



AJR JOURNAL

The Association of Jewish Refugees

A true maverick

One of the key contributions of the extraordinary generation of Jewish refugees who came to Britain in the 1930s and '40s was their impact as cultural entrepreneurs. Many had successful careers as art dealers, filmmakers, cultural critics and perhaps, above all, as book publishers.



Lord Weidenfeld at home, surrounded by books

Think of André Deutsch from Budapest, Peter Owen, Tom Maschler and Marion Boyars from Germany, George Weidenfeld, Walter Neurath, Ludwig Goldscheider and Béla Horowitz from Vienna.

Their stories are full of fascinating details. Otto Frank approached Ludwig Goldscheider's daughter, Gaby, about whether a young person like herself might be interested in reading his daughter's diary. She turned it down, thinking publication "would be in bad taste and opportunistic." The most famous book published by Phaidon was Gombrich's *The Story of Art* (1950). It became an international bestseller, selling over six million copies, but when the distinguished art critic Herbert Read was given the manuscript, he rejected it.

Then there are the unsung heroes of publishing: typographers, designers, printers and illustrators. Many of these were also German and Austrian refugees, products of

the Bauhaus and the Leipzig Academy for Graphic Arts and Book Design. Jan Tschichold and Hans Schmoller created the "look" of Penguin Books after the war, influenced by developments in art and design in Weimar Germany.

These extraordinarily cultured individuals didn't just affect art books. They made British culture, once notoriously parochial and wordy, more cosmopolitan and more visual. As Anna Nyburg wrote in her marvellous book, *Emigrés: The Transformation of Art Publishing in Britain*, "Through the books they published, they also changed the visual landscape for British readers."

One of the most influential refugee publishers was George Weidenfeld who co-founded Weidenfeld & Nicolson just after the war. His landmark books included *The Double Helix* by J D Watson, Isaiah Berlin's *The Hedgehog and the Fox*, EJ Hobsbawm's

Continued on page 2

85 YEARS ON

This month we start looking ahead to the 85th anniversary of the Kindertransport. You will find a list of planned events and activities on page 4.

As a forerunner to this, please join us for our service to commemorate the 85th anniversary of Kristallnacht at 2pm on Thursday 9 November at the Central United Synagogue in Great Portland Street, London W1. The service will include testimony from an eye-witness as well as prayers, thoughts and reflections from The Chief Rabbi Sir Ephraim Mirvis and Rabbi Barry Lerer from the Central Synagogue.

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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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A true maverick (cont.)

famous trilogy on the history of modern Europe and Nabokov's *Lolita*.

Weidenfeld was born in Vienna in 1919. Like so many leading cultural figures who came to Britain he grew up in a cultivated, well off, politically liberal Jewish family. His father, Max, who came from a small town in Galicia, worked as the director of an insurance company. On his mother's side, he was descended from the Horovitzes, a celebrated rabbinical dynasty. Weidenfeld came to London after the *Anschluss* in 1938 and quickly found work with the BBC Monitoring Service during the war, before going into publishing after the war. He was joined by his parents in June 1939 but both grandmothers were killed in the Holocaust.

Thomas Harding's biography tells the story of Weidenfeld's career through a series of chapters based on some of Weidenfeld's most famous (and sometimes controversial) books, from *The Hedgehog and the Fox* and *Lolita* in the 1950s to Mary McCarthy's *The Group* (1963), Bellow's *Herzog* (1965) and Antonia Fraser's *Mary Queen of Scots* (1969), in the 1960s.

As the book goes on the controversies come thick and fast. This is no hagiography. Harding writes in some detail about Weidenfeld's relationship with Harold Wilson, which led to his peerage in 1976, his failure to look into Kurt Waldheim's dark past when he published his memoir, just before the revelations about Waldheim's role in the mass deportations of Greek Jews hit the headlines, problems with Max Hastings' book on Yoni Netanyahu and a biography of Unity Mitford by David Pryce-Jones. Is it a coincidence that all of these were published in the 1970s and early '80s, years when Weidenfeld became more of a networker than a trailblazing publisher? Or that these books were about one figure from a prominent Israeli family, another who was a passionate follower of Mosley and a third, Waldheim, who was a Nazi accused of atrocities in the Balkans?

Weidenfeld was a key figure in what Harding rightly calls 'the golden age of publishing', championing controversial novels like *Lolita* and *The Group*, major American writers like Bellow, Tom Wolfe and Joan Didion, and famous history books like Keith Thomas's *Religion and the Decline of Magic* and EJ Hobsbawm's *The Age of Revolution*. But Harding also makes clear

that this golden age had a very different side: the treatment of young women in publishing, more than a sniff of antisemitism, which makes Weidenfeld's meteoric rise all the more extraordinary, and a growing interest in celebrity biographies and middlebrow fiction and history books.

Weidenfeld's Jewishness was central to his life. He was a passionate lifelong Zionist, a friend of Teddy Kollek and successive Israeli Prime Ministers, but he also became increasingly dedicated to building bridges between British Jews and Germany, especially after German re-unification. Many of his closest friends were leading Jews such as Henry Kissinger and Isaiah Berlin, his first wife was the daughter of Teddy Sieff, his 4th wedding, in Jerusalem, was attended by some of the most powerful figures in Israel, and in 2016 he was buried in Jerusalem.

And yet Harding, who wrote two acclaimed books about his German-Jewish family, *Hanns and Rudolf: The German Jew and the Hunt for the Kommandant of Auschwitz* (2013) and *The House by The Lake: Berlin. One House. Five Families. A Hundred years of History* (2015), quickly loses interest in Weidenfeld's Jewish family from Vienna and how his experiences as a refugee might have affected his life and career. Was there any kind of bond with the immigrants he published: Isaiah Berlin from Riga, Kissinger from Bavaria, Nabokov from St. Petersburg, Hobsbawm from Alexandria, Vienna and Berlin, and Topolski from Warsaw? Or was he closer to quintessential British authors like Antonia Fraser, Margaret Drabble and Lady Longford, or his longtime publishing partner Nigel Nicolson (their collaboration prompted the long-running *Private Eye* cartoon strip, Snipcock and Tweed)?

How did such an outsider, only eighteen when he came to Britain, become the consummate insider, 'one of the world's greatest networkers,' famous for his parties, who seemed to know everyone from Daniel Barenboim and Mick Jagger to Jonathan Sacks and leading politicians in Britain, Germany, Israel and America? His memorial service was held at the Victoria and Albert Museum. Guests included Peter Mandelson and David Owen, Melvyn Bragg, Charles Moore and Ronald Harwood, and eulogies were given by Antonia Fraser and Isaac Herzog, then leader of the opposition now president of Israel.

There is one other curious gap. There are

few close readings of the famous books Weidenfeld published, little sense of his relationship with authors like Nabokov and Edna O'Brien or famously difficult writers like Saul Bellow (Weidenfeld barely appears in Zachary Leader's huge two-volume biography of Bellow). There's a chapter about *The Hedgehog and the Fox* but there are only five pages about the book, little about why it was such a success, and nothing about why Berlin didn't write for Weidenfeld again. There are only two references to Weidenfeld in Michael Ignatieff's biography of Berlin.

In the end, Harding is more interested in George Weidenfeld the insider, all those parties and weddings, than in Weidenfeld the outsider, the Jewish refugee from Vienna, or that generation of Jewish refugee publishers who, along with Weidenfeld, changed the face of British publishing, and with it, post-war British culture.

David Herman



PRIVATE SHOWING

REMEMBER THIS

starring Academy nominee
David Strathairn as Jan Karski

WEDNESDAY 15 NOVEMBER AT 8PM
THE EVERYMAN, BELSIZE PARK



After surviving the devastation of the Blitzkrieg, Karski swears allegiance to the Polish Underground and risks his life to carry the first eyewitness reports of war-torn Poland to the Western world and, ultimately, the Oval Office. Escaping a Gestapo prison, bearing witness to the despair of the Warsaw Ghetto.

Cost is £15 per person, to include a tea or coffee and a selection of mini pastries.

<https://www.eventbrite.com/e/private-showing-of-remember-this-tickets-657459106887>

WONDERFUL VISIT



Thank you to the AJR for organising a fascinating visit to the Government Art Collection at the Department for Digital Culture, Media and Sport.

This was an insight into the collection of 14,700 works of mostly British art from the 16th century to the present day, in a broad range of styles and media. These works have been acquired over 125 years and are shown in major government buildings across the UK and in nearly every capital city around the world, helping to promote British art while contributing to cultural diplomacy. They are hung in ministerial offices and embassies, serving

to promote Britain and its considerable artistic achievements. The works of art also enhance working environments and promote stimulating spaces.

Our tour was led by a curator who explained some of the works as well as taking us into the conservation room and the rack room where works are stored prior to hanging.

Your readers may be interested to know that the Collection should be opening to the public next year and in the meantime they can explore it virtually on <https://artcollection.culture.gov.uk/>.

Anthony Hellman

CEDAR BOYS PODCAST



In March 1939 a group of 31 children and their two adult guardians stepped off a coach in Waddesdon village, Buckinghamshire. The arrivals were Jewish refugees who had escaped Nazi Germany, where they'd been forced to leave behind their homes and loved ones. With support from their sponsors James and Dorothy de Rothschild and the local community, the children began a new life in England.

Now, as part of a wonderful series of podcasts run by the National Trust, presenter Diane Kenwood uncovers an extraordinary story of survival and hope in one of history's darkest periods, and with the help of their families retraces the steps of the Cedar Children.

You can listen to the podcast, which features interviews with descendants of some of those children as well as the AJR's own Alex Maws, on www.nationaltrust.org.uk/discover/virtual-visit/podcasts/national-trust-podcast-series-seven

CURRENT REFUGEES

A number of second and third generation members of the Jewish refugee community have become actively involved in supporting modern day refugees. This will be the topic for a special online event on 24 October, hosted by the Second Generation Network.

Three activists who all come from a refugee background will share their work experiences and how their Holocaust heritage impacted their choices.

Participation for the event, which starts at 6.30pm, is free. To receive the link please register in advance via <https://refugee-response-panel.eventbrite.co.uk>

SLAVIC VOICES

AJR member Melanie Mauthner is part of a brand-new choir that presents music of all styles from the Slavic world and is open to singers of all backgrounds. Weekly rehearsals - covering a repertoire ranging from orthodox chants to beautiful classics by Rachmaninov and Tchaikovsky - are held in London and/or Brighton, with no prior knowledge of the Slavic languages required. www.polinashpherd.co.uk/choirs/slavic-voices/



ANNUAL ELECTION MEETING

The Annual Election Meeting for the AJR's Board of Trustees will take place at 3pm on Wednesday 6 December. The Board is planning to elect two new Trustees, whose biographies will appear in our November issue:

Joel Hockman and **Joshua Marks**.



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KINDERTRANSPORT @ 85

MEET THE KINDER

In preparation for the more formal commemorations surrounding the 85th anniversary of the Kindertransport next month, Danny Kalman recently met **Renate Collins**



Renate with Danny Kalman



Renate and sons with Nicholas Winton

Renate, who was born in Prague, was on the final Winton train that left Prague on 30 June 1939. She was just five years old and her only memory is of being seasick and that only one of her parents was allowed on the platform to say farewell.

She was met at Liverpool Street station by a Baptist minister who took her back to his home in the Welsh valleys. He was not her sponsor as Renate later found out that her £50 had been paid by an English Lord and Lady who wanted to remain anonymous. The minister had some connection with a Jewish organisation who persuaded him to take the young Czech refugee. She stayed with his family throughout the war and was formally adopted by them in 1947 after the dreadful fate of her parents - her father was murdered in Auschwitz and her mother in Treblinka - was confirmed.

After leaving school, Renate studied

accountancy, typing and shorthand at college, and worked for BOAC, the forerunner of British Airways. She later met a Cornish man, David, while on holiday and after they got married she moved to Cornwall. The couple had two sons, Paul and Peter, and she rarely spoke about her childhood until she appeared in the famous *That's Life* programme that featured Nicholas Winton. She has since taken part in and spoken at numerous Holocaust education events

Renate, who is pictured here holding the scarf and part of the dress that she wore on her Kindertransport journey from Prague, returned to Wales in 2001 and spent 20 happy years in Monmouthshire. She then moved back to Cornwall in 2021 to be near Paul and some of her five grandchildren (son Peter and the rest of her grandchildren live in Australia). This summer she celebrated her 90th birthday.

KINDER 85TH ANNIVERSARY EVENTS

The AJR is working with partners on a variety of events and activities to commemorate the 85th anniversary of the Kindertransport programme.

Full details will be included in our November issue but in the meantime here is a taster of what to expect over the coming weeks and months:

- Commemoration service for Kristalnacht, the November pogroms, at Great Portland Street synagogue – **Thursday 9 November**
- A cultural and heritage trip to Berlin, exclusively for Kinder and their descendants – **27-30 November**
- A high profile event at Liverpool Street station to coincide with the arrival of that first train - **Sunday 3 December**
- Kindertransport-themed programme for Holocaust Memorial Day - **January 2024**
- Visit to London by a group of USA-based Kindertransportees and their descendants – **May 2024**
- Series of events in London and Europe to mark the anniversary of the last Kindertransports – **July & August 2024**

We are also working closely with Jewish and non-Jewish media on various features, programmes and podcasts to tie in with the anniversary and these various events. This media activity is likely to include a number of our members and partners as well as interviews and footage drawn from across AJR's own considerable archives.

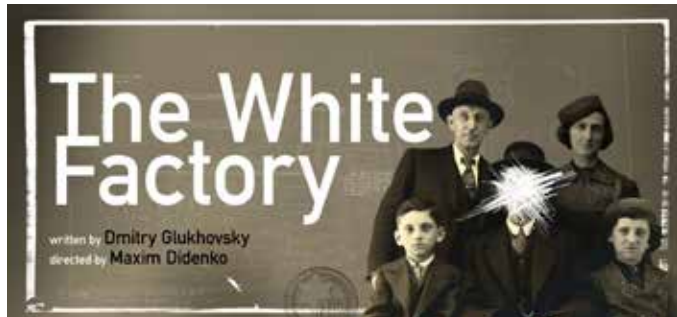
If you would like any more information please email enquiries@ajr.org.uk or call the AJR office.



NEXT GENERATIONS

The Association of Jewish Refugees

THE WHITE FACTORY



The White Factory is a new play exploring the life of Yosef Kaufman, a Holocaust survivor from Lodz, haunted by his wartime experiences as he tries to build a new future in 1960's Brooklyn. The result of a daring collaboration between Ukrainian, Russian and British creatives, the play is premiering at London's Marylebone Theatre with a wonderful cast, including Adrian Schiller (*Tolkien, Beauty & the Beast*) and Olivia Bernstein (*Finding Alice*).

The AJR has secured a block of tickets for a special performance, on Wednesday 25 October at 7.15pm, which will be followed by an exclusive Q&A with some of the cast and crew. The price is £36, which represents a 30% discount on the listed price.

Email debra@ajr.org.uk to register your interest and for payment information. Please note you will be expected to arrange your own travel.

BEING SECOND GENERATION

On Sunday 15 October at 11am AJR Trustee Gaby Glassman is leading an online workshop for children of survivors and refugees to explore together how it has affected their lives. The workshop is being hosted over Zoom by JW3.

<https://www.jw3.org.uk/whats-on/being-second-generation-8#>

THE BIOLOGICAL EFFECTS OF INTER-GENERATIONAL TRAUMA

On Monday 13 November at 7pm the AJR is honoured to welcome Professor Jonathan Seckl, who will discuss whether early life trauma impacts biologically on subsequent generations?

Jonathan is the son of a Kindertransport refugee from Austria who trained in medicine and science in London and has been Professor of Medicine in Edinburgh since 1995. He spoke at a recent meeting of the AJR's Scottish members which was extremely well-received, and we are now delighted to welcome him to London.

This will be a free event, held at JW3. Please email debra@ajr.org.uk



ENJOYING FINCHLEYSTRASSE

There were smiles all around from the AJR Next Generations members who joined our recent FinchleyStrasse walking tour. The group is pictured here standing in front of the statue of one of the area's most famous Jewish refugees, Sigmund Freud, the artwork of fellow Jewish émigré, Oscar Nemon. Almost all of the participants admitted that they had never noticed the statue before, which is situated at the junction of Fitzjohns Avenue and Belsize Lane, and were grateful to our guide, Rachel Kosky, for her wonderful tour.



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Letters to the Editor

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

THE IMPORTANCE OF MEMORY

Although I am 4 years younger than Peter Phillips, I recall events from my 4th year onwards.

I was born in Budapest in December 1940. The German army occupied Hungary in March 1944 and we were "liberated" by the Red Army in January 1945.

I recall that the house we lived in became a "Jewish House" and when grownups and children left the house, we had to wear a yellow star on our chest.

In October 1944 my mother, together with her two sisters were collected by the Hungarian Arrow Cross from our home and taken to the Budapest Brick factory to be deported to Austria. I was left with my 76-year-old Grandfather, who was a WW1 veteran. I was taken (I don't remember by whom) to another aunt to be looked after.

By pure chance, my father came home for a short visit that day and managed to arrange to rescue my mother by obtaining a letter from the sympathetic commanding officer of his 109/19 Labour Brigade, requesting my mother for the Brigade's kitchen. Her two sisters were deported but my mother was back home by the next morning, and we were reunited. Having spent the rest of the war together with my mother, for me that night without her was the worst night of the war.

Of course, my memory is episodic, like when a Soviet soldier came to our hiding bunker in January 1945, looking for German and Hungarian soldiers and

about to shoot us, when my grandfather addressed him in Yiddish and the Red Army soldier turned out to be a Ukrainian Jew speaking perfect Yiddish.

I often don't remember why I went next door or what I had for lunch yesterday, but my episodic memories of 1944/45 are very clear.

Laszlo Roman, Muswell Hill, London

A FALSE ANALOGY

Michael Ignatieff was infuriated by Hannah Arendt suggesting in one of her reports that European Jews might have resisted the Holocaust more effectively (David Herman September 2023). I was equally angry when a friend of mine, who had studied at the same Oxford college as Anthony Grenville, said more or less the same thing. "Why didn't the European Jews show the same fighting spirit as the Israeli Jews" he asked. As Ignatieff said, it is very easy to make statements such as these from the comfort of your cosy home in a democratic country. But please remember – the Israelis became tough, resilient and assertive as a result of the Holocaust. "Lest we forget" became their motto. Their bravery was born out of the Holocaust. Comparing the pre-war European Jews with the Israelis of today is a completely false analogy.

Peter Phillips, Loudwater, Herts.

IRREVERSIBLE DECLINE?

Dr Grenville's admirable *Coronation Blues part 2* overlooks an all important fact, namely that the fate of nations depends on the attitude and action of its citizens rather than the existence, or otherwise, of indebtedness.

The period from 1945 to date saw an extremely hard working nation in Germany and, to a continuing extent, the opposite in this country. Why?

Economic benefits from the Empire to the UK were very limited, if any existed at all, in 1938. The bane of class distinction was, if anything, increased during the war. Germany did not suffer from this evil. It is not surprising, therefore, that in July 1945 at the General Election the aristocratic war hero of "blood, tears and pain" (Churchill) was defeated by the pedestrian, but all promising chief of the Labour Party, Clement Atlee. A bout of spending followed, funds available for infrastructure projects were used to pay compensation to owners of a series of essential industries taken into public ownership. The Welfare State was established, the UK population was made aware of all their efforts during the war and their need to take a rest. The era of government promises to take care of everything started and continues at ever increasing pace to this day. Stature of political leaders was/is inversely proportional to their promises.

The blame culture inevitably developed on the way. The decline, so ably described by Dr Grenville, developed and it is surprising that its progress only appears to have been noted so late. This decline cannot be stopped, much less reversed, by eliminating obligations. It requires fundamental adjustment in the population's attitude to work, reward, comfort and elimination of complacency. A tall order indeed.

George Donath

LETTER FROM ISRAEL

What exactly does the "J" in AJR stand for? If it's the word Jewish, then Dorothea Shefer-Vanson has a lot to answer for.

Reading her September article gave me the impression that the *AJR Journal* represents only the irreligious Jews and not Jews in general. Her articles are totally unbalanced.

Continued on page 7

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Some of the members of AJR's Enfield group during their inaugural meeting

Letters continued from page 6

How dare she write with such hatred and disdain towards religious Jews in a journal that supports Jews who suffered from antisemitic discrimination? She is totally encouraging discrimination and doing the exact opposite of what the AJR stands for.

Israel is an extremely special country, made up of communities with different types of beliefs and practices. If it weren't for the Jews that follow the Torah, where would the country be and what would it represent? The religious Jews sustain a large aspect of why the Jewish nation was given the country in the first place (the 'Chosen people'), so let's appreciate and respect their religion and in turn, respect one another. Dorothea might be in for a nice surprise if communities start respecting one another.

Or is her negativity coming possibly from a point of jealousy...?
DSW (full name & address withheld)

NOTE FROM EDITOR: We respect the right of all our contributors to express their opinions. Dorothea Shefer-Vanson's next Letter from Israel will appear in our November issue.

NEW ENFIELD GROUP

On a bright sunny afternoon, the new AJR Enfield was launched with a lunch at The Jolly Farmer's Pub. Around 20 members attended, the conversation flowed and everyone had a story to tell, either as first generation or second generation. I very much enjoyed hearing Jack's story who, as a young boy, was hidden by a Belgian priest during the war. These stories need to be told to all generations.

Thanks to Ros at AJR for organising this first meeting, which I'm sure will grow in numbers as the word starts spreading!
Anthony Hellman





KRISTALLNACHT SERVICE 2023

THURSDAY 9 NOVEMBER - 2PM
CENTRAL SYNAGOGUE, BLOOMSBURY, LONDON

(we will send full address and directions in a confirmation email the week before)



susan@ajr.org.uk

Join AJR Next Generations & Holocaust Centre North


BEHIND THE SCENES

Sunday 15 October 2023 at 2.30pm

Holocaust Centre North @ the University of Huddersfield

Visit the exhibition
See the AJR My Story collection
Exclusive viewing of items from the archive
Meet others from similar backgrounds

Refreshments will be served
To attend email debra@ajr.org.uk





PRIVATE TOUR OF AND LUNCH AT

THE WALLACE COLLECTION

TUESDAY 14 NOVEMBER 2023



Housed in a grand townhouse on London's Manchester Square, the collection includes unsurpassed masterpieces of painting, sculpture, furniture, arms and armour, and porcelain.

 karendiamond@ajr.org.uk




IN MEMORY OF SIR ERICH REICH

CHARITY WALK

Through the East End

Sunday 12th November
5pm - 6pm
Starting from the
Kindertransport Memorial
at Liverpool St Station

Join Manna Meir Panim's guided 10km walk in conjunction with the Association of Jewish Refugees, through the historical Jewish East End of London. The tour will be led by John Steel of Tour de Force.

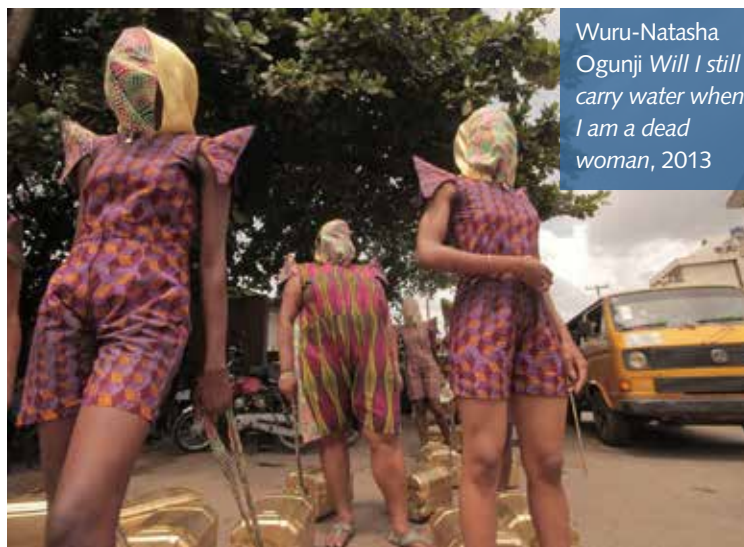
Sign up for £25 and raise as much sponsorship as you can. All the event proceeds will go to assist Holocaust survivors living in poverty in Israel.



To register please contact us at:
Web: www.manna.uk.org
Email: gaby@mannauk.org
Phone: 07985581475

ART NOTES: by Gloria Tessler

You can feel the very hum and buzz of Africa in some of the works on show at Tate Modern's new exhibition of contemporary African photography. **A World in Common: Contemporary African Photography** shows artists considering their own past legacies and looking forward to a more optimistic future.



Wuru-Natasha Ogunji *Will I still carry water when I am a dead woman, 2013*

The photography shown is expressive yet subtle and could not be further from traditional themes. Many have a dream-like, even utopian urgency. Here are all the primary colours; brilliant reds, oranges and violets, mainly in the clothes worn by the subjects, but they also offer a stark sense of what is hidden; for instance in the wearing of masks. The identity of a person in a brown pinstriped suit and colourful tie by **Edson Chagas** is completely obliterated by an almost ritualistic beige mask. This is one of several portraits of men in smart suits with hidden faces. Another arresting photo by **Cristina de Midel Bulunga** shows a distorted elephant beside a baby whose face is disguised by a huge blob.

In another image, two black arms emerge from a billowing white sheet to hold up a rectangle mirroring the surrounding desert landscape, while in another by **Francois-Xavier-Gbne** a blue peacock nestles in the sand beside a dusty aquamarine wall. A human touch is offered by **Atong Atem**, in a photo of two women, one seated, while the other, in green turban and orange dress, nestles her head in her lap.

This is a tender portrait of female love expressed in healing tones of orange and yellow. The seated woman, whose hair is dressed in long blonde cornrows, wears an expression of deep repose and reflection. There is optimism in another photo of cheerful young nurses wearing pale green uniforms, while elsewhere people in red sit mysteriously at a table with an orange cloth, giving you a clear sense of something important happening.

West African masquerade has traditionally been used to embody spirits during performances and ceremonies. **Edson Chagas** and **Zina Saro-Wiwa** use it to activate a sense of cultural memory and identity. But no masks can really disguise the tragedies of Africa's past histories. An undercurrent of disaster or post-industrial ruin is present, particularly in a startling black and white portrait of a young man placed on a mass of burning rubble.

The works on display are from 36 artists in over 150 works representing various generations and landscapes, borders and African time zones, but what they share

is the way the past and future co-exist through video and photography in a dynamic landscape. The artists attempt to challenge the traditional conception of Africa seen through the lens of the Western colonial period, when many African societies were governed as kingdoms where ancient dynasties shaped spiritual and cultural identity. To this extent royal portraits are shown as a counterweight to warmer, intimate imagery of family life. There are family photo albums and studio portraits which convey a definite sense of community connecting Africa with its international diaspora. Fears of climate change is there, too, darkly imagined in dystopian terms.

This has led contemporary artists to link the narratives of their past with imaginary ones. Such artists as **George Osodi** and **Kudzanai Chiurai** explore anticolonial resistance. The power of ritual is vital to many African religions and spiritual practices, which embody ancestor worship. For artists such as **Khadija Saye**, **Rotimi Fani-Kayode** and **Maimouna Guerresi** they offer a link between the living and the dead, recognising the importance of the spiritual to the physical world.

A World in Common: Contemporary African Photography at Tate Modern until January 14, 2024

All About Miriam

JW3 with Lemon Soul | 75 minutes | Thu 16 November 2023 | 7:30pm | £15

Hear the first-hand account of one woman's amazing brushes with capture and death, how her post-war life has been shaped by her traumatising experiences and how, thanks to her yoga and meditation practice, she has come to a place of forgiveness.

Miriam Freedman was born in a small village in Czechoslovakia. Her life changed beyond recognition when the Nazi party came to power in 1933. Miriam and her immediate family survived by going into hiding, aided by those who put their own lives at risk to keep them safe.

Miriam's life story will be told with a mix of film, live performance and conversation with Miriam, her family and friends.

BOOK ONLINE:
www.jw3.org.uk/whats-on/all-about-miriam#

JW3 Jewish Community Centre London

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**CONTEMPORARY
PAINTING AND SCULPTURE**

Birthday regrets

In early 1940 Chaim Herzman was locked in to the Łódź Ghetto in Poland. Hungry, fearless and determined, he went on scavenging missions outside the wire limits, until he was forced to kill a Nazi guard. That moment changed the course of his life, which is the subject of a gripping book written by his son, John Carr. This extract from *Escape from the Ghetto* gives an insight into life in Poland as the Nazis took grip.

As a child, apart from the usual day-to-day family stuff, my life seemed to revolve around football, school and avoiding trouble on the streets. Mietek's death at the hands of the fascists served as a reminder of where things could end up.

I can honestly say in those days I never initiated or directed any violence, gratuitous or vengeful, towards anyone, not least because, being so small and skinny, I knew I would probably end up at the wrong end of it. Even picking on smaller kids didn't make any sense, if only because they might have a big brother, a dad or an uncle who would come looking for me.

I realised early on that while trouble could express itself in all kinds of shapes, sizes and forms, at root there were really only three distinct types. The first, the one with which I tended to be most familiar, was the kind you brought on yourself. For example, if Mrs Jawinski's son caught me stealing from his mother's orchard, as had happened a few times, I would get thumped. I never felt Mrs Jawinski herself had her heart in me being walloped. She just didn't actively object.

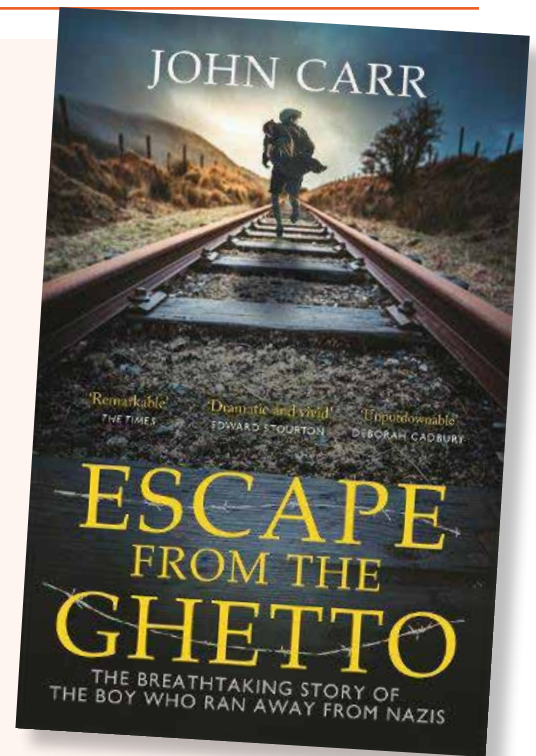
Then there were the buses and trams that shuffled around the city. Finding ways to cling on to them from the outside and hitch a ride could result in your backside being reddened by the sharp end of a policeman's boot or bruises acquired following an unplanned collision with terra firma or a lamppost. Nathan was a world champion at this kind of public-transport freeloading.

Anyway, the orchard kind of trouble I could easily avoid by just not going there. This had the miserable consequence of me eating fewer apples, pears and plums, but you can't have everything. Same with buses and trams. We could walk. It just took longer.

Then there were two kinds of trouble over which one had limited or absolutely no control. You might call it bad luck, happenstance or carelessness. Wrong place, wrong time; for example when, on your own, straying into an unfamiliar neighbourhood and being trapped by a gang of street hoodlums intent on violence, robbery or both.

The third type of trouble could confront even the most cautious, prudent and alert individuals, even a hermit, like one of those stylites I had read about. Following the death of Marshal Pilsudski in 1935, antisemitism among Poles became more blatant, public and frequent. It didn't seem to matter what was said by the relatively few Catholic leaders and even fewer German community leaders who spoke out against it. That was so much hot air for the Polish and German antisemites of Łódź.

Antisemitic attitudes and behaviour were by no means uniformly shared by all Germans or by all Poles. There were a great many decent people in both communities. They refused to change their deeply ingrained habits of courteousness, respect, and acceptance of differences. What was going on next door in Germany, where the guy whose birthday I shared was in charge, seemed to be going from bad to worse



to terrifying. The increasing number of Jews coming back to Łódź from Germany was testimony to that. Many had lived and worked there for decades. Some even brought back German wives, Jewish and otherwise. They told stories of Jews constantly being abused and assaulted on the streets, even killed. Jewish businesses were boycotted or destroyed, learned professors removed from universities, work denied them and much more. This all had increasingly loud echoes on the streets of Łódź.

After the Anschluss in March 1938, and in particular after Kristallnacht in November, everything moved up a notch. A speech in Berlin led to violence on Piotrkowska, our main street. Germans in Łódź started to strut their stuff a little more boldly. This incensed the Poles almost as much as the Jews. Hitler's remarks about Slavs in general and Poles in particular meant the Poles had no great love for their neighbours. Gratifyingly, most of the German footballers in our regular squad remained with us right up to the outbreak of the war, although it did not go unnoticed that one or two started to stay away. That was unforgivable. The whole of the rest of the squad were all agreed about that. The increasingly worrying events in Germany under Hitler's leadership made me hate the fact I shared a birthday with him even more.

Lunch at the Lipmanns

AJR member Anthony Lipmann writes: In the AJR we (rightly I think) read much about the next generation. How will Holocaust memory be preserved when the last of the witnesses pass on? How to avoid the tendency of new fictionalised literature which makes claims of being 'based on a true story' and which then proceeds to quote 'reported speech' as if the author was present. This type of writing worries me, while fiction, drama, history, or biography does not. But still the words of those who experienced the Holocaust should be listened to first.

For the last thirty years I have noted down my mother's memories as accurately as I have been able. This short article I have written is to try to capture the flavour of how memory in our family has been passed on in the presence even of great-grandchildren too young for the moment to understand.

Today, I was with mum (née Evelyn Guttman) who still lives (partly thanks to funds secured by the AJR) in the home she's occupied since 1957. She is in her ninety-ninth year. Two weeks ago, she signed a birthday card for a friend about to be a hundred. 'Just let me try it on a blank piece of paper', she said, before sturdily providing a good impression of her signature.

These days mum doesn't need to travel much to be surrounded by family. We tend to invite ourselves in a somewhat haphazard manner. This weekend, I was cooking mushroom risotto, while my daughter, her wife, and our grandchild – mum's great-grandchild, 98 years younger – toddled into the kitchen under her own steam, proudly unaided.

Such moments give pause for thought about the immensity of life for some: and the shortness of life of others. My mother's last beloved dachshund, for example, lived twice as long as my son, who died of leukaemia at the age of seven.

Pathos, in our family, is never far away.

As usual, discussion weaves its way back to events in the 1930s, as it always does, while my wife – who traces her origins back to the Celts – suffers another discussion on the Holocaust.

Today, we talk about Bad Ischl, the genteel town on the banks of the River Traun, where my great-grandfather bought a house on three floors, each storey to be given to one of his three daughters. It is still there at Frauengasse 6, just set back from the river where my mother, Evelyn Lipmann, can still recall uncle Pos up a ladder picking apricots in the summer from the pleached trees. My grandmother, Lily (b.1896), great aunts Hello (b.1900) and Fritzi (b.1897) each inherited their part when grandfather, Ferdinand, died in 1924, the year of mum's birth. Occasionally I look the place up on Google and just stare...

'It's an old person's town', my grandmother apparently used to say dismissively – perhaps referring to the summer presence of the ageing Emperor Franz Josef who used to holiday there, while Franz Lehar in his later years, composer of *The Merry Widow* (Hitler's favourite operetta), resided there too. Mum and her cousins' job, as eight-year-olds, was to collect flies for Lehar's frog who occupied a hygrometer vivarium used in those days for measuring barometric pressure. The position of the frog on its ladder denoted the likely state of the weather, while the 20 groschen the children were paid for performing this service funded the purchase of a small plate of sauerkraut.

Grandma apparently preferred Strobl because it was by the lake.

In the summer of 1945 by, which time

both mum and my grandmother had endured four concentration camps and one ghetto, it was to Ischl that they both set their sights. Grandfather had died on arrival at Auschwitz on 11th November 1943, the two women having survived Theresienstadt, Auschwitz, Belsen and the munitions factory at Salzwedel. Before that, the whole family (all three of them) had spent a year in the ghetto at Leopoldstadt and another year at Theresienstadt. When at Leopoldstadt mum and grandma were sent out to a requisitioned palace for 17 hours a day to make peaked hats for the Germany army.

At liberation, with the whole of Europe in turmoil, when displaced persons, including survivors, made their way home, mum and grandma walked south across Germany with the aid of a map torn from a school atlas. The advice had been to keep west and travel directly south because the Russians were coming from the east, amid rumours that the women were being raped. So, from Salzwedel they walked or took short train journeys along sections of still-working line, aiming for Leipzig and then, not to Vienna in the east, but to Ischl.

Of course, there was little welcome when they arrived, with the concierge rather put out that mum and grandma had survived. By this stage they were starving, but venturing down to the river, once the scene of the evening *passaggiata*, cafés, open-air music and dining, by chance they were recognised by the family hairdresser – a family by the name of Katz – who offered the women bread – the first healthy food they had eaten for days.

A few hours spent with mum for lunch produces details that have travelled eighty or ninety years to be with us.



Evelyn - pre-war, circa 13 yrs old 1937



Young Evelyn used to collect flies for the frog that lived in a barometer similar to the one illustrated here



Evelyn Guttman's hands

For the last thirty years or so, I've made notes; previously on paper, with the date, and now directly into the 'notes' section of the iPhone.

Today, we were talking about my great-aunt Else, the sister of my mother's father Fritz. Mum said she was the one who had the best car when such things were more of a rarity in pre-war Austria. 'Esi', as she was known to us, was a dressmaker and businesswoman, successful at her profession despite never having learned to sew a stitch. Her genius was her charm with customers for whom she chose fabric and designs which were later delivered to the

dressmaker for making up. Esi, mum said, used to take one of the dress makers on holiday to Bad Ischl.

On March 18th 1938, when she was 14, mum was crossing Vienna on the way to the cutter, with Esi holding her by the hand, as Hitler victoriously entered Vienna via the Prater. As mum said to me over lunch, between mouthfuls of risotto, 'I saw Hitler, in his open car, standing up happily, with the Austrians cheering and waving the Hakenkreuz.' 'It did not seem important at the time, but I never forgot it.'

With mum now one of the last people

alive to have seen Hitler these recollections seem remarkable, and in some way precious; the last memories of a witness, as survivors pass on. Wanting to check the veracity of what my mother says, I put 'Hitler' and 'Prater' into the search engine – and there you have it, a smiling Hitler, with many cheering Austrians waving swastikas, showering his path with flowers and love.

I note that he entered Vienna on March 18th, seven days after the Anschluss, on the day my mother's life and those of millions of others was to change for ever.



The mayor of Zilina, Peter Fiabáne, addressing the descendants of the Jewish community of Zilina

SLOVAKIAN DESCENDANTS

The AJR's Dr Bea Lewkowicz recently returned from a trip to Zilina, Slovakia, where her mother survived the war in hiding.

There is still a very small Jewish community in the city who hold a yearly gathering for Jews from Zilina and their descendants. It included a ceremony at the Jewish cemetery of Zilina, remembering the victims of the Holocaust. Many people Bea spoke to were born to survivor parents after the war, while others were connected to a family member who emigrated before the war. Some were looking for more information about family members.

Bea is now hoping to bring the voices of the second and third generations and the histories of their families back to Slovakia. If you are interested, please email bea@ajr.org.uk.

Unburdened through writing

AJR member Geoffrey Marx writes: I recently completed a writing course, arranged by the AJR, with the author Nick Barley. It was for those of us burdened with a family history that we feel is urgent to communicate to our children and grandchildren. It is a connection with the immediate past that is rapidly shrinking towards the horizon of obscurity.

We were an eclectic group, all motivated by entirely different reasons. Oddly, at least to me, I was the only male on the course, apart from Nick.

Our commonality was our individual collections of material, whether letters, photos or objects, or just recollections of conversations and some personal memories. In many cases the refusal of the owners of this material, our parents and grandparents, to talk about the events of their own near past or at best to give occasional snippets, makes the work more urgent and at the same time impenetrable.

In my case I have a phenomenal amount of material to call on, in fact too much. What is missing though is much of the context and that nobody really wanted to talk about the emotional impact of their upheaval and deprivation and emigration and how it impacted them beyond the material world. They were the ones who survived, and many did not.



My father, Theo Marx, has documented in genealogical form, all the ancestral history of Dutch and German families going back three and a half centuries. What is left is a bundle of papers of his own immediate family that he had personally experienced, and he was most familiar with. Therefore, he never bothered to sort and write about this. I suspect part of it was because it was too close to home.

Dad was proud of and very close to, his paternal grandmother Sara Marx née Stern. As she watched her three eldest sons flee from Germany, she remained in Cologne and in 1942 was sent to Theresienstadt, a few months after her 80th birthday. She survived and was liberated by the Russians in 1945. Somehow, the Americans took ownership of the remaining inmates and, with Russian acceptance, transported them to a displacement camp in Bavaria called Deggendorf. From

there it was no easy task to organise her transport to England. This took some seven months to arrange.

I have all the correspondence from 1937 to the start of the war and then from her liberation to her arrival at Croydon Airport in February 1946. Sara's writing is almost illegible. Even my father suggested that her letters be destroyed because of this. Thankfully my grandfather transcribed a lot of the letters for onward transmission to his two brothers who had emigrated to Australia. This is potentially my Rosetta Stone but what now arises, is a massive task to translate word by word, my great grandmother's thoughts and comments.

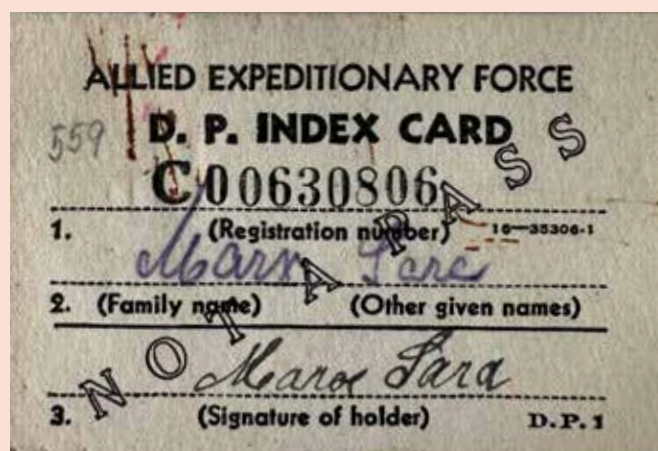
Before September 1939, amongst all the letters organising visas and other documents for my great-uncles and their families, are notes about the concern for their beloved mother. Their concerns range from the climate in London, to what accommodation could be provided and what furniture she should bring and what to be left behind. My grandparents were living in a small semi-detached house in Wembley Park, a Northwest London suburb. They were concerned that they could not provide for her needs, especially as they were struggling to create a new life themselves. My grandmother, Erna, in one letter complains that her husband is ill, so she is nursemaid, cook, housekeeper, gardener and secretary. Even in this complaint, her quiet determination and strength shine through. My grandfather Erich is very clear that none of this would stop them taking in their mother and they would somehow make it work.

It is therefore of no surprise that when Sara sends her first postcard to her son from Theresienstadt saying she is alive, her words are 'Come and get me - I don't need much and will be no bother.' She also says that thinking of the safety of her children and grandchildren has kept her alive these past three years.

I only have artefacts such as letters and a couple of objects, to use to get underneath the immigrant, matter-of-fact conversation. The correspondence is endless as my family can't let a day go by without writing to each other. That of itself, indicates the closeness of the family, the importance of declaring that they keep each other present at all times, no matter the distance. I even have the letters my parents wrote every day to their families on their honeymoon! And yet, no matter how much I sift and examine, there is not one jot of emotion, very little commentary, everything is just facts and reporting. My grandmother is the only one who comments about life as an immigrant, remarking on the importance of keeping the garden in good order because the English take pride in their gardens.



Photos from left: bottle of Château Batailley 1919, certificate relinquishing ownership of everything to the Nazi state prior to transportation in 1942, Sara with her great-granddaughter (my cousin), Sara in London 1948, landing card issued at Croydon Airport, savings book at Theresienstadt



One artefact that confounds me is a bottle of wine that my grandfather must have brought with him when he moved to London. It is a bottle of Bordeaux from quite a famous vineyard, Château Batailly, a fifth growth grand Cru Classé in the Pauillac region of Bordeaux. The original label was replaced by the German importer, so I know Erich brought it from Germany himself. The vintage is 1919, the year of his marriage. It is sometimes in objects that love is expressed.

The course run so brilliantly by Nick opened up a whole world of how to write. He offered so many ways of entry into writing a family history. His gentle approach opened our eyes to a multiplicity of directions, encouraging us to make our journey personal and uplifting. He made us aware for example, that we should consider who we are writing for, who is the audience and a number of other frameworks and ideas we can use to bring to life a very personal yet universal story, how to draw out those unique moments while acknowledging that the subject matter itself was not unique. It was a great course, and I would like, and I think I speak for all the participants, to thank not only Nick but also the AJR for realising that this need to write, to record and to communicate our family history, exists amongst its members.

AJR FUNDING PARTNER

HOLOCAUST CENTRE NORTH

CHAMPIONING HOLOCAUST EDUCATION IN THE NORTH

In today's ever-evolving global landscape, the pressing need for thorough and fact-based Holocaust education cannot be overstated. Thanks to the AJR's support, Holocaust Centre North has launched a multifaceted offer for schools and educators that seeks not only to inform but also to cultivate critical thinking.

Holocaust Centre North is a museum, archive and learning Centre in Huddersfield run by the Holocaust Survivors' Friendship Association. The charity originated in the mid '90s in Leeds. Against a backdrop of devastating conflicts in Bosnia and Rwanda, where genocide was happening on an appalling scale, a small group of Holocaust survivors came together in the spirit of mutual support and friendship.

Soon after, meetings were established where survivors came to share their experiences over tea and coffee. In 1996, the Organisation was formally established, and it wasn't long before they were venturing out into schools, and other organisations to do talks about the Holocaust.

What had started from conversations would go on to develop into a powerful, community-led educational organisation telling a global history through local stories from the north of England. This transition was possible thanks to the dedication of Lilian Black OBE, who chaired the organisation until her tragic passing in 2020.

Today, Holocaust Centre North is dedicated to telling a global history through local stories by collecting,

preserving and displaying the documentary evidence and testimony of survivors and refugees who built new lives as members of northern communities after the Holocaust. Their approach is interdisciplinary, creative and rooted in historical accuracy and their collection is expanding rapidly.

HOLOCAUST CENTRE NORTH AND THE AJR: CULTIVATING THE NEXT GENERATION

A significant focus of the Holocaust Centre North's partnerships with the AJR is on **learning sessions** for children from both primary and secondary schools. Over a span of three years, this initiative targets children from both primary and secondary levels. Beyond the onsite sessions, the Centre is also expanding its **school outreach** programmes. Additionally, a smaller group will be immersed deeper into co-creating initiatives, such as the Holocaust Memorial Day Commemoration and student-led awareness campaigns.

Central to the Holocaust Centre North's approach is its commitment to making Holocaust education accessible to all. Partnering with the University of Huddersfield, the Centre supports schools by refunding the travel expenses – often the main obstacle to school visits to museums. This inclusive approach ensures that a diverse demographic, be it based on socio-economic background, ethnicity, or regional identity, gives vital knowledge about the Holocaust.

SUPPORTING EDUCATORS

Recognising that the efficacy of any educational programme rests largely with educators, the Holocaust Centre North has prioritised continuing professional development (CPD) for teachers. Hosting an annual event, setting up a teachers' network, curating resource packs, and more, the Centre strives to provide teachers with the latest in Holocaust education and research.



The Centre's blended learning approach is pivotal, intertwining global history, local stories, survivor testimonies, academic research, arts, and collection-led perspectives. This not only bolsters teachers' pedagogical capacities but also encourages them to weave Holocaust education seamlessly across various curricula.

The initiative also encompasses trainee teachers at the University of Huddersfield. Through this year-round initiative, the Holocaust Centre North ensures that every future educator from the University of Huddersfield goes into school with awareness and knowledge of the Holocaust.

ENGAGING THE BROADER COMMUNITY

Seeking to broaden its impact, the Centre has recently introduced offerings for families and the local community. With the introduction of a **new Sunday opening**, the aim is to cater to those unable to visit during the week. Additionally, the Centre continues its dedication to Holocaust Memorial Day, with a dedicated event, as well as by taking part in other key events across the north. Through such efforts, the Holocaust Centre North aspires to be a nexus for both local historical understanding and the wider implications of the Holocaust.

Alessandro Bucci
Director, Holocaust Centre North

GENERATIONS TOGETHER IN DC

AJR's Next Generations Manager, Debra Barnes, shares her account of the annual conference of the World Federation of Jewish Child Survivors of the Holocaust and Descendants in Washington DC, this August.

We were three representatives of the AJR: myself (2G) Danny Kalman (2G Trustee and chair of the Next Generations and the Kindertransport groups) and Joel Hockman (chair of our 3G committee), but we hardly saw each other during the conference, instead attending different panels and workshops to maximise the opportunity. I mostly stuck with the 2G groups, Danny joined some Kindertransport discussions, while Joel was fully ensconced with the various 3G groups – see below.

There were plenty of eye-opening topics in the 2G groups, including: Who here is a caregiver? (over half were teachers, medical professionals, therapists, and so on); Who always looks for an escape route? (me!); Who went through a wild phase? (so many!); Who wonders if their non-Jewish friend would save them? (not something I had thought about before); Who feels 'white'? (over half) and finally – because we were in the US after all - Who has a gun? (quite a few).

The plenary sessions were equally fascinating. I noted some interesting statistics: 71% of refugees married other refugees; those housed in DP camps had the highest birthrates of all survivors; there are an estimated 200,000 survivors worldwide, 50,000 of those in the US; and there are an estimated one million 3Gs in the US.

Eli Rosenbaum, who has spent four decades investigating and prosecuting Nazis and war crimes at the US Department of Justice, and Ellen Germain, US Special Envoy of Holocaust Issues, gave an especially riveting talk about the US Government's activities regarding Holocaust issues. In 1979 Eli joined the Department of Justice's Nazi-hunting section, with a target of catching five or six Nazis. In total, 132 cases were brought and the majority won. Bravo! Eli teared up as he told of his father, a US soldier, entering



Debra, Joel (right) and Danny took time out from the conference rooms to visit Washington's Holocaust memorial

Dachau the day after liberation, something he never spoke about.

Danny and I both joined colleagues from France, Germany and the Netherlands to discuss International Perspectives of Holocaust Memorialisation and Commemoration. I shared details of the UK Holocaust Map and the *My Story* project, while Danny gave an insight into some of the events planned to mark the 85th anniversary of the Kindertransport.

We were privileged to tour the Shapell Center, the Collections, Conservation and Research centre of the United States Holocaust Memorial Museum (USHMM) and the USHMM itself, both of which I will write about in more detail in a future issue of the Journal.

We had hoped that the conference would come to Europe in 2024 but it will be held in Toronto. Dates are not yet decided. And we keep our fingers crossed for 2025 being closer to home.

THE THIRD GENERATION PERSPECTIVE

Joel Hockmann, the grandchild of three Holocaust refugees from Vienna, was one of the 3G representatives at the Washington conference.

It was incredible to be in a room with other descendants of similar ages, who had similar experiences growing up. If

you'd have asked me before whether it is possible to make genuine connections with others in such a short space of time, through a shared history, I'm not sure how I would have answered. The simple answer is you can and I feel privileged to have had the opportunity to do so. There is a strong desire among the third generation to change the narrative, to use our experiences to build the 3G community, to learn about our families' pasts, and to connect with others. Having a shared understanding and being able to use our family history and experiences to educate others about what happened is a privilege. We are privileged to be able to pass on this message, never to forget and to help shape a better world. We have all been shaped by our past and family history in one way or another and through our connections with our grandparents and parents we can share our experience and pass them on.

An incredible conference and opportunity to meet survivors and descendants from all over the USA and the international community with one period of time in common. Let's keep talking, let's keep connecting, let's keep educating and let's keep growing.

A great way to meet other 3Gs and find out for yourself is at our Stammtisch (a regular meet-up over a drink), which is held every two months at the beer hall of Bohemia House, 74 West End Lane, NW6 2LX. Join us at the next one, on Wednesday 11 October, or get in touch with The AJR via enquiries@ajr.org.uk

REVIEWS

FRANCE ON TRIAL: THE CASE OF MARSHAL PETAIN

By Julian Jackson
Allen Lane

The story of the First World War hero and leader of France's Vichy government in the Second World War – responsible for deporting 75,000 Jews – is told in this erudite new book. Author Julian Jackson uses the three-week trial of Marshall Philippe Pétain as a lens to focus on the central crisis of twentieth century French history.

Marshall Philippe Pétain was renowned for ensuring victory against all odds at the Battle of Verdun in 1916. Yet his later career between the signing of the Armistice with Germany in June 1940 and France's Liberation in August 1944 is much darker. But, by the time he took up the helm in the unoccupied zone, Pétain was already 84. Few images shocked the French population as much as a photograph of him shaking Hitler's hand on 20 October 1940 at Montoire-sur-le-Loire. After this meeting he told the French people in a radio speech he was "entering down the road to collaboration." The regime then brought in its own antisemitic legislation.

From November 1942, in response to the Allied landings in North Africa, the Germans invaded the unoccupied zone of France. The Vichy administration remained nominally in existence but Pétain became only a figurehead and the Resistance movement grew. As the war drew to a close Pétain was taken by the Germans to Sigmaringen Castle in Baden-Württemberg where he led a restricted but privileged daily life with his wife Annie plus entourage.

Following the Liberation Pétain chose to return to France and in July 1945 was put on trial, charged with treason to answer for his conduct before a specially created High Court. The courtroom was stiflingly hot and some of the legal arguments inevitably tedious as the "wily old fox" came under the spotlight and 63 witnesses were called. They included a former president of the republic, five former prime ministers,

generals and admirals, diplomats and civil servants, plus former resisters and collaborators. Very little was said about the Jews who were sent to death camps.

"The greatest trial in history" dominated the French press for days and despite chronic shortages paper allowances were increased to allow more newspaper coverage. Only major international events such as Winston Churchill's surprising electoral defeat or the dropping of the atomic bomb on Hiroshima displaced it from the headlines.

The prisoner – in his 90th year – showed sometimes perhaps contrived deafness, drowsiness and forgetfulness before the verdict. Later there were attempts to restore Pétain's reputation and honour him but judgment remained mixed. History has put the trial into perspective amidst claims Pétain's hands were tied in a country where fewer Jews perished than other occupied Western European countries although there were other factors. As literary giant François Mauriac said: "A trial like this one is never over and will never end."

In this extensively researched work Pétain's long-running if ambiguous relationship with General Charles De Gaulle, leader of Free French in exile and later of the provisional French government, is explored. The introduction sets the scene very well and the cartoons, pictures and illustrations are interesting. Jackson is Emeritus Professor of History at Queen Mary's, University of London, and his knowledge shines through as he ties up all loose ends in the complicated scenario. As always the human interest is the best bit!

Janet Weston

BURGENLAND: VILLAGE SECRETS AND THE FIRST TREMORS OF THE HOLOCAUST

By David Joseph
Amberley Publishing

This is a deeply personal account of David Joseph's Austrian family on his mother's side who came from Lackenbach, a tiny village in the province of Burgenland.

David takes the reader on a lengthy voyage from over 300 years ago to the

present day, and although he emerges from the pages as a skilful historian, it is the personal stories which resonate.

None are more chilling than the actions of Tobias Portschy, a self-appointed regional Nazi chief who decided, even before Hitler's Nazis reached Vienna in March 1938, that he would give a very special birthday gift from the Austrian people to Hitler, namely the elimination of Jewish life in the Burgenland by 18 April. Within ten days of the Anschluss, the Burgenland Jews were stripped of their citizenship and the right to vote. Within six weeks, Portschy had achieved his ambition and David's family had been forced to leave Lackenbach, their home for 300 years.

Today, there is no longer a Jewish community in the Burgenland as a whole. But when David started his research in Eisenstadt, the provincial capital, a chance encounter showed that nothing has really changed in Austria. Over lunch, David and his wife met two smartly-dressed retired businessmen, one of whom, born in 1944 near Lackenbach, said to him "Before the war, Lackenbach was full of Juden, you know what I mean, Jews. They did no work, the only business they did was funny business. Hitler was very clever, he knew how to deal with them." He finished with an obscenity. David told him he was a Jew and how disgusting his statements were. The man countered this by saying some of his good friends were Jews. Sadly, we have all heard this before. But the antisemitism was not limited to this businessman. At the end of the book David describes his encounter with the current Mayor of Lackenbach to request his support in laying Stolpersteine to honour the memory of his family. That support was and is still not forthcoming. As David wrote, the war cast a very long shadow over Burgenland.

David's personal story starts with his favourite Uncle Max, part of the Grunsfeld family from Lackenbach. David met Max, then in his mid-nineties and living in a care home in Tel Aviv where, much to David's surprise, Max handed over a 40 page typed manuscript entitled 'My Life'. A few months later, Max passed away and David realised he had a moral imperative to follow Max's story and fill in all the gaps. Just as in a detective story, David later found Max's

diary in the Jabotinsky Institute in Tel Aviv, which included a description of Max meeting Eichmann in Vienna and receiving an exit visa and being given two weeks to leave Austria or face imprisonment in Dachau.

The book continues with the emotional personal stories of various family members, some of whom managed to escape but many, tragically, met their end in the camps.

Burgenland is both a brilliantly researched tome of Jewish history in Central Europe and a highly personal family memoir. David Joseph writes with real skill and poetic sensitivity (only a shame about the many typos). It is, quite simply, an astonishingly powerful and important book and an extraordinary achievement. *Andrew Kaufman*

ALIENS

By Paul Dowswell
Biteback Publishing

This well written and highly readable book, published in August, shares 'the chequered history of Britain's Wartime Refugees'. It interweaves personal testimonies with historical sources to paint a vivid picture of what life was really like for some of our refugees.

This is the first adult non-fiction book by Paul Dowswell, whose previous work includes *Ausländer*, which took as its central theme the bizarre world of Nazi racial science. With *Aliens* he seeks to challenge what Boris Johnson called Britain's "proud history of welcoming people from overseas, including many fleeing persecution". The main piece of supporting evidence is always the roughly 80,000 Jews, and particularly the 10,000 Kinder, who were saved from Nazi persecution and likely death through finding safety in the UK.

Though acknowledging that this was a major humanitarian achievement, Paul Dowswell is determined that we do not turn it into a comforting myth we can use as a stick to beat today's government policy. Then, as now, newspapers led by the *Daily Mail* (which greeted Hitler's accession to power with an article that "fizzes

with fanboy adoration") "created a climate of fear and resentment" about refugees, and "governments used bureaucratic barriers and obfuscation to prevent their arrival".

Very little in Paul Dowswell's book will be genuine 'news' to our readers - indeed the *AJR Journal* receives several mentions within its chapters. He does, however, shed interesting light on a couple of topics which have hitherto received little attention in our own pages, namely the lessons learned from the rescue of 3,889 Basque children from the Spanish civil war in 1937 which set a precedent for the Kindertransport, and the story of the black GIs based in Britain during the war who were welcomed by a British public unwilling to adopt the same exclusionary attitudes as their American counterparts. Dowswell reports how many Brits were "repelled by the treatment of black American soldiers by their white American allies". When American military police called for a ban on black servicemen visiting the pubs in a Lancashire village, the publicans responded by putting up "Black troops only" signs. Unfortunately however, the same tolerance was not extended to many of the Jews fleeing here from Europe.

Dowswell concludes by saying "I still believe we should feel proud of our wartime record...those refugees who were given such a hostile reception in the 1930s and 1940s went on to make a huge contribution to the country's wealth and culture in the years that followed." These are facts that are widely known within the AJR community and it is reassuring to see them in black and white in Mr Dowswell's pages.

Jo Briggs

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LOOKING FOR?

JEWISH VISITORS TO NEWPORT



Andrew Hemmings, author of *SECRET NEWPORT*, seeks information about this group photographed at Newport Railway Station, date unknown. He has a set of five photographs and a list of 21 names, provided by Newport Labour Party, including a Gertrud Beckmann, born in Gelsenkirchen on 24 January 1930.

andrew.hemmings47@gmail.com

GISBERT HATSCHEK

Lilian Kauders and Dr. Paulus Ebner (head archivist of TU Wien) would like to find the daughter and/or other relatives of Dipl.-Ing. Hatschek, who was born on 22 November 1910 in Vienna and who was interned on the Isle of Man after arriving in Britain. There he met Rudolf Kauders (Lilian's father) and wrote in support of her father's ambitions to study chemistry. Gisbert Hatschek later settled in Sheffield, working as an electrical design engineer.

lilian.kauders@gmx.at

BATH JEWISH COMMUNITY

The trustees of *Friends of the Bath Jewish Burial Ground* are researching the history of the city's Jewish community. In the 20th century many Jewish visitors came to the spa and during WW2 some families moved to the city. Were you one of these visitors, or do you remember your parents or grandparents talking about visiting or living in Bath?

chair@bathjewishburialground.org

The 'Einstein of sex'

Magnus Hirschfeld was watching the newsreel in a Parisian cinema in May 1933 when the topic switched to Nazi students ransacking the institute for sexual science that he had built up in Berlin over more than decade. The plundering students were loading onto a lorry hundreds of 'un-German' books and archives that they had carted off from the institute's library, and which they were going to consign to the flames a few days later.

On that day the (*Manchester*) *Guardian* reported that a 'bust of Dr Hirschfeld, known throughout the world for his works on sexual psychology, was held aloft on a pole in ridicule. The Opera Square was filled early...' Claiming Hirschfeld's institute was in tax arrears, the authorities subsequently closed and confiscated the premises, two adjoining villas in the Tiergarten area. Eighty years ago, in November 1943, Allied bombs destroyed the building.

A prominent Jew, socialist and homosexual, Hirschfeld had become a refugee even before Hitler rose to power. Many in 1920s Weimar Germany despised him, convinced he was undermining public morality with calls for 'free love' and 'comrade marriage'. The police constantly searched Hirschfeld's institute, while he had been the subject of hostile and threatening propaganda from conservatives and the extreme right, not least the three leading Nazi papers - *Der Stürmer*, *Der Angriff* and *Der Völkischer Beobachter*. Joseph Goebbels had in 1928 accused him of promoting 'rassistische Unzucht' - racial promiscuity.

Lecturing on a world tour at the beginning of the decade - in the United States he'd been promoted as the 'Einstein of sex' - he'd been warned that it would be dangerous for him to return to Germany.



Magnus Hirschfeld
photographed in 1928



This memorial to Magnus Hirschfeld's emancipation movement now stands on the bank of the River Spree in Berlin

Hirschfeld sought asylum in Vienna, then Switzerland and, finally, France. In Paris he had been busy writing on political and sexual issues and trying to set up a smaller version of his institute, partly by indirectly buying back surviving archives. He was one of the main speakers, at the Library of Burnt Books in the Place d'Italie, at a ceremony to mark the first anniversary of the book-burning, on 10 May 1934. The same year the ailing sex pioneer moved to Nice, where he died the following year, on his 67th birthday, 14 May.

The creation and destruction of Hirschfeld's 'Institut für Sexualwissenschaft' is the subject of an outstanding work of scholarship that must surely become available in translation, *Der Liebe und dem Leid*, by the medical historian Rainer Herrn (Suhrkamp Verlag). The title of this erudite yet eminently readable work refers to the Latin inscription *Amori et Dolori Sacrum* (sacred to love and sorrow) over the entrance to the institute. For Christopher Isherwood, who with Stephen Spender and W. H. Auden visited the institute at the end of the Weimar era, it was a place of refuge for gays.

With his team of doctors - significantly and ironically, all male - Hirschfeld wanted, through publications, lectures, films and exhibits, to educate the public about sexual matters, from venereal disease, abortion and birth control to homosexuality and transvestism. An illustrated picture wall illustrated and explained to visitors Hirschfeld's sex and gender theories. The institute also functioned as a clinic, counselling patients and treating their sexual

disorders - and 'transitions'. He relied partly on questionnaires, a technique later adopted by Alfred Kinsey. With 'Justice through Science' as his motto, Hirschfeld campaigned loudly - among the first to do so - to decriminalise male homosexuality.

Unlike Sigmund Freud, who linked homosexuality to development in childhood, Hirschfeld saw it as an innate biological condition. Opposing a binary man/woman view of gender, he saw a broad spectrum from dominant male to dominant female bodies. Nonetheless, Hirschfeld, later dubbed 'guru of the gays', believed homosexuality could be treated; he and colleagues carried out gruesome gender-changing operations on rodents and humans. He also favoured eugenics, arguing in favour of 'sexual selection' to improve future generations. Inevitably, the Nazis vilified Hirschfeld as someone shamelessly seeking to prevent Germany from building up a healthy new generation, crucial to healing the wounds of the lost 1914-18 war. A liberalisation of abortion and birth-control legislation would decimate the German population, it was feared.

Germany has since sought to make amends. Paragraph 175 was struck from the statute book in 1994, and in January 2023 the German parliament, for the first time, commemorated people killed or persecuted during WW2 because of their sexual or gender identity.

Martin Mauthner

OBITUARY

Leo ROSENBERG

Born: 19 December 1932, Bruchsal, Germany

Died: 23 July 2023, London



Leo was the younger son of Rosa née Wimpfheimer and Marcus Rosenberg. Rosa ran the family store, selling butcher shop requirements and spices, and Marcus ran a small men's tailoring business. Leo's childhood was shattered by Kristallnacht, when he remembered seeing his father take a big knife into the bedroom, just in case, and the ruins of the burned synagogue. His older brother Joe was sent via Kindertransport, but young Leo was kept at home.

On 22 October 1940, Marcus and seven year old Leo were deported to Gurs in France. Leo can clearly be seen on the Nazi's short propaganda film about the deportation (<https://youtu.be/r-oJkZjy-ak>). Mother Rosa had stayed at home to care for a sick relative but she was eventually deported towards Lublin and never seen again. Most likely she died there, or in Belzec, but there are no records to confirm this one way or another. Her last letter, written to Marcus, tells us that she expected her fate.

Leo spent several months in the Gurs camp and the trauma stayed with him for life. Eventually he was rescued by the Red Cross and the Quakers, only to find himself in a very cruel orphanage at Aspet in Haute Garonne, run by the Vichy France regime. Staying one step ahead of the Nazis, the group was next moved to Château Larade near Toulouse, where

life was very harsh, and he helped to grow vegetables. From here, he was smuggled out under rubbish in a van and led at gunpoint and in the darkness under barbed wire into Switzerland. He spent the rest of the war on a farm at Lignères in Canton Neuchâtel with a local family, the Chiffelles, who cared for him alongside their own children. The Chiffelles also gave him a cow to raise as his own and Dad told us how sad he was when he had to take 'Charlotte' to market. The family, although non-Jewish, kindly ensured that he was able to observe his barmitzvah at the synagogue in Bern. The local Jewish community collectively gave Dad an overcoat, a watch and a few Swiss Francs to help him celebrate. He never forgot this unexpected kindness.

Leo's brother Joe worked hard to reunite his family after the war, first bringing Marcus – who had survived three camps – to London. Leo, who found it traumatic to leave the Chiffelle family, arrived on 2 January 1948. Leo went to night school to learn English, spending his days working in Millet's army service stores. He became a film projectionist at Croydon's Hippodrome Picture Theatre, then the Davis' Theatre and lastly at the Odeon. In 1949 he joined British Paramount News as a Cutting Room Assistant.

Later Leo joined ITN News as a founder member of staff in 1955. As a travelling editor he worked away extensively, leaving his wife Ruth and his daughters at home. When in London, he never left work until after the *News at Ten* was over. His travels took him around the world, including to Israel to cover the Yom Kippur War. All this was in the days where film editing needed to be done

on site and at speed, so the film was ready for live broadcast via satellite. Leo is mentioned in countless memoirs and books written by those associated with ITN

After his retirement Leo volunteered at the Holocaust Survivors Centre in Hendon, even meeting the then Prince Charles and being recognised by Jewish Care for his voluntary work. From time to time, however, he still pointed out badly edited film in TV coverage or films, particularly where the sound and pictures weren't properly synced! He also retained the need to watch every news broadcast every day; old habits die hard!

Leo rarely spoke about his wartime experiences, and they continued to haunt him to the end of his days, but his family has researched his past extensively. Leo met his beloved Ruth and married her at Brixton United Synagogue in September 1963, they were married for nearly 55 years, and Leo spent almost 15 years as Ruth's carer through her Alzheimer's journey, latterly whilst battling his own Parkinson's Disease. He leaves two daughters, Jeanette and Karen, their husbands Mark and Robert and Karen's two adult children, Leo's beloved grandchildren Daniel and Hannah.

Jeanette Rosenberg and Karen Paul



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IN PERSON EVENTS

DATE	TIME	IN PERSON MEETING	CO-ORDINATOR
Thursday 5 October	3.30pm	Oxford – tea in the succah	Karen Diamond
Tuesday 10 October	10.30am	Ealing	Ros Hart
Tuesday 10 October	10.30am	Ilford / Wanstead	Karen Diamond
Wednesday 11 October	2.00pm	Glasgow Afternoon tea with speaker	Agnes Isaacs
Monday 16 October	11.00am	North London	Ros Hart
Monday 23 October	2.00pm	Hampstead	Ros Hart
Wednesday 25 October	12 noon	Bristol	Ros Hart
Monday 30 October	7.00pm	<i>Klimt & the Kiss</i> at Eastwood Theatre Glasgow	Agnes Isaacs

CO-ORDINATOR DETAILS

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ZOOMS AHEAD

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

Monday 2 October @ 4pm	Bence Kovacs – Jewish Life in Hungary https://ajr-org-uk.zoom.us/j/86964466071	Meeting ID: 869 6446 6071
Monday 9 October @ 4pm	Mark Mann – celebrity photographer https://ajr-org-uk.zoom.us/j/81508068108	Meeting ID: 815 0806 8108
Monday 16 October @ 4pm	October Quiz https://ajr-org-uk.zoom.us/j/88460031043	Meeting ID: 884 6003 1043
Tuesday 17 October @ 2pm	Marcel Anisfel – The story of H. Forman & Son (smoked salmon) https://ajr-org-uk.zoom.us/j/84623286110	Meeting ID: 846 2328 6110
Wednesday 18 October @ 2pm	AJR Book Discussion (no speaker) – <i>Klara and the Sun</i> by Kazuo Ishiguro https://ajr-org-uk.zoom.us/j/83811632419	Meeting ID: 838 1163 2419
Thursday 19 October @ 3.30pm	Kinder Contact Project https://ajr-org-uk.zoom.us/j/88389042821	Meeting ID: 883 8904 2821
Tuesday 24 October @ 2pm	Jonathan Bergwerk talking about Dorothy Fields https://ajr-org-uk.zoom.us/j/88618344247	Meeting ID: 886 1834 4247

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
Get Fit where you Sit (seated exercise)
<https://ajr-org-uk.zoom.us/j/85246889439>
Meeting ID: 8524 688 9439

Every Tuesday
@ 11.00am
Shelley's Exercise class
<https://ajr-org-uk.zoom.us/j/88466945622>
Meeting ID: 884 6694 5622

Every Wednesday
@ 10.30am
Dance Yourself Fit with Jackie Turner
<https://ajr-org-uk.zoom.us/j/86302485494>
Meeting ID: 8630 248 5494



Nearly 200 members of the Community of Central Europeans met just before Rosh Hashanah in Savion, near Tel Aviv, for a social meeting of the Association of Israelis of Central European Origin (AICEO). The meeting included traditional German food, children's games that were in every Yekke house and a short entertainment show. The members of the community had a great time and in March they will meet for another social event.

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