



A Refugee by any other name

In Richard Evans' new biography of the historian E J Hobsbawm one issue keeps coming up. Was Hobsbawm a refugee? Born in Alexandria, he and his parents moved to Vienna in 1919. When they died in 1931, he and his sister went to live in Berlin with his uncle, and the family left for London after Hitler came to power in 1933.



The word 'refugee' has a long history

Evans quotes Hobsbawm: 'I came not as a refugee or emigrant, but as someone who belonged here [in Britain].' He was not a refugee because he was a British citizen with a British passport. It is an interesting argument. EJ Hobsbawm was, indeed, a British citizen, the son of Percy Hobsbaum (different spelling), born in Whitechapel in 1881. Eric was known as 'the English Boy' at school in Berlin. So that all seems pretty straightforward. Or is it? Why leave early in 1933? How would his British passport have helped him when Nazi persecution escalated? Not only was Hobsbawm Jewish

but he was also a Communist. Curiously for such an eminent historian he doesn't address this at all and nor does Evans.

Then there is Isaiah Berlin. He was born in Riga, in Latvia, in 1909. In 1915 he and his parents moved to Russia to escape the invading German army but in 1920 returned to Riga after the Bolshevik Revolution and came to England soon after. All the relatives they left behind in Riga were murdered during the Holocaust. Who knows what his fate would have been had he stayed in
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APRIL TOOLS

AJR member Danny Kalman offers some fascinating insights into being second generation (page 14) which coincides with details of a new support group for these issues (page 3).

We also announce more details about **Remembering & Reflecting: The international forum on the Kindertransport at 80**, our special conference which takes place on 15-16 April (page 13).

These are alongside our usual blend of news, views and - very occasionally - schmooze about Britain's Jewish refugee community.

We hope you enjoy reading all these articles and wish you a very happy Pesach.

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A Refugee by any other name (cont.)

post-revolutionary Russia? We can be sure, though, what his fate would have been had he stayed in Riga. Were they refugees or immigrants?

What do we call the people who came to Britain in their thousands, between the 1900s and the 1950s? Immigrants? Immigrants leave their homelands voluntarily and usually for good. Though some immigrants are professionals, they usually have low socio-economic status like the German artisans and Irish labourers who came to 19th century Britain and America, or the Jewish peddlers and Italian peasants who came after.

But that word 'voluntarily' is tricky. How voluntary were the people who left the Russian empire before the First World War? Not only were they fleeing overcrowding and economic hardship, they were also fleeing persecution and pogroms.

Or what about people who came to Britain in peacetime, during the 1920s? Melanie Klein from Hungary, the Berlins from Latvia and Wittgenstein from Austria? 'Immigrants' doesn't seem quite the right word. They were not fleeing from the Nazis but had they stayed in mainland Europe they would probably have been killed, and Berlin, Budapest and Vienna were ugly enough at times before 1933 that one could understand anyone wanting to get away.

So, 'immigrant' is not quite right, for the 1900s or the 1920s, but what else is better? Exiles? Exiles are forced to leave their home country, but, crucially, they hope to return. They are usually political figures, opponents of a particular regime, and wait for a change of government or the death of a leader. They wait, their life on hold. Lenin may have been in Zurich but his eyes and mind were on Russia. In exile in Mexico, Trotsky waited for Stalin to die. Cuban exiles in Miami waited for Castro to fall.

Exiles, wrote Mary McCarthy, 'are more like birds than plants, perching wherever they are, ready for homeward flight.' That hardly describes Weizmann and Namier. They had no desire to return home to Eastern Europe. But 'exile' describes many of the Europeans who came to Britain and America. Politicians, like the Czech premier, Benes, who came to Britain, or the former Russian leader, Kerensky, who went to America. De Gaulle,

of course. The French and Italians were, by and large, exiles and many returned after the German occupation ended.

A surprising number of Germans were exiles, expecting that the Nazi years were a terrible interregnum. The Bavarian poet and novelist, Oscar Maria Graf, lived more than twenty years in America without learning any English. Arnold Brecht, a political scientist, taught at the New School in New York for decades, but lived in a series of furnished hotel rooms near Central Park. And the writer, Hermann Broch, lived for more than ten years in America without establishing any significant contacts with American writers or scholars. In Princeton he lived in the home of an émigré, he married the widow of an émigré, and most of his letters were to and from émigrés. Whether or not they were exiles, they lived as if they were.

Émigrés? If there have always been exiles, émigrés are a comparatively recent invention. First used in 1792, during the French Revolution, it described French Royalists who left France, but later came to mean an emigrant of any nationality, especially in political exile. But 'émigrés' has been drowned out in recent years by a word that has acquired greater resonance in the late 20th century, 'refugee'.

Refugees are driven from their home, by war, revolution or persecution, but there is little hope of return. Or, rather, there is little wish to return. Too much has been lost, the wounds are too great. There is another interesting aspect of the word 'refugee'. Exiles and émigrés are often individuals or small, privileged groups. Refugees come in large numbers, and poverty is often at their heels. George Steiner recalls a refugee scholar who coached him in Greek and Latin in Paris before the war. 'He exhaled', writes Steiner, 'an odour of reduced soap and sorrow'.

The word 'refugee' has a long history. It was first used in English to describe Huguenots driven from France by Louis XIV in 1685. In other words, the word 'refugee' described the expulsion of people because of their religious beliefs.

By the 18th century and into the 19th century, however, 'refugee' acquired a political meaning. It is in the 18th century that Voltaire and Rousseau flee, briefly, to England. And then there are political refugees fleeing from the French Revolution and the failed revolutions of 1848, and continuing through the long 19th century

from Karl Marx to Lenin.

But these are still small numbers. Something changes in the 20th century, as the First World War forces people to flee, then revolution and civil war drives huge numbers out of the new Soviet Union, and people start to flee the new post-war dictators, Horthy in Hungary, Mussolini in Italy, Franco in Spain, and, of course, Hitler. It is between 1914 and 1933, that 'refugees' acquire their modern connotation: large numbers of people fleeing persecution because of their race, nationality and political beliefs. We may have doubts about Namier, Berlin and Weizmann. By 1933 we have no doubts. Anyone leaving Germany, then Austria in 1938, then German-occupied Czechoslovakia, and from September 1939 anywhere in Europe, is a refugee.

Should we worry too much about which words we use? Of course, it matters for someone if they are forced to leave their homeland, or whether it is possible for them to return home. And it matters if they view their time in Britain as a troubling interregnum before returning home, or as the place where they would spend the rest of their life. Above all, it matters to us all to think whether our children (or grandchildren) will speak the same language as we do. Or whether we will be buried in the same country as our parents and grandparents. The experiences and feelings these words are supposed to fit matter very much. Nothing matters more in a life.

David Herman

OTTO DEUTSCH'S ROOM

The Guest Suite at Wohl Court in Hendon is being dedicated to AJR's late member Otto Deutsch.

Otto, who passed away in January 2017 (see obituary March 2017) was a highly valued friend of his local Jewish and wider community around Southend, and was much loved by his fellow AJR members. He generously left legacies to different charities, including AJR and Jewish Care, who are dedicating their Guest Suite.

Go Sparko with us

AJR is looking for members who would like to take part in the 13 May launch of an exciting new project called "Sparko", which is set to transform the lives of many of our older members.

Sparko is a special TV channel that allows people to connect easily with local activities, services, family and friends. It includes what's on locally, virtual exercise

classes, healthy living tips and medication and appointment reminders. It also allows users to talk to their friends and families from the comfort of their own armchairs.

It's a free service and incredibly simple to use, requiring a normal TV - no smart phones or computers required.

To roll out the service the AJR is working with JW3, who are kindly hosting a daytime event on 13 May to explain the Sparko project in more detail. Claude Vecht Woolf,



together with some volunteers from the AJR's Computer Help team, will also be on hand.

There is no charge for this event, which includes lunch. If you would like to be part of this exciting project please email michelle@jw3.org.uk or call **020 7433 8971**

GROUP THERAPY FOR SECOND GEN

The 50 year anniversary of liberation in 1995 helped unearth a subject which, until then, had been a sort of silent taboo in the minds and families of many Holocaust survivors.

For many descendants, this was the first time they realised there was such a thing as a 'Second Generation', having been affected indirectly through their parents' experience, without recognising their own experience.

Psychotherapist Wendy Davis decided to run support groups for

descendants. She finds it "...fascinating that, although our backgrounds and stories were all individual, there were common issues, many of which are now well recognised. And the importance of owning these gave us tools to understand how our parents' background had affected our own psyche, lives and relationships."

Wendy believes that now, at this stage in their lives, when their parents are ageing or no longer with us, the second generation find themselves "at the end of the line" in having to deal with these issues. Together with Moshe Teller she decided to form a supportive, therapeutic group. Wendy and Moshe are both

second generation and work as therapists at the Holocaust Survivor Centre.

According to Wendy, "The beauty of a group is that others can reflect and bring up realisations, which we may not have realised or seen in this light before. With this objectivity and supportive commonality we can begin to work through how to handle and integrate these formative aspects of our lives."

The group will meet in north west London and run weekly for 12 weeks. Please contact Wendy Davis on 07962 262081 or Moshe Teller on 07712 581112 for further information.

AUSTRIANS MEET

Last month AJR welcomed a delegation from the Austria-Britain Parliamentary Group, who were visiting the UK. By coincidence the proposed day of their visit coincided with a meeting of the AJR's Austrian Emergency Fund committee, so the delegates were able to hear directly from and about some of the AJR members who the Austrian taxpayers support.

Deputy Austrian Ambassador Katharina Kastner (seated third from left) next to AJR trustee, Sir Erich Reich, with other Austrian parliamentarians and refugees.



A return ticket to Lausanne

Lausanne is a city built on several levels and can be a bit disorientating. A taxi took my sisters Joyce and Sylvia and me to the 'Cimetière Israelite' in the western suburb of Prilly; we had the place to ourselves.

On Avenue C is plot 745 and here since February 1950 rests our late grandfather, a former County Court judge from Hanover who lost his position following the Nazi rise to power in 1933 and who moved to Baden to be closer to the French border. He occupied himself helping in a stamp dealer's shop but was dragged to Dachau in November 1938 after Kristallnacht and beaten up; when he was allowed out he was able to enter Switzerland with my grandmother. My father, then a young boy, was sent to England in September 1939 at the last moment.

My grandfather's health steadily worsened and he had only very limited financial means, dependent on a Jewish charity organisation. He was stateless until the end (his last rejection for naturalisation arrived less than a week before his death) and he died in a Lausanne hospital while being prepared for yet another neurological operation.

Of course he never knew his grandchildren - he never even knew he would have any - and that all three of us are now older than he was when he passed away. Nevertheless there is a link that goes beyond any mere rationality. For me, it is partly linked to being named after him; for my sister, Sylvia, there are memories of being invisibly guided, following our grandmother's death, into a room and to a cupboard never before visited and of collecting piles of old documents and putting them into suitcases before the house was closed. These documents now allow us to prepare a fairly extensive biography of this man we never knew and who was yet always somehow a part of the family.

Life is unfair and all one can do is to acknowledge that, not necessarily change it. We were able to book into

a hotel, go to a restaurant, walk up steps; he lived on a pittance and in a wheelchair. We had return tickets, always a symbol of hope, for a return ticket means you intend to return and you have somewhere to return to.

The stone, when found, was covered in a thin layer of fresh snow. It is a marble slab we had commissioned to replace one of some form of artificial mixture that had become illegible. The new one gives his title and mentions also his wife Charlotte, his son Edgar (our late father) and his aunt Helene (who died in Theresienstadt and has no grave). In this respect he no longer lies there alone, lonely and stateless, but is given a context as a husband and a father and is together with members of his family.

A matzevah, a gravestone, is an irrational thing but of great symbolic importance for many. To mark a grave is important for practical reasons, but to add a name, to add the dates of birth and death, to add relationships, to indicate that someone had been loved and will be missed - these are important messages for anyone, even complete strangers, who may walk past and see the stone. They are important for those who want to have a focus for remembrance and want to be seen to have remembered. Judaism teaches us not to bow down to stones and would disapprove of the cults that have grown around the tombs of rabbis considered particularly learned or 'holy' (usually because they were never exposed) but there are commands to honour one's parents and to be aware of the tradition from which one comes.

What can one do? We read the El Maleh Rachamim and Kaddish, we recalled a few anecdotes of what had



Vati's grave in Lausanne

been said about him in earlier years, and eventually we returned to pay the cemetery maintenance fee for which the local Jewish Community had found time to send a bill, though they found no time to answer any other communications. We felt that an important task had been achieved. He will lie there still, but at least we gave him some of his identity back and anyone who can read will know more about this loved and loving man we never knew.

Rabbi Dr. Walter Rothschild

Northwest London AJR Meeting ♪ Special Musical Event ♪

Please join us for a delicious lunch
and a delightful concert performance by



Harrow Boys School String Quartet

on

Tuesday 30 April 2019

at

North Western Reform Synagogue
Alyth Gardens, London NW11 7EN

Lunch starts at 12pm Concert ends at 2pm

Cost is £8 per person payable on the door

Booking is essential for catering purposes
Please call Karen Diamond on 07966 631778
or email karendiamond@ajr.org.uk

LETTER FROM ISRAEL

BY DOROTHEA SHEFER-VANSON



ENABLING THE DISABLED



The group of English-speaking ladies to which I belong, The Giving Circle, recently toured the Shalva National Centre in Jerusalem's Bayit Vegan neighbourhood.

For most of us this was an eye-opening introduction to a radically innovative approach to treating and caring for children with disabilities. The generous proportions of the smart new building, with its wide corridors and open spaces give the visitor (and presumably also the children) a sense of freedom and of being unhampered by restrictions. The décor throughout is colourful and cheerful, with pictures of characters from fairytales and images of butterflies hand-painted on the walls, and overall a sense of space and aesthetic harmony.

The concept underlying the internationally-renowned centre is that a child with physical, cognitive or emotional difficulties is enclosed in a chrysalis and is potentially a butterfly (the emblem of the Centre). Thus, each individual needs to be approached in a way that will enable the butterfly hidden inside to emerge. The Centre, which serves children from all over Jerusalem, both Arab and Jewish, provides playgroups and kindergartens for babies and toddlers, and after-school activities for older children. We were taken to see the Centre's impressive swimming pool, well-equipped gym and attractive outdoor and indoor play areas, as well as a large and immaculately clean dining-room which provides over 800 lunches every day. In addition, there is a spacious 'relaxation' section containing several bedrooms (each one with four beds), where older children sleep over on a regular basis. This fosters their independence, encourages friendships and also provides a respite for the families. Additional facilities include physiotherapy, occupational therapy, water therapy and sports of various kinds, as well as art and music therapy.

In the context of the music therapy the children are taught to play the piano and a choir and band have been established. Among the children several exceptional talents have emerged, and the Shalva Band and its vocalists have made a name for themselves in Israel and abroad. The Shalva Band recently made it to the finals of the contest to represent Israel at the forthcoming Eurovision competition, to be held in Tel Aviv. However, since the choir members are observant Jews and the general rehearsal for the event will be held on Shabbat, they were unable to participate. Instead, however, they will be appearing as guest artists in the course of the evening, which is broadcast all over Europe and seen by millions of TV viewers.

Throughout the building wall plaques commemorate donations by well-wishers from all over the world. All in all, our visit was both inspiring and invigorating, and we left feeling uplifted by the many and varied ways in which children with disabilities are helped to develop, enabling them to achieve their fullest potential.

IT HELP AT HAND

Marian Goldberg is a second generation member who benefits from AJR's Computer Help programme. Every fortnight Marian is visited by an AJR volunteer. Eve Hersov - a social worker for Belsize Square Synagogue, of which Marian is a member - met Marian and her AJR volunteer, Margo Howie.

Margo explained, "We always have a good chin wag before we start work. Then we look at managing photos and videos, and how to search the internet, and we are about to look at sharing things between Marian's smart phone and computer."

With Margo's help, Marian enjoys

mastering technology to keep in touch with friends, stay informed and be entertained.

Claude Vecht-Wolf co-ordinates the AJR's Computer Help programme. He says, "The programme was established in 2013 and now over 40 people regularly receive volunteer help to use their devices and computers.

"Aside from helping us care for our members, our volunteers also gain from the experience. It's good for mental and physical health, increases social circles and career opportunities and improves self-esteem and sense of purpose. As one volunteer said 'It's a wonderfully fulfilling experience both for yourself and for the client.'"

This piece first appeared in the Belsize Square Synagogue magazine, Our Congregation.



AJR's co-ordinator Claude Vecht-Wolf has completed his Rabbinical ordination studies (semicha) at the Judith Lady Montefiore College. While not directly related to his Computer Help support, AJR members will doubtless benefit from his enhanced wisdom.

Letters to the Editor

The Editor reserves the right to shorten correspondence submitted for publication.

BRUNO KREISKY

Several readers wrote in response to David Wirth's article on Vienna (March) in which he referred to Austrian Chancellor Bruno Kreisky as "an ex-Nazi". **Robert Bernstein, Greg Lubinsky, Peter Phillips and Paul Secher** all wished to point out that Kreisky was also Jewish – "the first and, so far, only Jewish Chancellor of Austria, who served his country in that capacity for 13 years" wrote Lubinsky - while **Dr David Lawson** warned that "we should be very cautious about calling people Nazis without adequate evidence."

Robert Bernstein also alluded to the modern statue of Gottfried Lessing in the Judenplatz, described as "serious-looking" in David Wirth's article. Apparently Bernstein has "...read that Lessing's pre-war statue was melted down by the Nazis in 1939 (whether by Austrian Nazis is not specified)."

VIENNA REVISITED

I should like to say a very big thank you to the AJR for including me in the 80th anniversary lunch given by Prince Charles and also for the help and support given to me since the death of my only daughter.

I have only been back to Vienna twice – the first time in the early 1950s. Little had changed, all was grey and drab, the people subdued and when we sat down in a restaurant someone said loudly "Do host die Juden scho wieder". We left, packed our bags, and headed for Italy.

In 2005 I reluctantly returned for a week with my daughter, on a trip arranged by the Viennese Jewish community. It seemed a very different Vienna - the Ringstrasse returned to its former glory, houses gleaming white with gilded statues; my daughter, who had been keen to see my "Heimat", was completely enchanted. I returned to my old school and was received almost with open arms. In the gym they showed me a wall of brass plates with the names of the Jewish pupils who had had to leave when Hitler annexed Austria.

The Kindertransport memorial at Liverpool Street Station, with a child sitting on a

suitcase, brings back old memories: I was supposed to be collected by a lady my parents knew from Vienna; she failed to turn up on time and, amidst the chaos of children being collected, I was overlooked. I sat crying on my suitcase until a stranger stopped, looked at the labels tied round my neck, and rang the London telephone number. My lady apologised, said she had the wrong date and asked the man to stay with me until she came. When she eventually arrived this total stranger insisted on coming with us to West Hampstead and wanted to know what on earth a small child was doing at the station, sitting alone on a small case, with not a word of English. When she told him what was going on in Austria he seemed to have had no idea! I was exhausted and crying that I would never see my parents again; when that was translated to him he patted me and said he would get my parents out. Quite unbelievably, he did – he found posts as cook and butler in an old vicarage and they arrived in the nick of time on 29 September 1939, just a day after the British Consulate closed.

I recently found my Stammbuch dated 1938 in which friends wrote little notes of remembrance. One 13 year-old friend wrote: "Judentum ist ein Schicksal und sein Schicksal muss man mit Würde tragen" (Being a Jew is one's fate and one must bear one's fate with dignity).
Erika Judge, Harrow

KINDERTRANSPORT COMPENSATION

After reading the concerns expressed by AJR members in the February 2019 Journal, I felt I might be able to shed a small bit of light on the process of how the Kindertransport compensation came to be.

I agree it is far too late. However, it was only in 2014 that the Claims Conference and the German government negotiated a Fund for Child Survivors of the Holocaust. Until 2014, there had been no acknowledgement of the suffering children had gone through. I was present in Berlin, a day after the World Federation of Jewish Child Survivors of the Holocaust and Descendants Conference (a gathering of 400 Child Survivors and their

children and grandchildren, and the first time in over 28 years of annual conferences that one was held in Germany), at an event where child survivors presented testimony to members of the German government. It was very emotional.

Soon after, the Child Survivor Fund was established. Kindertransportees were, however, not included in this fund. The Kindertransport Association wrote immediately to the Claims Conference. We were told that, as this was the very first recognition of Child Survivors, it should be seen as a first step. Now, four years later, the second step has been taken.

As the daughter of a Kind who is no longer with us (Ruth Birnholz from Vienna), I also understand the question of why the Fund is not available to heirs, but this is not specific to the Kindertransport Fund. Heirs are not eligible for any of the compensation funds administered by the Claims Conference.
Melissa Hacker, President, Kindertransport Association, USA

The German government's goodwill payment to former Kinder is clearly NOT meant as some form of compensation for the wrongs done to us by the Nazis but a gesture of friendship and goodwill on the occasion of the 80th anniversary. Nothing can ever compensate us for the loss of our beloved families, although an attempt was made many years ago, when some former Kinder were offered "pensions". Surely, the present German government carries no responsibility whatsoever for the evils of the Nazi government.

However, the bureaucratic complexity of the form that needed to be filled in, and which many found hard to cope with, is another matter. (The AJR office did offer wonderful help to those who couldn't cope). Anyone who feels that the goodwill payment is derisory could do worse than to make the money over to "SAFE PASSAGE" - Lord Dubs' commendable organisation that is facilitating the acceptance of many present-day abandoned orphans into the reluctant UK.

Emer. Prof. Leslie Baruch Brent, London N10

A SYNAGOGUE FOR REFUGEES (March)

I read your leading article about the Belsize Square Synagogue (March) with interest. In 1930 Rabbi Georg Salzberger, who was the first Rabbi of the Synagogue, succeeded my grandfather, Rabbi Caesar Seligmann, at the West End Liberal Synagogue in Frankfurt am Main. Seligmann was descended from a long line of Rabbis that he traced back to 1341.

Seligmann was one of the founders of the then new Liberal Judaism. He was for many years editor of *Liberales Judentum* and President of the Union of Liberal Rabbis in Germany. Together with others he drafted the first Jewish prayer book (*Einheitsgebetbuch*) used in Liberal synagogues throughout Germany. In short, he played an important role in laying the foundations of modern Liberal Judaism and helped to give it a sense of direction and purpose.

Seligmann's whole family escaped from the Nazis – Erwin, his eldest son and my uncle arriving in England in August 1939 just three weeks before war was declared. I have had a Sefer Torah placed in the Belsize Square Synagogue in his memory.
Peter Seglow, London NW3

The article on Belsize Square Synagogue brought back many memories. I was Bar Mitzvah there, together with my friend Herbert Samuel, by Rabbi Salzberger – a wonderful, wise and sympathetic Rabbi. I also remember fondly Cantor Davidson, he of the flowing white hair and a great voice, whose operatic embellishments extended the length of the Services quite considerably. Fearing the Bar Mitzvah on Saturday morning would thereby extend to Saturday afternoon, Herbert's father and mine asked Dr. Salzberger: "Rabbi, do you think if we pay a little more, Cantor Davidson could sing a little less?" I hasten to add that I had a great Bar Mitzvah and have no recollection whether he complied!
Walter Demuth, London SW13

I am a child of German refugees. My grandfather took us to BSS in the '50s

and, as our parents spoke German to us at home, it was natural that the German sermons didn't faze us.

All the families we knew were refugees who attended BSS and the Ex-Servicemen's Club in Circus Rd and subscribed to the AJR. Advice and care given by the AJR and WJR post-war was invaluable, while spiritual care, along with the familiar music at BSS, were so very important to our lives.
Helen Grunberg, London, NW10

HOLOCAUST MEMORIAL PLANNING APPLICATION

It is a pity that the planned memorial was not shown face on to accompany the article in the March Journal. Here it is –



Opinions about design are, of course, subjective but there are many who do not find this one evocative in any way of the death of six million Jewish people. Indeed a similar design by the same architects was entered for the competition to build a memorial in Ottawa, in a very different setting, and was rejected.

Many people and organisations, including the Royal Parks, UNESCO, the Environment Agency and Historic England, consider it to be out of keeping with the surroundings: a very small park by a narrow stretch of Millbank. Looking at Holocaust memorials around the world, those that do not immediately engage and inform the passer-by of their meaning have a tendency to become anonymous leisure areas - for example the outdoor Holocaust Memorial in Berlin, which is often treated with disrespect.

Of course we need to preserve the memories of the survivors and educate

everyone about our history and the unbearably tragic results of the spread of hate and prejudice. We have to question, however, whether the estimated cost of this design, £102m, is the best way to achieve this. Half of that sum, and the annual running costs, have yet to be raised, possibly at the expense of other Jewish institutions that need our generosity.

Holocaust memorials, of which we have five in this country, and many more around the world, do not seem to be effective at stopping the spread of antisemitism and anti-Zionism. Holocaust education at schools is also less than adequate, according to a recent report by UCL. Advocates for the new Westminster memorial claim that it will serve as a reminder that democracy protects against genocide. But if one considers recent genocides, eg LGBT, Roma, Armenians, Kurds and Kosovans (some of which are to be included in the new memorial), it seems that the real protection against murder is to have one's own state and means of defence. I would hope that the new memorial will present the true history of Israel, the target of today's antisemites.

Ruth Deech, Oxford

WE ARE ALL SURVIVORS

Larry Lisner (March 2019) seems confused. "Survivors" are all those who had to flee their homeland because of Nazi persecution. In no way should they be categorised. We don't have Alpha Survivors who survived the Camps, Beta Survivors who came to the UK on the Kindertransport as children without their parents, and Gamma Survivors who escaped with their families. We were all refugees, we were all Jews. Thus: the Association of Jewish Refugees.

Peter Phillips, Loudwater, Herts

ERRATUM

In the article on Josiah Wedgwood (March) we said that he "called for the end of internment in Britain, Austria and Canada". This should, of course, have read "... Britain, Australia and Canada"

ART NOTES: by Gloria Tessler

Love and sex, beauty, moralism and martyrdom are all served up at the Royal Academy's The Renaissance Nude exhibition. Your eye immediately lights upon the incomparable perfection of Cima da Conegliano's *Saint Sebastian*, nonchalant as a GQ model despite an arrow in his side. Agnolo Bronzino's *Sebastian* is similarly insouciant, ignoring his smaller arrow. It seems just an excuse to present the beauty of the male nude.

Saint Sebastian,
by Agnolo
Bronzino



But in other works by Renaissance artists there is a deeper narrative, a Christian or humanist comment on the high and low moments in life. **Jan Gossaert's** *Christ on the Cold Stone*, contemplating his unthinkable fate, is a beautiful meditation on inner anguish. He is cast into an ineffable yet subtle light, so typical of the Dutch masters. This Christ is neither young nor old, just a man tortured by the fate that lies in store for him, and the weight of pre-destiny on his shoulders. His nudity is less relevant, apart from its study in muscularity, as we are now beyond the physical realm and into human vulnerability. **Hans Leu the Elder's** scene of martyrs being impaled on wooden sticks is the only painting which, despite its cold bloodedness, comes near the horrific reality of tortured saints.

But there are other torments: **Donatello's** near life-size *St Jerome* scourging himself of physical desire with a stone is a veins-and-all study in muscularity and human guilt. Other images are more dream-like. **Albrecht Durer's** etching *Composition with Five Figures (The Desperate Man)* shows an awkwardly seated male nude, head bowed and tormented by a sleeping female nude and a pensive satyr. The theme of earthly temptation continues in drawings of women as witches, out to catch the higher-minded innocent male. A perfect example is **Hans Baldung Grien's** *Witches' Sabbath*, which portrays evil harridans rather than desirable beauties. And what happens to those wicked women? Well one answer lies in a tiny bronze statue of an elderly woman with drooping breasts by an unknown artist. It is a gentle parody of Venus which warns of the

transience of beauty through its Nemesis – time. Her pose evokes the **Botticelli** *Venus* but here it is **Titian's** more womanly *Venus Rising from the Sea*, holding her long hair and looking surprised to see us!

Some 900 works from all over Europe, between 1400-1530, convey the changes in the way the nude was regarded in Western art; from anatomical precision to prurience. Soon after his death **Michaelangelo's** Sistine Chapel masterpiece, *Last Judgement* had draperies painted over the nude figures, on the orders of Pope Pius 1V in 1564.

The idealised nude was celebrated up to the 16th Century. Male models were paid to pose in anatomy classes. But it was **Leonardo da Vinci** who moved the picture forward by introducing sensitivity into his work, exemplified in his pen and ink wash *The Anatomy of the Shoulders and Neck*. Love's tenderness is evoked in Gossaert's beautiful composition *Hercules and Deianara*, a narrative work of perfect human symmetry, again irradiated by the artist's wonderful sense of luminosity. **Piero Cosimo's** *A Satyr Mourning over a Nymph* is one of the more moving paintings, where a satyr and a dog keep vigil over the dying nymph. But there are some miniature treasures, too, such as a tiny book of illuminated manuscripts by **Jean Calombe** for Anne of France, daughter of Louis V1. I was taken by the image of *Bathsheva at her Bath*.
Until June 2

Cul-de-Sac aptly defines sculptor **Phyllida Barlow's** exhibition at the **Royal Academy's Gabrielle Jungels-Winkler Galleries**

beneath vaulted windows. Barlow rejects the "authoritarian" bronze sculpture of the 1950s and 60s, and her tall installations emerge from found objects: cement, bonding plaster, hessian, scrim, paper, rope, plywood, polystyrene, etc. Her work is imaginative, playful and a touch iconoclastic.

Her huge stony installations have no real substance; thin poles hung from the top with an assortment of colourful, stiffened fabrics recall a Bangladeshi street market - and a tall, skinny plaster or polystyrene plinth is surely a thumb holding up a giant toilet roll?

Barlow asks you to feel the space between ambitious, asymmetrical structures as they change with you, the person who walks through them. "It's about coming in through these doors and you look left or right and it forms a figure 8," she told me. Her work is shaped by dysfunctional, yet innovative offerings denoting the abundance of "things" in our world. Space is the thing, equal to the work itself. It is a bold, humorous and fanciful take on how sculpture can move joyfully with the times.
Until June 23

Annely Juda Fine Art

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CONTEMPORARY
PAINTING AND SCULPTURE

Thank you Twitter!

Agnes Grunwald-Spier, whose book on women's experiences in the Holocaust was published last year, was recently invited to give a lecture at Vanderbilt University in Nashville, laying emphasis on the women of the Warsaw Ghetto. She had a challenge finding imagery for her talk, which she shares here with the *AJR Journal*.

I was collecting additional material for the talk and needed photos of each woman I was going to talk about in my presentation.

Cecylia Slapakowa (also Slepak) was a friend of Emmanuel Ringelblum in the Warsaw Ghetto. Ringelblum was a teacher and it was he who encouraged the Jews in the ghetto to record their experiences in a project called 'Oneg Shabbat'. A great deal of material was collected and buried in three milk churns and metal boxes. All has been recovered, except one milk churn.

Ringelblum asked Cecylia to do some research on women's lives in the ghetto. She interviewed 16 women about their former lives as well as their experiences in the ghetto. However she herself was deported to Treblinka in the early deportations to Treblinka in 1942. She had a husband, an engineer, and a daughter it is believed, but no information is available.

I approached the Ghetto Fighters' House in Israel for a photo and was surprised to hear they didn't have one. Neither did I find anything on Yad Vashem's and USHMM's websites. I also contacted Dr. Emanuel Berman, the son of the only one of the



The much-sought photo of Cecilia Slapakowa

interviewees to survive the Holocaust. Emeritus Professor Dalia Ofer from the Hebrew University in Jerusalem has written about Slapakowa and women's experiences for many years. She told me she too had been unable to find a photo.

Not being one to give up, over breakfast I pondered the problem, telling myself 'There must be a photo somewhere'. I suddenly thought Twitter might be the answer. So on 21 February at 9.18pm I posted the following Tweet.

Agnes Grunwald-Spier

@GrunwaldSpier

I am searching material on and a photo of Cecylia Slapakowa (Slepak) who was a colleague of Emmanuel Ringelblum in the Warsaw Ghetto. Is there anyone with a photo I could copy for a lecture. She was killed at Treblinka 1942/3 with her husband and possibly a daughter.

Nearly 10,000 people saw it and 29 re-tweeted it to their networks. By 1.56pm someone called Olga Czarnecka tweeted a photo to me with the link to the *Oneg Szabat Program* based in Warsaw <https://onegszabat.org/en/biographies/>.

I was absolutely delighted and overwhelmed by the speed of the reply.

I am sure that without Twitter, I would never have found it. Rachel Auerbach, who knew Cecylia before the Ghetto, wrote of the elegant 'coffee hours' she held for Jewish intellectuals in their spacious flat. This photo is so appropriate for such a hostess.

I have shared the photo with Prof. Ofer who is thrilled and tells me she keeps looking at it. It was part of the presentation at Nashville on 27 March and will no doubt be part of many others, all thanks to Twitter.

Agnes Grunwald-Spier was born in July 1944 and sent to the Budapest Ghetto with her mother in November 1944. She was liberated, aged 6 months and came to England in 1947. Her father, who had been a forced labourer, committed suicide in 1955. Agnes was a Founder Trustee of the Holocaust Memorial Day Trust and was awarded an MBE in 2016 for her work on the Holocaust. She has an MA in Holocaust Studies from Sheffield University and was a member of the Board of Deputies of British Jews for 15 years and a magistrate for 30 years. In 2018 she received two Honorary Doctorates for her work on the Holocaust from Sheffield and Oxford Brookes Universities.

Fashion Metropolis Berlin

The ultimate history of the Jewish Berlin fashion industry.

When Nazi bureaucrats from the Berlin Ministry of Economic Affairs set out, in November 1939, to count the number of Jewish clothing companies in existence they could only find a mere 180 – a truly shocking decline from six years earlier. In 1933 there had been 2,700 Jewish clothing stores and manufacturers in and around Hausvogteiplatz, right in the middle of Berlin, at the very heart of what had been a 100 year-long fashion metropolis.

What had happened in the space of six years since the Nazis came to power in 1933? Why was an industry that had once epitomised one of the largest profit centres in German innovation, which had boasted a worldwide reputation, and which had guaranteed jobs for some 100,000 workers, been reduced to a shadow of its former glory? Why was an industry, founded by Jews, and which had grown to be so influential, been so utterly destroyed? How come that today hardly anyone remembers, or wants to remember, the history of this Jewish cultural achievement and the fashion designers who had once dominated the industry?

To find the answer, I have devoted many years to researching the background to this catastrophe. My new book, **FASHION METROPOLIS BERLIN 1836-1939: The**



Hausvogteiplatz in Berlin in 1925

Story of the Rise and Destruction of the Jewish Fashion Industry, has taken me from my native Germany to London, Israel, Poland and the USA and has absorbed more than 30 years of my life.

As a young journalist in the newspaper industry, I became a fashion reporter purely by chance. But shortly after I began, I started meeting some elderly people at fashion shows in Paris and London. They had once worked as designers in Berlin. Some were happy to tell me their life stories; others wrote to me and sent photos, drawings and business letterheads of the companies that had once employed them in Berlin.

One was Alice Newman who, as a rising star, had studied at the Reimann School in Berlin and had risen to become a top designer working for major companies in Berlin's fashion centre – including at the prestigious firm of Loeb & Levy. Alice was forced to leave Berlin, under pressure from the Nazis in 1936; she emigrated to London, thereby saving her, and her family's, life.

I received many handwritten reminiscences from people scattered across the globe, prompting me to start my in-depth research project. I put search notices into the *AJR Journal*. What emerged was an ever-clearer picture of what the Nazis had intended, and indeed carried out. They had ruthlessly stigmatised the term "Jewish Konfektion" - Konfektion being the term Valentin Manheimer (one of the early founders of Jewish fashion) had coined in 1840, meaning, ready to wear clothing.

Compared to other Berlin industries, the degree of Jewish involvement in garment manufacturing was enormous. This was mainly because, with the pogroms in Galicia and Poznan, more and more Jews had sought refuge in the cities. Berlin offered many opportunities. The newly established freedom of trade for Jews meant Jewish tailors could establish new companies in the rapidly growing metropolis. At that time, Berlin was a thriving hub of entrepreneurship, just like the start-ups of the digital industry are today. At the end of 1840, there were already 100 clothing

companies in Berlin, including those of fashion luminaries Valentin Manheimer, Herrmann Gerson and David Leib Levin - the founders of clothing made according to standardised measurements. A mere 30 years later, Berlin fashion production had a worldwide reputation. Even newly-founded companies enjoyed soaring export figures.

Jewish owned companies accounted for some 75% of the women's fashion sector. The customers liked what was offered: modern fashion at reasonable prices, and it made no difference to them whether the clothes were made at Jewish companies or not.

At the turn of the century, the department stores Tietz, Nathan Israel and Wertheim were established. Despite fierce international competition, the new centre of fashion in Berlin, with its exceptionally fine clothing, thrived. More than 80 years after the first Berlin fashion companies had been founded in 1836, the Berlin Chamber of Commerce and Industry was able to boast in 1918 of its considerable achievements.

People were happy that Kaiser Wilhelm II had abdicated and that the liberal Weimar Republic had ushered in a new democracy. This climate of freedom was reflected in the world of fashion. Companies savoured the emergence of democratic styles and Jewish designers came to be at the forefront of the movement known as *reform clothing*. Gone were the old corset-ties for women and in came the wild and exciting "Roaring '20s".

Berlin became the world capital of film, revues, cabaret, theatre, architecture, the Bauhaus movement and self-expression. This was the milieu in which Marlene Dietrich began her career wearing lascivious Berlin fashion and which pervaded Christopher Isherwood's novel *Goodbye to Berlin*, set in Weimar Germany.

Fashion was always front and centre of this new society, but it was detested by the early Nazi hooligans roaming the streets. Modern Berlin fashion was the antithesis of everything the National Socialists believed in. More and more fashion companies came

under the spotlight of the Nazi hordes. In 1933 the turning point known to all of us arrived: Hitler was elected. Numerous historians have written about this. But the destruction of the Jewish fashion industry in Berlin remained somehow unnoticed, almost universally, until today.

Not one lobby group has ever emerged amongst Berlin-based, or even German, fashion firms more widely, to remember what happened to their Jewish colleagues during the Nazi era. Shamefully, *Fashion Week* in Berlin has never once covered its own history or honoured the pioneers of Berlin fashion.

There are three reasons for this phenomenon:

1. The so-called "Aryanisation", i.e. the process of comprehensive expropriation and disenfranchisement of Jewish clothing companies between 1933 and 1939, was carried out via large-scale collaboration of state authorities, banks, the NSDAP and by terrorising Jewish owners. The confiscation of Jewish property was done incredibly quickly. Many leading fashion employees happily speculated on the expropriation of their Jewish employers' companies. For them the Nazi regime was exceptionally accommodating – 2,000 Jewish Berlin fashion companies ended up in the hands of NSDAP members or Nazi loyalists. Roughly 600 Jewish firms were forcibly shut down. What happened to the Jewish fashion firms and the buildings they occupied was ruthless, barefaced, state-organised theft.
2. The Nazi Ministry of Economic Affairs, under Hermann Goering, confiscated all Jewish-owned property. The buildings which had formerly housed the Berlin fashion industry at Hausvogteiplatz were turned into NSADP offices.
3. The state authorities confiscated thousands of sewing machines from former Jewish companies and sent them to the forced labour factories and ghettos close to concentration camps. The newly enriched Berlin fashion companies now sent designs along with

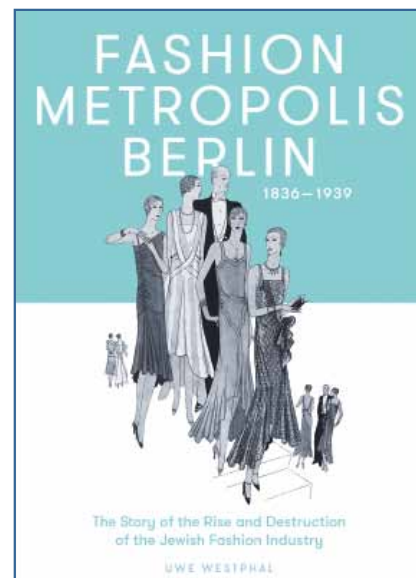


orders to the ghettos and slave labour workshops in Auschwitz Birkenau, Lodz and 18 other camps. This led to the creation of large-scale, industrial production lines manufacturing army uniforms and clothing for the general public in Germany. Well-known names such as Hugo Boss, C&A and Josef Neckermann were the drivers of this process.

The conditions at the forced labour camps were so horrific that the workers frequently became ill and unable to work, leading to their inevitable deportation to the death camps. Back in Berlin, by 1944 the beneficiaries of the massive pre-war expropriation of so many Jewish clothing firms began plotting how they might manage to retain possession of their illegally acquired Jewish property once the war ended. Their motto: We work better in Berlin without "Jewish competition".

In fact, by 1947, a mere two years after the end of the war, the new fashion company profiteers from pre-war "Aryanisation" came to the nation's attention, this time in the guise of successful fashion designers in what was seen as the *economic miracle* of West Germany.

Jewish German refugees, victims of the Nazi confiscations of the fashion industry, tried to get some restitution. But history is not littered with stories of success. In 1986 the successful fashion designer Detlev Albers commented that the companies stolen from Jews with the help of the Nazis were "... a great fortune for all post-war fashion careers". And it stayed that way. Former Jewish proprietors were denied



access to archives which would have enabled them to retrieve vital documents and records proving their property rights and forced expropriations during the Third Reich in West Berlin's courts. The GDR government rejected all restitution claims out of hand.

It is simply scandalous that today's German fashion companies have not established a prize for young designers named in honour of Valentin Manheimer, Herrmann Gerson or any number of scions of the once glorious Berlin fashion industry.

To date only one monument exists to the memory of the Jewish Berliners of the fashion industry. It is on Hausvogteiplatz and was established in 1993 by the Berlin Jewish community, my publisher and myself. The time has now come for the younger generation of fashion designers to be inspired by the fascinating, and tragic, story of the industry in which they work.

Fashion Metropolis Berlin offers them the opportunity to grasp fully this dark chapter of history. It's time to remember also the fate of the forced labourers in the German clothing industry.

It is no longer acceptable to pretend nothing significant happened in the fashion industry between 1933 and 1939. We must reject wholeheartedly this collective amnesia and silence on the part of an entire industry.

Uwe Westphal

Uew Westphal's book is published by Henschel Verlag, Leipzig. It can be ordered by emailing orders@ipgbook.com quoting ISBN: 978-3-89487-806-1

REVIEWS

THE JEWISH COOKBOOK FROM HAMBURG
(Das Jüdische Kochbuch aus Hamburg)
Edited by Gabriela Fenyés, Barbara Guggenheim, Judith Landshut
Dölling und Galitz Verlag, 2018
ISBN: 978-3862181094

This bilingual German-English cookbook was sent to me by the Hamburg Municipality because, like many others, I had contributed some recipes to it.

The project involving the production of a cookbook of recipes originating with the Jewish community of Hamburg was conceived and implemented by three Jewish women living in Hamburg. They were able to gain the co-operation of the Department for Cultural Remembrance of Hamburg, which was founded in 1965. A few years ago I received a request to send in any recipes I might have from my parents' home.

It just so happened that a few years earlier my sisters and I had compiled and produced a booklet containing the recipes left behind by our mother who, although not originally from Hamburg, had been at pains to try to reproduce some of the dishes my father loved. And so, without further ado, we sent off a copy of our book to the ladies in Hamburg, who meanwhile had evidently been in correspondence with many others, some of whom had also compiled and produced cookbooks of family recipes, which proved to be a treasure-trove for the editors.

The book is evidently a labour of love, containing lively illustrations, each recipe given in both languages and eminently practical. Alongside the actual recipes is a little anecdote from the sender. Before WW2 the Jewish population of Hamburg consisted of both Sephardic and Ashkenazi Jews, so the recipes originate from all over the Jewish world. At the end of the book is an index of recipes, a glossary of Jewish terms, and biographical details about the individuals who sent in recipes, in both languages.

The editors write in their foreword that after their initial letter "...doors and hearts opened up to us, as if of their own

accord. We received emails and letters from all parts of the world expressing passionate support for our project to publish a Jewish cookbook from Hamburg."

And so, all that remains is to pluck up my courage to attempt some of the recipes, and experience the tastes and aromas of food that was prepared in the kitchens of the once-flourishing Hamburg Jewish community.

Dorothea Shefer-Vanson

MILEIN COSMAN: CAPTURING TIME
By Ines Schlenker
Prestel, hardback
ISBN: 978-3-7913-5797-3

The death of Milein Cosman at the end of 2017 was a huge loss. She was one of the outstanding Jewish refugee artists who came to Britain in the late 1930s and had enormous impact on post-war British culture. This handsome biography is beautifully illustrated, with wonderful reproductions of Cosman's work, especially the drawings of famous cultural figures that made her so well-known.

Born into an assimilated Jewish family in 1921, Cosman was brought up in Düsseldorf. Her father, like so many German Jews, fought in WW1, He was captured at the Somme and returned with "shattered nerves". He became a successful industrialist but as antisemitism grew, he sent both children away. His son studied metallurgy in Glasgow and Milein finished her schooling in Switzerland. The family home was ransacked on Kristallnacht and the parents managed to escape to Amsterdam and then to England. When Milein finished her schooling in the summer of 1939 she came to England to study art at the Slade which had been evacuated to Oxford.

In 1945 she settled in north London and began an extraordinary career, drawing for newspapers and magazines, festival brochures, exhibition catalogues and concert programmes, specialising in figures from the world of music and dance. She was unbelievably prolific. In 1947, still only in her mid-20s, she met the Viennese music critic and later

broadcaster, Hans Keller. They married and lived together in Hampstead until his death in in 1985.

Schlenker, who has already written a biography of another refugee artist, Cosman's close friend, Marie-Louise Von Motesiczky, does an excellent job of evoking the world of wartime Oxford and the post-war London scene of galleries and publishers. Already as a young woman, Cosman moved in a fascinating world of central European refugees, from John Heartfield and Egon Wellesz to Gombrich and Weidenfeld and many more.

Above all, though, she was an outstanding artist. This book is an excellent introduction to her work. Beautifully published, it is a joy to see her drawings so well reproduced. She drew everyone who mattered in 1950s and '60s European culture: TS Eliot and Stravinsky, Richard Strauss and Rostropovich, the Amadeus Quartet and Vaughan Williams. Everyone will have their favourites, but some of the most brilliant pictures are of lesser-known figures, such as the poet John Heath-Stubbs and Coco the Clown.

The later chapters are more thematic. There are chapters on Cosman's prolific work as a book illustrator; her extraordinary ability to convey movement, whether dancers, conductors or musicians; and her sense of place, starting with her first return to war-torn Germany in 1949.

Her 50s and 60s were years of loss and sadness. Her mother died in 1976, her brother Cornelius in 1979 and in the late 1970s Keller was diagnosed with motor neurone disease. He died in 1985. Her eyesight started to fail but these were also years of recognition, here and in her native Germany.

It is a shame there is no index and there are occasional errors. But this is a much-needed tribute to a warm and kind woman, full of energy, who deserves to be better known for these unforgettable drawings. I miss her enormously.

David Herman

LOOKING FOR?

The AJR regularly receives messages from our members and others looking for people or for help in particular subjects. Here are some of the most recent requests – please get in touch directly with the person concerned if you can help.

SECRET RESISTANCE (VIENNA)

Maria Loewenthal, the gentle wife of Dr. Oskar Loewenthal, protected several Jews during the Holocaust. At least one is said to have been given sanctuary in their apartment building, first at Schweidlgasse 13 and then at Obere Donaustrasse 57/14. Their granddaughter Sally is now researching her grandparents' humanitarian activities and would love to receive any information.

svmcnichol@me.com

AUGSBURG AND SURROUNDS

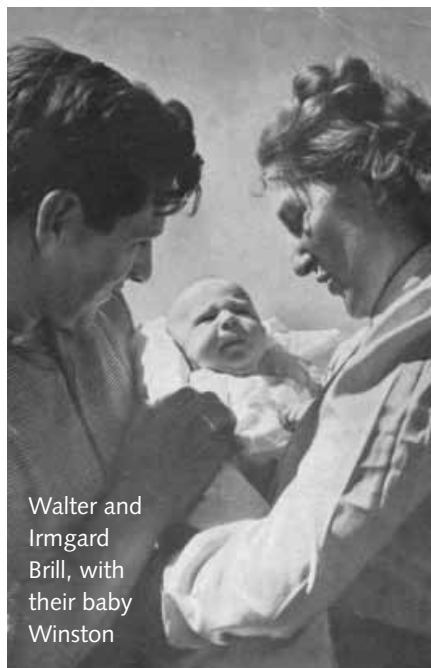
The Jewish Museum of Augsburg is mounting an exhibition on Kindertransport biographies from Augsburg and surrounding areas. Their researcher, Souzana Hazan, is looking for relevant personal objects or documents concerning the following:

- Liese Fischer, née Einstein, born in 1925 (lives today in the USA), from Augsburg
- Siegbert Einstein, from Augsburg, born 1924, died 1940 in Westgate-on-Sea
- Ernst Farnbacher, born 1925; Ernst took his own life in Leeds in 1941
- Rudolf Farbacher, born 1925, died 1946 in London
- Anita Fellner, née Heufeld, born 1925 in Fischach, moved after WW2 to the USA
- Paul Hochstadter (Höchstädter), born 1923; lived later in Canada
- Emma (Emmy) Mogilensky, née Hubert, born 1923 in Cronheim;

- lived after WWII in USA
- Selmar (Sel) Hubert, born 1926, originally from Cronheim; lived after WWII in the USA
- Manfred (Fred) Stern, born 1924; he and his family went to England in 1939 and then USA.

kh@jkmass.de

IRMGARD BRILL



Walter and Irmgard Brill, with their baby Winston

Winston Brill, whose father Walter was one of the first arrivals at Kitchener and helped to build the camp, is seeking information about how his mother, Irmgard, was able to escape Germany. He is particularly keen to find out whether she obtained a Domestic Service Visa and who paid for her travel to England.

wbrill@winstonbrill.com

HEINZ KONIG

David Baldwin is seeking two German/Austrian children who lived with his aunt, Ruth Brooks, in 1938-9 in a house called 'Lismore' in Mannamead, Plymouth. One of the boys was called Heinz Konig.

davidgeorgebaldwin11@gmail.com



Remembering & Rethinking

The international forum on the Kindertransport at 80

The AJR has announced further additions to our programme for **Remembering & Rethinking: The international forum on the Kindertransport at 80**. This event, co-sponsored by the UK special Envoy for Post-Holocaust Issues, The Rt Hon. The Lord Pickles, will take place from 15-16 April at Lancaster House.

Noted psychiatrist Professor Sir Simon Wessely, himself the son of a Kind, will speak about the intergenerational emotional effects on Kinder and their children. Ambassador Michaela Küchler, Germany's Special Representative for Holocaust Remembrance, will speak about the legacy of the Kindertransport in Germany. And a breakfast gathering for the children and grandchildren of Kinder is being organised.

A limited number of spaces are available, and we are pleased to offer discounted tickets for AJR members. Tickets can be purchased by visiting

<https://internationalforum.eventbrite.com>



ANNUAL TRIP TO EASTBOURNE



Sunday 7 July – Sunday 14 July 2019

We will once again be running our Annual Trip to the Lansdowne Hotel in Eastbourne, accompanied by Carol Rossen and other AJR Staff.

We will be travelling there and back by coach from North West London as in previous years.

Our stay will include Dinner, Bed and Breakfast

*Single Room from £399 per person for the week
Twin/Double Room (based on 2 people sharing) from £798 per room for the week*

Supplement payable for sea view on single and double rooms

Make new friends and meet up with old friends.

Please either call Ros Hart on 07966 969951 or email roshart@ajr.org.uk

Never too late to engage

What makes a man aged 66 suddenly decide to connect with his refugee heritage? What can the 'second generation' do to ensure that the experiences of their parents remain relevant? And what can the Holocaust memorialisation and education 'industry' learn from global enterprise? Talent management professional **Danny Kalman**, who has recently joined the committee of the AJR's Kindertransport special interest group, spoke to Jo Briggs about his newly developed commitment and vision.

Both of Danny Kalman's parents were Holocaust refugees. Yet Danny grew up feeling very little direct connection to the Holocaust. Even a day trip to Auschwitz, while hugely moving, did not provoke a desire for any longer-term involvement.

Danny spent his childhood in Sheffield, moving to London in his early twenties. His career began in retail, first as a department manager at Marks and Spencer followed by a marketing role for a high street food chain. He then joined a construction company as HR manager, where he quickly recognised that he had a natural ability to motivate people to achieve their career potential. He spent 21 years in senior HR roles for Panasonic and is now an independent leadership development, talent management and business coaching consultant.

"The first few decades of my adult life were all about work and my family,"



Danny Kalman's parents - who are distant cousins - as children at a family wedding in Wiesbaden in 1928

Danny explains. "Like most men in my generation, I focused on building a successful career and a comfortable home for my family. Of course I was aware of my parents' backgrounds, but their experiences didn't feel especially relevant to my challenges."

A chance meeting with AJR chief executive Michael Newman began to change things for Danny. "Michael joined a leadership forum for charity chief executives, which I had recently begun to co-chair, to help me give back to society," he recounts. "When he told me he worked for the AJR I shared my own parents' background so he then kindly invited me to a couple of AJR events that he thought I might find of interest."

Shortly afterwards, at the AJR's 2017 Kristallnacht commemoration service, Danny was introduced to Sir Eric Reich, chair of the Kindertransport special interest group. Erich invited Danny to join his



Danny Kalman's parents on their own wedding day



Danny Kalman and family - he is the younger of the two boys, to the right of the photo

committee, awakening a passion and enthusiasm which now knows no bounds.

"It was partly to do with timing," says Danny. "Like many older people, I found myself with more spare time and had reached the point in my life where I wanted to be involved in something bigger. Talking to the other members of the Kindertransport committee made me realise how different my life would have been had I been born just a few years earlier. Plus I had recently become a grandfather and had open heart surgery, both of which events made me increasingly aware of my own mortality."

Suddenly Danny found himself talking about his family roots and the Holocaust wherever he went. Friends he has known for years, who had hitherto known nothing of his parents' stories, have been similarly fascinated. He has developed a massive interest in Holocaust literature, not in a morbid sense, but to help enrich his own understanding of what his parents went through and how such a horrific genocide was allowed to happen.

Danny's mother died when he was 14 years old, so he was never really able to discuss her history with her. He had more opportunity with his father, who passed away when Danny was 46, but he still regrets not asking more questions. He is grateful to his father for publishing his life story in a booklet, which provides Danny with at least some narrative around all the key facts.

Danny himself has written two books, both on the subject of leadership and talent management. His second book *Inclusive Talent Management*, published in 2016,

focuses on diversity and inclusion and contains several case studies of business decisions that have been influenced by prejudice rather than hard facts. In Danny's opinion, while diversity is everywhere, inclusion is a positive choice. He has long felt that the most productive business climates are those where everybody's voice is heard, irrespective of race, religion, background etc. It is only recently that he has begun to connect these feelings with his innate aversion to everything the Nazis stood for.

Learning more about his heritage has made Danny realise the depth and richness of his family's history and given him a much stronger sense of self. This has been intensified by taking part in Holocaust education and commemoration – for example at the AJR's HMD service this year, when Danny represented AJR's 600+ second generation members, and in his own shul, Kol Nefesh Masorti, on a parent's *yahrzeit*.

"Preparing my talks for these events made me realise that I actually have a very interesting story to tell. Many second generation refugees might feel that our stories are irrelevant – after all, we can't personally talk about leaving our homes, or our experiences in the camps or on the trains. But nobody is better placed to share our parents' stories than us, and nobody else can talk personally about the impact that being a child of a Holocaust survivor or refugee has made on our own lives."

Danny's non-Jewish friends have been particularly fascinated to learn about their friend's family, and these conversations often provoke broader discussions of the dangers of prejudice and bigotry.

"There are huge parallels between what my parents went through and what is going on today in many parts of the world," says Danny. "The descendants of Holocaust refugees

are in a unique position to use our heritage to help tackle modern day discrimination. By keeping the memories of Nazi oppression alive we can ensure that nothing so horrendous ever happens again."

Danny's brother Melvyn has a slightly different view. He writes: "I am concerned at the way that other terrible events since WW2, such as the genocides in Rwanda, Biafra and Cambodia, are being connected with the Holocaust. The majority of recent genocides revolve generally about power, subjugation and wealth while the Holocaust involved the murder of six million Jews simply for being Jewish. There is no doubt that in the Holocaust not all victims were Jews but ALL Jews were victims."

Danny's ever-growing passion extends beyond his own work to a wider interest in organisations which, like AJR, operate in the field of Holocaust commemoration and education. "There are so many different Holocaust-related charities and organisations, I worry that the overall impact is in danger of being dissipated. For a second generation refugee like me, it's also not clear which is the best organisation to sign up to and work with. There should be a much stronger, and single call to action for members of the second, and even third and fourth generations, so that we know exactly how to engage and feel that we are all working together to a common aim."

He also believes that the vast majority of refugee descendants are currently disengaged, and would like to see a drive to actively engage them. "There must be tens of thousands of people throughout the UK who are related in some way to a Holocaust survivor or refugee. Imagine the combined talent of all these people, were we to find a way of involving them. It would be a big challenge, but one that I'd love to help manage," he concludes.

Danny's father, **Henry Hans Kalman**, was born in Frankfurt in 1923, and died in Sheffield in 1998. He went to school in Frankfurt, coming to the UK via a Kindertransport in April 1939. His father, Jacob, had spent some time in Dachau in the thirties. That experience made him realise he had to do anything to get out of Germany. Their next door neighbour helped the family get travel permits in exchange for practically all the family's possessions, including Henry's own valuable stamp collection. After the war, aged 23, Henry was sent to France by his parents to see if any members of the family had survived. He discovered some relatives in Lyon including his second cousin, Simone, with whom he fell in love. She accompanied him back to Sheffield and they married in 1948. Their eldest son, Melvyn, who now lives in Jersey, was born in 1949 and Danny was born in 1952.

Danny's mother, **Simone Krol/Kalman** was born in Berlin in 1923, and died in Sheffield in 1968. Her family moved to Wiesbaden shortly after her birth and then, in 1933, to Paris where they had relatives and felt safe from the rising antisemitism in Germany. Simone trained to be a hairdresser, working in Paris until 1940 when the Nazis arrived. At one point she was arrested, but her blonde hair, false papers and fluent French saved her. She owed her survival to the kind family doctor who warned the family not to be at home one particular night. They had the wisdom to take the warning seriously. However her father, Mendel, was at a friend's house in another district at the time of the round up. They later found out he died in the gas chambers.

Simone, together with her mother and younger brother, was smuggled by the French resistance to Vichy France. The three of them had to get on a train at night without tickets, while the guard's back was turned. Courage, bravery and a survival instinct all played a part. They felt it would be safer if they split up so her mother went to a remote farm close to the French/Italian border, her brother was taken in by a French nurse who pretended he was a relative and looked after him until the end of the war, while Simone worked as a hairdresser in Cannes. The three of them were reunited after the war and went to live in Lyon where Henry found them in 1947. Simone's brother, Georges, is still alive and lives in Toronto where Danny has visited him every year for the last 15 years

OBITUARIES

DAVID HACKEL

Born: 29 November 1922 Karlsruhe
Died: 4 February 2019 London

In March 2011, David sent us a letter which opened with these words: "I want it said at my funeral that I was persecuted as a Jew in Germany and a group of eminent British Jews arranged the Kindertransport with the British Government at the end of November 1938 which saved nearly 10,000 lives, including mine. I do not want a Kaddish or any other prayer said, but I do want a tribute said for the Kindertransport".

I promised that I would read this out at his funeral and I believe that it expresses one aspect of the truth of David's experience that we should honour. My own view is that as much prayer as you

can get is always a good thing and the brilliance of Jewish mourning rituals is found in the Shiva.

We must pay tribute to those who organised the Kindertransports: they stand as a testament to what can and should be done at the worst of times. It is hard to grasp how one day can shape a whole life: for David, this day was 10 November 1938, a few weeks before his sixteenth birthday. On his way to school that day in Frankfurt David saw a burning Bet Kneset, found his school 'smashed' and 'spent the day avoiding being beaten up and arrested'. Sheltering in a friend's house, he was saved from the Brown Shirts by the strange chance that a paralysed man lived in the flat below and the sight of him had stopped the Nazis and they had moved on to the next house.

Meeting David sixty-three years later, whatever we did and whatever we talked about, the Shoah was always there: the



loss of his beloved mother and most of his extended family in the camps and the years of displacement that followed.

David and his wife Bee lived a modest and quiet life in Bath, full of art and music and a good glass of Riesling. He was a gentle soul and, despite the great kindness he found in England, he was also a displaced soul. His letter captures not only his troubled isolation and his yearning but also his profound indignation. He was indignant because, despite his own experiences, he recognised the dignity of man. In the darkness, the Kindertransport had given him a shining example of human dignity and that is why he wanted, above all, that it should be remembered at his funeral.

Sean and Carmella Elan-Gaston

LILLY ALLEN

Born: 29 June 1926 Vienna
Died: 22 January 2019 Essex

Lilly Allen was a second-generation Viennese - something of which she was very proud. She had an older brother and sister, Heinz and Kitty.

The family, who were quite secular, lived opposite the Prater where her father ran a coffee house. After the Anschluß, her parents made several unsuccessful attempts to escape Austria but, with the help of Manchester Quakers, they managed to send their children on a Kindertransport in February 1939.

Lilly lived in Oldham with a foster family and attended Hulme Grammar School in Manchester. She remained in contact with her foster sister throughout her life. After working as a shorthand typist in

Manchester, she came to live in Swiss Cottage with Kitty in 1946, working as a secretary.

She met Emil Apfelbaum (later David Allen), a Czech refugee, in an ex-serviceman's club and they married in Hampstead Synagogue in 1949. They went to Israel for a year where David learnt his trade as a diamond polisher.

Returning to England, they had their first child, Danny, whilst living in Maida Vale. The next year they moved to Ilford to live with Heinz and Kitty, and Eve was born three years later. Lilly was a full-time mother and the family moved into their own house. Lilly took German A-level started giving German evening classes; in her 50s she learnt to drive.

In 1985, concerned that her children were not making friends with other Jewish people, Lilly set up a group for the 'second



generation' which became the Association of Children of Jewish Refugees (ACJR) of which she became Life President. She then formed a social group called Former Jewish Refugees (FJR) which ran successfully for 17 years with monthly speakers, entertainers and outings.

Lilly always enjoyed travelling and used to visit Israel regularly. Though her mobility declined, she was able to remain in her own house with David and they still enjoyed getting out, particularly to the café in Valentines Park. After David's death, in 2016, she continued to live at home, assisted by carers and Eve. She is survived by Kitty, her children and seven grandchildren.

Danny Allen

HARRY BIBRING

Born: 26 December 1925 Vienna
Died: 31 January 2019 London

AJR member Harry Bibring was active in Holocaust education throughout his later life, addressing schoolchildren just a day before his death.

Harry grew up in the centre of Vienna where he enjoyed ice skating, learning about mechanics, and spending time with his sister, Gerta. Their father owned a clothing shop and the family enjoyed a full and happy life until Austria was occupied in 1938.

In November 1938 Harry's father's business was destroyed during *Kristallnacht*, and he was arrested. After his release the family intended to flee to Shanghai, but his father was robbed on his way to pay for the tickets. Concerned for their children's safety, the parents arranged for Harry and Gerta to join a *Kindertransport* train to the UK, where they would be sponsored by a family friend. The plan was for his mother and father to follow but this was not to be. Harry's father died of a heart attack in November 1940,

while his mother was deported by the Nazis to Sobibor, where she was killed in 1942.

Harry went to school in London until the advent of the war, when he was evacuated to the country. He returned to London on his 14th birthday, working in his sponsors' clothing store. He later moved out of his sponsors' house, working as an apprentice mechanic until the end of the war.

In May 1945 Harry met Muriel and they married two years later. He went on to work for 20 years as a manufacturing engineer, later becoming a lecturer at Middlesex University until he retired in 1991. Harry remained in north London, living near his son, Michael, and two grandchildren.

In his later years, Harry became a key educator on the Shoah, addressing school children around Britain about his experiences. In 2018 he was awarded the British Empire Medal for his services to Holocaust Education. The chief executive of the Holocaust Education Trust (HET), Karen Pollock, described her "dear friend Harry" as an "unstoppable combination of



a tzaddik and rockstar."

Over the years Harry appeared several times on the pages of the *AJR Journal*. A recent highlight was last May, when he took part in a live webcast to 8,000 London schoolchildren, as part of the joint HET/AJR *Stories from Willesden Lane* project. When the students later met Harry in person, they greeted him like a superstar. He jumped on the stage, waving, and let them take selfies with him. He had captured their hearts – not only because of his compelling story, but also his warmth, wit and dynamism.

Last September Harry appeared again in our journal, this time riding a tandem trike with son Michael and grandson Lee over the finishing line of the WJR's Berlin to Liverpool Street bike ride. In the accompanying *AJR Journal* article Michael described his father as "a truly great man and an exceptional role model. My hero."

EDITH FULTON

Born: 26 August 1924 Bochum
Died: 7 December 2018 London

This obituary is mainly based on my having known Edith Fulton for about 50 years, for a while as my mother-in-law, and as my two children's grandmother.

Edith Fulton, née Edith Kleckzewski, was brought up in a traditional Jewish home and arrived in England on the *Kindertransport* of 5th July 1939. She first lived at the Caldecotte Community in Maidstone and then came to London to live with her mother's cousin in Eton Avenue before renting a room in Belsize Avenue. For a time, she worked in the nursery in Pond Street. A family story tells of the young Edith falling off her bike in Eton Avenue and being

picked up by her husband-to-be, Edmund Fruchthandler, who was a Jewish public prosecutor in Prague before coming to the UK to study at the LSE. Later he joined the Educational and Training Section of the British Army. It is understood that during his time in the Army he changed his last name to Fulton. Edith and Edmund married in 1943, and had two children, Michael born in 1944, and Helen, known as Cat, born in 1948. They first lived in Liverpool before moving to South Harrow, and in 1962 the family moved to a house in Hendon where Edith remained for the rest of her life.

Edith and Edmund were very involved with their grandchildren, and after her husband died, Edith joined the AJR (Association of



Jewish Refugees). Without a shadow of doubt the luncheon club at the AJR became the centre of her day-to-day world. She would tell us all how much she enjoyed going to the luncheon club, making friends and attending their other activities. Edith was one of the most positive people we have ever known. She was independent, kind and generous to all her family, including her three great-grandchildren and her friends. She is missed by everyone who knew and loved her.

Ann Rau Dawes

Around the AJR

These are just two of the many recent AJR events around the country.

GLASGOW

Glasgow AJR members have been very busy! First, many of them attended the 19th annual Holocaust Lecture at Glasgow University, delivered by Professor Peter Davis and entitled "Whose words, whose voices?", concentrating on the importance of translators. The Holocaust, he said, is unthinkable without considering the part played by translators in helping us to understand the terrible events.

Glasgow members were also treated to an extremely interesting talk by costume designer Graham Hunter, who specialises in Period Drama for film and TV. He shared a magnificent display of accessories, including hats, shoe buckles, men's hand-embroidered waistcoats and umbrellas made from whale bone, some of which were tried on by AJR members.
Agnes Isaacs

SHEFFIELD CONTINENTAL FRIENDS

Sheffield Continental Friends met at Kingfield Synagogue to welcome Marvyn Moore, a former Ofsted School Inspector, who gave a fascinating and informative talk about his work. We learnt a great deal, and there was laughter too as he related some of the very funny incidents that had peppered his career! The meeting concluded with a most delicious afternoon tea.
Wendy Bott

Glasgow group's passion for period fashion



MARCH GROUP EVENTS

All AJR members are welcome at any of these events; you do not have to be affiliated to that particular group. Please contact the relevant regional contact for full details.

Prestwich	1 April	Social get-together
Ealing	2 April	Jonathan Lewis -Jewish Chaplaincy in the Armed Forces
Ilford	3 April	Sharon Rendell from The Havering Museum - Heraldry
Pinner	4 April	Rosie Axon - Reaching the parts that others cannot reach
Sheffield	7 April	Social get-together
Glasgow	7 April	<i>The Tailor of Inverness</i> at Eastwood Theatre
Cheshire	8 April	Social get-together
Essex	9 April	Social get-together
Bradford	9 April	Social get-together
KT Lunch	10 April	Farida Stanikzai, Operations Manager – Barnet Refugee Services
Edinburgh	10 April	Social get-together
Glasgow Book Club	11 April	Book Club
Card and Games Club	15 April	Cards & Games
Liverpool	16 April	Christine Dawe – The Life of Coco Chanel
Edgware	16 April	Caroline Stock – Deputy Mayor of Barnet
Radlett	17 April	Geoffrey Linch – The History of the Black Cab
North West London	30 April	Harrow Boys' School – Concert

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Child Survivors' Association-AJR
 Henri Obstfeld
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AJR FILM CLUB
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Sha'arei Tsedek North London Reform
Synagogue, 120 Oakleigh Road North,
Whetstone, N20 9EZ
 Lunch of Sandwiches, Bridge Rolls, Danish
 pastries and tea or coffee will be served first

A WALK IN THE WOODS

In this new comedy adventure
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 instead of retiring to enjoy his loving
 and beautiful wife and large and happy
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 America's most unspoiled, spectacular
 and rugged countryside from Georgia
 to Maine. However, the peace and
 tranquility he is seeking is elusive
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 and former friend Katz, a down-on-
 his-luck serial philanderer, who, after
 a lifetime of relying on his charm and
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AJR CARD AND GAMES CLUB



Monday 15 April 2019 at 1.00pm
 at North Western Reform Synagogue,
 Alyth Gardens, Temple Fortune,
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Bridge, card games, backgammon, scrabble. You decide.
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Events and Exhibitions

ENEMY ALIENS

Dr Rachel Pistol of King's College London and the European Holocaust Research Infrastructure, talks about *Wartime experiences of Jewish refugees in Great Britain: The internment of enemy aliens*. The event is hosted by the Kitchener Descendants group.

Thursday 11 April, 6.00pm
Wiener Library, WC1B 5DP
<https://www.eventbrite.co.uk/e/jewish-refugees-in-great-britain-internment-during-wwii-tickets-55507640848?aff=ebdssbdestsearch>

NB this event was originally scheduled for March

YOM HASHOAH IN PINNER

Survivor Lili Stern-Pohlmann will address the subject 'Torn from Home'.

Lili grew up in a happy family home in Krakow. A day before the Germans invaded Poland in September 1939, Lili's father put the family on a train east to Lwow. Lili and her mother were incarcerated in the Lwow ghetto from where they miraculously escaped into hiding. Their survival was thanks to the extraordinary courage of two remarkable Germans, a Greek-Catholic Archbishop and a Mother-Superior. Lili's father and brother were murdered in the death camp Belzec in August 1942.

Lili, who arrived in London in 1946 followed shortly by her mother, is a passionate humanitarian dedicated to bringing together Polish and Jewish communities. Her work to gain recognition for such rescuers as Irena Sendler, has been very successful. Lili will be interviewed by Antony Lishak, founder



Lili Stern-Pohlmann in front of a plaque at Golders Green cemetery which honours those who saved her

of 'Learning from the Righteous' and the Polish Ambassador will give an address. Other heads of diplomatic missions will also attend.

A candle lighting ceremony will be followed by a short memorial service and readings by Pinner youth.

Entrance is free and no booking is required.
Wednesday 1 May 2019, 8.00pm
Pinner Synagogue, HA5 5HJ
www.pinner-shul.org/events/yom-hashoah-2019

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All proceeds will go towards helping Holocaust survivors living in poverty in Israel.

To register, go to www.mannauk.org/product/soup-walk-2019/
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