, in fact he is in the cemetery in that town where he is buried. I think that was the stone we had put back actually, my late father in laws stone, he died, he died normal enough, he was very ill, he had some heart trouble and he died. My husband's mother managed to get out to Israel on sort of the last, last boat, from Germany, and joined her

sister, her daughter, my husband's sister lived in Israel, and she came there not so very long before and she died in Israel, so they were not in the holocaust there. But, my parents were different, they were ... you know ...

RL: Has your level of religious observance changed over the years?

FP: No, I don't think so, I mean, you know some of my friends went much more to the right, er, they started off the same as me and they started off in the Bachad but then they came here and they sort of went further and further and they belong now to Machziki Hadass, some of them, no I was, to start with, my father, he was not, you know, oppressive or repressive. We were never forced into

**Tape 5: 6 minutes 30 seconds**

extreme things like, for instance, going on camp, you know, mixed. He saw, he was quite realistic, he couldn't keep us in an ivory tower, and after a certain degree he gave us the freedom, to live a certain way. Of course we were orthodox, I mean we kept, and I still keep the same, but there were children I knew, there were some of our contemporaries who went on hachshara and we met them there who came from very, very strict homes, where they really were repressed, and I know of two who completely abandoned everything because he said it did them harm, they became, you know, it did a lot of damage to them, they were forced into things that they didn't ... and I was very pleased that my father did not repress us and force us, you know, to sort of, not to, you know mix. The majority of my sort of people in my town, they, the majority, there was only a very small circle of this chassidische people, and I really, did not just cling to that small circle, I ventured a bit further. I think it was good of my father to give us this freedom, and I have not changed, I don't think.

I wouldn't say that for my grandchildren or great grandchildren. I have got grandchildren which are never really coming round to seeing their point of view, to do this full time learning, you know in kollel, and to stay all their lives in learning. I am not all that happy about it. Unless you are really a great mind and you learn until you become a great Rosh Yeshiva or a Dayan, but to stay there for so many years and rely on support from parents, I don't hold with that for instance, but some people think that it's not bad, let them do it if they want to, it makes them happy.

RL: Is there anything that you feel we have missed out that you would like to tell me about?

FP: I don't know. I don't think so. I think I have told you more than I intended to tell you, or thought I would tell you, erm. No, I have covered more or less everything. Yes, over the years I have made a lot of good friends and I have travelled a lot and I have seen a lot and now I think I am ready to just settle down in Jerusalem.

RL: Is there any message that you would like to finish with?

FP: Message. Simply be a good Jew and see what the essentials of Judaism are, and be a good human being and ...

RL: Ok. Thank you very much.

FP: It's a pleasure, I am sure you will cut out of it many things that will not make much sense ...

## PHOTOGRAPHS

### **Tape 5: 11 minutes 30 seconds**

My youngest brother, named Salo, is with my mother, whose name is Rosa Redner and my other brother, whose name was Joshua Redner on a Sunday afternoon in the forest near our home town which was Beuthen, in the, approximately 1938.

This is my father, his name was Zeman Redner, together with my younger brother, Salo Redner, sitting on a bench in our park in my home town in Germany, it was probably taken in 1930 ... also '38 or '37.

RL: And the town's name?

FP: The town was Beuthen in those days, Beuthen in Upper Silesia Germany.

This is me on the very left together with a number of girls in their early teens, I was taking them on an outing, to a nearby woods to our town, Beuthen, approximately it was 1937.

This is my very dear friend, Eva Baum, she stands in front of our synagogue which was burnt down at the Krystall Night, in November 1938. She stands there with her bicycle.

The town is called Beuthen and now it is called Byton, the date was approximately 1938.

That is me, Fanny Redner, in the year 1938, or '39, February '39 it says here. I was 17 years old, just before my immigration from Germany, and the town in Beuthen.

This is Beuthen, quite a smart part of the town where my husband and his family lives, and it's taken in 1931.

This shows a group of boys in Beuthen, going on a Sunday afternoon outing with their bicycles. At the very back is my husband and cousins and other boys I grew up with. His name was Franz Pinchover and he changed it to Frank Pine later on. The year was 1932. He must have been, wait a minute, I was 11; he was 15 in this picture, 15.



This is my husband, Franz Pinchover, Frank Pine, as a young man of course, very handsome. And the date probably was 1947, yes. The place is Manchester and where was it, I think it was outside our Waterpark Road home, outside our Waterpark Road home, yes.

This is my husband's mother, Rosa Pinchover, this was taken in, 1920, in Beuthen and ...

**Tape 5: 16 minutes 30 seconds**

RL: What is it?

FP: It is a passport. For a passport, I don't know if it is an application form, I don't know what it is. Is that how passports were ... ?

Passport photo of my mother in law in 1920.

It is my wedding photograph in 1941. We married on a farm and we didn't have a proper photographer there. It was wartime, it is a shame but that is how it was. My name was Fanny Redner and my husband's name was Franz Pinchover, and the, the place is Kinnersley in Shropshire.

My sister Yudit with her husband Shaul. I think it was their engagement; it was taken in 1943 in Tel Aviv, Israel.

This is a photograph of boys having survived the concentration camps and were liberated. They came to Manchester in 1946 into a hostel of which we were the wardens.

RL: Taken?

FP: Taken in Northumberland Street, Manchester, in 1946. My husband is to the far left side.

These are my three sons with their three wives. One is not married but is the one at the back, Joshua. The one on the far left is my eldest son David with three children and his wife Rosalind. Then is my second eldest boy Shimmy, with his wife Malka and three children as well, my grandchildren that was taken in 1970, ish. The town is Manchester.

This is my eldest son David with his family of five children. His wife is called Rosalind, it was taken in 1983, approximately. The town is Manchester.

This is my youngest son Joshua with his family of three children and his wife Dalia. It was taken in 1992 in Manchester. 1992, which is 13 years ago, so he was, 13 years ago and he is now 19.

**Tape 5: 21 minutes 42 seconds**

This is my second eldest son, Shimmy, with his wife Malka, and at that stage two children. The little boy is Eli and his sister is Shani and it was taken in Manchester in 1979, '76, around about that time, 1976.

This is my photograph on the occasion of my 80<sup>th</sup> birthday, taken in Manchester, outside my son Joshua's house. As far as I can see all the members of the family at that stage are on it, children with spouses, grandchildren and great grandchildren. And that was in 2001.

**Tape 5: 23 minutes 6 seconds**

**END OF INTERVIEW**