VOLUME 23 NO.1 JANUARY 2023

AJR JOURNAL
The Association of Jewish Refugees

Understanding January 1933, 90 years on

On 30 January 1933, ninety years ago, President von Hindenburg appointed Adolf Hitler as Germany's new Chancellor. Ralph Blumenau, then a Jewish schoolboy in Cologne, watched as his classmates gave the Hitler salute.

Just weeks after his accession Hilter consolidated power by exploiting a fire in the Reichstag to play upon public and political fears.

This presidential campaign poster from the run up to the January 1933 election is a good example of how the Nazis tailored their propoganda to different social groups (Wiener Holocaust Library).

The following month, on 27 February, the Reichstag was set on fire. Von Hindenburg passed the Reichstag Fire Decree, which severely curtailed the liberties and rights of German citizens and enabled Hitler to start eliminating his political opponents. The writer Joseph Roth wrote in a letter in February 1933, '… we are heading for a great catastrophe. … The barbarians have taken over. Do not deceive yourself. Hell reigns.'

On March 20 Hitler ordered the construction of the first Nazi concentration camp at Dachau for communists and other political opponents. Approximately 200,000 Germans were locked up in 1933. Three days later, the Enabling Act gave Hitler dictatorial powers. His rise to power was completed on 2 August 1934 when von Hindenburg died. Hitler became the German Führer.

Continued on page 2

HAPPY NEW YEAR

As we begin 2023 it seems timely to look back on the AJR Chairman's first year in office (p.4) and also look forward to a new era for our Kindertransport committee (p.10).

The coming months hold much in store for AJR members. In the meantime we would love you to join us, either online or in person, for our annual Holocaust Memorial Day service and the pre-service talk - see details on p.19.

Finally, if you are starting the new year with good physical intentions, please take a look at our new 'Keep fit with the AJR' section on p.20 and join us online for these great classes.

AJR News 3
A year in the chair 4
Letter from Israel 5
Letters to the Editor 6
Looking for 7
Art Notes 8
Klezmer: our musical symbol 9
What's next for the Kinder? 10
Still talking trees 11
Turning to Buddhism 12
There are relatives after all… 13
An Austrian welcome 14
AJR Funding Partner: Facing History 15
Reviews 16-17
Obituaries 18-19
Events 20

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

Understanding January 1933, 90 years on (cont.)

In January 1933 Germany's Jewish population made up just 0.7% of the population. Germany's Jews were largely concentrated in a few major cities. One third lived in Berlin. Another third lived in just six other big cities and their economic activities were concentrated in a few areas and occupations. Only 20% lived in villages or small towns of less than 20,000 and these were concentrated mainly in south and south-west Germany.

Some fled as soon as Hitler came to power, especially intellectuals, Jews, Communists and people in the arts. 'One out of ten of the approximately 525,000 people in Germany identifying in some way with the Jewish religion left the country immediately after the Nazis took power,' wrote Michael Marrus in his book *The Holocaust in History* (1987). These included Anne Frank, Judith Kerr, the historian EJ Hobsbawm, Joseph Roth, Hannah Arendt and Thomas Mann, Bertolt Brecht, the physicist Max Born and the film director Billy Wilder. The great film screenwriter Emeric Pressburger, left for Paris and wrote, 'I sat in my flat, among the billowing sheets of newspapers that proudly proclaimed the recent calamities, like a duck, still alive but plucked of all its feathers.'

Few refugees came to Britain in 1933. Far more went to nearby Switzerland, Czechoslovakia and Paris. But for many their exodus was far from straightforward. In 1933 Thomas Mann moved to Switzerland and then in 1936 to Czechoslovakia and later to America. Fearing persecution, Brecht left Nazi Germany in February 1933, just after Hitler took power. After brief spells in Prague, Zurich and Paris, he and his wife moved to Denmark and later to America. Judith Kerr's father immediately left for Prague in 1933, then the family moved to Switzerland, Paris and London.

The rise of Hitler in 1933 did not mean that antisemitism came from the top down. Recent historians have painted a more complicated picture. As Ian Kershaw writes in *The Nazi Dictatorship* (1985), in early 1933 'no directives at all on "the Jewish Question" came either from the Reich Chancellery or from the Nazi Party headquarters.' Even the nationwide boycott of Jewish businesses in April, Kershaw writes, 'was organised chiefly as a response to the pressure of Party radicals, especially within the SA, during the wave of violence and brutality unleashed by "the seizure of power".'

In his biography of Adolf Eichmann, published in 2005, David Cesarani wrote, 'Although the so-called "Jewish Question" was a central part of its rhetoric and ideology, when the Nazi Party came to power it had no idea about what practical steps to take. Between 1933 and 1936 "Jewish policy" emerged haphazardly from a matrix of forces, often in conflict with each other, comprised of the Nazi leadership, the Party and the state, all acting within the context of domestic and international politics.'

Similarly, it is easy to see a straight line from January 1933 to war and the Holocaust. Easy but wrong. The rise in antisemitic violence was more complicated, full of twists and turns. Ian Kershaw has written of the period between Summer 1933 and the beginning of 1935 as 'a relatively quiet period' and 1936-37 as also 'relatively quiet years' when 'a clear line of policy was as distant as ever.'

1933 was the beginning of the Nazi state but what does this mean? In recent years there has been a dramatic shift in the historiography of Nazism, from focusing on Hitler (Trevor-Roper, *The Last Days of Hitler*, 1947, and Bullock, *Hitler: A Study in Tyranny*, 1952) and analysing the nature of the Nazi dictatorship (Arendt's *The Origins of Totalitarianism*, 1951, KD Bracher, *The Nazi Dictatorship*, 1969, Martin Broszat, *The Hitler State*, 1969) to a greater interest in the Holocaust in the 1980s and '90s and an eastward turn since the mid-1990s, with more books on ghettoes and the Shoah by bullets after the invasion of the Soviet Union and new work on east European and Soviet history after the opening of archives in the former Communist bloc after 1989/1991.

The titles show the growing importance of the Holocaust in histories of Nazism: Hans Mommsen's *From Weimar to Auschwitz* (1991), Christopher Browning's *The Path to Genocide: Essays on the Launching of the Final Solution* and *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland* (both 1992), Saul Friedlander's *Nazi Germany and the Jews, 1933-1939* (1997) and *The Years of Extermination: Nazi Germany and the Jews, 1939-1945* (2007), Peter Longerich's *Politik der Vernichtung* (1998) and Timothy Snyder's *Bloodlands: Europe Between Hitler and Stalin* (2010).

This isn't just about history books. What happened in the 1980s and '90s was an explosion of interest in the Holocaust throughout the culture on both sides of the Atlantic with films like *Shoah, Schindler's List* and *The Pianist*, new Holocaust museums and exhibitions, TV dramas and documentaries from *Holocaust* and *Conspiracy* to Laurence Rees's *Auschwitz: The Nazis and the 'Final Solution'*, and popular novels and memoirs.

Of course, 1933 was a crucial year in the rise of Nazism. But what *was* Nazism? Was it a form of fascism, to be compared with Spanish and Italian fascism, or a kind of totalitarianism, to be compared more with the Soviet Union under Stalin? Was it a unique product of German history or did it, as Kershaw writes, 'mark a decisive break with the "healthy" German past rather than being a product of it'?

Even if we agree on what Nazism was, can we agree that it was the same thing between 1933 and 1945, or was it radicalized during the late 1930s, by the invasion of Poland in 1939 and then, above all, with the barbaric invasion of the Soviet Union in 1941? As David Cesarani wrote in his book, *Final Solution* (2016),'by ignoring the war, Holocaust historians have missed the single most important thing that determined the fate of the Jews – more important even than Hitler's antisemitism.'

Finally, how important was 1933? It was crucial in understanding how the Nazis took over the German state but is that what we most want to know about Nazism? In 1933 few Jewish refugees left, few Jews were killed, it was six years before the war and eight years before the Holocaust began. It was the beginning of something terrible but few could have anticipated ninety years ago, how terrible Nazism would prove to be. To understand this history, we need to turn to the work of more recent historians.

David Herman

LITHUANIA TO DOUBLE PROPERTY FUND

The Lithuanian government is proposing to double the amount available for restitution of Jewish properties.

The proposed legislation, which sets Lithuania apart from other countries that have yet to take any measure with respect to heirless property, has been welcomed by WJRO as "an important step to providing a measure of justice to Lithuanian Holocaust survivors and their families for the horrors they suffered during WW2 and its aftermath."

A portion of the new fund will be reserved for claimants whose previous claim might have been unfairly rejected. The remaining funds will be used to strengthen and support Jewish communal life in Lithuania by addressing the welfare needs of the elderly.

MARCH IN THE FOOTSTEPS OF HEROES

Next summer will see the re-introduction of a memorial walk dedicated to Rudolf Vrba and Alfréd Wetzler, who escaped from Auschwitz and risked their lives to try to save Hungarian Jews.

The week-long 130km walk will follow the footsteps of Vrba and Wetzler from Auschwitz to Žilina. There are two opportunities to take part: 16 – 22 July and 6 – 12 August, with prices starting at 130 €, not including travel.

More information on **icej.org/Vrba-Wetzler-2023-july**

THE HYPHEN

Calling all children and grandchildren of Holocaust refugees and survivors between the ages of 18 – 40!

Sign up for the online launch of our new group, The Hyphen on Tuesday 10 January at 8pm. If you sign up by 4 January, we will do our best to get a G&T and nibbles to you in time to enjoy with us during the event. This is open to all descendants, regardless of whether they are members of AJR themselves, so please tell your children and grandchildren.

We have award-winning third-generation comedian Philip Simon joining us along with others from some of the fabulous events we have planned including a visit to the *Seeing Auschwitz* exhibition in London, a performance of *The Stove* where the audience and the food are part of the show, and much more to come.

Our events will be cultural, educational and social. Start the new year by making new friends and trying new activities. We will learn more about where our ancestors came from, and celebrate their culture… and food!

Sign up here: **https://www.eventbrite.com/e/online-launch-of-the-hyphen-tickets-483711573337** or for more information email **debra@ajr.org.uk**

AJR members in Sussex recently enjoyed their first meeting at Ralli Hall in Hove

HAVE YOUR SAY

The AJR encourages all our readers to take part in the latest National Jewish Identity Survey, run by the Institute for Jewish Policy Research.

The survey covers a spectrum of Jewish issues, including attitudes towards Jewish education, culture and religion, importance of Jewish family life, experiences of the pandemic, and concerns about antisemitism. The results will help community leaders to think about how to better serve communal needs in a range of areas, including social care, schooling, synagogue life, combating antisemitism, and representing community interests to local and national government.

To take part please go to **www.jpr.org.uk/2022survey**

A New Memorial

On Sunday 22 January Holocaust survivor and AJR member Mala Tribich will unveil a new Holocaust memorial at Woodside Park Synagogue.

Please book via **www.theus.org.uk/wpsHolocaustMemorial** or email **pa@woodsidepark.org.uk**

A year in the chair

It's 12 months since Mike Karp took over the Chairmanship of AJR. Here he reflects on his first year in the role.

It's amazing to realise that already a year has passed. The time has flown and it has been the most remarkable and enjoyable year.

There have been many highlights. The two that have meant the most for me personally were visiting Vienna (twice) and attending an AJR tree planting in Southport.

My first visit to Vienna actually took place last November, before my chairmanship began. I represented AJR at the opening ceremony for the Vienna Wall of Names Memorial, which is dedicated to the 65,000 Austrian victims of the Holocaust. My maternal grandmother was one of those victims and it was very moving to see that finally a suitable memorial has been made in her home town.

In June I was delighted to return to Vienna, this time with my wife, to join a group of Second Generation AJR members for part of their week-long trip organised by the Jewish Welcome Service. This trip, which was a great opportunity for our members to understand more about their heritage, had many highlights and the reception hosted by the Austrian President was particularly special.

Closer to home, in November my wife and I travelled to Southport for the dedication of a tree as part of AJR's '80 Trees for 80 Years' programme. This tree was being planted directly outside a house which during 1938 - 1939 served as a hostel for young Kindertransport girls who had just arrived in the UK. My late mother and aunt were among the girls who stayed at 'Harris House'.

The '80 trees' programme and its sister anniversary project, www.ukholocaustmap.org, are both wonderful ways of highlighting the role played by refugees to this country. I hope that in coming years teachers from local schools who are teaching about the Holocaust might bring their students to our trees. Indeed it is not only the children who will learn. The gardener who planted the tree in Southport and another nearby in Crosby told me how moved he was by hearing the stories and assured me he would be looking after the trees with care.

While those events were particularly special to me, I have also enjoyed a number of events which were intensely personal for other AJR members. For example, recently it was an absolute pleasure to attend the 100th birthday party of Rolf Penzias, who was in remarkable shape.

Ambassador Miguel Berger, who was appointed German Ambassador to the Court of St James just this summer, was a fellow guest at Rolf's party. During this last year I have been struck by the strength of AJR's relationships with many Embassies. The Austrian Embassy regularly hosts events for us and at the recent Kristallnacht anniversary commemoration at Belsize Square Synagogue, we were pleased to host guests from the Embassies of Germany, Austria, the Czech Republic, and Slovakia.

In every conversation I have had this year, I have been amazed at the warmth and affection with which the AJR is regarded by its various stakeholders. I have met have so many members who have only good things to say about our organisation. I have also lost count of the number of people who are avid readers of the *AJR Journal*, some of whom have back copies going back many, many years – and that includes people living overseas!

Mike Karp with the tree he planted outside the former Harris House hostel in Southport

Of course there are always sad moments in a year, none more so than the recent passing of Sir Erich Reich. It was a pleasure spending time with Erich and he will be sadly missed, though his contribution, including especially to the Kindertransport group, will never be forgotten. On a happier note, I've been thrilled to see that the numbers of our second, third and even fourth generation members have been increasing over the last year and long may this continue.

In conclusion, I must highlight the huge efforts played by our staff and the leadership team under our Chief Executive, Michael Newman, all of whom deserve my wholehearted thanks. I also have enormous gratitude to my fellow Trustees and my predecessor Andrew Kaufman, who have made me enormously welcome, and who have helped me hugely in my first year. It has been a privilege to be your Chairman and I look forward to many more enjoyable and rewarding years.

AJR

WILLIAM FRENCH
Butler to the Royal Family

THURSDAY 9 FEBRUARY 2023
starting at 11.30am
North London venue

We are delighted to invite you to a fascinating, and eye-opening talk by William French, butler to the Royal Family and Hollywood stars, followed by a delicious lunch.

Welcome to the world of a Royal butler! William talks about his life and many adventures and incredible stories in the service of the Royal Family and well known celebrities.

Please email Ros Hart for a booking form and more details on roshart@ajr.org.uk

£15 per person to include a kosher lunch

DOROTHEA SHEFER-VANSON'S

LETTER FROM ISRAEL

ON THE BUS TO TEL AVIV

In Israel the seasons go straight from summer to winter, skipping spring and autumn, I was told when I first arrived in the country. There are, however, wild flowers that presage the change of the seasons – lupins and colchicum (*sitvanit* in Hebrew) at the end of summer, poppies and cyclamens at the end of winter. This year, however, that theory has had to be thrown out, as in mid-November Israel is once again basking in warm sunshine, providing a pleasant autumn season. Probably this is just another feature of global warming.

Israel recently caught up with other advanced economies in providing free travel for senior citizens on public transport. Thus, although public transport has always been cheap in Israel, it was with added pleasure that I caught the bus that stops at the top of my road in Mevasseret Zion and within one hour takes me directly to Tel Aviv, where I had arranged to meet a friend. We know people who used their new-found free travel pass to go to Eilat (a three-hour trip) for a cup of coffee, but that seems a little bit far-fetched.

In addition, anyone leaving the Jerusalem area to visit Tel Aviv must take into account the fact that the weather is considerably warmer down by the coast than it is up in the Jerusalem Hills, and dress accordingly. The best policy is to wear layers of clothes that can be removed as and when required. Besides, since every interior has air-conditioning it is not too much of a hardship to be warmly dressed.

Not long ago Israel experienced a few days of rain, so that the fields and woodland that we passed on the way seemed to be freshly washed and gleaming in the gentle autumn sunshine. The sky above was blue, and the countryside was looking its best as we passed. Every now and again there would be a sign on a field declaring that 'Shmita is observed here,' indicating that the biblical injunction to let the land lie fallow once every seven years had been observed the previous year. At present this decision is left to the individual farmer, though the incoming government, which is dominated by religious and ultra-religious politicians, might decide to make it compulsory for all. Let's hope not.

As we approach Tel Aviv the scenery changes as the half-empty bus makes its way through the dismal industrial neighbourhoods on the outskirts of the city. Above us rear the high-rise buildings that are rapidly taking over the skyline, some of them neat but rather unimaginative geometric buildings. My eye was captured by a set of three white high-rise buildings each of whose silhouettes formed a wavy curve which, I imagined, sought to echo the *Bauhaus* style which characterises many of Tel Aviv's original buildings, and for which it was granted world heritage site status by UNESCO.

As I sat in my comfortable, upholstered seat, with bus stops announced as we approached, I thought back to my early days in Israel, some fifty years ago. The rattling old Egged buses without springs were known as bone-shakers, the uncomfortable seats were moulded plastic, and the passengers would sit at disturbingly close quarters to one another, many with laden shopping bags, and some of them even carrying live chickens. In Israel today the roads are wider, many more people own cars and to some extent the public transport system has been privatised. There are more traffic jams, it's true, but if one is sitting in a comfortable seat and someone else is doing the driving who cares?

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.

PARADISE BY COMPARISON

Helen Abeles wrote an excellent letter (November) about her family. At the risk of boring readers, I would just like to point out that although Terezín was properly spelt, it has been known as Theresienstadt since 1780, and during the German occupation it was a ghetto and not a concentration camp. I spent 15 months in that ghetto and, although a miserable place where I was separated from my parents and my parents were separated from one another, I also experienced a seven month stay in Auschwitz and in a slave labour camp and know the difference, which was like day and night. Looking back from real concentration camps, Terezín, or Theresienstadt, looked like paradise. Out of the transports to Auschwitz, and there were a great many of them, of the 1,500 men, women, boys, girls and babies, only 78 were still alive on the day the war ended. The difference in the death rates between Terezín and Auschwitz, and all the many other extermination camps, accounts for the six million dead.

Frank Bright MBE, Suffolk

REVISITING VIENNA

I would like to share with your readers the amazing visit I had to Vienna in November at the invitation of the Jewish Welcome Service, who were given my name by the AJR. I visited Vienna six years ago to lay a Stone of Remembrance for my maternal grandparents, aunt and uncle who were taken from their home in Leopoldstadt and sent to their deaths in Riga. That visit had not been a pleasant experience at all, so I accepted this invitation with trepidation.

However, all my misgivings were allayed with the caring, thoughtful programme arranged by Susanne Trauneck of the Welcome Service together with her colleagues. The trip was provided by the city of Vienna. Along with other people of similar backgrounds from various parts of the world we shared meaningful welcomes at the Mayor's offices and at last I could visit the Wall of Remembrance in Ostarrichi Park, which I had heard about and submitted information for. Standing there and seeing the names of those Austrian Jews who met such ghastly ends was for me a closure and a tribute to their memories. We also visited the actual departure point at a former station in the Vienna Suburbs where the trains departed, taking these desperate Jews to their deaths....tears were shed by us all!

When I accepted the invitation, I had not noted that I would be in Vienna on Kristallnacht and we were afforded the marvellous guide, who had been with us throughout, to lead us on the candlelit procession through the City, ending in the Judenplatz. What an emotional jolt it was to hear the names of all the synagogues and Jewish centres that had been burnt down that night...the terror, the deaths, the cruelty...which was just the beginning. All of us shared that feeling and I felt especially privileged to be the last of the family to recall them.

All of the many events were planned with forethought and care and I did feel that at very long last.....what had happened in the beautiful city of Vienna had been openly addressed. I am very grateful to have been part of this visit.

Marion Sipser, London NW11

TRUFFLES AND TALES

I read with interest the recollections of Martine Ellan (December).

I remember Louis Patisserie very well from the 1970s and 1980s as I worked there for Louis from 1970 to 1982; my father Karl Rikowski was a good friend of his.

Louis came to England in 1956 from Budapest and became a British naturalised subject in February 1965. His actual name was Lajos Permayer, although he styled himself Louis Permayer.

I can confirm that Louis was Jewish; he was married to a lovely woman called Doreen, who was also Jewish and who managed the front of house in the tearooms at 32 Heath Street NW3. His sister-in-law Pearl managed the shop that opened later in Northways Parade, Swiss Cottage. The blonde and unsmiling woman who served in the Hampstead shop was called Ludmilla; she was not the daughter of Louis, as he had no children.

Louis was like another father to me and helped me in so many ways. He considerably overpaid me for many years as he knew that my parents were not well off and he wanted to help me in any way that he could. He was a flamboyant and larger than life figure, his Rolls Royce Corniche in electric blue was always parked outside his shop, resplendent with registration mark LP888. He treated his staff (mostly Hungarians) very well, running his business like an extended family. He trained as a pastry chef in Budapest and Vienna, and once worked at *Café Gerbeaud*, in Vörösmarty Street.

He was completely non-observant and never discussed his background except with close friends.

He taught me many things, but three things stick out: kindness, hard work and the importance of having a method in business - as well as the importance of good coffee, fine champagne and, of course, cake.

Simon James, Swansea

ANOTHER NAME FOR HYPHEN?

I feel that I must comment on your creation of a new youth group (December) which you are calling THE HYPHEN, based on the name adopted by the AJR Youth Club in 1949. As a matter of fact, the actual founder of the group at that time was one Peter Johnson (Joseph), originally from Berlin, who also gave it its name, THE HYPHEN! It was he who then contacted the AJR.

You may be unaware that the name has a very special meaning which does not apply at all today, and is a misnomer for the new youth group. The young people who joined THE HYPHEN in 1949 were, of course, new immigrants, mainly from Germany, Austria, Czechoslovakia and Hungary. The name, THE HYPHEN, implied a connection between the countries where members were born and Britain, their adopted country.

Continued on page 7

LOOKING FOR?

BRUNO BOHENZKY / BRIAN BALFOUR
Born in Vienna in 1914, Bruno joined the Pioneer Corps in February 1943 (137 Coy Regiment) and after the war lived with his wife Helen (née Strachan) in Edinburgh and later in Tranent until his death in 1986. His great-niece would be very pleased to hear from people who knew him.
celinewawruschka@gmail.com

FELIX BARCZYNSKI
My late father Felix Barczynski came to England in 1939 from Darmstadt Germany, a Stateless Pole following the Polenaktion and removal of his father Mendel's citizenship.

The family Ester, Mendel and his brother lived in Willesden. Their father came over with his brother Leon in 1938. I believe Felix came with his mother in 1939 but it is possible she came separately and then he came with a Kindertransport. His passport listed him as a trans migrant.

In the 1939 Census the family is registered in Willesden whilst my father was living in 1 Oxford Gardens, Oxford Road, Eton, Bucks and was listed as a schoolboy. Can readers shed some light on this school and perhaps how he came to reside there.
melanie.e.diamond@icloud.com

TRANSLATION REQUEST
My family Barczynski and Hirshkorn's reparation files in the Wiesbaden archives contain some 1000 pages. My German is rudimentary and so would like to locate either a retired person or a student residing in or near Wiesbaden willing, for a fee, to read through the files and copy only such pages as provide information on the family's experiences (omitting pages which simply list items damaged)
melanie.e.diamond@icloud.com

BATTLE OF ARNHEM
The Airborne Museum in Oosterbeek, The Netherlands, is currently working on a new temporary exhibition about some 20 to 25 Jewish refugees from Germany and Austria who fought alongside British troops of the 1st Airborne Division during the Battle of Arnhem. The research into these men has already been quite successful but more information would be greatly appreciated. Should you have any information on the following men, please share it with them info@airbornemuseum.nl for the attention of **Curator Jory Brentjens**.

Name	English Alias	Rank during Battle of Arnhem	Date of Birth / Date of Death
Rudolph Julius Falck	Rudolph Julius Falck	Lieutenant	29-04-1920 / 25-09-1944
Georg Delitz	George Delis / De Liss	Sergeant	12-01-1922 / xx-xx-xxxx
Max Majzels	Martin Maxwell	Sergeant	26-03-1924 / 03-12-2020
Ernst Israel Simion	Ernst Simeon	Sergeant	08-08-1920 / 20-09-1944
Louis Edmund Hagen	Lewis Haig	Sergeant	30-05-1916 / 17-08-2000
Hans Wolf Breitenbach	John Brighton	Sergeant	08-08-1917 / xx-xx-xxxx
Heinrich Getting	Henry Harding	Private	21-03-1923 / 02-09-2010
Manfred Spiegelglas		Private	29-12-1923 / xx-xx-xxxx
Gustav Sander		Private	25-11-1924 / 30-10-1950
Ernst Rudolf Philipp			19-11-1916 / 13-11-1996
Kurt Bernhard Fleischmann	Kenneth Douglas Fraser	Lance bombardier	09-07-1919 / XX-XX-1972
Len Goldstein		Sergeant	xx-xx-xxxx / xx-xx-xxxx
Robert Schlesinger	Robert Shaw		01-09-1924 / xx-xx-xxxx
Hans Israel Rosenfeld	John Peter 'Max' Rodley	Corporal	30-07-1920 / 23-09-1944
Karl Frederich Mertz	John Frederick MacManus	Lance corporal	30-04-1915 / 29-07-1997
Harold Carl Edwin Schilling	Harold Bruce	Private	22-08-1922 / xx-xx-xxxx
Hans Schwarz	John Hubert Stanleigh	Private	05-07-1919 / 10-01-1997
Walter Lewy-Lingen	Walter Landon	Private	08-02-1920 / 20-09-1944
Konrad Karl Alwin Bachwitz	Christopher Blakeley	Lance corporal	31-01-1921 / xx-xx-xxxx
Adolf Bleichroeder	Timothy Bleach	Private	07-01-1922 / 25-09-1944
Martin David Lewin	Martin David Lewis	Staff sergeant	02-01-1922 / 11-04-2009
Heinz Bernhard Mendelsohn	John Melford	Private	13-09-1922 / xx-xx-xxxx
Paul Gerrard Russel	Russell	Private	xx-xx-xxxx / xx-xx-xxxx
Felix Junduch Kraus	Robert Henry Kendall	Private	05-02-1914 / 06-06-1988
Eric Schubert-Stevens	Eric Schubert-Stevens	Private	14-03-1907 / 08-10-1983

Continued from page 6
There are only a handful of the original members left, myself included, and THE HYPHEN meant for us a very important group, where many friendships were forged. The new youth group created by the AJR is surely commendable but to duplicate the name given to the group in 1949, THE HYPHEN, is definitely NOT!!
Marion Koppel, Slough

Debra Barnes, AJR Next Generations Manager, responds: *As I have now explained to Marion, we chose to call this new group The Hyphen as a tribute to our parents and grandparents and to keep alive the connection between their countries of birth and their adopted country through cultural and heritage, as well as social, events and activities. After a very pleasant conversation where Marion was able to tell me more about THE HYPHEN of the 1940s and 50s, we agreed to disagree about our choice of name!*

ART NOTES: by Gloria Tessler

David Hockney's new exhibition is designed to be immersive

David Hockney is an artist who brings colour, humour and humanity to an often dour world. His north country plain-speaking contrasts with an art establishment often seen as too intellectual, too effete for his human touch.

His rolling Yorkshire hills or Provencal landscapes each betray the colour and sensuality of his friendship with the earth. At 85, Hockney, who has lived through war and post war deprivation, is friends with every tree, every lump of hewn wood, every mown field, every scattering of blossom and flowers strewn through the hills.

But he's also someone not afraid to embrace the latest technology. For some years Hockney has experimented on his laptop with digital space. Several exhibitions have flowed from his determination to be an artist of his time, an actor on the stage of the cosmic imagination. After years of covid restrictions, rising living costs and an unending war in Ukraine, many curators are opting for the immersive artistic experience, enabling the viewer to experience the totality of art in space – around you and within you. The technique uses augmented and virtual reality and continues to grow in popularity in the UK.

On January 25 Hockney's own immersive experience will open in the four-storey **Lightroom**, in Kings Cross. *Bigger & Closer (Not Smaller & Further Away)*, which runs until 23 April, will herald a repertoire of original shows at Lightroom with leading artists and innovators.

"The world is very, very beautiful if you look at it, but most people don't look very much," Hockney says in the soundtrack to the show. "They scan the ground in front of them so they can walk, they don't really look at things incredibly well, with an intensity. I do."

This chance to see the world through Hockney's eyes includes rarely seen pieces and some newly created material, with a specially composed score by the American composer Nico Muhly. Hockney is seen experimenting with perspective, using photography as a way of "drawing with a camera", capturing the passing of time in his Polaroid collages and using paint to evoke the vastness of the Grand Canyon.

In itself this venture is not an innovation, but a development of a recent trend for venues and galleries to merge familiar art with the digital experience. From an exhibition of the French artist **Dominique Gonzalez-Foerster** at the **Serpentine Gallery**, to a number of Van Gogh immersive experiences, more shows of this kind are being produced, offering a mixed reality involving touch and smell – "all kinds of things you couldn't have in front of a screen" according to the Serpentine's artistic director, Hans Ulrich Obris. There have already been immersive exhibitions of David Bowie and Abba, and another scheduled to open in Chicago later this year. As long ago as 2012 Random International's Rain Room installation allowed people to walk through a downpour without getting wet, and many queued for hours to experience the phenomenon.

Immersive exhibitions are said to enable you to experience art in a way that encapsulates all of your senses. You can swim in the eternal turquoise of Hockney's famous swimming pool under a blue Californian sky – and many viewers will be only too ready to do so. (*Portrait of an Artist (Pool with Two Figures)* sold for $90.3m (£81m) in a New York auction).

But I remain sceptical. Is looking at art really a question of blowing it up so big that it becomes a mind space and you lose the human ability to follow the subtlety of the artist's texture and brush strokes? Must everything be writ so large?

And what do we really learn from such an artistic experience? Do we want the lurid embrace of a Caravaggio? The subtlety of a Rembrandt drawn too close? Or a Vermeer, inviting us into the eye of his too personal reality? People are enthralled by immersive art. They enter its orbit like embryos sensing the origins of life. But I fear that some curators are taking advantage of the public's need for spectacle and the thrill of technical immersion, to take art further and beyond. Is this what art should do? Maybe I'm a Luddite but I would rather lose myself in the classical subtlety of a Leonardo, or sense and smell the rural truth of a Constable from a distance. Because for me it is the distance between art and viewer that actually brings you close to its meaning. Closer to understanding van Gogh's sunflowers with their intimation of the life and death cycle. Because no amount of technical-cosmic immersion will ever bring you nearer to the elusive message of our greatest artists.

KLEZMER: OUR MUSICAL SYMBOL

Christina Crowder, executive director of the New York-based Klezmer Institute, believes that klezmer is on the rise among a new generation of Jewish people who are hungry to connect with their Jewish identity.

She'Koyokh

Klezmorim have enriched weddings and simchas across Eastern and Central Europe for centuries with the poignant sound of the clarinet, whose ornamentation and 'klej' mimics the texture of the human voice and echoes the bittersweetness of the human experience.

Virtually all klezmorim living in Europe were killed during the Shoah. Yet today klezmer remains a thriving music genre, attracting Jewish and non-Jewish audiences alike, with thousands of musicians who play it and with dedicated festivals around the world.

There appears to be a new generation of Jewish people hungry for Yiddish and the Ashkenazic expressive culture to connect with their Jewish identity. Because Klezmer music is not necessarily religious it's very appealing to people whose relationship with organised religion might be complicated.

The first klezmer revival coincided with the folk music renaissance of the late 1960s and 1970s. Jewish baby boomers raised in households where Yiddish was not spoken started diving into record stores to find out more about this joyful and distinct Jewish music: There was a look back to find continuity, which was happening in many folk cultures.

A concert at the end of the 1970s by Dave Tarras, a Ukrainian-born American clarinettist who, with Naftule Brandwein, was central to the 1920s US klezmer scene, attracted a big crowd in New York City. Tarras, who at this point was about to retire, inspired a new generation of young musicians, such as *The Klezmorim* or *The Klezmatics*. Lots of people start getting involved in revitalising and reviving this musical practice.

A second revival emerged at the turn of the millennium, a decade after the Soviet Union's collapse, when countries that had been to the east of the Iron Curtain started joining the European Union.

"There were a whole lot of cultural experiences happening with musicians travelling more freely," says Gil Karpas, producer at London's Jewish Music Institute's (JMI) *Klezfest*, an annual festival of klezmer music, dance and Yiddish culture.

It was around this time, in 2001, when the JMI organised the first edition of *Klezfest* and when *She'Koyokh*, arguably the UK's most famous and celebrated klezmer band, was born.

"*Klezfest* sparked a new generation of klezmer musicians and the JMI was definitely responsible for engaging us in klezmer music - a lot of us for the first time," says Susi Evans, clarinettist and one of the founder members of *She'Koyokh* and the *London Klezmer Quartet*, her other music ensemble.

Evans had already discovered klezmer a year earlier, while she was studying at the Royal Academy of Music. She had gone to Hungary to visit a festival where the Budapest Klezmer Band was performing. One of her clarinet teachers went to the stage to play bits of one of Mozart's concertos with the klezmer musicians in what was a fun and entertaining move for the audience: "That was very inspiring for me," Evans shares.

The first editions of *Klezfest* brought together well-known musicians, mainly from the US, with a common interest in Yiddish music and the Ashkenazi Jewish experience. These included the New York duo Deborah Strauss and Jeff Warschauer, Berlin-based Alan Bern, and clarinettist Merlin Shepherd, who Evans calls "our UK klezmer celebrity".

By the fifth edition of *Klezfest* in 2006, there was a surge of Balkan music fans discovering klezmer for the first time. "Rather than another revival, it was an expansion of the frame of reference and the engagement of people involved in klezmer," JMI's Karpas adds.

Although many Balkan music lovers were encountering klezmer for the first time, both musical styles have close ties going back for centuries, as well as with other Eastern European music traditions. Crossovers between Jewish, gypsy and Roma musicians were commonplace in the 19th century, resulting in a 'co-territoriality' within the folk music framework of these regions.

"Romanian, Transylvanian, Gypsy, Magyar nóta and klezmer existed cheek by jowl, with many musicians crossing over into each other's ensembles as they played in simchas and went to different places and festivals, Jewish and non-Jewish," explains Karpas. "That co-territoriality is something that always existed."

The growing popularity of klezmer means not only that the Ashkenazi cultural heritage is kept alive but also that its voices will continue to be remembered and live on.

Karpas concludes: "Although it is impossible for us ever to bridge the trauma that happened in the Shoah, what we can do is express through klezmer music our continuity and enduring love."

***She'Koyokh* will be performing at Wigmore Hall on 11 February, https://wigmore-hall.org.uk/whats-on/she-koyokh-202302111730**

What's next for the Kinder?

The AJR has appointed Danny Kalman as chair of our Kindertransport committee, following the sudden passing of Sir Erich Reich in November. Danny, who has been an AJR Trustee and the Kindertransport committee's deputy chair for some time, explains his background to and vision for the role.

Danny Kalman and Sir Erich Reich at the Harwich Kindertransport Memorial unveiling ceremony in September

I first met Sir Erich Reich at Belsize Square synagogue following an AJR commemorative service for Kristallnacht. I was introduced to him as the son of a Kind and within a few minutes of chatting I had agreed to join the AJR's Kindertransport committee. We worked closely together, especially during the last couple of years after I took over the responsibility for reporting to the other AJR Trustees on Kinder related issues, and he began to tell people that he would like me to succeed him as Chair, when he retired. His intention was for this to take place after the 85th anniversary of the first train arriving at Liverpool Street station, which will take place this coming December.

Everyone involved with Kinder issues will miss Sir Erich's energy and enthusiasm. He was the driving force behind all of our events and I am delighted that his wife, Linda has agreed to be involved in our future activities.

My late father, Henry, and his younger brother, Eric, came to England on the Kindertransport. He would be so proud that I am the first Second Generation Kind to take on the role of Chair. My father wrote about his early life in Frankfurt and I would like to share a few lines with you:

'When my brother and I left Frankfurt on the 19 April 1939 to join the Kindertransport, we said goodbye to our parents at the station. I know that both my father and mother were crying and tears were in my eyes too, but I was given the responsibility of looking after my brother who was only eight years old. I was just sixteen and felt like an adult. I took my task very seriously and assured my parents they need not worry. It must have been terrible for my parents to see us leave for England not knowing whether they would ever see us again'.

Fortunately my grandparents obtained the necessary documents to leave Nazi Germany; they arrived in the UK in July 1939.

I recall my father attending the first major Kindertransport reunion marking the 50th anniversary, held in Harrow in North West London. I live nearby and my father came from Sheffield to stay with us. I still have a copy of the souvenir programme which mentions his sons and grandchildren.

As I have grown older I am increasingly aware that I did not ask my father about his experiences: growing up in Frankfurt, being on the Kindertransport, moving to join family members in Sheffield (where I was born), being interned on the Isle of Man etc. I am now so grateful that he decided to write a personal testimony about those turbulent years.

The Future

During the next few months I intend to talk to as many of our Kinder as possible; to listen to their stories and hopes for the future which I will share with the Kindertransport Committee. As the baton is passed on to the next generations we would like to encourage more people to become involved with our activities. Since the pandemic started in 2020 we have organised monthly Zoom forums to enable Kinder and those connected to them to share their experiences and ideas. We plan to continue these meetings to help connect with members throughout the UK and beyond; each individual story deserves to be heard.

We will soon start putting together a programme of events to commemorate the 85th anniversary. It is hoped that Kinder and their descendants will travel to London from the UK and overseas; we have already started discussions with the KTA (Kinder Transport America).

This is a transitional time; the next generations will strive to keep the memories of their families alive. We want to cherish the time we have left with those who are still with us and to reach out to those who are looking for a community to share their families' stories.

If you have any suggestions regarding future plans please contact Susan Harrod (susan@ajr.org.uk) who looks after all Kinder related issues at the AJR.

STILL TALKING TREES

It is now 18 months since AJR launched our high profile anniversary project, 80 Trees for 80 Years. Since then, we have planted trees all over the UK in places that were significant in some way to Jewish refugees. Here are two recent examples, both of which hold a very special place in the hearts of two AJR Trustees.

Southport tree planting

Argyle Road, Southport

In 1938 nineteen Jewish girls came to Southport, having been rescued from Nazi Europe by the Kindertransport project. They were brought to Argyle Road, where they stayed at number 27.

The owner of number 27 was a lady called Ruth Harris who had read about the terrible persecution of German and Austrian Jews under Hitler and was deeply moved. She set up the Southport Branch of the British Inter-Aid Committee of the Movement for the Care of Children from Germany and persuaded local people to donate 10 shillings a week during the children's stay. She even put on a concert at the Garrick Theatre to raise funds.

While they were at 'Harris House' the girls were taught English, elocution, needlework, modern Hebrew and Jewish religious education. They all spoke highly of the welcome they were shown by the local Southport community and several of them wrote moving accounts in a group diary which is now on display at Manchester's Jewish Museum.

AJR Chairman Mike Karp's mother, Klara, and her older sister Rosa were two of those 19 girls. While they never talked much about the past, despite the circumstances they had a good time in Southport, and were eternally grateful for the kindness they received.

Mike hopes that the AJR tree will stand as a living memorial to the need to show support and tolerance, wherever people come from, and that teachers at local schools who are teaching the Holocaust to their pupils, might visit the tree to localise the lessons so they live on in the memories of the students.

Endcliffe Park, Sheffield

On Remembrance Sunday, 13 November, AJR Trustee Danny Kalman planted a tree in memory of his family close to where they first lived in Sheffield.

Trees with plaques are not normally permitted in municipal parks in Sheffield. Fortunately, with the support of influential local politicians and councillors, the necessary approval was granted. Danny and his family are delighted that their tree will be seen by the many people who walk through the park.

Members of the Kalman family were joined at the planting ceremony by members of the Sheffield Jewish community, friends who knew the family and by a number of local dignitaries.

Danny said: "Even though I now live in London, my brother Melvyn in Jersey and my cousin Jane near the Midlands, we were all thrilled to be able to be able to go back home to witness the event. The tree and plaque will be permanent reminders of our parents/grandparents and their remarkable escape from the Nazis shortly before the start of the Second World War."

Sheffield tree planting

Turning to Buddhism

Howard Falksohn, Senior Archivist at The Wiener Holocaust Library, explores the life and choices of two unconventional Jewish refugees.

Gerd Ledermann begins his letter with a quote from the Chinese poet Li Po (b. 701 CE)

"You ask me why I dwell in the mountains;
I smile and make no reply for my heart is
free of care."

He writes the letter from a remote mountainside in the Nepalese foothills of the Himalayas where he had temporarily made his home in 1989. He describes his daily existence cultivating the fields and interacting with the locals and meditating on the celestial beauty of this Shangri la.

When Gerd donated the letter to the library in 2007 he knew it wasn't typical of the kind of material we accept. But then Gerd wasn't a typical German Jewish refugee. In fact the letter had a particular resonance for me as I had spent a large part of the 1980s travelling in various countries including the best part of a year in Nepal in 1985-1986, where I taught English in Kathmandu and trekked in the Himalayas. Yet Gerd was the same generation as my father, who came from Berlin on a Kindertransport, and to whom this itinerant life of exploration would have been anathema. For my father like most former refugees yearned for security and stability.

More recently I made another discovery.

The Buddhist teacher Ayya Khema was born as Ilse Kussel in Berlin in 1923

One of the Buddhist monasteries in the Himalayan foothills

On YouTube I came across the teachings of the Buddhist, Ayya Khema, previously known as Ilse Kussel (1923-1997), former Kindertransportee from Berlin who spent most of the war years with her parents in Shanghai. My interest piqued, I bought her autobiography *I Give You My Life*, (Shambhala Publications, 1997) and discovered to my surprise that the above Gerd Ledermann had been in fact her second husband. The two had met after she separated from her first husband (17 years her senior). They met at a ranch in Mexico in the 1960s, where they attended a course of study on the Jewish mystical sect, the Essenes.

This was the beginning of an odyssey which took the pair far away from the conventional bourgeois suburban existence so commonly sought by refugees, to a world of travel, adventure, experimentation and uncertainty. In Ilse's case she pushed back the boundaries of what she thought possible.

They travelled and worked in South America, New Zealand, Pakistan, Sri Lanka and Australia. Gerd was an engineer but they also experimented with farming and were always open to new ideas and influences. Having discovered an interest in Buddhism, Ilse attended the San Fransisco Zen Center; then several weeks in Burma where she studied amongst students of U Ba Khin. In 1978 she founded the Wat Buddha Dhamma monastery in New South Wales, Australia, where she installed Phra Khantipalo as abbot. By this time Ilse and Gerd had decided to part ways. Her children were already adults and living independently. Ilse spent time in Thailand then Sri Lanka, where came under the influence of Narada Maha Thera, a Therevada Buddhist monk and scholar. At the age of 55 years she received her ordination as a Buddhist nun and was given the name Ayya Khema.

Notwithstanding the unusual trajectory which fate had taken her, Ayya retained a Prussian work ethic in application to her adopted vocation. She counselled a minimum of 2 hours meditation per day in order to aspire seriously to the level which Buddha demanded. In her own life time she achieved the heights of the eighth Jhāna or meditative absorption.

In addition to her religious vocation, Ayya was a strong advocate for women's rights and was one of the organisers of the first international conference on Buddhist women, 1987.

In 1989, with the assistance of a number of German Buddhists residing with her in Sri Lanka, and on account of the unstable political situation in that country, she relocated back to Germany. She spent the remainder of her life at a Buddhist centre which she had established in Bavaria, teaching, writing and meditating.

Howard Falksohn

There are relatives after all...

As a schoolgirl in 1950s Prague, Anna Fodorova wondered why she seemingly lacked any relatives, whereas other pupils talked about their grannies, their aunts and uncles - and the cousins with whom they would bicker.

Anna Fodorova

And what was she to make of the schoolboy who one day cursed her as a 'Jewish snake'? That's when Anna's parents shocked her, by suddenly telling her about the eleven close family members she'd never met, because they had perished in Nazi death camps; hitherto, her parents had rarely mentioned them. As for her being Jewish, they tried to reassure her, by calling up the names of famous but to her unfamiliar Jews, such as Marx, Einstein and Freud.

In an affectionate and moving memoir about her mother's final year, written in Czech and issued last year [2022] in a German translation as *Abschied von meiner Mutter* (btb Verlag/Penguin Random House), Anna Fodorova recounts her close ties to her mother, and how she has dealt with the trauma that has afflicted her since her youth. She has covered the effect of childhood trauma in two novels she wrote in English: *The Training Patient,* which came out in 2015, and her recently published *In the Blood*, (reviewed by Janet Weston in November's *AJR Journal)*. Anna admits that *In the Blood,* about searching for relatives who survived the Holocaust, is semi-autobiographical, but says it's also a fiction, a novel, with 'a plot and a shocking revelation. The truth is simpler, and at the same time more complicated.'

Anna's mother was Lenka Reinerova; on her death in 2008 she was widely hailed, not least by Germany's president, Frank-Walter Steinmeier, as the last of those famous Czech writers, such as Franz Kafka, Rainer Maria Rilke and Franz Werfel, who wrote in German. As Anna gradually learns, her mother had guilt feelings because she survived, unlike her immediate family. When the Nazis occupied Prague, Lenka was by chance in Romania. From there, she finally reached Mexico, via France and Morocco, having been interned in both countries. Back in Europe after the war, Lenka and her Serbian husband, who had also found refuge in Mexico, first settled in Belgrade, where Anna was born. The family returned to Prague; there, the Communists imprisoned Lenka for more than a year, when Anna was just six years old. Though they rehabilitated her mother, they later banned her from writing, so she became an interpreter.

Anna came to Britain in 1968, the year the Soviets crushed the 'Prague Spring'. After working in the media, she qualified and now practises as a psychotherapist in South-East London. Her training has, she believes, led her to grasp the 'mechanism' that let her traumatised mother repress, and thereby cope with, her memories of those terrible years. Anna appreciates that her mother, in so doing, and in insisting that 'we have no relatives, not even photos,' wanted to 'protect' her daughter from the tragic truth about their family, and their Jewish background.

Yet denial finally broke down. As Anna and her daughter were about to return to London from visiting Prague, Lenka handed over a packet: it contained photos of her murdered relatives. And in 1992 an astonished Anna learned that she did have living relatives - in Britain. After the BBC had broadcast a TV feature about Lenka, a viewer contacted the producer: it was her mother's cousin, born Liselotte Fantl. Her family had fled from Vienna to Prague, from where Liselotte had come over with the Kindertransport. She was now Lisa, living near Cambridge with her husband. The couple (they have since died) became close friends, and Anna learned from Lisa that there had been other relatives in Britain; one was still alive, but Lisa refused to give Anna details. Determined to find him, Anna eventually located him, as well as other family members - but 'I was very surprised that no one was actually that keen on getting together.'

Martin Mauthner

An Austrian welcome

The author and Bioscientist Dr Vivien Sieber shares her account of a recent trip to discover her roots.

©PID-W.SCHAUB-WALZER

Vivien Sieber (left) during a reception at Vienna's Rathaus

A lovely surprise popped into my mail box last September - an invitation from the Jewish Welcome Service (JWS) in Vienna to spend a week with them in November. Whilst I was delighted to be included on the tour, I was also slightly apprehensive.

My grandmother and father were Jewish refugees from Vienna. They had escaped to the UK in 1938 as penniless refugees. By the time I was born they had established new lives. My mother was English, nominally Christian, whilst my father was an atheist, my school Unitarian so I was brought up not belonging to any religion. I knew I was different. Traditions were different: food, family, talking – especially at the same time as everyone else. Christmas was traditional, turkey, red cabbage, vanillekipferl and grandmother complaining that Jewish families do not decorate trees.

Given my muddled heritage, joining a tour organised by the JWS was an opportunity to learn more about the wider history of Viennese Jews past and present, my family and myself. The generous programme was similar to the one Debra Barnes described (*AJR Journal* August 2022). We began with a welcome dinner, followed next day by a city tour and a reception at the City Hall, (Rathaus), hosted by the City Councillor for Culture & Science. The speeches stressed how Vienna acknowledged previous misdeeds but now welcomes Jews.

The Aspang Railway Station Memorial

The following day we were privileged to have a private tour of the Jewish Museum; the young curator talked of Waldheim, who hid his Nazi past to become UN Secretary General and President of Austria, to open the discussion of Austria's role in the Holocaust. We saw another beautiful staircase on our way to the reception in the Federal Chancellery. Accompanied by spectacular cakes, speeches by the Federal Minister for the EU and Constitution, the President of the Jewish community, and Hannah Lessing, Secretary General of the Austrian National Fund, resembled those of the previous day.

On a cold damp morning we stood quietly by the "going nowhere" sculpture – two concrete lines disappearing into a dark box - the Aspang Railway Station Memorial that marks the terminus of the trains destined for concentration and death camps. At dusk I visited the Shoah wall with my husband. I thought of relatives, lost before I was born, and found their names amongst so many others. Light flowed gently up the seemingly endless catalogue of names, a stark representation of the slaughter.

Our walking tour of Leopoldstadt included an ordinary square that had been the collection point where individuals were held before their final journey to the camps. A primary school now occupies the space, which was filled with the sounds of a racially diverse group of children happily playing. I realised that this was where my great-aunts Selma and Laura probably spent their last terrified hours in Vienna. We were told that bike-racks and plants pots placed over nearby Stolpersteine had only been removed grudgingly.

My grandparents married in the beautiful Seitenstettengasse Synagogue. I thought of them during the service (only the second I have ever attended) as daylight faded.

Perhaps the most important aspect of the tour was meeting organisers, guides and other participants from across the globe. Some were observant, others non-observant, a few were Kosher, most were not – ranging from religious, to secular Jews, to hybrids like me. Some had taken Austrian citizenship; others were in the process of applying for it. We talked about what we had learnt during the tour, not just of gruesome details learnt of close relatives during visits to the archive, but of our personal journeys. I am grateful to the JWS for the invitation and their hospitality. My apprehension was unfounded, I made new friends and am more aware of the complexities of Austrian Jewish descent.

Vivien Sieber is also the author of *Kino and Kinder: A family's journey in the shadow of the Holocaust,* published by I2i Publishing.

AJR FUNDING PARTNER

Facing History and Ourselves

In the third of our series looking at organisations that receive grant funding from the AJR, we look at Facing History and Ourselves, whose resources help students to understand the legacy of the Holocaust and the ongoing dangers of antisemitism today.

Facing History and Ourselves' mission is to use lessons of the past to create a better future. AJR is supporting its Holocaust and Human Behaviour unit, supporting teachers to teach this important history effectively in classrooms through the lens of human behaviour and the individual choices people make. This unique pedagogical approach encourages students to make connections between history and the consequences of our actions and beliefs today. As one attendee commented after a recent Teaching Holocaust and Human Behaviour seminar: "*It has [had] a profound impact on the importance of teaching the Holocaust not only as an act of remembrance but also to ensure that students think about the power of their individual choices.*"

Equipping teachers with deep knowledge and powerful tools is critically important. Although in England the Holocaust has been on the National Curriculum since 1991, the attention, time and quality of teaching varies significantly as schools balance the pressures of curriculum demands. Facing History is one of a group of organisations working hard to ensure schools can teach the Holocaust effectively and sensitively.

In 2021 the UK saw a 34% rise in reported antisemitic incidents. This increase in racial and religious hatred is abhorrent and highlights the need to educate our young people to recognise and challenge antisemitic behaviours, stereotypes and beliefs as they encounter them. Teaching the Holocaust does not automatically educate young people on what antisemitism is and how they can recognise and address it. There are few high-quality resources available to teachers which enable them to safely and accurately equip their students to understand, and stand up to, the tropes that underpin antisemitic sentiment. Without explicit education on this topic, it is easy for young people to be drawn into antisemitic thinking without realising it.

AJR was therefore pleased to support Facing History and Ourselves to develop a unit for UK schools, specifically written to support teachers in delivering this complex and difficult subject. The unit enables students to understand the history of antisemitism, how it manifests in our society now, and its deleterious impact. Through the unit students learn that antisemitism is not only discrimination and hatred towards Jews, but also a conspiratorial lens through which some people understand the world.

> "Given the varying forms of antisemitism alive in the contemporary world, we need an added purpose to Holocaust education. Students need materials that help them bridge from then to now, so that they can recognise and counter dangerous racist and antisemitic tropes. These new lessons are a valuable contribution to this essential task."
>
> ***Rabbi Richard Jacobi***
> *East London and Essex Synagogue*

In a world where social media has a dominant role in shaping and influencing the views of our young people, it is critical that they are armed with the facts and a discerning lens. The four-lesson unit provides this insight in a way that encourages students to be more nuanced consumers of social media and to recognise, reject and challenge antisemitic sentiment when, and where, they come across it.

The four lessons address:

1. What is antisemitism, how does it manifest in the world today and what is its impact?
2. What is the history of antisemitic tropes and how have they evolved to retain relevance in the present day?
3. How is antisemitism spread online and what are the potential consequences of being exposed to antisemitic content?
4. How can we stand up against contemporary antisemitism?

At a time when, rightly, schools are placing much attention on addressing racial discrimination, antisemitism is not always included in the rhetoric and work being done in this area. It is important that everyone is better educated to understand how antisemitism manifests so that we can all do a better job of rooting out this bigotry and prejudice.

As we approach Holocaust Memorial Day and consider this year's theme, Ordinary People, we know that it is only through the actions of ordinary people around the country and the world that antisemitism can be eradicated. Doing this starts with education - of our teachers, our young people and ultimately ourselves.

Please visit the links below to view and use our resources:

- Teaching Holocaust and Human Behaviour: **https://www.facinghistory.org/en-gb/resource-library/teaching-holocaust-human-behaviour-uk**

- Discussing Contemporary Antisemitism in the Classroom: **https://www.facinghistory.org/en-gb/resource-library/discussing-contemporary-antisemitism-classroom.**

REVIEWS

THE DAUGHTER OF AUSCHWITZ
Tova Friedman and Malcolm Brabant
Quercus

One of the youngest people to emerge from Auschwitz tells her moving and incredible story in this poignant memoir. Born in September 1938, just a year before war broke out, Tova was one of 5,000 Jewish children living in the central Polish industrial town of Tomaszów Mazowiecki. By the war's end only five children from the town were still alive.

As a toddler Tova remembers seeing the world from days spent under the kitchen table covered in a ragged bordered cloth, her sanctuary in the crowded ghetto. With the Nazi invasion conditions soon deteriorated with ever-worsening housing, increasing restrictions and food scarcities. Life became incredibly dangerous, leading to terrible losses of friends, neighbours and, most distressingly, her grandparents. Her father, a Jewish policeman in the Judenrat, helped look after their interests as far as he could. But when she was five, she was sent to a labour camp with her parents, spending long solitary hours on her own while they worked. Even at this young age her mother continually instilled in her the art of survival.

But at almost six she and her mother were forced into a packed cattle truck and sent to Auschwitz II, also known as Birkenau extermination camp. They had survived the selection process and some heart-rending scenes, witnessed atrocities and faced all-consuming starvation. As the war drew to an end confusion grew and Tova is one of only a handful of Jews to have entered a gas chamber and lived to tell the tale. But it was not all over yet: as Nazi killing squads roamed Birkenau, Tova and her mother hid among corpses.

After liberation by the Russians they made their way back to their hometown. Their welcome was far from rapturous but eventually her father – who had been transported to Dachau – tracked them down and they were reunited. His thick *Yizkor* (memorial testimony) book written after the war – is an important source for recording what happened.

After a peripatetic existence the family settled in the USA. Tova got to grips with the language and prejudice, marrying Maier Friedman, her first friend in America, whom she met when she was 11. They both appreciated the value of education, producing four children who went on to give her eight grandchildren with whom she shared her memories. Life was never easy but they had a happy decade in Israel - a very sunny part of the story - despite war in the country. She was devastated by the premature death at the age of 45 of her mother who had never fully recovered physically and suffered the heart-rending loss of 150 relatives. Moving back to America, Tova became a therapist and as time went on increasingly gave talks to keep the memory of the Holocaust alive.

The book is extremely well written with Malcolm Brabant, a former BBC war correspondent who met Tova at the 75th anniversary of Birkenau's liberation. As Tova says: "I am a survivor. That comes with a survivor's obligation to represent one and a half million Jewish children murdered by the Nazis. They cannot speak. So I must speak on their behalf." Tova has returned to Auschwitz five times with family and as an educationist. Her courage is spellbinding.
Janet Weston

SAVING FREUD - A LIFE IN VIENNA AND AN ESCAPE TO FREEDOM IN LONDON
Andrew Nagorski
Icon

Sigmund Freud resisted pleas that he flee, when the Nazis annexed Austria in March 1938. He claimed he was too old and weak - cancer of his jaw had taken its toll. He changed his mind a few days later, after Nazi officials searched his home and his publishing firm, both in Berggasse, confiscating 'improperly earned' cash and seizing supposedly incriminating documents.

To which country should Freud flee? Many psychoanalysts were Jewish and had already left Europe, mostly for America. Freud had visited the United States in 1909, to give a series of lectures, and had absolutely no wish to return. That left, as the most likely candidate country, the United Kingdom, where Freud, an anglophile for many years, already had family. By that late date, of course, His Majesty's Government was trying to shut the gates.

With huge Viennese crowds cheering the victorious Führer as he addressed them, the Welsh physician Ernest Jones rushed to the Austrian capital to urge Freud to come to London. He had first met Freud in 1903 and had become his leading advocate in the English-speaking world. As there was no direct flight to Vienna that day, Jones flew to Prague, from where he chartered a monoplane to complete his journey. Freud offered some resistance: he was convinced the British authorities would not let him bypass the immigration restrictions. He would, however, make the move, if it could be arranged.

Somehow, Jones had to persuade the home secretary, Sir Samuel Hoare, to allow the Freuds to settle in Britain. Back in Britain, Jones thought it unwise to approach Hoare directly, though they belonged to the same skating society. Instead, he asked his brother-in-law, a fellow of the Royal Society of Medicine (it had elected Freud as an honorary fellow), to introduce him to the physicist Sir William Bragg, the society's president. Bragg gave Jones a letter of introduction to Hoare. And the home secretary, as Jones put it, 'without any hesitation … gave me carte blanche to fill in permits, including permission to work, for Freud, his family, servants, his personal doctors, and a certain number of his pupils with their families' - a total of eighteen adults and six children.

But the Freud family also needed permission to leave Vienna. The Nazis had appointed Anton Sauerwald, an official, as the family's 'trustee'; he was tasked with examining the family's belongings, with a view to expropriating their assets. Sauerwald found that the Freuds' financial arrangements infringed the new Nazi rules, enough evidence to block their emigration. Instead of handing in the incriminating documents, he locked them away

and told his Nazi superiors they could give the family the green light to exit Austria. Behind Sauerwald's benevolent attitude may have been the fact that he had studied chemistry at the University of Vienna under a Jewish professor who was friendly with Freud. By June that year, Freud was settling down in north London. The family's pet chow had inevitably been quarantined on arrival at Dover. Freud's four older sisters stayed behind, and perished.

Jones and Sauerwald are two of the colourful personalities of the 'rescue squad' that saved Freud. Andrew Nagorski details their concerted efforts in his limpid overview of Freud's life and achievements. Others involved were Freud's devoted unmarried daughter Anna; her close companion, the American Tiffany jewellery heiress Dorothy Burlingham, who lived two floors above the Freuds - she acted as a go-between with American diplomats in Vienna; Max Schur, Freud's devoted personal physician since 1929; the American ambassador in Paris, William Bullitt - he had become Freud's patient in 1926, when his marriage was on the rocks; and Marie Bonaparte, a great-grandniece of the French emperor, and wife of Prince George of Greece and Denmark - she had sought Freud's help in 1925 for her 'frigidity'.

Martin Mauthner

NEW BOOKS by AJR MEMBERS

We are happy to share information about these new books written by different AJR members, both of which are independently published.

THEN AND NOW: DISCOVERING MY VIENNESE FAMILY

By Irving & Frances Adler

After a trip to Vienna in August 2010 Irving returned to Indiana and discovered 102 letters from his grandmother and other relatives to his mother, who had left Vienna for England in September 1938. From these letters he learned the names of family members and family friends who were completely unknown to him. His mother hardly ever spoke about her life in Vienna, the Nazi occupation after the *Anschluss*, and any relatives and friends who were victims of the Holocaust, including her mother, his grandmother.

On 18 May 2014 Irving dedicated a *stolperstein* in Vienna to his grandmother. A chance meeting during that day led him to find and meet the last member of his family who had lived through the Holocaust, his Israeli cousin Shaul. He had survived the camps and a death march, and had been totally unaware that any member of his Viennese family was still alive.

Firsthand accounts of the Holocaust are becoming fewer each day. As a child of survivors and the grandson of a Holocaust victim, Irving hopes that *THEN and NOW* will shed some light on the lives of the Jews of Vienna so that future generations of his family, and other readers, can get some understanding of what life was like in the struggle to survive under Nazi occupation.

URBAN NOMAD

By Freddie Kelvin

Freddie Kelvin's parents escaped the Nazis and came to England. Their experience led him to abandon his own Jewish upbringing.

After qualifying as a doctor, he got married in a church, but found himself haunted by ghosts of his Jewish past. He was unable to settle, jumping from job to job and city to city, and feeling lost, rootless, and disconnected.

After a brief stint in Canada, he returned to England where he found it impossible to develop his career, having earned himself a reputation as a "wanderer". Eventually he landed a job in North Carolina.

He survived a major heart attack and two cardiac arrests. Retirement allowed him to explore new interests and he discovered new passions in photography and the performing arts. During the past decade he has taken his camera to many exotic countries including, to his own surprise, on several trips to Israel.

Part memoir and part a unique perspective on religion, history, and culture, Freddie traces his experiences in a wide variety of different communities. After wandering far and wide for so long, he continues to ponder where he belongs and finally comes to terms with his Jewishness.

AJR

AJR TRIP TO BLETCHLEY PARK

THURSDAY 16 FEBRUARY 2023

Bletchley Park is an English country house and estate in Bletchley, Milton Keynes that became the principal centre of Allied code-breaking during the Second World War.

The nature of the work at Bletchley remained secret until many years after the war. Bletchley Park features interpretive exhibits and huts that have been rebuilt to appear as they did during their wartime operations.

Please email Ros Hart for a booking form and more details on roshart@ajr.org.uk

OBITUARIES

Henrietta ('Henny') LEVIN (née STEINER)

Born: 26 November 1947, London
Died: 4 October 2022, London

Henny Levin passed away at the age of 74 on the morning of Kol Nidre, after a short illness. She had been at the heart of the Belsize Square Synagogue's community for decades, having been born to parents who were married in the synagogue.

Henny's early life was tough. Her parents were refugees and for the first few years of her life they lived in a one-room flat. Her mother, who died when Henny was 15, was seriously ill for years and Henny became responsible for the household chores and cooking meals.

On leaving school, she studied at the London College of Fashion, and the skills that she learned there stood her in good stead for some of her later activities. She married young and she and Manfred Lehmann had two daughters, Julia and Tanya. But tragedy struck in 1984 when Manfred died suddenly of a heart attack at the age of 43.

Her active involvement in the synagogue began a few months after her husband's death, when the Rabbi asked her if she would like to become a classroom assistant for the Cheder reception class. Her flair for administration and organisation was revealed and she ultimately progressed to become the Administrative Head of the cheder.

When the shul created a new full-time post of Activities Co-ordinator, Henny left an unsatisfactory job with a charity and began her 25 years in the Synagogue Office, which she regarded as the best years of her life. By the time she retired she had become the Synagogue Administrator (essentially the Chief Executive). In addition to her administrative duties, she helped to create the synagogue's Holocaust Memorial Day education programme for local schoolchildren.

Henny's creativity and practical skills played a large part in her success both with the cheder and with the synagogue: she created the costumes for a production of *Joseph and the Amazing Technicolor Dreamcoat*, bringing her sewing machine to the synagogue and making them on the spot during rehearsals.

Her place in the community was very ably summed up by Steven Bruck, who was Synagogue Chairman at the millennium. 'Henny was at the centre of our community, organising events, finding and encouraging volunteers, being there when members needed her at good times and bad. Her knowledge of the membership was encyclopaedic, her commitment and enthusiasm seemed unlimited and she was the person we repeatedly turned to when we wanted things done.'

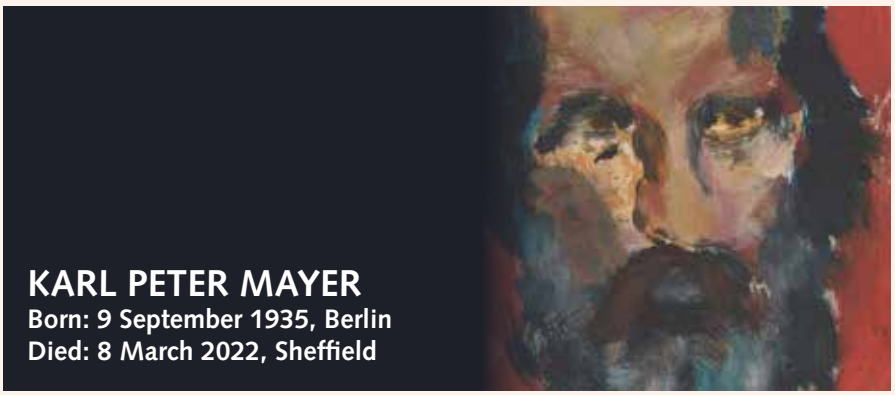
Henny married her second husband, Michael Levin z"l, in 1991, gaining a third daughter, Naomi, as well as two sons. Henny and Michael enjoyed life, including much travel, and they were a regular presence in shul with members of their family.

After her retirement, Henny continued to do abundant voluntary work for many charities including the synagogue's Kesher Social Action Group, reaching out to elderly and vulnerable members as a telefriend. She was a keen and active member of a B'nai B'rith Lodge and sang in both the shul community choir and the Zemel Choir. Synagogue members who attended the annual Chanukah market will fondly remember Henny's stall full of jams and chutneys, made from the produce of her allotment.

Rabbi Mariner, speaking movingly at her funeral, said "The memory of a life that made such a difference to the quality of the lives of so many others, a woman who was indeed the beating heart of her refugee synagogue community, will always be called to mind whenever her name is mentioned".

Zichronah livracha. May her name continue to be a blessing to all who knew and loved her.

This is a precis of the obituary, written by Sue Mariner, in the magazine of the Belsize Square Synagogue.



KARL PETER MAYER

Born: 9 September 1935, Berlin
Died: 8 March 2022, Sheffield

K.P. Mayer, known by family and friends as Peter, was a divergent thinker with a mischievous sense of humour.

Born in Berlin, his mother Lola Mayer (née Gruseman), a bookseller, brought Peter to London in 1936. They joined Peter's father, Jacob Peter Mayer, who was the archivist of the Social Democratic Party, and also a writer and academic. As he worked for the British Government the family were not classed as Enemy Aliens.

Peter's maternal grandfather, the writer Michael Grusseman, visited them in London once, then returned to the family in Charlottenburg, and died at the Charité Hospital. Only Peter and his parents are known to have survived the War.

Peter grew up in Maida Vale, London, and had happy memories of being evacuated by Quakers in Mundesley in Norfolk and staying with Lord and Lady Lawrence in Bath. He attended St Marylebone Grammar School which his son Michael later also attended.

He met Mary at a dinner party and both went to Durham University where Peter studied Chinese. They married and had two children. The young family lived in China from 1964 till 1966, returning to Maida Vale. Peter was very fond of near neighbours Franciszka and Stefan Themerson, the Polish avant-garde publishers. He lectured in Visual Communications at Goldsmiths, Chelsea and other art schools, specialising in the origin of language, script and Concrete Poetry. He researched, edited and co-authored *Concerning Concrete Poetry* and edited an anthology of *Alphabetical and Letter Poems, A Chrestomathy.* His concrete poetry work is held in The Sackler Archive, University of Iowa.

In his retirement Peter reclaimed his German citizenship and tried to trace any survivors or descendants of his extended family. He was delighted to meet a distant relative through the *AJR Journal's* Looking For column and enjoyed activities organised by the AJR, including a trip to Berlin for former residents.

He was an enthusiast of stereoscopic photography. He collected Argentinian tango, jazz and Eastern European folk records, and model robots.

In later years he moved to Sheffield. Although debilitated by a long illness, he enjoyed rollmop herrings, Wurst, good beer, and cheesecake. He was pleased to see *Concerning Concrete Poetry* republished by Slim Volume in 2014. His previous student, the Daoist scholar Derek Lee, described Peter as an inspirational teacher, and helped with the return of family papers and photographs. Most of these are now held in the Archive of European Intellectual Life at St Andrew's University.

Peter is survived by wife, Mary, children Michael and Katya, and four grandchildren.

Written by Katya Robin, who also painted the above portrait of Peter circa 1986.

AJR

HOLOCAUST MEMORIAL DAY SERVICE

MONDAY 23 JANUARY 2023
at 2pm at Belsize Square Synagogue

Guests of honour at our special commemorative service will include **Ambassador Marie Chatardová** from the Embassy of the Czech Republic; **Laurence Winton**, Sir Nicholas Winton's grandson; and former Kind **Lia Lesser.**

PRE-SERVICE: THE SLOVAK EXPERIENCE

at 1pm at Belsize Square Synagogue

Dr Bea Lewkowicz will present the stories of four Slovak Jewish Survivors: Sara Kraus-Lefkovitz and Trude Silman from Bratislava, Prof. Gerta Vrbova from Trnava and Dr Gertrud Friedmann from Piestany. She will investigate their narratives of survival and will examine how these four women contextualised and made sense of their own war-times experiences. Her talk will also touch on the Auschwitz escape of two Slovak prisoners, Rudi Vrba and Alfred Wetzler, in April 1944, whose fate was linked to three of these survivors.

To attend IN PERSON please email susan@ajr.org.uk or call AJR on 020 8385 3070

To watch online via the live link: https://synagogue.org.uk/services/live/

IN PERSON EVENTS

DATE	TIME	IN PERSON MEETING	CO-ORDINATOR
Thursday 5 January	2.00pm	Pinner	Karen Diamond
Thursday 5 January	12 noon	Glasgow 1st Gen Lunch	Agnes Isaacs
Tuesday 10 January	10.30am	Ilford Area	Karen Diamond
Wednesday 11 January	10.30am	Glasgow 2nd Gen Social	Agnes Isaacs
Thursday 12 January	2.00pm	Bushey	Susan Harrod
Thursday 12 January	1.30pm	Muswell Hill	Ros Hart
Monday 16 January	12 noon	Kingston	Ros Hart
Tuesday 17 January	10.30am	North London	Ros Hart
Tuesday 17 January	10.30am	Edinburgh	Agnes Isaacs
Tuesday 24 January	10.30am	Edgware	Ros Hart
Thursday 24 January	11.30am	Wembley	Karen Diamond
Monday 30 January	1.30pm	Bromley	Ros Hart
Tuesday 31 January	11.30am	Birmingham	Karen Diamond

There will also be meetings in the North of England. Please email Michal Mocton for details as dates were not confirmed at the time of going to print.

CO-ORDINATOR DETAILS

Agnes Isaacs
agnes@ajr.org.uk
Tel: 07908 156 361

Ros Hart
roshart@ajr.org.uk
Tel: 07966 969 951

Karen Diamond
karendiamond@ajr.org.uk
07966 631 778

Michal Mocton
michalmocton@ajr.org.uk
07966 886 535

Susan Harrod
susan@ajr.org.uk
020 8385 3078

ZOOMS AHEAD

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

Wednesday 4 January @ 2pm	**Herbie Goldberg - The life and music of Hungarian Jewish violinist Joseph Joachim** https://ajr-org-uk.zoom.us/j/86461691865	Meeting ID: 8646 169 1865
Tuesday 10 January @ 2pm	**Amanda Weinberg (Author) - *Tears of Monterini*** https://ajr-org-uk.zoom.us/j/83347755199	Meeting ID: 8334 775 5199
Wednesday 11 January @ 2pm	**AJR Book Club Discussion (no speaker) – *A Month in the Country* by J.L.Carr** https://ajr-org-uk.zoom.us/j/87669871056	Meeting ID: 8766 987 1056
Thursday 12 January @ 11am	**Kinder Contact Project** https://ajr-org-uk.zoom.us/j/84724275947	Meeting ID: 8472 427 5947
Thursday 12 January @ 3.30pm	**Fiona Johnston - Queen Victoria & Balmoral** https://us02web.zoom.us/j/88907773940	Meeting ID: 889 0777 3940
Monday 16 January @ 4pm	**Albert Lester - Exodus 1** https://ajr-org-uk.zoom.us/j/84021837317	Meeting ID: 840 2183 7317
Tuesday 17 January @ 6.30pm	**Dr Bea Lewkowicz in conversation with author Dr Andrea Hammel about Jewish Refugees in Wales** https://www.eventbrite.com/e/ajr-book-club-finding-refuge-by-dr-andrea-hammel-tickets-487569061187	
Thursday 19 January	**Prof Shirli Gilbert - Music on the Brink of Destruction** Also in person at Edinburgh University. For all details contact Agnes.	
Wednesday 25 January @ 2pm	**David Barnett - Adam Worth: Victorian Jewish Master Criminal** https://ajr-org-uk.zoom.us/j/82925345524	Meeting ID: 8292 534 5524
Monday 30 January @ 4pm	**Sarah Delves: Handbags - A Historical Journey** https://ajr-org-uk.zoom.us/j/86307240843	Meeting ID: 863 0724 0843
Tuesday 31 January @ 2pm	**Gillian Perry: Why Are You Wearing That? The surprising history of leisure, sports and travel wear** https://ajr-org-uk.zoom.us/j/81490052091	Meeting ID 8149 005 2091

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 Monday @ 10.30am STARTING ON 9 JANUARY	**Get Fit where you Sit (seated exercise)** https://ajr-org-uk.zoom.us/j/85246889439	Meeting ID: 8524 688 9439
Every Tuesday @ 11.00am STARTING ON 3 JANUARY	**Shelley's Exercise class** https://ajr-org-uk.zoom. us/j/88466945622	Meeting ID: 884 6694 5622
Every Wednesday @ 10.30am STARTING ON 4 JANUARY	**Dance Yourself Fit** https://ajr-org-uk.zoom.us/j/86302485494	Meeting ID: 8630 248 5494

Published by The Association of Jewish Refugees (AJR), a company limited by guarantee.
Registered office: Winston House, 2 Dollis Park, Finchley, London N3 1HF
Registered in England and Wales with charity number: 1149882 and company number: 8220991

AssociationofJewishRefugees **@TheAJR_** **Telephone 020 8385 3070** **e-mail editorial@ajr.org.uk**

For the latest AJR news, including details of forthcoming events and information about our services, visit www.ajr.org.uk

Printed by FBprinters Tel: 020 8458 3220 Email: info@fbprinters.com

The AJR Journal is printed on 100% recycled material and posted out in fully recyclable paper envelopes.