



AJR JOURNAL

The Association of Jewish Refugees

Thank you Britain @ 60

NOVEMBER NOTES

As we go to print all the live Israeli hostages have been released. Along with the entire UK Jewish community we are hopeful for greater peace in the Holy Land, while still reeling from the violent attack experienced here on Yom Kippur.

Much has been written linking the inevitability of the Manchester attack to the surge in antisemitism, especially in the past two years. We at the AJR are particularly sensitised that rhetoric leads to deeds. It seems portentous that the day before Yom Kippur we learned of the passing of our longstanding member, Werner Lachs, who was Life President of Heaton Park synagogue and also chaired the AJR Manchester group.

You can read Werner's obituary on page 18. Elsewhere in the magazine you will find several stories honouring the resilience of other first generation AJR members and their peers.

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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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INFORMATION

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A MEMORABLE OCCASION

"Thank-You Britain" Fund Handed Over to British Academy

At a reception held on November 8 at Saddlers' Hall, the "Thank-You Britain" Fund was handed over by Professor Sir Hans A. Krebs, Winner of the Nobel Prize in Medicine and Physiology and one of the Patrons of the Fund, to Lord Robbins, C.B., President of the British Academy.

As readers know, the proceeds will be used for the award of Research Fellowships in the field of human studies.

The function, held in the beautiful Livery Hall of the Saddlers' Company, was a most dignified and impressive event.

Among the guests were Sir Mortimer Wheeler, Secretary of the British Academy; the Nobel Prize Winner, Professor E. B. Chain, and Professor L. Guttman, C.B.E., both Patrons of the Fund; Mr. S. H. E. Barley representing the Home Office; Mr. J. P. Carswell, representing the Department of Education and Science; a number of distinguished scholars, authors and artists as well as representatives of the organisations associated with the Fund.

In his opening address Mr. Werner M. Behr, Chairman of the "Thank-You Britain" Fund Committee, recalled that the suggestion of making a collective gesture of gratitude to this country, which helped us at a time of extreme anxiety, was first made by the late Chairman of the Association of Jewish Refugees, Dr. Hans Reichmann. Quite independently, in a letter to a leading newspaper, Mr. Victor Ross, co-Chairman of the Committee, also called on his fellow refugees to remember what they had been through and how they had found a haven. He received an enthusiastic response, and it was decided to form a committee to embrace all the different groups of refugees from Nazi oppression. At this juncture, Mr. Behr stated, the Committee was helped and advised by Sir Isaiah Berlin in finding a useful and worthy objective for the idea. Unfortunately, Sir Isaiah was unable to attend the ceremony because he was on a lecture tour in the United States, but he had conveyed his greetings to the gathering in a message which was read out by the Chairman.

"In our appeal letter," Mr. Behr went on, "we set a target of £40,000 to £50,000. I am sure you will be pleased to learn that we have been able to collect over £90,000, and I would add that this result has been achieved at a nominal administrative cost of less than 1 per cent."

In conclusion Mr. Behr paid tribute to the General Secretary of the AJR, Dr. W. Rosenstock, and his co-workers who had made the administrative work so much easier by shouldering the burden of the day-to-day routine, and to the Secretary and staff of the British Academy who had helped to cope with all the technicalities.

The audience was then addressed by Professor Sir Hans A. Krebs and Lord Robbins. The full text of their addresses is published below.

(Photo: Jewish Chronicle)

From left to right: Lord Robbins, C.B., Mr. Werner M. Behr, Professor Sir Hans A. Krebs, F.R.S.

**ADDRESS BY
 SIR HANS A. KREBS**

To me has fallen the privilege of handing over a cheque to the President of the British Academy. This cheque and the efforts leading up to it are no more than a token, a small token of the deep sense of indebtedness which is harboured by all of us who came to this country as refugees and were given here a new home—not merely a shelter, but a true home. We all went through the experience that home is not always where one was born and brought up. Home is where one strikes roots, where one has the opportunity of doing the things which, by virtue of inclination or conscience or some other forces deep down in one's soul, one feels one ought to do in order to fulfil one's life and thereby gain true happiness. The social climate and the social soil of this country, thanks to the spirit of generosity and tolerance that pervades it, made it easy for us to strike roots and to become firmly settled.

No sum of money can adequately and

appropriately express our gratefulness to the British people. Perhaps the only proper way for us to try and repay the debt is to make a continuous effort to be useful citizens, doing a job to the best of our abilities, taking an active part in the general life of the community, fully identifying ourselves with the communal life of the country, and offering our services whenever the occasion arises. If, in the course of trying to serve the community, we have also served ourselves, and done very well for ourselves in many cases—sometimes even embarrassingly well—this is perhaps in the nature of the circumstances, and in particular an outcome of the fairness with which we have been treated.

Quite a large number, of course, served with the Armed Forces. I believe, although statistics are not readily at hand, something like one in every eight refugees here during the war years served, and quite a few paid with their lives; this we should remember today.

I would like to add one further comment. If it was force of circumstances and not our own choice which drove us out of the country of our birth, it was in many cases our free choice to take refuge and to settle in this country rather than in other parts of the globe. No doubt there were many different reasons which prompted individuals to make this choice. I cannot pretend to know all the reasons, but I do know some of my own, and I know that these are shared by very many.

What this country of our adoption gave us was not just a new home and livelihood. What we also found was a new and better way of life, a society whose attitudes to life were in many ways very different from what we had been accustomed to, and, I dare say, accustomed to not only under the Nazi rule. Coming from an atmosphere of political oppression and persecution, of hate and violence, of lawlessness, blackmail and of intrigue, we found here a spirit of friendliness, humanity, tolerance and fairness. We found a society where people of many different dispositions, races, convictions and abilities lived together harmoniously, and yet vigorously. We saw them argue without quarrelling, quarrel without suspecting, suspect without abusing, criticise without vilifying or ridiculing, praise without flatterring, being vehement without being brutal. We saw what Robert Browning said of his dog, "strength without violence, courage without ferocity." These are some of the characteristics of the soul of this country.

It is the widespread occurrence of these traits which impressed us as being so different from the world from which we had

(Continued on page 2)

David Herman reflects on the establishment of a fund set up by Jewish refugees 60 years ago specifically to thank their adopted homeland.

In his superb book, *Jewish Refugees from Germany and Austria in Britain, 1933-1970* (2010), Anthony Grenville writes about the 'Thank-You Britain' Fund, one of the key moments in the relationship between Jewish refugees and post-war Britain. Grenville is himself the son of Jewish refugees who fled

from Vienna to London in 1938 and has had a distinguished academic career as well as his important relationship with the AJR Journal over many years.

The Fund was established in the 1960s.
Continued on page 2

Thank you Britain @ 60 (cont.)

Some more recent critics of both Britain's attitude towards Jewish refugees and the Anglo-Jewish establishment saw the Fund as an example of what they considered 'a servile gesture aimed at airbrushing British xenophobia out of history,' 'proof of an excessive desire to express loyalty and gratitude to Britain.'

The Fund, writes Grenville in Chapter 10, 'evolved out of a proposal in 1963 that Jewish refugees from Central Europe should make a public gesture of thanks to their adopted homeland, to be paid for by their donations.' The idea came from Victor Ross (1919-2021), a former refugee from Vienna, who was a senior executive with *Reader's Digest* and a longtime contributor to *The AJR Journal*. His father was a lawyer and his mother, Eva Marie, dedicated her life to education. Ross came to London in 1936. He became co-chairman of the fund's organising committee.

The Fund was announced in *AJR Information* in September 1963: 'In November, twenty-five years will have elapsed since the mass exodus of the Jews from Central Europe started. During the few months between the pogroms and the outbreak of war, this small island ... rescued more Jewish persecutes [sic] than any other single country. The Executive is considering ways of visibly expressing the gratitude of the former refugees to the British people, and it is hoped that details of an appropriate scheme will be announced shortly.'

The scheme became known as the 'Thank-You Britain' Fund, which would support research fellowships and the holding of lectures under the auspices of the British Academy, which continue to this day. The

Thank-You Britain Fund successfully raised nearly £100,000 (equivalent to well over £1m in today's money) and according to Ross's obituary in *The AJR Journal* (May 2021) 'is considered a major highlight of our community's assimilation into British life.'

The British Academy is a highly prestigious institution that supports research and scholarship in the humanities. Past Presidents include Lord Balfour, the Oxford classicist Sir Maurice Bowra, Lord Robbins (President at the time the Fund was inaugurated), Sir Isaiah Berlin (the only Jewish émigré to have been appointed President), the historians Sir Keith Thomas and Sir David Cannadine. The Academy used the title 'Thank-Offering to Britain' Fund.

The Fund's patrons included Lord Robbins, Sir Isaiah Berlin and a number of eminent refugees including Professor Sir Ernst Chain and Sir Hans Krebs, both Nobel Prize winning scientists, and Professor Ludwig Guttman, who revolutionised the care of people with spinal injuries. The Fund's committee also included leading figures from the AJR and other refugee organizations, including AJR chairman Alfred Dresel and Werner Rosenstock.

Contributors to the Fund included famous refugees such as Anna and Ernst Freud, leading refugee academics such as the German historian Francis Ludwig Carsten, the Oxford classicist Eduard Fraenkel, the art historian Ernst Gombrich, the statistician Claus Moser and famous scientists such as Hans Kornberg, Nicholas Kurti and Max Perutz. The money raised by the Fund was formally handed over to the British Academy in November 1965, sixty years ago.



'Thank-Offering to Britain' lectures have been given by a wide range of distinguished speakers including Roy Jenkins, Ralf Dahrendorf, Lord Goddman, Stuart Hampshire as well as several refugees including Arthur Koestler, Otto Kahn-Freund and Claus Moser.

Ten years ago, on 10 November 2015, Dr. Anthony Grenville gave a speech at a special event in London to celebrate the 50th Anniversary of the 'Thank-Offering to Britain' Fund. He began by pointing out the larger historical context for the Fund: 'A significant relationship had already developed between the refugee academics and British institutions like the Academy in the 1930s,' above all, 'the Academic Assistance Council, founded in 1933 on the initiative of William Beveridge and the Hungarian-born scientist Leo Szilard, which reconstituted itself in 1936 as the Society for the Protection of Science and Learning (SPSL)' which helped hundreds of refugee scholars to find employment in British or American academic institutions (see John Eidinow's fascinating biography of Esther Simpson for more details).

Tony's fascinating lecture and photographs of leading figures involved in the story of the Fund can be found at www.thebritishacademy.ac.uk/documents/836/BAR27-19-Grenville_0.pdf.




THANK YOU BRITAIN @ 60

The AJR in partnership with The British Academy are running a special conference to mark the 60th anniversary of the Thank-Offering to Britain Fellowship on **MONDAY 10 NOVEMBER 2025 at THE BRITISH ACADEMY**

 susan@ajr.org.uk



AJR ANNUAL ELECTION MEETING

TUESDAY 9 DECEMBER at 4PM

 susan@ajr.org.uk

INSIDERS/OUTSIDERS EVENTS

Insiders/Outsiders, the ongoing celebration of the indelible and pervasive contribution of refugees from Nazi-dominated Europe to British culture, has a several online events coming up.

On **Tuesday 4 November at 6pm**, **Andy Friend**, author of a fascinating and all too relevant new book about the left-wing Artists International Association entitled **Comrades in Art: Artists Against Fascism 1933–1943** and guest curator of a display on this topic currently on show in the **Marie-Louise von Motesiczky Archive Gallery** at Tate Britain, will focus on the crucial role played by refugees from Nazi-dominated Europe in the early years of this passionately anti-fascist cultural organisation.

On **Thursday 13 November at 6pm**, sociologist **Laurence Ray** of the University of Kent, contributor to the recently-published anthology **Poverty for Sale: Edith Tudor-Hart in Britain**, will give a talk about the Viennese-born photographer and committed communist **Edith Tudor-Hart**, who settled in the UK in 1933 and went on to produce a powerful body of images that bear witness to her profound sympathy for the underprivileged and displaced in British society.

On **Wednesday 3 December at 6pm**, **Michael Lewis** will give a talk about his Czech-born parents **Helen and Harry Lewis** (né Lewy), who settled in Belfast in 1947. **Dancer and choreographer Helen Lewis MBE** (née Katz) survived the horrors of the Holocaust and in due course became a pioneer of modern dance in Northern Ireland. Her book **A**

Time to Speak, about her experiences before and during the war, was published in 1992 and translated into several languages. Michael has just written a book about his father entitled **Flight from Prague – the Making of a Refugee**

On **Wednesday 10 December at 6pm**, founding director of Insiders/Outsiders **Monica Bohm-Duchen** will be ‘in conversation’ with **Burcu Dogramaci**, author of the recently-published book, **London Exile: Metropolis, Modernity and Artistic Migration** and **Owen Hatherley**, author of **The Alienation Effect: How Central European Émigrés Transformed the British Twentieth Century**, published earlier this year.


More info and booking via www.ticketsource.co.uk/insiders-outsiders



The UK Jewish Film Festival takes place this month, starting on 6 November and embracing numerous venues across the country, from Bristol to Liverpool.

AJR is one of the sponsors of the Festival, which includes an impressive range of films from across the world, exploring different aspects of Jewish and Israeli life. Many of the screenings will be followed by Q&As and engrossing panel discussions. There is also a bespoke selection of feature and short films available to watch at home between the 19 – 27 November as part of the accompanying online festival, including the award-winning series *The Zweiflers*.



<https://ukjewishfilmfestival2025.eventive.org/schedule>



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GERMAN JEWISH GENEALOGY SEMINAR

Dr Amy Williams, the AJR’s Kindertransport Scholar-in-residence, will talk about the recently discovered Kindertransport lists as part of a special online seminar taking place early this month for people who have German-Jewish ancestors.

Amy will be one of three speakers during the seminar on Sunday 2 November. Dr Sabine Akabayov will talk about **Find your Mishpoche: Jewish Genealogy in Germany**, while Aubrey Pomerance will give guidance to the **Archives of the Jewish Museum and Leo Baeck Institute in Berlin**.

Alex Calzareth, based in New York, and Jeanette Rosenberg OBE in London will then give some very practical advice and examples for **Solving Your German-Jewish Family History Research Queries**.

The seminar starts at 2.30pm GMT and all associated handouts and recordings of four of the talks will be made available to all registrants for one month following the seminar.

Book via: www.gersig.org/home



A surprise shared past with a Pastor

Dr Bea Lewkowicz discovered an unexpected family connection while recently recording an interview for the AJR Refugee Voices Testimony Archive.

In the last 30 years I have interviewed many different Holocaust Survivors and refugees from Nazism who found refuge in Britain. Sometimes the interviewees are connected to each other in different ways, through family relations or friendship, through the experiences they describe, through the same places they remember, or, a rare occasion, through a photograph. Some years ago, one interviewee showed me a photograph of herself with a group of children, captured in 1937/38 in the playground of a small Jewish Kindergarten in Berlin, and by chance I learnt that another interviewee recognised herself among the group of children.

It is less common that I find a direct personal connection between myself and an interviewee, but it sometimes happens. Kindertransport refugee Kurt Marx BEM told me how he stayed in a hostel with a Winton child, Hugo Marom, and that he was in possession of a letter written by Hugo's father. Hugo was a close friend of my aunt and mother, and I was able to send a digital copy of the letter to Hugo's daughter in Israel.

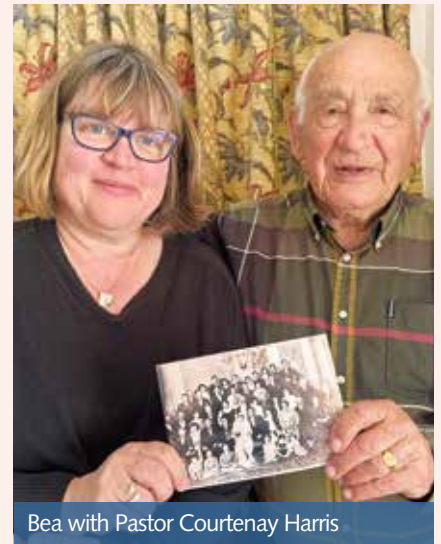
But nothing prepared me for the most unexpected connection I found when I interviewed Pastor Courtenay Harris, who came via Kindertransport in June 1939. As soon as I entered his Gloucestershire cottage I was struck by his uncanny resemblance to my father, a Holocaust survivor from Upper Silesia. During the interview I learnt that Courtenay's name at birth was

Kurt Walter Badrian and that he was born in 1934 in the Silesian town of Beuthen (today Bytom in Poland). He grew up in a Christian orphanage and the Lutheran sisters decided to save the four Jewish children in their care and send them on a Kindertransport. He was adopted by a devout Christian couple in Norfolk who renamed him Courtenay. For most of his life he knew little about his origins and biological parents. But after his adoptive mother passed in 1993, Courtenay, with the support of his wife and children, began to investigate his background. This journey led them to Michael Tobias OBE, a genealogist renowned for his meticulous research into Holocaust-era family histories.

At Tobias's urging, Courtenay underwent DNA testing. Through a combination of this DNA evidence and historical research, Tobias discovered that Courtenay's biological parents were Getzel Ulreich Elter and Frieda Badrian, not married at the time of his birth. Getzel Ulreich had been murdered in the Holocaust and his mother had died in Budapest.

I had asked for the names of Courtenay's parents at the beginning of the interview and written them down. But it was only later, when Courtenay showed me a photo of his biological father and the results of Tobias' research, that I saw the correct spelling of the Ulreich name. The name looked very familiar so I checked my father's family tree on my phone and there it was in black and white: my grandmother's maiden name was Ulreich and her family had lived in the same area of Upper Silesia as Courtenay's family.

This all seemed too much of a coincidence so I asked Courtenay if I could contact the genealogist Michael Tobias directly. He readily agreed and within a few days I managed to speak directly to Michael. As I had done a



Bea with Pastor Courtenay Harris

DNA test some years ago, Michael was able to very quickly establish a match with Courtenay. My grandmother Regina had a brother who was also called Getzel Ulreich and seems to have been a first or second cousin of Courtenay's father.

This discovery was nothing short of astonishing. I had never imagined that, while recording testimonies for the AJR Refugee Voices Archive, I would meet a distant cousin of my father. Although their lives were so different – Courtenay came as a young child to the UK, while my father survived the war in six concentration camps – their shared ancestry was unmistakably visible in their striking resemblance. At the end of the interview, Courtenay showed me a family wedding photograph he had found, which might include my grandmother or one of her siblings.

I feel deeply privileged to have met Courtenay and recorded his story and I look forward to learning more about the history that connects us.

To find out more please go to <https://www.ajrrefugeevoices.org.uk/RefugeeVoices/pastor-courtney-harris->

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REMEMBERING & RETHINKING 2025

TEACHING AND LEARNING ABOUT THE HOLOCAUST

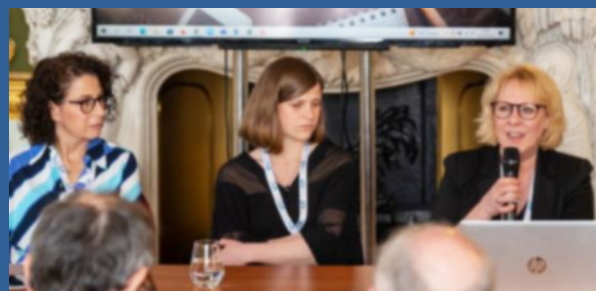
THE INTERNATIONAL FORUM FOR EXPERTS AND STAKEHOLDERS TO SHARE THEIR EXPERIENCE AND LEARNING



To register, visit: <https://ajr2025.eventbrite.com>

For decades, Holocaust educators have anticipated a time when it would become a necessity – due to our expanding historical distance from the Nazi era – to rethink how the Shoah is taught. That time has arrived. Meanwhile, as we are confronted with a global surge in antisemitism, big questions are being asked of the Holocaust educational sector regarding how our work should address this moment.

Fortunately, across our sector there are numerous initiatives which are already responding to these challenges. This is why the Association of Jewish Refugees (AJR) is pleased to host our next international forum, *Remembering & Rethinking 2025: Teaching & Learning About the Holocaust*, an event which brings together experts and stakeholders to share the learning they have gleaned from their years of experience.



NOVEMBER
17th TO 18th
LONDON



 **AJR** The Association
of Jewish Refugees

Autumn in Paris

This year, the World Federation of Holocaust Survivors and Descendants conference came, for the first time, to Europe, to Paris specifically, home to the largest Jewish community after Israel and the United States, and also home to arguably the worst levels of current antisemitism and horrific attacks against Jews globally.

Debra Barnes, Joel Hockman and Michael Newman represented the AJR.

Debra reports:

For me, the daughter of a French hidden child, it was an emotional weekend. I made a point to sit with different people at every meal and hence managed to find myself chatting with child survivors who shared similar experiences to that of my mother and her two surviving brothers. For example, I met quite a few born in Metz, held in children's homes in and around Paris, and one lady who had been in the same DP camp as my mother, where a relatively small number of children stayed in Toulouse while waiting to be reclaimed by distant relatives. I was also able to reunite with a French historian who helped me greatly with my family research in the past, and with fellow members of the Convoi 77 project: descendants of deportees of this infamous last train to leave Paris who work to keep the memory of the Shoah alive.

Although we had hoped to host the conference in London, it soon became clear that Paris was a good choice for 2025 to mark 80 years since the full liberation of France from Nazi occupation. 76,000 Jews from France (mostly European immigrants, like my grandparents) were murdered during the Holocaust, but an incredible 75% of French Jews survived – and 93 of them attended the conference!

Aside from the various workshops and seminars, there were many highlights from the plenary panels including Serge and Beate Klarsfeld, inspirational Holocaust remembrance activists and Nazi hunters responsible for locating and bringing to justice numerous Nazi war criminals including Klaus Barbie. It was my honour to shake their hands and have Serge sign my copy of one of his books which features a photo of my mother in a Parisian orphanage.

I never imagined I would have the opportunity to hear testimony from a survivor of the Vélodrome d'Hiver

stadium round-up in July 1942, but child survivor Arlette Testyler gave a haunting account of the horrors she endured after being arrested with her sister and mother. Neither did I expect to listen to the children of two inspirational Holocaust survivors, Simone Veil and Samuel Pisar, speaking with humour on the subject of 'As a 2G, how my parents'

Long-standing AJR member David Treitel attended the World Federation conference for the first time and found it enormously welcoming and deeply moving. He felt privileged to be among more than 90 first-generation survivors, joined by many from the second and third generations. "The sessions were genuinely interactive and it was a joy to meet so many people and hear such fascinating stories. I'd absolutely come again," he told us.

During a lively shmoozing session, David discovered a new fact: he might be considered both second AND third generation as his parents had each escaped to England, as had all four of his grandparents.

The 2026 conference will be
9 – 12 October in Philadelphia.
www.holocaustchild.org

Holocaust experience influenced my life and work', something with which many of us are able to identify. Pierre-François Veil, a lawyer, opened with "Thank you for asking me here to talk about my mother. Most people have to pay a shrink \$100 to talk about their mother!" while Leah Pisar, chair of the Aladdin Project which combats extremism by teaching the universal lessons of the Holocaust, said of her father, one of the youngest Auschwitz survivors who would later advise Presidents, Hollywood stars and be nominated for the Nobel

Peace prize, "he had a very dark sense of humour. He called it *gas chamber humour*." What excellent examples of resilience, and what the world could so easily have lost.

The conference closed with a sobering panel on combatting antisemitism globally. Speakers from France, the US, Belgium and Germany joined AJR Chief Executive Michael Newman to talk about what can be done at local levels, with everyone reporting increasing levels of Jew-hatred in the past two years. Many spoke about education and interfaith activities but Jacques Fredj, director of the Mémorial de la Shoah in Paris had the last word: "The reality is that if we don't fight, no-one will fight for us."

What else can I tell you of my weekend on the Rive Gauche? When I stepped out of the conference centre it was the only time since 7 October 2023 that I have taken off my Star of David necklace, which I put back on once I was on the Eurostar back to blighty!

Joel reports:

Being able to connect, once again with others of the same generation and sharing similar stories never ceases to amaze me. It really is an experience to be in a room with hundreds of people, who all have a similar background and connection. Yes, a connection from a dark past but a connection that unites us and that we can take and use to make a positive impact in this world and the world we are currently living in.

Aside from the panels and plenaries, there were smaller breakout sessions where the 3rd Generations discussed their own experiences or experiences of their children and how our past may or may not have shaped who we are today. The generations span across a wide age-range. There were people in these workshops from their late 20s to early 50s! It may sound heavy, but



Debra Barnes with fellow AJR members at the AJR stand at the Paris conference



Joel Hockman – 4th from left – took part in a number of seminars especially designed for third generation descendants



Michael Newman gave a presentation on the final morning of the conference

I think most people felt some sort of catharsis being able to simply share their views, in a safe space with others, whose families were once not so far apart but are now geographically from all over the world.

I always feel a sense of positivity and unity, coming away from these conferences and I look forward to the next one!

Michael reports:

‘Come to Paris in autumn to be among fellow descendants,’ I was encouraged. ‘You’ve never experienced anything like it,’ I was promised. The World Federation conference didn’t disappoint.

While I am fortunate to have heard many Holocaust survivors and refugees, and their children, speak about how the Shoah has shaped their lives, it was the opportunity to be among the third generation that attracted me most.

I attended a range of sessions from the well-curated programme, but mostly I wanted to hear from the grandchildren. Some came with their grandparents, others in their memory. Some came with heavy burdens, some with an interest just to listen and learn.

Seeing the trauma and and, in some cases, the pain of people in their twenties and thirties was deeply moving. I could relate to many of the habits and behaviours that people shared and displayed. Many tears were shed, not only for those who suffered but for those whose families were dislocated and destroyed.

A recurring feature was the discovery of a box of photos or papers left after a grandparent passed away. Some also referred to being the torchbearer, compelled to carry forward the memory and legacy of those who experienced oppression.

But above all it felt like being at a wedding or a Barmitzvah, constantly celebrating someone, or something or an event. Unsurprisingly, the fate of the hostages and the prospects for peace in Israel were also debated.

Like London and now Manchester, Paris is no stranger to modern day antisemitism but walking the streets and seeing the places where Jews once lived and from where they were deported was deeply moving.

On the final morning I made a presentation about the impact of antisemitism in the UK and how our work, and the resources we’ve assembled, can supplement other excellent materials to combat, demystify and educate about the world’s oldest hatred.

It was, overall, a busy, heavy but ultimately illuminating few days.

PS. YOUR LETTERS

HAMBURG HISTORY PROJECT

Your October issue featured a letter from me about the marvellous Hamburg Photo Project, in which I participated.

The project is called Family Photos, Family History: Visualising the Past, Creating the Future.

In my letter I included a web link which unfortunately has since stopped working. The correct link is <https://www.igd-jh.de/en/publikationen/weitere-publikationen/familienfotos-familiengeschichten>
Susie Barnett BEM

‘FINCHLEYSTRASSE’ – A HEALTH WARNING

When I created the map of Finchley Road, with its many refugee addresses, for the ‘Continental Britons’ exhibition in 2002, I called it just that: the Finchley Road map. Unfortunately, when it was posted on the AJR website, someone gave it the title Finchleystrasse. I would not have done that.

I use the term Finchleystrasse very sparingly, if at all, and then only either humorously or to evoke a semi-mythical refugee past. I do not use it in my history of the Jewish refugees from Nazism in Britain, *Jewish Refugees from Germany and Austria in Britain, 1933-1970*,

because I doubt that it had been dreamt up by then. I appreciate the kind remarks about my research in the article ‘Memories of Finchleystrasse’ (*AJR Journal*, October 2025), but I would strongly advise caution in using that designation of Finchley Road in the decades before about the year 2000.

Dr. Anthony Grenville, West Hampstead

ANITA FRIMAN

Members of the Loewenthal family are hoping to reconnect with their cousin Anita, daughter of Emil Friman. She is believed to have married twice, with her first husband’s surname being Francis.
emfl64@gmail.com

CHILDREN

Alan Franklin considers the children who were born to

Following the mass round up of 'enemy aliens' in mid-1940 a camp for women and children was set up on the Isle of Man. This was unique in that local residents were not evicted from their premises but were allowed to remain alongside the internees. At its peak this was by far the largest internment camp on the island with well over 4,000 women and children billeted within closed areas around the villages of Port St Mary and Port Erin.

The first women arrived at the end of May and it was reported by the *IOM Times* that 2,848 were in the first batches, including 259 children under 16. The *IOM Examiner* commented that it required three trains to move them to Port Erin where they were directed to the station waiting room and St Catherine's Hall to be assigned to their billets. It was decided that children should stay with their mothers, and an article headed 'Joy in the Alien Camps' reported that an additional 72 children had been sent from the mainland to re-join their mothers.

IDENTIFYING CHILDREN

Children are largely missing from the Isle of Man's war records as they were not registered until they turned sixteen, when their Alien registration card would be produced. The large number of Female Alien Registration cards now held by Manx National Heritage often include notes like 'with child/children' without always naming them, making it difficult to establish exactly how many children were in the camp. The picture is further complicated by a tendency to describe all internees and detainees as internees.

Given the somewhat arbitrary nature of the round up of women, it is not surprising that a number were pregnant and, in some cases, fairly late in term. As a result, basic medical facilities had to be quickly set up to provide maternity facilities, with official records revealing 71 births between 1940 and 1945, 35 of them before 21 January 1941. It is reasonable to assume that many of these initial births were to Jews who had come to Britain to escape the Nazi regime, although some of the women may have

just come to Britain for work and perhaps had sympathy with Germany. There are accounts from the early days of the camp of Jews and Nazi sympathisers being billeted together, leading to considerable tension. Without further research it is not possible to say how many of the births were to internees and how many to detainees.

What is not recorded is any miscarriages in the initial months after arrival in the camp brought on by the stress of the whole internment process. There is therefore no way of knowing if there were such cases, but it would seem probable. The potential trauma from this would have lasted the women long after eventual release and may never have been told to relatives or any future children.

Of the babies born after early 1941, most were to couples in the married camp but seven records do not provide a father's name. There are suggestions of liaisons with local residents or camp personnel and even possible conception by sexual assault.

The births were all registered with the Isle of Man Civil Registry, with each entry including the mother's address before internment and where in the camp they were billeted at the time of birth. However, when the father was also in the camp usually only the camp address was given. None of these civil records are available online, although copies of certificates can be ordered.

FACILITIES FOR PREGNANT WOMEN

So how did the authorities set about providing for pregnant internees? There were three main facilities, two in Port Erin and one in Douglas.

According to a 1941 report by **J.W. Barwick** of the World's Alliance of the YMCA:

The Maternity Hospital was located in two houses with a capacity of twenty-four beds, and fifty children had been born there at that point. ... The resident medical officer appointed by the Home Office was Dr Margaret Colls and there

were two part time local doctors assisted by internee doctors. There were two Health Superintendents, one for Port Erin and one for Port St Mary, both qualified nurses. The Hospital staff consisted of four State registered nurses with additional midwifery qualifications, assisted by internee nurses and the sisters from the German Hospital at Dalston in London who had been interned.

Second Camp Commandant **Cyril Cuthbert** compiled a detailed report for the Aliens Department Home Office in 1946. An extract reads:

There was one house for mothers and babies at Port Erin and three at Port St Mary. There were two maternity kosher houses and one Italian.

The Maternity Hospital in Port Erin, where most of the babies were born, is assumed to have been the Dandy Hill Clinic, on a small street off the Ballafurt Road just above the lower Promenade in Port Erin. It supplemented the main camp hospital, located on the upper Promenade in what had been the Hydro Hotel, one of several large hotels.

A smaller number of babies were born in the Jane Crookall Maternity Home in Douglas, the main maternity facility for island residents. A booklet issued in 1992, to commemorate the closing of the home and the opening of a new facility, contains a section entitled 'The War Years' which reads:

Of the 350 mothers, admitted in the year ending on the 31st of March 1941, 28 were Aliens.

WHAT HAPPENED TO THE MOTHERS AND CHILDREN?

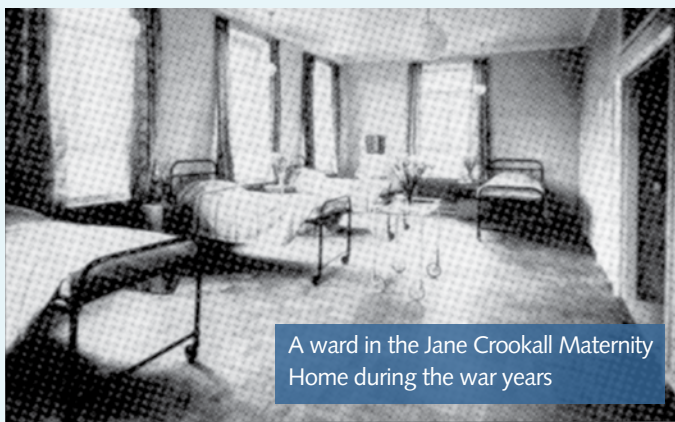
Detainees were often held for several years and in August 1944 a large group comprising 439 and 12 children from the women's camp as well as 23 men, 28 women and 11 children from the married camp were repatriated back to Germany via Sweden.

On camp closure in September 1945,

OF 'ALIENS'

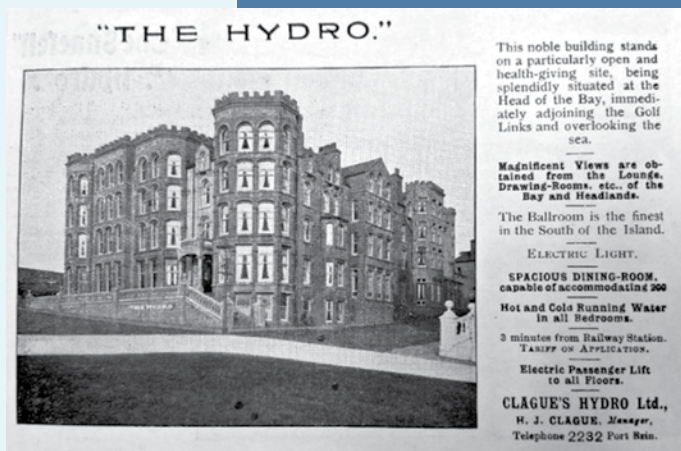
Internees and detainees on the Isle of Man during WW2.

An advert in the Port Erin Holiday Guide clearly shows the extensive size of the Hydro Hotel, which was used as a hospital for internees during WW2



A ward in the Jane Crookall Maternity Home during the war years

The main (five-bedded) ward



around 160: 70 men, 60 women and 27 children – of whom 11 were born in the camp – finally left.

Upon release the detainees found that there was no welfare state to fall back on, although refugee organisations could provide some aid. The former aliens had to seek employment and, in some cases, places to stay if the original residence was no longer available or in a restricted area like the South Coast. In some cases, life would have been very difficult, especially for the nineteen women who did not register a father of their child. This may have led to cases of a child being placed in a children's home, fostered, or adopted, sometimes as a result of a subsequent marriage. This is where family researchers may find an unexpected sibling.

Finally, there is an ever-increasing amount of information available online, mostly through subscription websites such as Ancestry and Findmypast to aid researchers. Good examples are the 1939 Register which shows where people were living and members of the family with them. Another useful resource is the England and Wales Civil Registration Marriage and Birth Indexes.

Another searchable catalogue freely available to view is the UK National Archives. On this you can find indexed entries to files relating to naturalisation post war, some security files, and other documents. Copies can be ordered for some, while others are closed and require special applications to be able to view them

in London at Kew.

Manx National Heritage also has some details via the online iMuseum Catalogue (search using the people authority and in Advanced search ticking the box *Second World War internees*). These details have been collated from the Alien Registration cards and records held in their archive.

STATISTICS

Dandy Hill Clinic

There were 12 births at the Clinic from 8 September 1940 to 1 March 1941: eight boys and four girls. Nine births gave no father's name but two were later reregistered with the father's name. A former UK address was given in all twelve entries.

The Hydro Hotel

31 births took place between 21 January 1941 and 27 May 1945: fifteen boys and 16 girls, including one set of twin girls born 12 November 1941. Eight births gave no father's name, while two sets of parents had two children.

The Jane Crookall

There were 26 live births between 12 June 1940 and 1 May 1944, three of which were after 6 January 1941. There were 15 boys and 11 girls registered.

Of special note in these births is a girl to a couple held in the special house at Dunluce in Ramsey on 6 January 1941 and the birth of a daughter to an Italian internee and his British wife on 11 July 1944, believed to be

the only Italian child born in the camp.

DEATHS

Sadly, of the 69 registered live births two babies subsequently died: Eva Hermann aged one day died 10 November 1940 in Rushen Camp Hospital and was buried in Douglas Cemetery OA5. John Reginald Ortner aged one year died 16 December 1941 and was initially buried in Rushen Cemetery and subsequently removed to Cannock Chase German Military Cemetery.

There were also two male babies registered as still births (ie occurring after 24+ weeks of pregnancy), one at Waverley, Promenade, Port Erin born on 4 February 1941 and certified by Margaret Colls and the other in the Jane Crookall Maternity Home on 6 June 1941 certified by S.A. Forester, Registered Midwife. Neither child was named and only the mother's name recorded. Both entries included the former UK address of the mother.

Alan Franklin worked for 23 years as the Librarian of Manx National Heritage Library, during which time he met numerous former internees and members of their families and helped curate a large amount of material relating to internment during WW2 on the Isle of Man. He has written a number of articles for the AJR Journal and his book, *Involuntary Guests: Enemy Aliens ad political detainees on the Isle of Man in World War Two*, was reviewed in the AJR Journal in April 2018.

A testament to hope

Elaine Glover recently helped to unveil a blue plaque at Swanage in memory of the Kindertransport.

On 21 September Swanage Railway Station became a place of remembrance, gratitude, and reflection as second and third-generation Kindertransport descendants, relatives of Trevor Chadwick, civic leaders, AJR representatives, and supporters gathered for the unveiling of a Blue Plaque. This powerful tribute honours the thousands of Jewish children rescued from Nazi Germany and the courageous individuals who made their salvation possible.

A PERSONAL JOURNEY OF DISCOVERY

My own journey began with a simple Google search: 'Holocaust Swanage'. That search led me to Trevor Chadwick – a name that would become central to this memorial. I met his niece, Annie, in a local cafe, and together we dreamed of a plaque and a statue to honour this brave man. Today, both stand proudly in Swanage, a testament to his legacy. I also discovered that my ancestor Irma Zanker was a child escort on the very first Kindertransport and that, after leading two trips to the UK, she returned to Berlin to be arrested by the Gestapo and sent to the gas chambers in Auschwitz, leaving her own son Claus orphaned. He was sent to Scotland via a Kindertransport.

RETRACING KINDERTRANSPORT STEPS

The day began at Norden Railway Station, where we boarded the 12pm train to Swanage, echoing the journey many Kindertransport children once took. The experience was deeply symbolic, filled with emotions of fear, hope, and wonder. Bishop Adrian carried a large inflatable butterfly, a poignant reference to Pavel Friedman's poem *The Butterfly*, which laments that 'Butterflies don't live in the Ghetto'. But on this day, butterflies fluttered in memory and spirit.



The group at Swanage – Chairman of the Swanage Railway Gavin John with Bishop Adrian, Daniel and Craig Saul, Maureen Smith, Len Ostrove Elaine Glover, Carol Saul, Edith Powney, Lynda Ford Horne, Johnathon Lamsky



HONOURING THE UNSUNG HEROES

The unveiling ceremony was a moment of collective remembrance. We honoured Florence Nankivell, Trevor Chadwick, Sir Nicholas Winton, Doreen Warriner, and countless others whose quiet heroism saved lives. Len Ostrove of the Bournemouth Hebrew Congregation remarked, "In a time when messages are shouted out in anger, the plaque serves as a quiet yet powerful reminder of those terrible times and the power of good people to triumph over evil."

STORIES THAT LIVE ON

At the statue of Trevor Chadwick, unveiled earlier this year, we heard several moving tributes. Sculptor Moira Purver shared the challenges of creating the statue, including how the plaster shrank and how her husband became an impromptu model for "the Swanage Schindler."

Second-generation Kind Craig Saul unveiled the plaque, followed by a heartfelt speech from his son Daniel, who spoke of his grandfather Gary Saul, one of the first children rescued by Florence Nankivell. Bishop Adrian read from Jeremiah 31:31-34 about God's new covenant with Israel: he would write His laws in their hearts and forgive them; He will be their God and they will be His people.

Maureen Smith shared a farewell letter from John Fieldsend's parents in his book, *Wandering Jew* and we also heard powerful stories of escape, survival, and resilience from Jonathan Lamsky, Anita Grosz, Paul Walder (read out by Edith Powney), Henry Shackter (read out by Lynda Ford Horne) and Len Ostrove. The AJR's Amy Williams offered insights into the Kindertransport's broader legacy before Frank Robinson, Chairman of the Swanage Railway, ended the event with a poignant message of thanksgiving and hope.

A CELEBRATION OF LIFE

The event concluded with light refreshments at the Conservative Club and the cutting of a memorial cake by Swanage Mayor Mike Bonfield. As the day drew to a close, we received word that Craig Saul and Jonathan Lamsky had met others connected to the Kindertransport in the car park at Norden – a serendipitous moment that felt like divine affirmation.

This day was more than a ceremony. It was a gathering of kindred spirits, a celebration of courage, and a reminder that even in the darkest times, light can prevail.

SPOTLIGHTING

HELEN ROSENAU

The Ben Uri Research Unit is recording the émigré contribution to British visual arts and culture since 1900. It has already published some 3,300 profiles, with hundreds more under research. Here we share their profile of the art historian Helen Rosenau.

Born into a Jewish family in Monaco in 1900, Helen was brought up in both Monte Carlo and Bad Kissingen, Germany, where she was privately tutored. She received her *abitur*, a German secondary school qualification, in 1923 after which she studied art history at various German universities, including Munich, under Heinrich Wofflin; Berlin, under Adolph Goldschmidt; Bonn, under Paul Clemen; and at Hamburg under Erwin Panofsky, where in 1930, she received her doctorate. Her thesis examined the architectural history of Cologne Cathedral, focusing on the historical uniqueness of the building.

Wishing to continue her academic career and to study for her habilitation under Martin Wackernagel in Munster, Rosenau travelled to Bremen to research the history of St Peter's Cathedral; in 1931 she conducted the first planned archaeological survey of the building. She had already presented partial results of her research when the Nazi Party came to power in 1933, and the position of Jewish scholars' drastically changed, ousted from German universities and academic institutions. The Emergency Association of German Science no longer granted funding to 'non-Aryans', and Rosenau's academic career in Germany became impossible. Rosenau had, however, established links with staff at the Warburg Institute both in Hamburg and London (to where it relocated in 1933).

Fleeing Germany in 1933, Rosenau first travelled with her mother to Switzerland, where she conducted research at the Protestant church of Grossmunster in Zurich, then to England in the autumn. From 1934-35 she received support from

the British Federation of University Women, for accommodation in a women's residence at Chelsea's Crosby Hall. In 1935 the Federation enabled Rosenau to publish part of the work she had begun in Germany, under the title *Design and Medieval Architecture* (B. T. Batsford); she also lectured at the Jewish Historical Society on 'The History of Early Synagogue Architecture and Decoration'.

Between 1935 and 1940, Rosenau completed her PhD at the Courtauld Institute and contributed to numerous academic publications about art historical topics along with wider humanist, educational and feminist interests. In 1936 she was identified under both 'Art History' and 'Archaeology' sections in a list of German scholars in exile, published by Notgemeinschaft Deutscher Wissenschaftler im Ausland, which identified 2600 such scholars by 1937.

In 1938, she married Zvi Carmi, a Palestinian economist with whom she adopted an infant son, Michael, in 1944.

From 1941, she worked at the London School of Economics under sociologist Karl Mannheim, where she researched the representation of the social position of women in art, resulting in the pioneering publication *Woman in Art: from Type to Personality* (Isomorph, 1944), which became the subject of renewed scholarship by Professor Griselda Pollock in 2014.

In 1942, Rosenau wrote an article entitled 'Changing Attitudes toward Women' for the booklet *Women under the Swastika* published by the Free German League of Culture (FGLC), examining the role of women in Nazi Germany and the development of feminism, expressing the hope that the German feminist movement would be resurrected in the future. She contributed regularly to *AJR Information*, including reviewing exhibitions at Ben Uri Gallery (among them Bedrich Fritta's drawings in Terezin Concentration Camp in 1948). In the same year (also the year she was naturalised), Rosenau published *A Short History of Jewish Art* (London: James Clarke and Co. Ltd.) and on the French painter Jacques-Louis David.



After Carmi's death in 1950 Rosenau brought up her son as a single working mother and, in 1951, relocated to the University of Manchester as an assistant lecturer in art history, researching the theory of the French Revolutionary architect Etienne Louis Boullée, among other topics. In 1959 she published *The Ideal City in its Architectural Evolution* (Routledge). In 1968, she returned to London, teaching again at the University of London and at Leo Baeck College, a progressive Jewish institution; in retirement she gave adult education lectures at the Polytechnic of Central London.

Helen Rosenau died in London in October 1984. Her estate is held by the Jewish Museum in Frankfurt (its placement assisted by Mendel (formerly, Max) Metzger, brother of revolutionary émigré artist, Gustav Metzger). In November 2019 Rosenau was the topic of a research paper presented by Rachel Dickson (Ben Uri) at the conference 'Innovation & Acculturation: The Émigré Art Historians and Britain' (QMUL) and, in 2023, Griselda Pollock published *Woman in Art* (Yale), reappraising Rosenau's role as a pioneering feminist art historian.

Commemorating the Alpine

Michael Sheringham recently took part in a trek to commemorate a secret escape route that was set up across



Camp Avoda viewed from above in 1946-7



The original climb over one of the glaciers in the Tauern mountains



Participants gathering at Tauernhaus in 2007 to start the first memorial climb

We came to the Austrian town of Saalfelden in the Salzburg (Pinzgau) region at the end of June this year to join the commemoration of the flight of an estimated 8,000 Jewish survivors of the Holocaust in 1947 from the mountain village of Krimml, through Italy, to Israel. My Austrian cousin, Wilfried Rohm, from Saalfelden, brought my wife and myself there in his car.

Up to 250 people, including some original participants and their children, have joined each of these annual treks over the Tauern mountains on the same paths climbed by the original refugees.

The commemoration crossing from the resort of Krimml over the mountains to Italy takes place every year at this time due to the unflagging determination and organisation of my cousin, Ernst Löschner, who discovered this historic escape route 22 years ago and set up the Alpine Peace Crossing (APC). Ernst himself sadly passed away last December at the age of 81, having just finished writing the history of this event and of the APC which he was so dedicated to. This involved years of research and his experience of leading these annual climbs and meeting survivors and their children during this period. He also visited Israel several times and was lauded there for his efforts in founding the APC and commemorating the passage of the Jewish refugees to their country.

Why did these survivors of the Holocaust have to flee from Austria at this time, 1947, two years after the end of World War II? They came from all over Eastern Europe and were held in camps for

'displaced persons' (DPs) to be rehabilitated and protected before new homes could be found for them.

Saalfelden was one of these camps, formally a military camp and after the war established by the Americans as a DP camp. The American military controlled the zone around Salzburg, while the French and British administered other areas of Austria. The Jewish refugees came of their own free will to these camps after having lost their own homes and families during the Nazi persecution and the Holocaust. They were, of course, disorientated, traumatised and bereft, but in addition many of them had tried to find their old homes in various parts of Central and Eastern Europe only to be met with further resentment, hostility and even persecution and pogroms by local populations, many of whom had taken over their Jewish neighbours' homes and possessions.

After two years in the camp (called Givat Avoda, now called Anton-Wallner Kaserne), these survivors had become disillusioned and desperate and were determined to find a new life in a soon to be established state of Israel.

Jewish scouts from the so-called Bricha Brigade guided them in groups of 150-200 people along an 'escape' route over the Tauern mountains down to the Ahntal Valley in Italy and beyond to the ports where they could embark on their sea voyage across the Mediterranean to Israel.

This operation had to take place in secret, as the British government policy at that time was to prevent new immigration to Israel

which Britain had ruled as the Palestine Protectorate in the previous period. The British put pressure on the Italian authorities as well as militia and frontier patrols under their command to turn refugees back to the Austrian side, as did the French occupation authorities on the Tyrolean side from the end of 1946. So these expeditions had to take place at night under very hard physical conditions, even in mid-summer. This meant a climb of 1459m up to the summit at 2665m and a descent of 1464m.

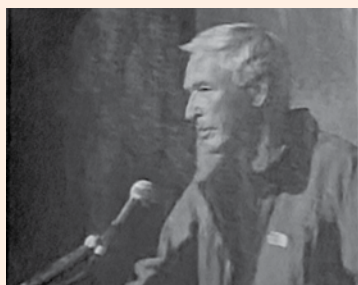
I joined the first of the APC commemorative climbs organised and led by Ernst in June 2007. There were 180 participants, including 15 from Israel and ten of the original refugees who fled, three of them then elderly men. We walked from the 'basecamp', the Krimml Tauernhaus, a hostel in the upper valley, before climbing over the mountain. After a night's stay we set off early in the morning, unlike the original refugees who had to climb from the village of Krimml further down. Our climb took about 10 hours, while they had a longer trek of about 15 hours in the dark. They had, however, received great hospitality in the Tauernhaus from the local landlady, Liesl Geisler, where they rested and were offered refreshments. (She was later honoured for her bold spirit and support). Then the climb up and over the mountains was led by a local mountain guide, Viktor Knopf. Imagine the condition of the original poor souls – men, women, children and even babes in arms – most of whom would have been unfamiliar with such a terrain and, unprepared for the climb, unsuitably clad for the rough paths and freezing temperatures at the top of the mountains.

Peace Crossing

the Austrian Alps, two years after WW2 ended.



A tablet was unveiled in front of Camp Avoda in 2007 during the first commemorative march



Ernst speaking after completing climb down to Italy – 2007



Michael and cousin Wilfried during the 2025 event at the site of the Grove of Flight, with the glacier behind them

Our first day of commemoration started in Saalfelden outside the DP camp, where there was a ceremony attended by current camp army personnel and the Mayor of Saalfelden, who laid a stone of remembrance near the entrance. The next day we went by coach to Krimml higher up in the valley, where Ernst presided over an afternoon of talks by a panel of speakers covering many contemporary regions of conflict and persecution causing refugee crises all over the world.

Next day we climbed up the high valley to the icy summit and then down to the Italian side, where we spent a night in another hostel. Most of us then did a reverse climb back over the Birnlücke Pass to Krimml the next day and were bussed back to Saalfelden for rest and recuperation.

Ernst discovered the history of the 'escape' route through Krimml by chance when climbing there with a mountaineering friend, Paul Rieder, who casually mentioned that their climb, during a storm at an altitude of over 3000m, was nothing compared to the arduous trek made 56 years previously by Jewish refugees after WW2. Ernst was surprised and curious to know what his friend was referring to. Although he knew the terrain and had climbed these mountains since childhood, he had never heard of the historical Jewish flight which had been kept quiet by the local population over a whole generation.

In fact, the whole of Austria, in particular the Salzburg region, had become a temporary 'sanctuary' for 200,000 persecuted Jewish survivors from all over Eastern and Central Europe. What beckoned to them was the

dream of a safe and secure land of their own, where they could start a new life and build up a state which could protect them from antisemitism and age-old hatred and prejudice. The Jewish creation of Israel as a new country where Jews from all over the world could enjoy peaceful lives and freedom is well-known.

The clash with the Palestinian people who had also lived in this land for centuries is also familiar history, but the present tragic conflict is a culmination of these old antagonisms and has resulted in further unconscionable and intolerable suffering and renewed hatred. The Alpine Peace Crossing was initiated by Ernst Löschner nearly 20 years ago to remind people of such human tragedies and to try to prevent them in future.

With great sadness, I reflected on this after this recent memorial crossing when my cousin from Saalfelden led my wife and myself on a short walk along the valley path from the Krimml Tauernhaus to a memorial tablet, while the other participants of the APC proceeded to climb the mountain to the Italian side and back the next day. In this spectacular setting we remembered the tragic fate of those who had suffered during the Holocaust and those who had survived it with bravery and determination. I concluded that remembrance must be a sober guide for present and future generations for achieving peace and humanity in the world, banishing prejudice, hatred and revenge in the world today.

Michael describes himself as of half-Jewish origin as his mother and her parents

were persecuted Jews from Vienna, who fled from Nazi occupation to England in 1938. He was born and brought up in Golders Green in London, where he went to Highgate School. He is now almost 80 years old and living with his family in Haslemere, Surrey.

Michael wishes to acknowledge the assistance of his Austrian cousins, Wilfried Rohm and Angelika Weichhart in reading and making various amendments to his article proofs. He also wishes to thank his cousin in Vienna, Hans Löschner, for arranging their recent stay in Krimml although personally unable to join them at the APC meeting.


Sources of information:

The main written source for the article, and indeed the source of the photographs, is a report on the APC and its inauguration, published in 2008 in German by Land Salzburg, Landespressebüro after the first APC event in 2007:

Über die Berge dem Gelobten Land entgegen, Alpine Peace Crossing.

The website of the APC is:

<https://alpinepeacecrossing.org>



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ART NOTES: by Gloria Tessler

After all the horrors and sadness of the past month, the faraway, glittering world of Cecil Beaton offers some welcome respite. It's the era of film stars and debutantes, high fashion and creative furore in Cecil Beaton's Fashionable World, the National Portrait Gallery's first major exhibition of the work of the flamboyant designer and royal photographer.

Beaton gathered together the glitterati of his era – the aristocrats, the film stars, the artists, the celebrated beauties whom he depicted during the 20s, 30s, 50s and 60s as though war, tragedy and turmoil had never existed.

In some 250 photographs, letters, sketches and costumes, curated by photographic historian and *Vogue* contributing editor, Robin Muir, the exhibition's atmosphere is defined by a centrepiece image of eight models in pastel ball gowns chatting together in the ornate salon of a Manhattan antiques company. Here we are entering the realm of Beaton's most elegant postwar fashion photographs. At a deeper level, the Paris New Look, which it encapsulates, contrasts with the American lingering attachment to old world sophistication.

There's Marilyn Monroe, Audrey Hepburn, Elizabeth Taylor and Marlon Brando; Queen Elizabeth II and Princess Margaret, as well as Lucian Freud, Francis Bacon and Salvador Dalí.

You can easily lose yourself in all this glamour. Take the magnificent portrait of Audrey Hepburn in costume for *My Fair Lady* in 1963. She wears a cardboard-stiff black and white outfit with a mind of its own and flourishes a hat that resembles a tree against a background of diminishing black squares. The effect is stunning. Then three exotically dressed women face an asymmetrical pink and brown arch, suggesting the 'Three Graces'. There is a model in a red Hartnell suit and sharp hat, and another encased in purple fur topped by a high feather hat against a block purple background. An exquisite portrait of Nina de Voe gazes down modestly in a magenta and leaf green Balmain ballgown, but the

magic of this pose is the studied colour symmetry of the magenta flowers and chair. It has an old-world elegance, suggesting debts and high society.

Beaton was himself the ultimate poser. There is a gelatin silver print of him from 1935 with one hand on his head, and the other akimbo, gazing into a flower-garlanded dressing table mirror, wearing an expression of snooty, regal *froideur*.

This image offers a metaphor for the disassociation from reality of this self-regarding world. Decades before selfies, the fashionistas, the aristos and the Hollywood actresses are shown celebrating life in a hothouse bubble of sheer and unattainable glamour. Of course, none of it represents real life. Beaton's prodigious talent has turned the fashion world of yesterday into a must-have that few could actually have. But it remains even today a captivating and irresistible image of a lost society – which may not even have existed – and coming as it did, in the inter-war years and beyond, people hungered for a sense of luxury and he provided it.

Beaton's artistic style is described as – “a marriage of Edwardian stage glamour and the elegance of a new age.” Beaton himself was entirely self-taught, growing up in the Edwardian era, and began by photographing his mother and two sisters in 1910, until eventually securing high society patrons in the shape of Stephen Tennant and the Sitwell siblings.

The 1920s and 1930s helped establish his career which soon won him such commissions from *Vogue* that would earn him the soubriquet King of Vogue.



Audrey Hepburn in costume for *My Fair Lady*, 1963
Cecil Beaton Archive

Particular eras seemed to mark his rise; from the Bright Young Things to the Jazz Age, to Hollywood's Golden Age, all the while carrying the influences of European surrealism and modernism, while retaining his quintessential English spirit.

Beaton was many things: a versatile fashion illustrator, as well as an Oscar-winning costume designer, an elegant society figure, a dandy, a caricaturist and a waspish diarist. He was famed for helping to project fashion and portrait photography to an art form, enriching both British and American creativity.

Robin Muir explains: “Beaton's impact spans the worlds of fashion, photography and design. Unquestionably one of the leading visionary forces of the British twentieth century, he also made a lasting contribution to the artistic lives of New York, Paris and Hollywood.”

Cecil Beaton's Fashionable World at the National Portrait Gallery until 11 January 2026

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CONTEMPORARY
PAINTING AND SCULPTURE

WRITERS AT NUREMBERG

This month marks 80 years since the start of the Nuremberg Trials, during which 19 Nazi leaders were found guilty of contributing to the Holocaust. David Herman reads about the press reporters who were responsible for covering the trials.

In 2011 the critic Lyndsey Stonebridge wrote a book of essays called *The Judicial Imagination: Writing After Nuremberg* about a group of women writers who attended the famous war crimes trials and peace conferences that took place after the war.

Rebecca West covered the Nuremberg Trial for *The Telegraph* and *The New Yorker*, Hannah Arendt and Muriel Spark reported on the Eichmann Trial, Elizabeth Bowen wrote about the Paris Peace Conference and Martha Gellhorn attended all three. All were clear that they had lived through a historical disaster and asked whether the diplomats and lawyers were able to deal with what had happened. Their verdict was damning. These great trials seemed flat, even dull. In the first article she filed from Nuremberg, Rebecca West wrote of the 'staleness' of the proceedings. Nuremberg may have been legally correct, but they lacked humanity. 'West,' Stonebridge writes, 'gave one of the first critiques of the extent to which Nuremberg's radical jurisprudence failed to find an imaginative form adequate for its moral ambitions.'

Now, eighty years after the Nuremberg Trials, Uwe Neumahr has written about how some of the most famous writers of the mid-20th century – West and Martha Gellhorn, John Dos Passos, Hemingway, Erika Mann and Janet Flanner – attended Nuremberg and what they made of the Trials.

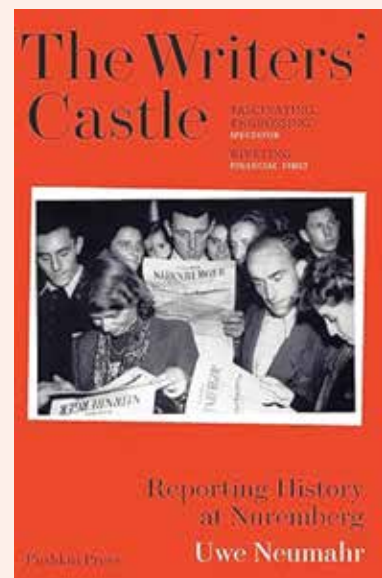
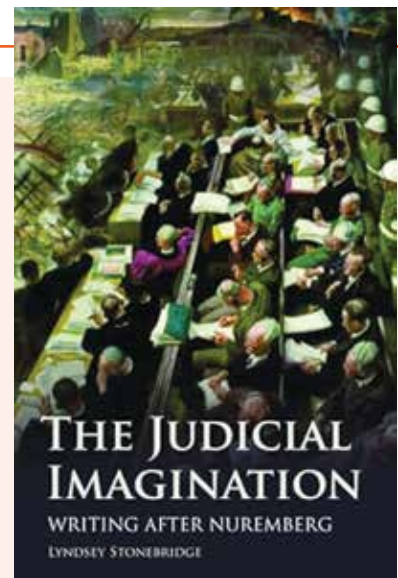
Neumahr casts his net wide. He not only includes writers who were at Nuremberg but also famous journalists such as William Shirer, future politicians like Willy Brandt and German writers like Erich Kästner and Alfred Döblin (though he wrote about Nuremberg, Döblin wasn't actually there). Each chapter of his book focuses on one famous writer. 'World literature encountered world history,' Neumahr writes.

'In November 1945,' Neumahr writes, 'the eyes of the world were upon Nuremberg.' Leading Nazis were to be held to account before a court of law. Each of the four Allied powers – Britain, America, France and the Soviet Union – had a legal team with a chief prosecutor and assistants. 'The American judicial delegation alone numbered over 2,000 individuals,' writes Neumahr. [T]he British sent 160 people, the Soviets twenty-four and the French roughly a dozen.' The Trial started on 20th November.

The most astonishing moments in the book all concern Jews. Only one Holocaust survivor, a German Jew, reported on the Trial but Jewish correspondents reported on the Trial for the Hebrew press in Palestine. Of the 139 witnesses who testified at the Trial only three were Jewish. When Avrom Sutzkever started to testify in Yiddish, he was told that there was no interpreter for Yiddish and that he would have to speak in Russian. French prosecutors were responsible for dealing with 'crimes against humanity' and should therefore have dealt with the Holocaust but 'tried to marginalise the topic in favour of crimes against Gentile French people and Resistance fighters.'

Many of the reporters were thoroughly damning of the Nuremberg Trials. Brandt asked why there were no German anti-Nazis on the court. Others wondered why there were no German judges. The main defendants were accused of crimes the Soviet Union had itself committed (starting a war, massacring prisoners and inhuman brutality). Many were appalled by the chasm between what witnesses had experienced and the neutral language of lawyers and judges. 'On the whole,' wrote Janet Flanner for *The New Yorker*, 'our lawyers have succeeded to making the world's most completely planned and horribly melodramatic war seem dull and incoherent.'

The opening chapter is by far the best but elsewhere there is too much gossip about the famous, especially their sex lives, and too much of the book focuses on their lives



before Nuremberg. Above all, too little of the book is about Jews, whether in the camps or refugees. Neumahr is not a modern historian and this tells. He is far too interested in well-known German and American writers, in particular, the family of Thomas Mann, and less interested in how Nuremberg anticipated the beginnings of the Cold War between America and the Soviet Union. Given the explosion of interest in East Europe and the Soviet Union today, it is hard to understand why Neumahr doesn't address the story of the Soviet writers at Nuremberg, even well-known figures like Ilya Ehrenburg.

The best thing about both these books is that they address how writers and lawyers both tried to find a language for talking about radical evil. The worst, however, are the inexplicable omissions, both by the lawyers and the writers. Too much of their world was focused on Washington, London, Paris and Berlin. Not enough engaged with the world east of Berlin.

REVIEWS

THE SISTERHOOD OF RAVENSBRÜCK: HOW AN INTREPID BAND OF FRENCHWOMEN RESISTED THE NAZIS IN HITLER'S ALL-FEMALE CONCENTRATION CAMP

By Lynne Olson
Scribe Publications

After the War Geneviève de Gaulle Anthoiz gave birth to a son and a month later her friend Anise Postel-Vinay did the same. Soon Geneviève had another boy and Anise followed with a second son. Then they both had daughters followed by each having another son. But they were actually beaten in the baby derby by Jacqueline Péry d'Alincourt who produced a daughter in August 1946, nine months after her wedding. The little girl was named Violaine, her mother's nom de guerre in the French Resistance.

Miraculously these women had survived the horrors, great privations and starvation of Hitler's all female concentration camp Ravensbrück. As Geneviève observed, it was only by giving life that life was truly given back to her. The women's friendship had seen them through these dark days with the heart of the sisterhood being anthropologist Germaine Tillion, who had never herself married but was godmother to Geneviève's youngest son.

Germaine spent six years studying the Chaouia tribe in a remote area of Algeria and having completed her studies returned to Paris days before the city's fall in June. Livid at the new French leader Marshall Philippe Pétain's acquiescence she bravely took up the fight behind the scenes. Her group the Museum of Man published the earliest underground newspaper called *Résistance* which gave its name to the mass movement that followed.

This comprised a wealth of different cells led by people who were often betrayed and ended up in concentration camps facing torture and death. The book explores the bond between the four women who belonged to different networks but were united by a common thread. They were arrested by the Gestapo, underwent merciless interrogations and beatings but most

importantly of all survived, if only barely, in Ravensbrück.

All were very interesting characters in themselves and the book makes the reader want to learn more about them and their intriguing work. Geneviève was the indomitable niece of General Charles de Gaulle, leader of the wartime Free French and later the country's President. He was profoundly affected by her description of the horrors of Ravensbrück after she visited him shortly after her release in spring 1945. That summer she embarked on extensive lecture tours throughout France and Switzerland leaving audiences "enthralled".

Like Geneviève, her friend Jacqueline D'Alincourt came from a well-connected, devoutly Catholic intellectual and cultural family. She joined the resistance after seeing a small Jewish boy on the Métro forced to wear a yellow star. Anise (née Girard), codename Danielle studied at the Sorbonne and later testified as a key witness to Nazi medical experiments on Polish concentration camp survivors. She also kept secret the true identity of a French Jewish woman after virtually all the camp's Jewish prisoners had perished at Auschwitz.

Friendships proved life-saving and lifelong. Group members became leading lights in the activist group ADIR (Association of Deportees and Internees of the Résistance) and also strove to keep memories alive. In 1998 Geneviève became the first woman to receive the Grand Cross of the Legion of Honour. Two years later Germaine – who lived to be over 100 – was the second woman to receive this, the highest level of France's most prestigious merit honour. This book vividly describes how these accolades and other prestigious recognition had become richly deserved.

Janet Weston

NATIONAL AND TRANSNATIONAL MEMORIES OF THE KINDERTRANSPORT: EXHIBITIONS, MEMORIALS AND COMMEMORATIONS

By Dr Amy Williams and William Niven
Cambridge University Press

This thought provoking and informative comparative exploration of the national and transnational representation of the Kindertransport via the disparate lens of exhibitions, memorials, commemorations

and museums, demonstrates a captivating disparity in how they are communicated.

In Britain, what has been evident across time, and most notably, in the 1990s, is a celebratory national narrative of the Kindertransport. There has been a marrying of Kinds' achievements with the generosity of the British public without recognition of the many challenges they faced that ran sharply in parallel. Those stark challenges emanating at source from Nazi Germany accentuate the role of rescue and safety that Britain provided. Memorials in Britain significantly focus on arrival, capturing welcome, integration and new, safe beginnings. Although the struggles that integrating into a new culture and community are highlighted, they are somewhat diminished by the positive aspects of safety and rescue. Interestingly, museums adopt tools such as space, lightening and listening devices to boost that diminishment. In the last five years, however, the authors note that there has been a shift in representation via a more negative lens without detracting from the positive. This is most evident in travelling and temporary exhibitions.

The broadening perspective of the multinational narratives is owing to the Kinder and their families in tandem with the voices of charities and international institutions. Kindertransport is explored for the first time in those English-speaking host nations that received Kinder in tandem with Britain. Although not the predominant discourse in American, Canadian, Australian and New Zealand memorial landscape, the rescue narrative is an essential element. However, there is greater focus on regretful failure to respond to the refugee crisis and the Jewish persecution.

Interestingly, Britain and America present the Kindertransport in a redemptive manner. The United States Holocaust Memorial Museum and the Jewish Museum London are illustrative of this redemptive tendency. Both nations communicate a rescuer identity visible notably in permanent exhibitions which are often funded by their respective governments thereby maintaining the glorifying and self-adulating image of redemption.

Other nations claim a contrasting identity: saviour and enemy. Canada and Australia provide a balanced lens through which to

view their roles. The Montreal Holocaust Museum, the Sydney Jewish Museum and the Adelaide Holocaust Museum communicate the kinder's isolation, the antisemitism in their new host nations and the challenges they faced in integrating into new lives on the other side of the world away from comforting familiarity and familial safety. Australia and New Zealand honour the children who were hidden and murdered, implementing the Kindertransport as part of a broader perspective of the holocaust. Transnational commemoration tends to remember and honour the Kindertransport throughout the year through Holocaust Memorial Day, Yom HaShoah, and Genocide Awareness week placing the Kindertransport in a broader context. Conversely, although similarly remembered on Holocaust Memorial Day in Britain, it tends to assume a hierarchical expression of the values integral multinationally, overlooking the pertinent fact that not all kinder were treated well in Britain.

Comparison between English speaking host nations and the principal perpetrator nation, Germany, which honoured the Kindertransport much later than Britain. German memory focused significantly on deportation and the holocaust in contrast to Britain's focus on exile and emigration. Germany has indicated empathy for the impact of antisemitism and family separation but, more recently, that has run in tandem with rescue as a lesson Germany can apply to the current refugee crisis.

There is a greater focus on transnational memory in America, Canada, Australia, New Zealand and Germany than in Britain. It is suggested by the authors that this emanates from the diverse and challenging journeys kinder had to travel before reaching their host nation whilst Germany indicates the many different countries the kinder sought escape to. Focus on the link between diaspora and human rights is also proposed as a reason for the focus on transnational history. The author insists that Britain retains its insular focus to safeguard its identity as heroic principal rescuer. Interestingly, New Zealand pursues the stories of those kinder who left in tandem with those who arrived.

Transnational memories of the Kindertransport are evident in Kindertransport quilts in America, World Kindertransport Day commemorations in Australia and New Zealand, and Meisler's

memorial network. However, the authors highlight a new wave of transnational representations: collective and personal transnational memory, cross border collaborations, and a clear and emphatic communication that the Kindertransport is connected to human rights whilst bridging it with other histories of genocides and discrimination.

Most notably, engagement with personal transnational memory via kinder and their descendants, creates and invites a broader, diverse and more complex exploration of the Kindertransport capturing both positive and negative aspects. It is noted that comparative research regarding the disparities and parities between how English speaking and non-English speaking host nations remember and represent the Kindertransport is still needed but would deepen transnational understanding of the Kindertransport and its definition *per se*.

I found the comparative research integral to this book thought provoking and compelling. Britain's rescuer and safe harbour identity with little recognition of the impact of such a harrowing journey that ripped kinder apart from loved ones and thrust them into a new culture and identity against the devastating backdrop of war, chimes with the experiences I have heard in my role as a befriending volunteer. As the book identifies, a more balanced representation needs to be communicated that honours rescue in tandem with the traumatic, pervasive and enduring injury that such a devastating journey and bewildering transition cultivates. The book is an excellent piece of research by the AJR's Kindertransport Scholar in Residence and her co-author, William Niven.
Michelle Jowett



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OBITUARIES

Dr Edgar FEUCHTWANGER

Born: 28 September 1924, Munich
Died: 22 August 2025, Winchester



Edgar was the only child of Erna Rosina (née Rheinstrom) and lawyer / publisher Ludwig Feuchtwanger, and nephew of the writer Lion Feuchtwanger, who also became a refugee. The family was wealthy and steeped in German culture. Many early 20th century leading intellectuals regularly visited their home and Edgar was the only Jew in his class at the Maximiliansgymnasium.

Edgar was 14 when his father was arrested on Kristallnacht and imprisoned at Dachau. He was released six weeks later and the family managed to obtain British visas. Edgar travelled alone by train on 19 February 1939; his parents followed in May. Times were hard in England, cut off from the German cultural sphere, his father struggled to work while his mother got by as a seamstress.

Edgar studied at Cambridge's Magdalene College, receiving his PhD in 1958, then taught History at the University of Southampton until 1989. In 2003 he was awarded the German Federal Cross of Merit, and in 2021 the OBE for services to Anglo-German understanding and history.

Feuchtwanger's books on Victorian politics included *Gladstone* (1975), *Democracy and Empire: Britain, 1865–1914* (1985) and *Disraeli* (2000). He also wrote five books on modern German history. The contrast between these two groups of books is striking. His writings on British history are about democracy and stability, while his books on modern German history focus on upheaval from Weimar to Nazism. He once wrote, 'When societies are plunged into crisis and citizens become paranoid, it is time for vigilance. Nasty things creep out of the woodwork. The veneer of civilisation turns out to be thin.'

His last book, co-written with daughter Antonio Cox about his experience of exile, *Kinderbriefe aus dem Exil, Edgar Feuchtwanger in England 1939*. will be published here next year.

Feuchtwanger was married to Primrose Essame from 1962 until her death in 2012 and they had three children. His Southampton colleague Tony Kushner described him as 'a rare species with a phenomenal memory for detail... Students loved his old world charm and natural curiosity.'
David Herman

Werner LACHS

Born: 30 November 1926, Cologne
Died: 1 October 2025, Manchester

Werner was the second child of Richard Hermann and Johanna Lachs. His sister Ruth had been born three years earlier. His father came from Hochkirchen near Nörvenich, and his mother from Düren.

Werner's first day at the Caesarstraße (or Annastraße) primary school in Bayenthal was 1 April 1933, the same day that boycott was launched against Jewish businesses, lawyers and doctors – the first wide-reaching antisemitic campaign of the new National Socialist regime. In 1935 Werner moved to the Lützowstraße Jewish Municipal 'Volksschule' and in 1937 he moved to the Yavneh.

On 10 November 1938, Werner Lachs witnessed the riots during the Kristallnacht pogrom. Luckily his father was able to escape arrest by hiding in his home town of Hochkirchen. However, as a result of the pogrom he lost his job because the Jewish firm which employed him was 'Aryanised' and forced to close down.

His parents decided to flee Germany. They looked into the possibilities of getting to either the USA and England, but found challenges with both. However, even though they were not able to provide financial guarantees, they secured an entry visa to Britain. This was thanks to the British intelligence officer Frank Foley, who worked at the passport office of the British embassy in Berlin and helped thousands of German Jews in the 1930s to emigrate to Palestine or Great Britain by supplying them with visas even though they did not possess the required financial guarantees.

On 22 June 1939, the Lachs parents' wedding anniversary, the family of four left Germany. Arriving in England, Werner was separated from his family at first and placed with different families.

In 1953, he married Claire, and they had a daughter, Joanne. Claire died tragically before Joanne turned two. In 1962 Werner married Ruth, a fellow survivor. Originally from Hamburg, Ruth had been delivered to Amsterdam at the age of six where she was put in the care of a nurse who had worked for her family. She was put in a creche while awaiting transit and the nurse hid her in a sandpit when the Nazis came. She remained hidden until after the war, when she was reunited with her parents and settled in England. Sadly her brother Karel, three years younger, was deported to Auschwitz and did not survive.

After their marriage Werner and Ruth moved to and settled in Manchester, where Werner had a successful career in clothing manufacturing. He worked for the same firm for more than 50 years, progressing his way up from office boy to office manager, while Ruth worked at The Christie. Despite the enormous loss and upheaval they suffered as children, Ruth and Werner both



considered themselves to be 'the lucky ones'.

In 2023 both Ruth and Werner were featured in an exhibition, *Generations: Portraits of Survivors* at Imperial War Museum North. At the opening of the exhibition they met the Mayor of Greater Manchester, Andy Burnham, who described them as being "...full of humour, humanity and positivity because in the end they've prevailed. They are an inspiration to us all." More than any politician, he suggested, they should be listened to as they have a message for today about tackling prejudice."

For many years Werner chaired the AJR Manchester local members' group and he was also Life President of Heaton Park synagogue, where the tragic terrorist attack took place on Yom Kippur just hours after Werner's passing,

Werner and Ruth had three children, nine grandchildren and 10 great-grandchildren.
Jo Briggs

AJR The Association of Jewish Refugees

Mitzvah Day 2025

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AUSTRIAN AGAIN

On Monday 3 November, at 7pm and over Zoom, 3G author Anne Hand will talk to AJR members about her deeply personal journey to uncover her family's hidden history during the Holocaust while pursuing Austrian citizenship.

Join via <https://ajr-org-uk.zoom.us/j/84179992060>

AJR

ANNUAL KRISTALLNACHT SERVICE AT BELSIZE SQUARE

TUESDAY 11 NOVEMBER AT 2PM

Our speakers will be:

- **Hedi Argent** – AJR member, recalling her memories of Kristallnacht
- **World ORT** – talking about their work supporting Holocaust refugees and survivors
- **Monica Lowenberg** – daughter of Ernest Lowenberg, who benefitted from the work of ORT

Service will be conducted by Rabbi Gabriel Botnick and Rabbi Jonathan Wittenberg.

Please join us for a reception following the service.

susan@ajr.org.uk

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All welcome but booking is essential!

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 The venue for which will be advised on booking
 We will enjoy a delicious two course lunch, with entertainment.

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IN PERSON EVENTS

Please note to attend in person meetings you must contact the co-ordinator listed for exact times and venue.

DATE	TIME OF DAY	AREA	CO-ORDINATOR
Monday 3 November	Lunchtime	Leeds	Michal Mocton
Tuesday 4 November	Morning	Wanstead	Karen Diamond
Tuesday 4 November	Lunchtime	Kingston	Ros Hart
Thursday 6 November	Afternoon	Pinner	Karen Diamond
Monday 10 November	Lunchtime	Yorkshire	Michal Mocton
Tuesday 11 November	Afternoon	Manchester Photography Workshop	Michal Mocton
Wednesday 19 November	Afternoon	Bromley	Ros Hart
Wednesday 26 November	Lunchtime	Newcastle	Agnes Isaacs

ZOOMS AHEAD

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

Monday 3 November @ 4pm	Joe Mendel – Bizarre Hollywood: What was really going on behind the scenes with the actors and the studios? https://ajr-org-uk.zoom.us/j/89022358742	Meeting ID: 890 2235 8742
Monday 3 November @ 7pm	Anne Hand – Austrian Again: reclaiming Austrian citizenship https://ajr-org-uk.zoom.us/j/84179992060	Meeting ID: 841 7999 2060
Monday 10 November @ 4pm	Beszéljünk Magyarul! Hungarian speaking group https://ajr-org-uk.zoom.us/j/83721428828	Meeting ID: 837 2142 8828
Monday 17 November @ 4pm	Colin Grant – Fighting Talk: the life of Welterweight Champion Gary Jacobs https://ajr-org-uk.zoom.us/j/85977607051	Meeting ID: 859 7760 7051
Wednesday 19 November @ 4pm	Book Discussion (no speaker) – This is Foster by Claire Keegan https://ajr-org-uk.zoom.us/j/85011480404	Meeting ID: 8501 148 0404
Monday 24 November @ 4pm	Porozmawiajmy po polsku! Lets speak Polish https://ajr-org-uk.zoom.us/j/81855733459	Meeting ID: 818 5573 3459

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	Get Fit where you Sit (seated yoga)	https://ajr-org-uk.zoom.us/j/85246889439	Meeting ID: 8524 688 9439
Every Tues @ 11.00am	Shelley's Exercise class	https://ajr-org-uk.zoom.us/j/88466945622	Meeting ID: 884 6694 5622

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