



## Refugee Art Dealers

Following the rise of Nazism, more than fifty art dealers, mostly Jewish, were driven out of central Europe and found refuge in Britain. Over the following three decades they played a major role in transforming London into a world art capital to rival New York and Paris.



One of the many images featured in *Cosmopolis, Refugee art dealers in London*, which will be at the Ben Uri Gallery throughout this month

In 1964 an exhibition at the Whitworth Gallery in Manchester, called *Cosmopolis: The School of London*, claimed London as the heir to interwar Paris on the basis of an art world made diverse and vibrant by immigration. But in fact the movement had actually started before the War, in the 1930s when three refugee art dealers organised exhibitions as protests against fascism.

In 1934, Carl Braunschweig brought together 221 works by 86 German-Jewish so-called 'degenerate artists' at the

Parsons Gallery on Oxford Street. Then, three months after war was declared, John Heartfield showed his famous photomontages in an exhibition called *One Man's War against Hitler* at Paul Wengraf's Arcade Gallery (1939-89), one of the few to remain open throughout the war. In July 1943, Jack Bilbo showed the Anti-Fascist Exhibition – cartoons by Vicky (Viktor Weisz) – at The Modern Art Gallery, where he published books and hosted Dadaist poetry recitals, including Kurt Schwitters' *Ursonate*, condemned as  
*Continued on page 2*

### A BUSY SUMMER

The election of the first Labour government in 14 years coincides with the UK's presidency of the International Holocaust Remembrance Alliance (IHRA). We very much hope that this will work together to combat antisemitism as well as tackling other societal challenges.

Those interested in the outcomes of the recent IHRA plenary session in Glasgow (p.4) will find it fascinating to read how creeping antisemitism in Germany was being documented almost 100 years ago by the activists of the day (p.11-12).

Meanwhile holidays and days out are very much on our agenda, with reports of recent trips sitting alongside the opportunities to visit Harwich or Eastbourne (p.17) or to join us on one of our regular regional events (p.20).

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*Please note that the views expressed throughout this publication are not necessarily the views of the AJR.*

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## Refugee Art Dealers (cont.)

'degenerate' by the Nazis.

A year earlier, in 1933, the Mayor Gallery had provided a platform for Unit One, the British group formed by the painter Paul Nash with fellow artists such as Barbara Hepworth, Henry Moore and Ben Nicolson to promote modern art, architecture and design. This was followed in the same year by *Art Now*, an exhibition of avant-garde art accompanying Herbert Read's book of the same name.

From the early 1930s Oliver Brown at the Leicester Galleries championed Henry Moore; while the London Gallery in Cork Street, founded in 1936 by Peter Norton (aka Noel Norton) with her cousin Marguerita Strettell, was originally a pioneering showcase for Bauhaus and Constructivist artists. Taken over two years later by Roland Penrose (who in 1946 helped found the ICA) and managed by Belgian émigré artist and writer, E.L.T. Mesens, it favoured European Surrealist artists such as René Magritte, Joan Miró and Max Ernst.

Two other ground-breaking pre-war exhibitions at the New Burlington Galleries attempted to introduce insular England to European art: the *International Surrealist Exhibition* of 1936, masterminded by Penrose, and *Twentieth Century German Art of 1938*, curated by Herbert Read as a riposte to the notorious *Entartete Kunst* (Degenerate Art) exhibition, held in Nazi Germany in 1937.

However, most of the galleries which reopened as Britain emerged from the war years reverted to their pre-war stock of Impressionist and Post-Impressionist art. A notable exception was the Beaux Arts Gallery, run after 1951 by the London-born Jewish painter Helen Lessore, who in 1956 gave the refugee artist Frank Auerbach his first one-man show.

Two other pioneering émigré dealers who helped to bring new and experimental art to the attention of a wider public were Mateusz Bronislaw Grabowski (1904-1976), who arrived in Britain as a member of the Polish Army in 1940 and opened the Grabowski Gallery next door to his Chelsea pharmacy in 1959, and

Polish artist Halima Nalecz (1917-2008) who fled war-torn Europe and settled in London in 1947. For over forty years Nalecz worked to launch other artists' careers, first at the New Vision Centre, Marble Arch and then at the Drian Galleries, Bayswater from 1957.

Other well-known galleries found by refugees included Anschel on the Kings Road (1961-82), The Crane Kalman Gallery, founded by Andras Kalman in 1949, The Hanover Gallery (1948-73), founded by Erica Brausen, Marlborough Fine Art, founded in 1946 by Harry Fischer (born Heinrich Robert Fischer) and Frank Lloyd (born Franz Kurt Levai), both from Vienna, Annelly Juda Fine Art which opened in 1960, and Roland, Browse and Delbanco on Cork Street (1945-77), originally founded by two German Jewish refugee dealers.

Crucially, these refugee art dealers exhibited the work of major refugee artists such as Jankel Adler, Frank Auerbach, Josef Herman, Martin Bloch, Oskar Kokoschka and George Grosz, as well as a new generation of post-war British artists and sculptors such as Francis Bacon, LS Lowry, Graham Sutherland, Anthony Caro, Barbara Hepworth and Henry Moore.

In 2019 Sue Grayson Ford, one of the trustees of the Insiders/Outsiders Festival, and Cherith Summers curated a major exhibition about refugee art dealers, *Brave New Visions: The Emigrés Who Transformed the British Art World*, which was shown at Sotheby's. Among the dealers featured was Freddie Mayor, who collaborated with émigré dealer Alfred Flechtheim and led the way in Cork Street, where work by European modernists such as Paul Klee and Alexander Calder was shown for the first time in England.

Now we have a third major exhibition about refugee art dealers, this summer's exhibition at the Ben Uri Museum, *Cosmopolis: The Impact of Refugee Art Dealers in London*, which tells the history of 21 individuals who had a significant influence on the modern and contemporary art market from the 1930s to the 1960s. It highlights stories of the artists they promoted and the new artistic networks they created.

Four key issues are explored: The

introduction of German modernism to a largely indifferent and Francophile British public (Carl Braunschweig and Alfred Flechtheim); the opening of galleries to sustain Britain's émigré artists through the Blitz (Jack Bilbo, Lea Bondi Jaray, Paul Wengraf and Roland, Browse and Delbanco); the postwar rebuilding of London's devastated art market (Hanover Gallery, Gimpel Fils, and Marlborough Fine Art); and the promotion of Black and South Asian artists arriving from the Commonwealth in the 1940s & '50s (William Ohly, Annelly Juda and Mateusz Grabowski).

Many of these dealers helped champion a number of Britain's most important modern artists. Loan artists from both public and private collections include Frank Auerbach, Lynn Chadwick and Paul Klee, as well as artists from the Ben Uri collection including Lucian Freud, Josef Herman, Peter Laszlo Peri and Kurt Schwitters.

*Cosmopolis: The Impact of Refugee Art Dealers in London* will be at the Ben Uri Museum until 6 September. Join the AJR for a private guided tour on Wednesday 4 September – see advert below.

**David Herman**



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# Viennese whirl

Following the success of our 2G Vienna trip in 2022, the AJR is now delighted to invite our 3G members to apply for an inspiring five-day heritage trip to Vienna this November, at the invitation of and partly funded by the Jewish Welcome Service (JWS).



Staying at the historic Hotel Stefanie, itself a recognised tourist attraction in Vienna, participants will delve deep into the history of the Jewish community before and during WW2, for example, by visiting the Wall of Names, and meet professionals working in the field of countering antisemitism today as well as meeting members of the local Jewish population. There will also be some time

for independent research, including a possible visit to local archives.

There are 12 places available for the grandchildren or great-grandchildren of Jewish refugees or Holocaust survivors from Austria. Membership of the AJR is a pre-requisite so if you are not a member, please enrol on our website before sending in your application.

The application process closes on the 9 August so please email us at [nextgens@ajr.org.uk](mailto:nextgens@ajr.org.uk) asap to register your interest.

The JWS will cover the cost of accommodation, some meals, and the programme. All other costs will be down to the participant, including some meals, flights and travel insurance.

## AUSTRIAN EXTRAORDINARY ONE TIME GESTURE PAYMENT

The Claims Conference and the Austrian National Fund have sent letters and application forms to approximately 1,600 Austrian survivors informing them of a new compensation payment of 5,087 euros available to former Austrian Jews who

were persecuted by the Nazis or fled to avoid persecution.

If you have not received a form and would like to apply please contact **Rosemary Peters** on **020 8385 3088** or [rosemary@ajr.org.uk](mailto:rosemary@ajr.org.uk)

## NEW HANDLES

Social media has become an increasingly important part of the AJR's world. It helps us stay connected and share our ideas, thoughts, and opinions with a very wide audience in a safe and secure environment.

We have recently changed the handle on a number of our social media platforms. Here are all the links:

 <https://www.instagram.com/jewishrefugeesajr/>

 <https://www.facebook.com/jewishrefugeesajr>

 <https://www.tiktok.com/@jewishrefugeesajr>

 [https://x.com/TheAJR\\_](https://x.com/TheAJR_)

## MARCH WITH AJR

If you have ever considered going on March of the Living you now have the opportunity to March with AJR as we invite our members and their families of all ages to join our delegation. This is your chance to participate in an historic event to mark the 80th anniversary of the liberation of Auschwitz.

March of the Living UK is an extraordinary, unforgettable experience. It is a packed five-day educational journey in Poland where students, young adults and adults learn about 1,000 years of Jewish life in

Poland and the devastation and horrors of the Holocaust. You will experience the International March of the Living event where thousands of people, from all around the world, march the three kilometres from Auschwitz to Birkenau.



The dates are 21-24 April 2025. Please email [nextgens@ajr.org.uk](mailto:nextgens@ajr.org.uk) if you are interested.

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AJR representatives attending the IHRA reception at Garnet Hill synagogue

## LEADING THE FIELD IN GLASGOW

**In March the United Kingdom assumed the Presidency of the International Holocaust Remembrance Alliance (IHRA), with Lord Pickles in the Chair. Glasgow was the chosen venue for the first IHRA Plenary sessions of the year, held during the last week of June. AJR CEO Michael Newman reports.**

The AJR's Head of Education and Heritage, Alex Maws, and I were part of the UK delegation at the plenary. Together with 200 colleagues from 30+ countries around the world, we spent four days in Glasgow attending and contributing to discussions and deliberations on Holocaust remembrance and education.

Key topics on the agenda included how we collectively tackle antisemitism, an issue that is greatly impacting colleagues in the Holocaust education, research and remembrance sector. I reported on measures being taken in the UK including initiatives being developed by AJR funding partners at the National Holocaust Centre and Museum, and the Holocaust Centre North.

Another hot topic is the use of Artificial Intelligence in Holocaust education and remembrance – both the challenges it poses to our work, but also the opportunities it presents. A conference on AI is being planned. It was also fantastic to showcase to colleagues from around the globe, the resources, materials and projects that are being formed in the UK.

Another standout moment was a presentation made by our AJR colleague Dr Bea Lewkowicz on the UK Holocaust Testimony Portal, an initiative we announced during the Testimony Forum we organised last April. The portal, which we are building together with government, brings together collections of testimonies featuring UK interviewees, including our very own Refugee Voices. Through the site, it will be possible to access thousands of testimonies (currently more than 2,000), but its size, reach and impact will be much greater. What Bea presented in Glasgow was a preliminary view, but the aim is to formally launch the resource in December at the London IHRA plenary.

As well as world leading experts in the field of Holocaust remembrance, during evening receptions we heard from Scotland First Minister John Swinney and Lord John Mann, the Government's independent adviser on antisemitism, who

launched his latest publication aimed at combatting antisemitism in sport.

Alongside the ceremonial presentation of a haggis preceded by a bagpipe player as part of an evening at Kelvingrove art museum, we were also joined by AJR Scotland outreach worker Agnes Issacs and another familiar face: former AJR social worker, Myrna Bernard (BEM!) at an event at Garnet Hill Synagogue. Alex Maws then led a walking tour of Glasgow pointing out places and people connected to the refugee story as part of a project we have sponsored at the Scottish Jewish Archive Centre.

In his welcoming speech, Lord Pickles narrated the story of Henry Wuga, our member who passed away in March aged 100. A Kindertransport refugee who rebuilt his life in Glasgow having endured the terror of Nazi oppression, displacement and then internment in the UK, Henry became a well-known and respected Holocaust educator. Throughout the week, including on the walking tour, I was reminded of the wise advice he imparted in his Refugee Voices interview, "We live in particularly difficult times, and it can feel depressing. But you just have to get on with it and look forward. We may have to endure darkness for a time but hope and humanity always shines through."

# DOROTHEA SHEFER-VANSON'S LETTER FROM ISRAEL



## BACK TO THE FUTURE



Returning to Israel after some weeks travelling in Europe inspires a complex mixture of feelings, some uplifting, others depressing. To say that we're confused would be an understatement.

As our plane nears Israel in the afternoon the clouds clear away to reveal the city of Tel Aviv with its white buildings and broad avenues glittering in the sunlight. The look of joy and awe on the face of the passenger in the seat in front of me as she gazed out of the window reminded me just how much love has been lavished on creating and maintaining this country, which I have chosen to make my home.

But so many things have gone wrong. The country is at war, and the current political situation seems to preclude any positive solution. Many public services are not functioning well and a general sense of malaise seems to hang over everything.

The war that is being waged in Israel is against an enemy whose sole ideology is to wipe the country and its Jewish population off the map, and that grim reality cannot be avoided or ignored. But while soldiers are being killed on an

almost daily basis, progress towards the vaunted 'total victory' does not seem to be coming any nearer. Calls for some form of ceasefire and – primarily – the return of the hostages appear to fall on deaf governmental ears. Demands for a fresh election because the current government has failed in its job of protecting the country and seems bent on undermining the principles of liberty and tolerance on which the country was founded also go unheeded. In addition, because of political considerations the government continues to channel excessive resources to segments of the population which refuse to serve in the army or contribute to the economy by working

But at least it is still possible to issue those calls, and to stand together to demonstrate for change. Some of the demonstrations have been subjected to police violence in an attempt to dissuade people from exercising their democratic right. That is another ominous cloud on the horizon. The predicament of many thousands of Israelis forced to abandon their homes on the northern border seems to be no nearer solution as Hizbollah continues to rain rockets on the region, and that is another cause for concern.

But coming back to Israel also has its positive side. First of all, it's our home, and it is here that our friends and family live. In addition, there is endless sunshine (sometimes even too much of it), providing light and energy gratis for all. Israel's beaches and open spaces as well as the well-stocked and air-conditioned

shopping malls provide sanctuaries of relief from the heat. The intensified sense of solidarity aroused by the October attack and the subsequent hostilities in the north has not subsided, and there is a palpable sense of friendly forbearance among people waiting in line at the supermarket check-out.

We can't help wondering what would have happened had Israel not come into existence. Would there be more or less antisemitism in the world without Israel? What does the future hold for Israel and for Jews in the diaspora? Are we going to see a repeat of the events of the mid-twentieth century? The very thought is frightening. The current rise of antisemitism worldwide is undoubtedly a cause for concern for all Jews everywhere. All I can say is that without Israel every Jew everywhere would be even more vulnerable than they already are. And that alone is sufficient to justify Israel's existence. Because, for all its faults, Israel is a sovereign state with the capacity, ability and right to defend itself.

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# Letters to the Editor

The Editor reserves the right to shorten correspondence submitted for publication and respectfully points out that the views expressed in the letters published are not necessarily the views of the AJR.

## RECLAIMING CITIZENSHIP

Ah, the eternal debate when two or more AJR members meet! Passionate feelings are aroused on both sides of the argument, and I can comprehend why people feel as they do. Anthony Lipmann (July) is the latest to describe his fully understandable reasons for never contemplating reclaiming citizenship, so with trepidation let me explain why I decided to apply for German Citizenship 12 years ago (i.e. long before Brexit made it a very useful thing to have).

Firstly, through my grandmother's mother, I am descended from the Weil rabbinic family in Germany. Since their genealogy is well recorded, I can trace that branch of the family back to the famous 13th Century German Rabbi Meir of Rothenburg and beyond. On my grandfather's side, there is nowhere the family lived longer than Koblenz, Germany. I am from generations of German Jewish stock, and I am not going to deny this part of my heritage.

Secondly, my great-uncle Gottfried Fuchs was one of two Jewish players known to have played for the German national football team and he still holds the German record for the number of goals scored in one international football match (10 against Russia in the 1912 Olympics). I am proud of his achievements as a German Jew and regularly bore people with his story.

Thirdly, I feel it is a massive two fingers up to the Nazis that I will not allow my association with Germany and my proud German family history to be destroyed by their reign of murderous barbarism. They took my grandparents' lives, they rendered my father stateless after he left on the Kindertransport, and they wished to make Germany (and the World) Judenrein. By taking back something that belongs to me and by reassociating myself with Germany (a country which actually acknowledges its past), I am saying to Hitler – "You totally failed".  
*Simon Burne, Cheltenham, Glos.*

## KINDER HELPERS

I write with reference to Anthony Grenville's review of the above. In his very perceptive and insightful review of Andrea Hammel's

important work, he quotes Werner Rosenstock, General Secretary of the AJR from 1941 to 1982, "The only country which really reached (out) a helping hand and which thus lived up to the emergency was Great Britain....."

Without in any way wishing to contradict either Anthony Grenville or Werner Rosenstock, I would suggest that key players in this "helping hand" were the diplomatic staff at the various Consulate Generals particularly in Germany, many of whom have now been recognised and honoured with the 'British Heroes of the Holocaust' medal. In many cases the diplomats concerned were "bending the rules", issuing large number of entry visas to the UK and some cases to Mandate Palestine on their own initiatives.

One particular case in point which has been well documented was Consul General Robert Townsend Smallbones and his Vice Consul Arthur Dowden, ably aided and abetted by Frank Foley in Berlin. My article on their efforts was published in the *AJR Journal* June 2013.  
*John D. Goldsmith, Basel, Switzerland*

## CALLING CHELSEA FANS



Former Chelsea FC manager Avram Grant met up with members of Chelsea Jewish Supporters Club at the March of the Living

I was delighted to see Luisa Gottardo's excellent article in your July issue.

I was one of the Chelsea fans on the March of the Living as the founder of the Chelsea Jewish Supporters Group, together with David Kaye – a former Finance Director of the AJR – and Luisa Gottardo, both also founders and committee members of the Chelsea Jewish Supporters Group. The Chelsea group was the largest of the football

section comprising seven of us.

The Chelsea group included two young employees of the Chelsea Foundation and two "super fans!", one a member of the Chelsea Fans Advisory Board and the other from the Chelsea Supporters Trust, none of whom were Jewish and had little or no knowledge of the Holocaust.

The March of the Living was an amazing experience for them (as well as for all of us) and it gave me great joy, particularly, to see how they embraced learning about the horrors of the Holocaust, which they knew very little about, and how they positively embraced some Jewish culture such as the Friday night service in Shul in Krakow and Havdalah in the hotel at the end of Shabbat.

The Chelsea Jewish Supporters Group has over 300 members and I know that there are some AJR members among us already!

However we are always looking for more members so if you wish to join, or know someone who might wish to join, (for which there is no charge) you can join by clicking [www.chelseafc.com/en/jewish-supporters-group-sign-up](http://www.chelseafc.com/en/jewish-supporters-group-sign-up)  
*Stephen Nelken, Chelsea Jewish Supporters Group*

**Note from Editor: The AJR will send our own delegation to the 2025 March of the Living – see article on p.3.**

## MYRNA BERNARD

Whilst I wholeheartedly join in congratulation Myrna on her outstanding work and achievement, she was not awarded an OBE but rather a BEM (British Empire Medal).  
*Jack Silverstone, Glasgow*

**Note from Editor: We apologise for misrepresenting Myrna's well-deserved honour.**

## HOLOCAUST MEMORIAL

Thank you for asking readers to give their opinions on the Holocaust Memorial due to be built in Victoria Tower Gardens next to the Houses of Parliament. I am a great fan of your Letters pages which always deepen



Ron Arad Associates' proposed design for the memorial at Victoria Tower Gardens

my understanding of my fellow Holocaust survivors and their families.

In the debate about a Holocaust Memorial I find myself on the side of Lord Pickles. Of course there should be a Holocaust Memorial and Learning Centre in London and where better to place it than next to our democratically elected Parliament in contrast to the dictatorship of the Third Reich?

Some, including my own wife, believe the memorial should be placed elsewhere. She says it would not fit in architecturally with the other buildings and, being in such a prominent place, it would attract even more vandalism and violence. She suggests Regents Park because of its connection with Holocaust refugees. I understand the point she makes – dare I say otherwise? – but I still prefer the Memorial being placed near the Houses of Parliament where it will attract more visitors.

I do not deny that there is the danger of it being vandalised. Churchill's memorial is constantly being defaced and damaged. Does this mean it should be moved? Surely not.

Until now I have ignored Greg Lubinsky's letter. Of course Holocaust memorialisation and education is credible. Children should continue to visit Auschwitz/Birkenau. The Imperial War Museum should carry on with its teaching about the Holocaust. And I don't understand the relevance of Greg's reference to Labour's EDI programme. In other words, I agree with Lord Pickles and disagree with Greg Lubinsky. Let's get on with it.  
*Peter Phillips, Loudwater, Herts.*

The proposal to build a Holocaust Memorial on one of Westminster's most pleasant spots is not doing us a favour. If it is needed surely one can find a suitable site – perhaps in an existing building – within London's boundaries?

*Marianne Phillips, Salford*

I very much want to commemorate fittingly the two grandmothers and other relatives I lost.

However, the Government Bill to permit a memorial and an underground learning centre in the protected Victoria Tower Gardens paves the way for an unworthy project.

The location was allegedly chosen to signify that we are safe under British democracy. Yet right here in Westminster there are marches every week, with slogans of swastikas and murderous antisemitism. Neither the police nor lawmakers have or exercise the power to stop it and the Jewish community has not been protected. A memorial at Victoria Tower Gardens would serve only as a convenient backdrop for politicians wanting to establish their non-racist credentials.

The choice of Victoria Tower Gardens has been condemned by the NAO, UNESCO and the National Infrastructure Authority, and contravenes the government's own green policy. The Board of Deputies has never voted on it.

Then there's the design: a bunch of sticks in the air (it's been called "a giant toast rack")

# LOOKING FOR?

## LITHUANIA VICTIMS

William Baginsky would like to hear from anyone who has a family member who lost their life at Fort IX in Kaunas, Lithuania on 29 November 1941 having been deported from Breslau on 25 November 1941. This is with a view to exploring the possibility of installing a memorial stone at the museum on the site.

[wilsky@icloud.com](mailto:wilsky@icloud.com)

created by a once fashionable designer who has churned out similar designs for multiple locations (eg Niger, Ottawa, Barbados), and which has no relevance to the park, to Jews, the Holocaust or the UK. It will despoil the environs of Parliament and do nothing to combat Jew hatred. The plan is to have a café and a children's playground on top of a memorial to people who starved to death and children who had no future. It will of course be a prime target for Jew haters and protesters in general. That is not a reason not to build it but we have to face the consequences.

There are dozens of existing Holocaust memorials, recorded testimonies and learning centres already in the UK, yet antisemitism pervades. The Prime Minister's Holocaust Commission report of 2015 called for a campus with room to bring together all the Holocaust education institutes, a large lecture hall and an endowment for revamped Holocaust education. The physical limitations of the Westminster site mean that many of these recommendations have been abandoned. As long as we are not teaching Jewish history, the story of Israel, and antisemitism's roots, the learning centre at £150m is a wasted effort. As Holocaust survivors, led by Anita Lasker Wallfisch, have said, "not in our name".

There is no hurry to build this. Better to get it right; as the survivors said it is not for them, it is for future generations. There is still time to consult and start again to give us a memorial of beauty. And a new Jewish museum incorporating the British response to the Holocaust.

*The Baroness Deech DBE KC*

# ART NOTES: by Gloria Tessler

It has taken many wars to uncover the story of Ukrainian art. The Royal Academy's exhibition, *In the Eye of the Storm: Modernism in Ukraine, 1900-1930s* shows artists working in times of revolution and seismic change, hidden from the free world. They may well have remained so had not Putin unleashed his war on the country in 2022. The 65 works shown include paintings, sketches, collages and theatre designs, many smuggled out of Kyiv's National Museum in secret trucks, largely to save them from Russian missiles.

The exhibition reveals artists delving into the Futurist and Cubist experiences of Munich or Paris, alongside more indigenous expressions of peasant life. The challenging early years of the 20<sup>th</sup> century saw the First World War and the iron grip of Soviet Ukraine which swallowed much of its national integrity. But Jewish artists had a key role in its creative development.

The Kultur Lige, founded in 1918, saw a rise in Jewish and Yiddish cultural development in tandem with contemporary artistic trends. It was a hoped-for time of intercommunal peace, in which creativity could flourish.

But Kultur Lige also turned dark with brooding premonition. **Issakhar Ber Ryback's** *City Shtetl*, 1917 is a cataclysm of shapes, buildings, even humans blowing away in a storm, disaster in the foretelling. **El Lissitzky's** *Composition*, 1918-1920s angled and curvilinear, is equally dour, a Jewish text in its centre.

Vadym Meller – *Sketch of the 'Masks' choreography for Bronislava Nijinska's School of Movements, Kyiv (detail), 1919*



**Manuli Shekhtman's** *Immigrants*, 1926 (originally *Jewish Pogrom*) suggest an appalling sense of alienation. A mysterious naked youth in the foreground is watched over by a woman in a red shawl; on her face, a passive anguish. Two scrolls lie on the ground beneath a swirl of portentous clouds, barren trees, indeterminate humanity.

In **Semen Yoffe's** *In the Shooting Gallery*, 1932, later damned as anti-Soviet, two heavy-footed women squarely face each other. While red and ochre colours distinguish these paintings, **Marko Epshtein's** 1920s monochrome *The Tailor's Family* takes us close to the Jewish experience in various cubist and oval shapes. Shekhtman, a painter and book illustrator, was a member of Ukraine's Association of Revolutionary Art, a graduate of **Mykhailo Boichuk**, who blended Modernism with Byzantine traditions. Boichuk was executed in Stalin's purges of the 1930s but Shekhtman moved to Moscow in 1934 and died fighting the Nazi invasion in 1941. Other artists involved in Kultur Lige included **Sarah Stor**, a merchant's daughter who survived a pogrom in northern Ukraine and created designs for *avant garde* theatre, and later book designs in Moscow. But her work, too, was curtailed by the Soviet Union's war on "cosmopolitanism".

Odessa-born **Sonia Delauney's** cubist and orb-like *Simultaneous Contrasts*, is considered one of the earliest examples of abstract art. She and her husband Robert developed Orphism, a blend of French Cubo-Futurism.

Ukrainian Modernism is essentially a story of creative and physical survival. Many artists grew up in Yiddish speaking households. Jews and non-Jews would

have faced art state opprobrium for their embrace of western art movements. But Ukrainian indigenous art tells an equally truthful story. **Tymofii Boichuk's** *Women Under the Apple Tree*, or **Volodymyr Burliok's** stolid Ukrainian *Peasant Woman*, are perfect examples. Even here, tired farmhands and dairy maids all envisaging a better future, beckon you in.

*In the Eye of the Storm: Modernism in Ukraine, 1900-1930s* at the Royal Academy to 13 October.



**SAVE THE DATE**



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**CONTEMPORARY  
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# A forgotten scientist

**Foundational descriptions of cerebral amyloid angiopathy – a contributor of hemorrhagic strokes and dementia – were made by Dr. Gustav Oppenheim, a man who has been largely passed over in history. Dr. Anthony Ness takes up his story.**

Gustav Oppenheim was born on 16 February 1882 in Frankfurt to Mortiz and Hilda Oppenheim, née Simon, a Jewish merchant family involved in soap, candle, and perfume making. Gustav completed the medical program at Heidelberg University in 1905, with a dissertation on tumour metastasis.

The new physician accepted a position at the University of Freiburg as a clinical assistant to the neuropathologist and psychiatrist Alfred Hoche. There Gustav published research on multiple sclerosis and neurosyphilis. His supervisor, Hoche (1865–1943), would later co-author the infamous *Die Freigabe der Vernichtung lebensunwerten Lebens: Ihr Maß und ihre Form* (The extent and form of the legalisation of the destruction of lives that are no longer worthy). Published in 1920, it advocated for the murder of brain damaged and mentally disabled persons and would be used by the Nazis to justify the Aktion T4 murder program. In stark contrast, records document that Gustav was vocally opposed to eugenics.

By 1909 Gustav had returned to his native Frankfurt to begin private practice as a neurologist and independent medical research. He continued his work on multiple sclerosis and neurosyphilis and also pioneered several observations on senile dementia, including cerebral amyloid angiopathy.

On 16 January 1912 Gustav married Alice (Liesel) Fanny Reis., daughter of Cécile, née Strauss, and Alfred Reis, a Frankfurt wine merchant. The outbreak of WW1 pulled Gustav from his family to serve as a medical officer in the German army and from 1916-1918 he led a military psychiatric ward in Warsaw, establishing a lasting interest in electrotherapy.

In 1922 Gustav was elected chairman of the Aerzte-Verbandes für freie Arztwahl (Doctors Association for the Free Choice of Physicians), a charitable association funded

by wealthy community members to provide Frankfurt with free medical treatment and medications. Meanwhile Alice became active in the Frankfurt lodge of B'nai B'rith.

On 28 March 1933 the Frankfurt city administration ordered the dismissal of Jewish civil servants, forcibly removing Gustav from his post. The Law for the Restoration of the Professional Civil Service in April 1933 resulted in Jewish physicians losing many patients when the state statutory health insurance system would no longer cover patients treated by Jewish doctors. Revenue further suffered when contracts between Jews and private insurance funds were abrogated, all while the German public was encouraged and sometimes coerced into avoiding Jewish physicians.

Gustav was briefly jailed in 1933 along with other prominent Frankfurt Jews. These grave disruptions caused him to suffer a severe mental breakdown and depression. Alice and a former colleague later estimated that his income had plummeted from c.24,000 Reichsmarks (RM) in 1932 (=£101,000 in 2024) from his chairmanship and private practice to 7,000 RM in 1933. His income then cratered to almost nothing. As with other Jewish physicians, Gustav's name was marked in the 1937 German physician's directory.

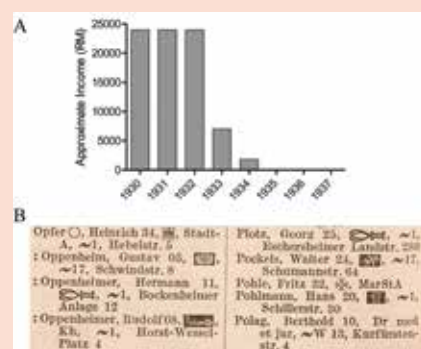
In late November 1937 Gustav was hospitalised at a Frankfurt/M Jewish hospital for an unspecified 'blood disease' where he died, 10 days later, on 5 December, aged 55. Alice immediately began preparing to flee Germany with her two children, Eva and Ernst, arranging shipment of their belongings to England in early 1939. The shipments are understood to have been intercepted, confiscated, and auctioned off by the Gestapo. More devastatingly, Alice was separated from her son during emigration. Alice and her daughter ultimately settled in London while her son established a life in Brazil. Alice remained a widow until her death in 1975, having spent her final years



Gustav Oppenheim as a medical officer in 1915 during the First World War when he was awarded the Iron Cross



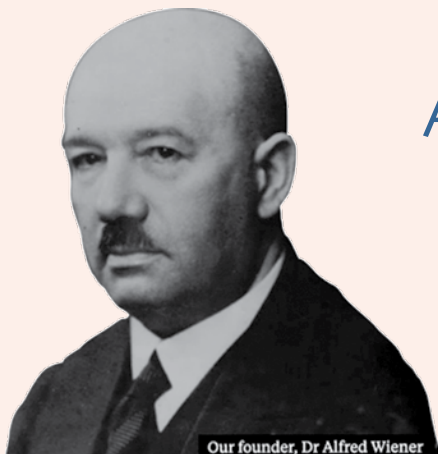
Alice Oppenheim in 1948 when entering the Federative Republic of Brazil



A) Gustav Oppenheim's estimated income in the 1930s as later reported by his widow. B) Gustav's name in the 1937 registry of German physicians. Colons were placed before the names of Jewish physicians in the 1937 edition as a means of stigmatization. The symbol next to Gustav's name indicates a specialization in neurologic diseases.

at the AJR's Heinrich Stahl House.

For further reading, see *Gustav Oppenheim (1882–1937) and the Discovery of Cerebral Amyloid Angiopathy*, published in *The Neuroscientist*, 2024.



# THE GATHERING

## A PREQUEL TO THE CREATION OF THE



This year is the 90th anniversary of the establishment of the Wiener Holocaust Library, the world's oldest institution of its kind. Senior Archivist Howard Falksohn provides an accessible context to the events leading to its creation.

I began by trawling through back numbers of the *Centralverein Zeitung*, specifically looking for articles written by our founder, Alfred Wiener. I came across quite a few as well as a number of equally interesting articles from other authors.

The first article in July 1922 came after the assassination of Walter Rathenau, the Jewish industrialist and German foreign minister. Its title, *The Gathering Storm*, encapsulates the growing threat posed to the Jews in the media and on the streets and points to dark forces providing the funding for this inexorable antisemitic surge. Whilst there is an implicit sense of foreboding, Wiener ended the article, as is so frequently the case, with an exhortation to the readership not to be complacent but to actively confront the enemy.

Whilst the *Centralverein deutscher Staatsbürger jüdischen Glaubens* was the largest representative organisation for Jews in Germany during the Weimar Republic, it didn't cater to the needs of all of Germany's c.500,000 Jewish citizens. As evident from the title, its membership and officials were patriotic German citizens

first and foremost. They tended to be well assimilated, observant but not strictly so. Politically they would have supported the Centre or centre left. Certainly they were not Socialist nor Communist. They were also opposed to Zionism. Notwithstanding, the issues raised in most of these articles would have had a direct impact on the lives of all Jews in Germany.

Alfred Wiener and the other contributors were clearly dedicated to opposing antisemitism and active in many other ways outside their journalistic role. Their mission was all-encompassing and preoccupying. They would therefore have been acutely aware of any developments which affected Jewish life in Germany.

They show an encyclopaedic knowledge of the political, social, economic and cultural landscape as it affected Jews during the Weimar era. Their powers of analysis revealed trends and latent dangers, which may have been missed by those less attuned.

Their ability to express themselves, their ideas and opinions in coherent, informative and reasoned ways was an immeasurable benefit to their readership. Their education and experience shone through. They brought an impressive command of their respective disciplines to bear on their writing.

The following résumé of some of these articles gives an idea of what the reader can expect. Politics, unsurprisingly, features prominently in many of the essays. In a

contribution by Ludwig Holländer<sup>1</sup> in the aftermath of the Nazi Party's first rally, dated 1 February 1923, he comments that the (immediate) danger of Hitler is over but not finished and that "the poison is too deep-seated in the population to have become ineffective today". The sentence highlights the absence of the benefit of hindsight – the Nazi Party was still a relatively obscure outfit, which few took seriously. It also shows a degree of foresight that the problem of *völkisch* antisemitism wasn't going away any time soon. His later article: "The New Regime", (2 February 1933) acknowledges the dire outcome of Hitler's election as chancellor and hoped that reason would prevail.

The detailed evaluation of the political situation in the provinces is no doubt assisted by intelligence from the numerous regional and local branches of the *Centralverein*. Kurt Sabatzky<sup>2</sup> elucidates growing antisemitism in central Germany in an article dated 26 April 1923 and Wiener, again, in a piece originally entitled "Das Flache Land", 18 December 1923, paints a disturbing picture of the vulnerability of Jews living in relative isolation in rural regions. Both articles end with the signature appeal to the readership to step up, speak out and support their kinfolk.

There are some detailed analyses of the insidious nature of *völkisch* antisemitism and the latent threat of ordinary Germans being sucked into the rhetoric. Wiener, in an article on 6 March 1924, explains the way Weimar libel laws are interpreted by the courts to the *Centralverein's* detriment.

<sup>1</sup> Ludwig Holländer (1877-1936) studied law and economics and was *Syndikus* of the *Centralverein* from 1907. He was responsible for the organisation's paper *Im Deutschen Reich* and then the *Centralverein Zeitung*. He was also instrumental in establishing the publishing house *Philo-Verlag*.

<sup>2</sup> Kurt Sabatzky (1892-1955) was a journalist and lawyer who became *Syndikus* for the *Centralverein*. He was also closely connected to the Wiener Library after the war, eg working as an interviewer on the library's eyewitness testimony project.

# IG STORM

## WIENER HOLOCAUST LIBRARY



Margarethe Wiener



Hans Reichmann<sup>3</sup> in March 1929 challenges the wisdom of social democrats on a parliamentary legislative committee, who insist on qualifying the definition 'insulting religion' with 'malicious intent', not realising that Nazis will abuse this on the grounds that courts will struggle to find consensus on how to interpret the phrase.

Kurt Zielenziger<sup>4</sup> provides an instructive socio – economic study of Berlin's Jewish population ("Kurfürstendam and Alexanderplatz: A Contemporary View", 27 November 1925). Clearly the intent is to counter the common assertion that Jews profit from the labour of non-Jews. Whilst many of the large properties in the salubrious environs of Charlottenburg and Wilmersdorf may have been built by Jews, there is a net migration to poorer precincts such as Alexanderplatz. Thus even Jews are affected by the dire economic situation. Copious statistics support his argument.

Margarethe Wiener<sup>5</sup>, one of the few female contributors, offers a withering critique of Nazi 'so-called' economic policy ("How the National Socialists want to save the German economy", October 1929). She exposes its inner contradictions, manifest inability to define what it is and what it stands for, and its flawed logic. Thus: "Interest is an "invention" of the loan capitalist or, ... a malicious invention of the Jews". She takes apart Gottfried Feder's theory of interest and theory of capital on which Nazi economic thinking was largely based<sup>6</sup>.

One of the best examples of Alfred Wiener's acute awareness of the growing acceptance in society of negative stereotyping is his criticism of the portrayal of Jews in cabaret, theatre and light-hearted joke books (November 1925). Whilst he accepts that nobody should be so sensitive that they can't take some light-hearted banter at their expense, he regards the depraved characterisation of Jews in some of these entertainment forms as going well beyond the pale. He reserves his full opprobrium for the Jewish impresarios and audiences for their complicity in such self-hatred.

Included in this edition are a few biographical sketches in the form of obituaries of famous German Jews and a 50<sup>th</sup> anniversary commemoration of the death of Adelheid Zunz (September 1924), the widow of Leopold Zunz, one of the founders of *Wissenschaft des Judentum*, the 19<sup>th</sup> century movement for the academic study of Judaism. This wonderful portrayal of a truly influential promoter of Jewish cultural and intellectual life, through her famous salons from a much earlier era, is a salutary reminder to the readership of their place in the history of Germany.

These sketches can say as much about the author as the subject. Wiener's obituary of the department store owner and philanthropist Oskar Tietz is a case in point. He praises Tietz for providing economic advice and organisational expertise to the cause of the *Centralverein*. The level of

detail which Wiener provides betrays an intimate understanding of the *Centralverein* at a senior level.

The membership of the *Centralverein* tended not to adhere to religious practice and tradition as much as their orthodox brethren. However, where Jewish religious practice was under threat, particularly by *völkisch* antisemites, then Wiener would expose them for their true motives. Thus, in a piece in defence of ritual slaughter (November 1926), he cites numerous sources comprising Talmudic quotes and modern scientific opinion in support of the humaneness of the practice. In August 1932 an entire issue is devoted to explaining the Talmud in an effort to de-mystify it and thereby reduce its potential use as a tool for the antisemites.

One of the few non-Jewish contributors, Max Brunzlow, Lieutenant Colonel (retired) makes several contributions in the 1920s, decrying Jewish grave desecration. In April 1928 he writes an impassioned defence of Jewish servicemen and a scathing indictment of institutional antisemitism within the armed forces.

The 30+ articles reproduced represent a small percentage of the output during those 12 years but offer a sense of the major concerns affecting German Jews during the Weimar era. They provide rare insight into the motivations and dedication of Alfred Wiener and his colleagues.

<sup>3</sup> Hans Reichmann (1900-1964) after a short stint as a lawyer became a full-time employee of the *Centralverein*. Later he ran the *Büro Wilhelmstrasse*. In Great Britain he was the director of the United Restitution Office and married to Eva Reichmann née Jungmann.

<sup>4</sup> Kurt Zielenziger (1890-1944) was an economic historian and journalist born in Potsdam where both his grandfather then his father were chairmen of the local synagogue community. He left with Alfred Wiener to work at the Jewish Central Information Office in Amsterdam from 1934. He died in Bergen Belsen in 1944.

<sup>5</sup> Dr Margarethe Wiener née Saulmann (1895-1945) was born in Hamburg and obtained a PhD in economics at Freiburg university in 1921 and in the same year married Alfred Wiener. The couple had 4 children and moved to Amsterdam after the Nazis came to power. Margarethe died in January 1945, shortly after liberation from Bergen Belsen in a prisoner exchange.

<sup>6</sup> Gottfried Feder (1883-1941) German civil engineer and self-taught economist, one of the early key members of the NSDAP [https://en.wikipedia.org/wiki/Gottfried\\_Feder](https://en.wikipedia.org/wiki/Gottfried_Feder)

# LIVERPOOL DELIGHTS

Several AJR members recently enjoyed a holiday in the North West. Janet Weston reports.



The AJR group with statues of the Fab Four in Liverpool's centre

Our base was Liverpool's luxurious Municipal Hotel. A private first night dinner with glorious music by Andrew Winter, lead violinist of the Liverpool Mozart Orchestra, got us into the swing of the holiday.

Next day started with a coach tour of sites associated with the city's most famous sons. One evening we had dinner at the *Cavern Restaurant*, right opposite the famous club where The Beatles' popularity was born. We also enjoyed a Mersey cruise, past iconic sights.

We enjoyed many highlights, most poignantly Gwrych Castle, north Wales,

the lockdown location for *I'm a Celebrity Get me out of Here!* Between 1939-41 it was home to over 200 Jewish refugee children aged 14-17, who arrived via Kindertransport and stayed for agricultural training.

The picturesque castle is located in the Abergele countryside but now lies in ruins and we heard of the ongoing efforts to preserve it. We also looked at the memorial oak tree planted to commemorate the AJR's 80<sup>th</sup> birthday. We then headed to the seaside resort of Llandudno for fish & chips and time to watch Punch & Judy or wander down the pier.

Luckily we avoided rain and by the time of our day in Chester it was even quite warm. Guides resplendent in Edwardian costume told us about the city's history, including suffragettes, and we enjoyed visiting the Gothic-style town hall, the black and white buildings and unique "rows" and the cathedral, as well as being entertained by the town crier.

All too soon it was time to go home. But first a warm welcome at the Princes Road Synagogue, built in both eastern and western styles. It was certainly a holiday to remember thanks to the meticulous planning and the care and kindness of the AJR team.

## A HISTORY OF JEWISH LIVERPOOL

**During her time in Liverpool Anita Grosz became fascinated by the evolution of the Jewish community in this once bustling maritime city. This is a brief summary of her research.**

Fifty years ago, there were around 40,000 Jews in the city of Liverpool. Today there are a few thousand and the congregation at Princes Road stands at around 150.

Evidence of the first Jews living in Liverpool dates to 1740 based on a gravestone found during some excavation. Land records also show evidence of a Jewish Synagogue from 1745, serving a community of itinerant dealers. A map in 1796 shows the building still present but gone by 1803. Liverpool was becoming a thriving shipping area and a stopping point for people embarking to Ireland or the New World, and a proper water-controlled port was created.

1780 saw the start of a migration of

Russian, Lithuanian and Polish Jews, mainly tradespeople. They assembled in a small house, Turton Court, near the present-day Custom House. In 1789, the Corporation assigned free of cost a Frederick Street property for Jewish purposes. It was consecrated as a synagogue and the rear garden served as a burial ground.

The Old Hebrew Congregation, also known as the Seel Street Shul, was the first Anglo-Jewish community to have services in English (starting in 1806), initiated by schoolmaster Tobias Goodman. This approach reflected the members' desire to be English and Jewish. Much of the community's offspring modernised. Eventually a schism took place, not over religious practices but over the control of the building, and in 1857 a splinter group formed the New Hebrew Congregation, worshipping at Hope Street.

In the mid-1800s another influx of Jews came to Liverpool, mostly merchants who aspired to the new Jewish residential area. In 1872 a site was acquired from the Earl of Sefton and the Princes Road Synagogue was consecrated in September 1874.

The AJR group in the magnificent Princes Road Synagogue



The Crimean War brought over Russo-Polish-Jewish immigrants and new congregations were formed in Kirkdale, Crown Street and Birkenhead. Many lived in the Brownlow Hill district. This community then moved to Greenbeck, building a new synagogue near Sefton Park in 1936, which closed in 2007.

It is impossible to predict the future of the Liverpool Old Hebrew Congregation. Within ten years Princes Road will likely cease functioning as a synagogue but it is hoped that it will become a museum. I recommend visiting it, we left feeling positive despite the uncertainties.

# ORGANISING STOLPERSTEINE

The AJR regularly receives enquiries from members looking to honour family members who were persecuted in the Holocaust by placing Stolpersteine in their home towns. Here are three examples of recent Stolperstein events.

Stolpersteine recently laid in Berlin for family of AJR member John William Martins



## BERLIN

Manchester based AJR member **John William Martins** shared this photo of stolpersteine that were laid on Yom Ha'Shoah for his paternal grandparents outside 152 Berliner Strasse, Tempelhof, Berlin – the address from which they were removed in 1942.

John told the *AJR Journal*: “My own father and mother lived and worked in Rehovot in Palestine between 1936-1939 and desperately wanted my grandparents to join them. My father died in 1980 and his sister in the 1970s both thinking they had been transported to and murdered at Trawniki but now it looks like they were diverted to and never got further than the Warsaw Ghetto.

“In organising the project I received an enormous amount of help from Dr. Katharina Kretschmar who co-ordinates the Stolpersteine project in Berlin and can be contacted via [Stolpersteine@ba-ts.berlin.de](mailto:Stolpersteine@ba-ts.berlin.de)”.

## FRANKFURT

AJR Trustee **Danny Kalman**'s family were one of 30 who went to Frankfurt in June to attend their Stolpersteine ceremonies.

Danny's father, Henry, and his younger brother, Eric, escaped to the UK in April 1939 on a Kindertransport train from Frankfurt. Luckily their parents Jacob and Sonia obtained documents to join them,

Members of the Kalman family pictured after the Stolpersteine had been laid in Frankfurt



three months later. The commemorative stones were laid outside the apartment block where they had lived prior to fleeing Nazi Germany.

The ceremony was conducted in English and German and attended by family members, neighbours, sponsors of the stones, school children and members of the community. The organisers told the story of Danny's grandparents, father and uncle. The ceremony began and ended with hauntingly beautiful music played by two musicians.

In the evening a reception was held at the Jewish school my father and uncle had attended. The Mayor, Rabbi and Gunter Demnig, the artist who created the stones, spoke with dignity and warmth. Family members were invited to share their stories and Danny was pleased to have the opportunity to describe his role at the AJR. The audience were moved to hear that King Charles met some Kinder last November.

If your family originates from the Frankfurt area and you are interested in having a Stolpersteine ceremony please contact Martin Dill: [info@stolpersteine-frankfurt.de](mailto:info@stolpersteine-frankfurt.de)

## EBERSWALDE

**Maximilian Kroiher**, a German-student who has spent the past year volunteering with the AJR through the ARSP, recently organised a Stolpersteine ceremony in his hometown in north eastern Germany.

Stolpersteine about to be installed in Eberswald



In 2023, tasked by their school to conduct a local research project, Max and his friend decided to focus on former Jewish students who attended their school. Determined to create something lasting and meaningful, they looked into various archives and records to discover the fates of former pupils who were directly affected by the Holocaust.

For example, Lothar Glass – one of two children born to Benjamin and Meta Glass – attended Eberwalde's Wilhelmsgymnasium for nine years and began studying Law in 1930. Not much is known about what happened to his family but Max discovered that Lothar himself committed suicide in December 1936 in Texas.

Having compiled their research Max and his friend then launched a campaign within their school community to raise funds for a Stolperstein to commemorate Lothar and other former Jewish pupils. In the end, they could afford to pay for three Stolpersteine and on 13 June these were laid in Eberswalde as part of a very moving ceremony, which coincided with the laying of 16 other Stolpersteine throughout the town which had been funded through separate projects.

“If you are planning on commissioning Stolpersteine yourself, the official website of Gunter Demnig can be very helpful – see [www.stolpersteine.eu/en/home/](http://www.stolpersteine.eu/en/home/)”, explains Max.

## SPOTLIGHTING...

## KATERINA WILCZYNSKI

The Ben Uri Research Unit is recording the émigré contribution to British visual arts and culture since 1900. It has already published some 800 profiles, with a further 800 under research. Here we share their profile of the graphic artist Katerina Wilczynski, best known for her city – and landscapes.

Katerina Wilczynski was born into a Jewish family in Posen, Prussia on 7 July 1894. She spent much of her early life in Berlin, then studied at the Leipzig Academy for Graphic Arts (1916–17) and at the Berlin School for Arts and Crafts and the Academy of Fine Arts, Berlin (1918). Throughout the 1920s she worked as a poster designer and an illustrator, before moving to Paris. In 1930, she travelled to the Italian capital on a Prix de Rome scholarship, where her work included many drawings of the city's churches and monuments, establishing architecture as her principal motif. In 1938 the new racial laws in Italy stripped Jews of their rights and, in 1939, she moved to England, settling in London.

During WW2 Wilczynski was authorised to document the damage to London during the Blitz in the capacity of an unofficial war artist and a number of the resulting works were included in the National Gallery's rolling exhibitions of war art, organised by the War Artists' Advisory Committee (WAAC) under Director Kenneth Clark. A commissioned group of portraits of writers, including Camus, Sartre, T.S. Eliot and Herbert Read, for a proposed book *'European Portraits'*, was never published but copies are extant in the Bibliothèque Nationale and National Portrait Gallery. She also executed sensitive portraits of her contemporaries including the politician and writer Francis Aungier Pakenham, 7th Earl of Longford (1942) and novelist Joyce Cary (1954), both in the National Portrait Gallery, as well as Lord David Cecil (1942), Dr John Johnson (1942) and the psychologist



*Skyathos* by Katerina Wilczynski

Dr Gerhard Adler (1942) – who had been briefly married to German-Jewish émigrée designer Dodo – all in the Ashmolean Museum, as well as the poet Louis McNeice (unknown date and location). She always signed her work 'WILC'.

Postwar, Wilczynski exhibited in group exhibitions, including in a Jewish context at the Ben Uri Gallery in London (1944, 1945, 1946 and 1949). She also travelled extensively within Southern Europe, particularly to Spain and Italy. Her book on Rome was published in 1946 and her mediterranean landscapes were exhibited in the same year, followed by a second show in 1949, at the émigré-run Roland, Browse & Delbanco Galleries. The introduction to the 1946 exhibition catalogue pointed out that 'the attraction which Mediterranean life and art [had] for her is reflected in her drawings, in the lucidity of their line [and] the sound balance of their structure'. She maintained wide connections within the émigré network. During the war she stayed with Old Master dealer Arthur Kauffmann and his wife Tamara in Richmond, Surrey, where she was also reunited with her friend, German-Jewish refugee art dealer Grete Ring. She was also a friend of Viennese émigré art historian Otto Kurz (whose baby daughter she sketched for him while he was held in internment), and of the Polish-Jewish émigré publisher Bruno Cassirer (1872–1941) and his family, who had settled in Oxford. Cassirer

published her 1946 *Daphnis and Chloe* and distributed copies in England of her 1949 publication *Katerina Wilczynski, An artist's Diary in Pictures: Pen and Ink Drawings of a Continental Journey*. In 1955 she had an exhibition at the Hanover Gallery (established seven years earlier by German-Jewish émigrée Erica Brausen). Wilczynski's Grecian landscapes: *Skiathos* (1955), *Zakoros (Crete)* (1961), and two of *Delphi* (1965 and 1968, all now in the Government Art Collection), exemplify her loosely rendered landscape style, partly inspired by Greek mythology. As one reviewer noted, 'Miss Wilczynski tries to bring the spirit of Greek mythology to life; the transparent forms of helmeted warriors half emerge and half merge into the ruined masonry' (Roberts 1970, p. 324). She also illustrated many books, among them, a collection of her Greek illustrations published under the title *Homage to Greece* by Macmillan (1964).

Katerina Wilczynski died in London on 12 November 1978. Her work is represented in UK collections including the Ashmolean Museum, the Ben Uri Collection, the Government Art Collection, the National Portrait Gallery, and the V&A, and in public collections in Dresden and Cologne. A memorial exhibition was held at the New Art Centre, Chelsea (1980) and a retrospective at the John Denham Gallery (1998).

## MEET THE KINDER

To coincide with the 85th anniversary of the Kindertransport senior AJR representatives have been visiting some of our first generation Kinder members.



Maria Ault with the AJR's Michael Newman and Danny Kalman

### MARIA AULT

Maria and her sister's escapes from Hamburg on the Kindertransport were organised by the Quakers. She was 12 years old, and her sister Brigitt was eight. Maria said her mother was too upset to take them to the train station but her father took them to platform 10.

They travelled via Hook of Holland to Harwich. On arrival at Liverpool Street station, they were taken to stay with their guardians in Beckenham.

They had a good life with their guardians for three years there but were then evacuated to Melton Mowbray where things were awful and they were treated badly, often passing out through hunger.

Maria's father managed to escape on the last train to Sweden before the start of the war. Maria's other siblings also made it to England.

Maria's non-Jewish mother, Henrietta Bewersdorf, was a famous opera singer. She was able to stay behind to wind up the family affairs and was then smuggled out of Germany to Denmark with the help of Hermann Goering.

Maria's half-brother held British nationality and was at school in Switzerland. He was also friendly with Kurt Hahn, the future Headmaster of Gordonstoun. Her brother also knew Lord Mountbatten and asked for his help in getting Maria's parents to England. He was able to fly them to England in his plane from Sweden in 1944.

Eventually Maria and her sister were returned to their guardians, where she trained as a nurse, a career she continued until her retirement.

Maria has two children, four grandchildren and five great grandchildren.

## A life of two halves

AJR member Evelyn Lipmann recently celebrated her 100th birthday. Born in Vienna to Lily and Fritz Guttman, her early decades were very much characterised by events in Europe.

She recalls a very happy young childhood, spending lovely times at her family's summer home in Bad Ischl, but then standing next to her aunt, at the age of 13, to watch Hitler arrive in Vienna.

Together with her mother, Evelyn survived four concentration camps, including Auschwitz and Bergen-Belsen. By the time of her liberation, Evelyn was suffering from typhoid and had to be nursed back to health in a sanatorium before she and her mother could start the journey back to Austria.

It took another year before two aunts, who had already found refuge in Britain, could arrange passage for Evelyn and her mother. After a brief spell in London, they joined her aunt in Surrey, where Evelyn has lived ever since. They never found out what happened to her father.

Evelyn married fellow refugee Eric Lipmann, who had returned to England after being sent to Australia on the *Dunera*. They had two children, Anthony and Katie.

At the age of 50, determined to put behind her the horror of the Nazi concentration camps and continue the education that she had been denied, Evelyn enrolled for a Humanities degree with the Open University. She became a 'poster girl' for the OU, crediting her degree with helping rebuild her self-respect and heal some of the scars left by witnessing terrible suffering. It also, finally, gave her the confidence and strength to tell her story.

Evelyn recently celebrated her 100th birthday with members of her family and the AJR's Danny Kalman.

**NOTE FROM EDITOR:** As this Journal went to press we learned of the sad passing of Evelyn, on 21 July. We extend our condolences to all her family and will publish a full obituary in our September issue.



Evelyn Lipmann and family, with the AJR's Danny Kalman (right)

# REVIEWS

## THE COUNTERFEIT COUNTESS: THE UNTOLD STORY OF THE JEWISH HEROINE WHO DEFIED THE HOLOCAUST

By Elizabeth B White and Joanna Sliwa  
Bonnie Books UK

Nobody could have been braver than the petite and feisty "Countess Janina Suchodolska" who without hesitation risked her life to save many thousands of Holocaust victims and helped countless others. Now the remarkable untold story of this Jewish woman named Janina Mehlberg who rescued more than 10,000 Poles imprisoned by their country's Nazi occupiers is finally told in this new book.

Born to a privileged background, multilingual and with a deep compassion for human frailty, she worked tirelessly to provide food, medicine and clothing. She lobbied continually for better conditions for countless others at great personal risk, including threats by the Gestapo who put her under surveillance and tried to entrap her. Indeed she narrowly escaped arrest, torture and death.

Using false papers she operated in Lublin, headquarters of the largest mass murder operation of the Holocaust, Aktion Reinhard. Here at least 63,000 Jews were murdered in Majdanek gas chambers and shooting pits as well as thousands of non-Jewish Poles. She negotiated with top Nazi and SS officials, befriended guards and regularly visited the concentration camp's prisoner compounds. It was an advantage being female as women attracted less scrutiny from the Germans than men. Working as a welfare official while also serving in the Polish resistance, she persuaded the hierarchy to allow her organisation to provide ever greater quantities of relief. Janina never took 'no' as a final answer and always considered 'yes' an invitation to ask for more. She fought tirelessly against corruption and was involved in personally smuggling in supplies and messages to imprisoned resistance fighters.

Janina was a mathematician married to Henry Mehlberg alias "Count Piotr Suchodolski" another academic working

as an agricultural specialist, allowing him to keep a low profile throughout the war. Afterwards he emigrated to Canada and to the USA where she followed him and both had distinguished careers. After Janina died in 1969 he devotedly translated her memoir into English, putting it into expert hands to ensure her story could be heard.

Professional historians Elizabeth White and Joanna Sliwa worked from this unpublished account. Whilst uncovering the story of this extraordinary woman the authors interweave sometimes harrowing testimony with the wider historical situation. The memoir was originally written in Polish at a time of antisemitism in Janina's native land during the 1960s, so makes few references to Polish Jewish suffering to avoid further racial persecution.

As the writers say "Janina's story is a call to tolerance, mercy and hope." They worked extremely hard to research extensively and authenticate her true identity and the veracity of her story over several years, taking in documents from many countries. This was made more difficult by the obfuscation of her age and varying chronology. Immensely determined but like many capable people, despite achieving so much Janina was very modest. But her fierce determination and immense courage in the hour of terrible need shone through.

Her final say came after she took a Swedish delegation round Majdanek soon after liberation. Explaining what made her continue she said: "I had achieved less than I had hoped, but I tried, and my efforts had made a difference ... and for that reason I had to go on".

Janet Weston

## SOME ENCHANTED...

By Anthony Newton

Anthony Newton's memoir is two books in one. First, there is a moving account of his long, happy marriage to his wife, Irene, and his devotion to his two children, Sophie and Alexander. It is as if he can hardly believe his good fortune.

The second book might be of more interest to readers of *The AJR Journal*. Anthony and his wife are both the children of German Jewish refugees and he often evokes the world he has always lived

and worked in, Hampstead and Golders Green. Born in 1939 he is at home in an increasingly bygone world, the world of Cosmo and Dorice, Louis Patisserie and Schmidts in Charlotte Street, his mother's Falscher Hase and Koenigsberger Klopse.

Newton grew up in Highfield Gardens NW11, a house his parents bought during the war. They lived there for many years. Continuity is a strong thread that runs through the book, perhaps surprising since his parents, Henry and Ilse Newton, and Irene's parents, Konny and Gerti Blumenfeld, were all refugees. The Blumenfelds settled in New Zealand; the Newtons in north London. Henry Newton (né Neuberger) grew up in Nürnberg, Ilse in Berlin. They met at a boarding house at 97 Avenue Road in Swiss Cottage.

Perhaps the most interesting chapter is called "My Identity." Newton reflects on the three strands that run through his life: German, Jewish and English. Is he "English Jewish or Jewish English"? Anthony could hardly be more English, despite Friday night dinners and observing the Jewish high holidays. His mother, "a liberal fun loving Berliner", "would most probably have considered herself German first rather than Jewish."

At 85 there is so much to celebrate. He seems so happy but does he protest too much? What happened to the dark side of his parents' experiences as refugees? Perhaps like their son, they truly enjoyed the good luck of a long life well lived.

David Herman

## EGON ERWIN KISCH: A PIONEER IN REPORTING

By Christian Buckard  
Berlin Verlag

For Australians, the Prague-born Egon Erwin Kisch is renowned as the left-wing refugee journalist who thwarted the efforts of the Canberra government to keep him out of the country.

He'd established his legendary reputation in Berlin as 'the frantic reporter' (*Der Rasender Reporter*) but fled to France in 1933. The following year he sailed to Australia on the *Strathcaird* to address an anti-war congress in Melbourne. Robert Menzies, at the time state prosecutor and future prime minister, resolved to keep out

the 'undesirable' Kisch, even though the British consulate in Paris had issued him with an entry visa.

He was not allowed to disembark when the ship reached Fremantle. Kisch consulted local lawyers and publicised the ban, leading to a massive 'Kisch Must Land' campaign. Hundreds of supporters greeted him when he reached Melbourne. But a court upheld the ban, leading Kisch, nearly fifty years old, to jump on to the quayside – a drop of some six metres. He tried to stand up and walk, but collapsed. Despite his loud protests, he was bundled back on to the boat.

By now, Kisch had won the hearts of many Australians. As the *Strathcaird* proceeded towards Sydney, Kisch lay in his cabin without adequate medical care, and with high fever and pain. A campaign was now under way, with a big demonstration in Melbourne.

After the ship reached Sydney, a doctor came on board to confirm that Kisch had broken his right leg in two places. Allowed to leave the ship, Kisch, despite his ill health and fractured leg, was at first locked up in a police cell.

Menzies' next step was to invoke a law designed to keep out Asians, by submitting them to a comprehension test in a European language. As Kisch was multilingual, Menzies set the test in Scots Gaelic. Kisch failed, was convicted of being a prohibited immigrant, and sentenced to be deported. His lawyers successfully appealed to the high court; it held that Gaelic was not a European language, as foreseen by the immigration law in question.

With Kisch now in a Sydney hospital, his speech was read to the congress, extracts appearing in the local press. He did, however, make a speech later in Sydney, describing Nazi persecution, and including the memorable words, "My English is broken, my leg is broken, but my heart is not broken."

It was the high point of his career, says Christian Buckard, in this outstanding biography which was published in March 2023 to coincide with the 75<sup>th</sup> anniversary of Kisch's death.

*Martin Mauthner*

  
**LUNCH WITH  
ANDY BURNHAM**  
MAYOR OF GREATER MANCHESTER  
WEDNESDAY 18 SEPTEMBER @ 12PM  
IN MANCHESTER



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**DAY TRIP TO HARWICH**  
TUESDAY 17 SEPTEMBER



Join us on a day trip to Harwich by train from Liverpool Street. View the historical sites of Harwich and see the Kinder Statue. Lunch and some free time included in the day.

Please note there will be a fair amount of gentle walking throughout the day.

 [karendiamond@ajr.org.uk](mailto:karendiamond@ajr.org.uk)

  
**HOLIDAY IN  
EASTBOURNE**  
MON 23 – FRI 27 SEPTEMBER 2024



We are delighted to be returning to Eastbourne this September for a 4 night stay at the Burlington Hotel, on the seafront. The hotel is opposite the pier, very close to shops, cafés and restaurants.

We will be travelling by coach from North West London and will return before Shabbat.

Our stay will include dinner, bed & breakfast, with after-dinner entertainment every night.

 [roshart@ajr.org.uk](mailto:roshart@ajr.org.uk)

**JOSEPH PEREIRA**  
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# OBITUARIES

## Tom SCHRECKER

Born: 7 Jan 1932, Prague  
Died: 6 May 2024, Prague



**Tom Schrecker was one of the many Czechoslovakian children who were saved from the Nazis by the rescue mission of Sir Nicholas Winton. He arrived in Britain in June 1939 on the fifth of eight trains. His father Robert, a successful textile wholesaler, managed to escape later but his mother Marketa, a pianist, was killed in Auschwitz.**

Tom's parents divorced when he was three and Tom was living with his father at the end of Pařížská street in Prague when the Nazi threat reached a crisis point with the Munich Agreement in September 1938. Arrangements were made to send him to safety in the UK where he found his guardian angel, Jean Barbour, who had a significant influence in the moulding of his character. Miss Barbour was born in 1897 in Edinburgh to a very distinguished Scottish family. For those interested in Scottish history, among her ancestors were Robert the Bruce and the Royal Stuarts. Tom remembered Miss Barbour taking him with her to visit her friend, J.R.R Tolkien, who lived near them in Oxford at the time.

Tom had a rich, adventurous life. He was accepted at Oxford and majored in history. He began his career with Reader's Digest, setting up offices worldwide, leaving later to start a successful publishing company of his own. He travelled the world, living in China, France, Austria, Sydney, and his childhood home of Prague. He once estimated that there were only about 12 countries he had not visited.

Tom played bridge with Sir Nicholas Winton, tennis with George Soros at Wimbledon, skied with Olympian siblings Frank Prihoda and Sasha Nekvapil, and trekked across mountains. He was buried in avalanches four times and, true to his

strong nature, survived and continued to ski. He even introduced heli-skiing to Canada.

Internally, Tom had a tender and caring soul. He comforted his friend Elizabeth Maxwell through the scandal and death of her husband and was philanthropic, supporting friends financially so their dreams could come to fruition. He was a muse to others, always lending encouragement and giving advice when asked.

He was also a generous benefactor, for example to the University of Oxford where he supported the Schrecker-Barbour Tutorial Fellowship in Slavonic and East European Studies and the annual Schrecker Dinner for undergraduate students of the College. Tom wanted to encourage discussion between students from diverse backgrounds and academic disciplines and saw conversation over dinner as one way of doing this. He was elected as a Foundation Fellow of University College in 2007.

In 1967 Tom moved to Australia where he founded Direct Marketing Publishing and Cosmetic companies which he later sold, and retired in 1990.

Despite his intelligence and financial success, Tom Schrecker was very humble and avoided being in the spotlight. He insisted on not having a headstone or monument in his honour but has financed monuments for others.

After 2015 he lived in his native Prague, spending his last few years in retirement. He was most proud of supporting film director Matej Minac with his projects to spread awareness of the Kindertransport among school and wider audiences.

Tom has no surviving relatives, only friends who will find it impossible to fill this gaping hole in our souls.

**Brenda Love Zejdl**

## Nicholas JACOBS

Born: 8 January 1939, London  
Died: 16 February 2024, London

**Nicholas Jacobs, publisher, who died recently of cancer, was a unique man who made a lasting impression on all who met him.**

He was born into a wealthy Jewish family – his mother's family owned a chain of department stores in the North of England, his father's family were in the tobacco trade – who played a role in establishing the Liberal Jewish Synagogue in St John's Wood, London NW8. Nick was sent as a boarder to the renowned Charterhouse School but left it at sixteen; he is reported as having said that he was born with a silver spoon in his mouth and that he nearly choked on it.

From an early age, Nick developed a keen interest in literature and philosophy; upon leaving school, he entered into a bookseller apprenticeship with Cassells, of dictionary fame. National Service followed. He was stationed in Germany and it was there that he developed his abiding passion for German literature, German political thought and the German language. He went on to study at the universities of Freiburg and Hamburg.

Nick returned to England in the early 1960s, 'full of Hegel, Feuerbach, Marx and Marcuse', as he himself put it, and in 1964 he joined the Communist Party of Great Britain. He was, reportedly, already disillusioned with the new Labour Government of that year. He worked for some time as an editor at Penguin Books, moving from there in 1969 to help set up New Left Books (now Verso); and from New Left Books he joined



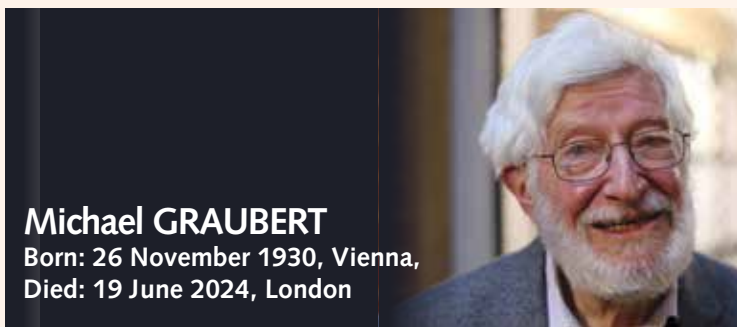
Lawrence and Wishart, the Communist Party's publishing house, with whom he remained until 1984 (he had left the Communist Party two years before that, in 1982).

For some time he had been considering setting up a publishing house of his own and in 1986, with the help of an inheritance, Libris Books was born, its name borrowed from the bookshop run by the Austrian refugee Joseph Suschitzky. Between then and the date of Nick's retirement, 2009, 36 titles had appeared. A good number of the Libris books were English translations of works of German literature by authors such as Goethe and Brecht – Brecht's *Kriegsfibel* or *War Primer*, for example – who were already known in the English-speaking world. Others were by contrast virtually unknown here, like Hans Fallada whose novels *Der Trinker* (*The Drinker*) and *Kleiner Mann, was nun?* (*Little man, what now?*) were published by Libris in fine English translations.

Another enduring personal and publishing interest of Nick's was directed at the life and work of German-speaking exiles in Britain. In 1988, for example, he republished Francois Lafitte's seminal work from 1940, *The Internment of Aliens*, with a new introduction by the original author. Sebastian Haffner's first book, *Germany, Jekyll and Hyde* was another Libris republication. Nick strongly supported and encouraged the work of the Research Centre for German and Austrian Exile Studies, publishing an oral history volume, *Changing Countries*, put together by members of the Centre on various aspects of refugee life in Britain. With his particular interest in political exile, Nick also published Richard Dove's biography of the revolutionary dramatist Ernst Toller (2000) as well as Dove's collective exile biography, *Journey of No Return* (2005), in which the author focuses on the critic Alfred Kerr, the authors Stefan Zweig and Robert Neumann, the poet Max Herrmann-Neisse, and the writer and activist Karl Otten.

Nick Jacobs will be much missed by his many friends, not least by members of the above-mentioned Research Centre. He leaves two children and two grandchildren. He also leaves a legacy of fine books bringing German literature and culture to an English readership. Fittingly, in 2015 Nick was awarded the Order of Merit from the German Embassy in London in recognition of his services to German literature.

Charmian Brinson



## Michael GRAUBERT

Born: 26 November 1930, Vienna,  
Died: 19 June 2024, London

**Michael Graubart came to England as a Jewish refugee in 1938. He studied physics at Manchester University, but spent most of his time there composing and playing the flute.**

He once told me: "I took up the flute, oddly enough, through my physics teacher at school. He showed us how to make bamboo pipes out of old Victorian curtain rails and I made myself a bamboo pipe, then I made myself a bamboo cross flute. Then I got dissatisfied with both of them and my parents bought me a recorder and then a flute. I was entirely self-taught, but I must have been quite a good self-teacher because by the time I got to university I became the first flute of the university orchestra straight away."

He also studied composition with Mátyás Seiber, flute with Geoffrey Gilbert and conducting with Lawrence Leonard, playing the flute and conducting various amateur and professional choirs and orchestras.

In 1966 he became a tutor and conductor, and from 1969 to 1991 the Director of Music at Morley College in London, where he developed the performance of 20th century music, taught electronic music composition and conducted first performances, including the première of Elisabeth Lutyens's last opera *Isis and Osiris* and the first British production of Viktor Ullmann's opera *The Emperor of Atlantis*. From 1962 to 1972 he was the Musical Director of Focus Opera Group, conducting many British premières of modern operas and music-theatre works.

From 1991 to 1996 he was a Senior Lecturer and Director of Akanthos, the contemporary music ensemble, at the Royal Northern College of Music in Manchester. Michael Graubart's compositions have been performed and broadcast in Britain, the USA, Canada, Austria and Italy. He also edited early music from original sources, including the operas *La favola d'Orfeo* (Monteverdi) and *Livietta e Tracollo* (Pergolesi).

Graubart's compositions have been performed and broadcast in Britain, the US, Canada, Austria and Italy. He also edited early music from original sources, including Monteverdi's *La favola d'Orfeo* and Pergolesi's *Livietta e Tracollo*.

In 1962 he married Ellen Barbour Clark, an American artist, and they had three children. They separated in 1991 and in 1996 he married Valerie Coumont, an English psychotherapist. He also retired from full-time teaching, but continued to lecture, write on music and compose.

In 2019, the Royal College of Music filmed an interview with Michael about his life and work, which can be watched on: <https://www.rcm.ac.uk/singingasong/oralhistorycategory1/michaelgraubart/>

Norbert Meyn



Members of AJR's Bromley group enjoyed a bracing day at the seaside in July, when they went to Worthing, one of the biggest seaside towns on the South Coast. You can join AJR for a four-night trip to the seaside in September, see the advert on page 17.

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## IN PERSON EVENTS

DATE	TIME	GROUP	CO-ORDINATOR
Thursday 1 August	2.00pm	Pinner	Karen Diamond
Wednesday 7 August	12.30pm	Enfield	Ros Hart
Thursday 8 August	11.00am	South London	Karen Diamond
Thursday 15 August	12.30pm	Birmingham	Karen Diamond
Monday 19 August	12.30pm	North London	Ros Hart
Tuesday 20 August	11.30am	Wembley	Karen Diamond
Tuesday 20 August	2.00pm	Newcastle	Agnes Isaacs
Wednesday 28 August	2.00pm	Edinburgh meeting	Agnes Isaacs

## ZOOMS AHEAD

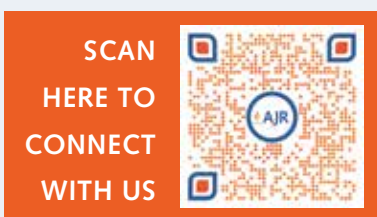
Details of all meetings and the links to join will appear in the e-newsletter each Monday.

Thursday 1 August @ 4pm	<b>Kinder Contact Project</b> <a href="https://ajr-org-uk.zoom.us/j/86115603633">https://ajr-org-uk.zoom.us/j/86115603633</a>	Meeting ID: 8611 560 3633
Monday 5 August @ 4pm	<b>Margaret Mills – The Art of the Seaside</b> <a href="https://ajr-org-uk.zoom.us/j/81596885199">https://ajr-org-uk.zoom.us/j/81596885199</a>	Meeting ID: 815 9688 5199
Wednesday 7 August @ 4pm	<b>Nick Dobson – An Underground Guide to 1950's London</b> <a href="https://ajr-org-uk.zoom.us/j/83410030156">https://ajr-org-uk.zoom.us/j/83410030156</a>	Meeting ID: 834 1003 0156
Monday 12 August @ 4pm	<b>Joe Mendell – The Magical Mystery of Houdini</b> <a href="https://ajr-org-uk.zoom.us/j/82464159164">https://ajr-org-uk.zoom.us/j/82464159164</a>	Meeting ID: 824 6415 9164
Wednesday 14 August @ 4pm	<b>Alan Lion – The Secrets of Buckingham Palace</b> <a href="https://ajr-org-uk.zoom.us/j/83150704806">https://ajr-org-uk.zoom.us/j/83150704806</a>	Meeting ID: 831 5070 4806
Monday 19 August @ 4pm	<b>Lord Lyon, King of Arms – Ancient Officers of the State of Scotland</b> <a href="https://ajr-org-uk.zoom.us/j/88164623250">https://ajr-org-uk.zoom.us/j/88164623250</a>	Meeting ID 881 6462 3250
Tuesday 20 August @ 4pm	<b>Judy Karbritz – Al Jolson, 'The World's greatest entertainer'</b> <a href="https://ajr-org-uk.zoom.us/j/84363369421">https://ajr-org-uk.zoom.us/j/84363369421</a>	Meeting ID: 843 6336 9421
Wednesday 21 August @ 2pm	<b>Book Discussion (no speaker) – books by Sebastian Faulks</b> <a href="https://ajr-org-uk.zoom.us/j/82766270130">https://ajr-org-uk.zoom.us/j/82766270130</a>	Meeting ID: 827 6627 0130

## KEEP FIT WITH AJR

All AJR members & friends are invited to take part in these online exercise and dance classes throughout the coming month.

Every Mon @ 10.30am	<b>Get Fit where you Sit</b> (seated exercise)	<a href="https://ajr-org-uk.zoom.us/j/85246889439">https://ajr-org-uk.zoom.us/j/85246889439</a>	Meeting ID: 8524 688 9439
Every Tues @ 11.00am	<b>Shelley's Exercise class</b>	<a href="https://ajr-org-uk.zoom.us/j/88466945622">https://ajr-org-uk.zoom.us/j/88466945622</a>	Meeting ID: 884 6694 5622



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