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80 YEARS 1946 – 2026

AJR JOURNAL

The Association of Jewish Refugees

HONOURING THE PAST. CONNECTING THE PRESENT. INSPIRING THE FUTURE

Overlooked at Nuremberg



Exactly 80 years ago Nazi leaders were put on trial in Nuremberg for crimes against humanity.

David Herman finds common themes of failure in recent analyses of the Nuremberg trials, which ended exactly 80 years ago.

Between 20 November 1945 and 1 October 1946, the International Military Tribunal (IMT) tried 22 of the most important surviving leaders of Nazi Germany, including Hermann Göring, Albert Speer and Rudolf Hess, for war crimes, crimes against peace, and crimes against humanity, at the Palace of Justice in Nuremberg.

In his book, *The Third Reich* (2000), the historian Michael Burleigh, described the run-up to Nuremberg: 'At Teheran, Stalin had aired a desire to shoot fifty thousand German officers, which prompted Churchill to walk out in disgust. Ironically, at the time Churchill was initiating plans for the summary execution of around a hundred leading Nazis who were to be declared international outlaws.'

In the end, Allied leaders agreed on a set of trials to be held in Nuremberg. Eleven men were sentenced to death and were hanged on 16 October 1946, four were acquitted, while the remainder were sentenced to long terms of imprisonment. Subsequent trials included the 'doctors' trial' and the Einsatzgruppen case. Burleigh continues, 'Some eighteen hundred internees were surrendered to the Poles between 1946 and 1950 for six major war crimes trials. About six per cent were acquitted and a further 50 per cent imprisoned for under five years. Eleven per cent were sentenced to death, not all of whom were executed.'

In the final volume of his three-part series on the history of Nazi Germany, *The Third Reich at War* (2008), Richard J. Evans lists the number of death sentences handed out to "major war criminals" at Nuremberg. It is a surprisingly short list. Evans continues, 'Apart from the trial of the "major war criminals", twelve other trials at Nuremberg, involving 184 defendants, were held by the American occupying authorities to deal with a variety of lesser offenders.'

What lessons can we learn from these recent accounts of Nuremberg? First, that Stalin was far more ruthless than the western

Continued on page 2

AROUND BRITAIN

This month's stories cover refugees who went to many different parts of Britain, from Bexhill to Bournemouth, from Sudbury to Staffordshire.

It seems appropriate therefore that this month we also share details of a new 'roadmap' for Holocaust education in Britain. Read more on page 3.

An especially moving story can be found on pages 10-11 in the form of a letter that an American journalist has written to his late grandparents.

Shortly before going to press, we learned of the sad passing of one of our finest educators, Rev Bernd Koschland. We are honoured to publish his obituary within this issue.

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Overlooked at Nuremberg (cont.)

Allied leaders. He would not have hesitated to have killed huge numbers of Nazi officers after the war. Western leaders, by contrast, saw this as a chance to introduce a new international legal order and a new language with terms like 'genocide.' The Convention on the Prevention and Punishment of the Crime of Genocide was unanimously adopted by the UN General Assembly on December 9, 1948, and entered into force on January 12, 1951. The Nuremberg Trials were more about creating a new post-war international judicial structure than about punishing the guilty.

Second, War Crimes Trials did not end with Nuremberg. In his book, *Postwar: A History of Europe Since 1945* (2005), Tony Judt points out that 'The programme of War Crimes Trials continued throughout the Allied occupation of Germany: in the Western zones more than 5,000 people were convicted of war crimes or crimes against humanity, of whom just under 800 were condemned to death and 486 eventually executed – the last of these in Landsberg prison in June 1951 over vociferous German appeals for clemency.' Again, what is striking is how few Nazi war criminals were executed, not just at Nuremberg but at the War Crimes Trials that continued after the war.

Judt continues, 'From the outset the German War Crimes Trials were as much about pedagogy as justice. The main Nuremberg Trial was broadcast twice daily on German radio, and the evidence it amassed would be deployed in schools, cinemas and re-education centers throughout the country. However, the exemplary benefiits of trials were not always self-evident. In an early series of trials of concentration camp commanders and guards, many escaped punishment altogether. Their lawyers exploited the Anglo-American system of adversarial justice to their advantage, cross-examining and humiliating witnesses and camp survivors.' The trials of Nazis, Judt writes, 'were certainly resented by many as "victors' justice", and that is just what they were.' 'Opinion poll data from the immediate post-war years confirm the limited impact of Allied efforts,' writes Judt. 'In October 1946, when the Nuremberg Trial ended, only 6 per-cent of Germans were willing to admit that they thought it had been "unfair", but four years later one in three took this view... In November 1946, 37 per cent of Germans questioned in a survey of the American zone took the view that "the extermination of the Jews and Poles and other non-Aryans was necessary for the security of Germans."' On the other hand, they succeeded in putting 'an extraordinary amount of documentation and testimony on record (notably concerning the German project to exterminate Europe's Jews), at the very moment when Germans and others were most disposed to forget as fast as they could.'

Perhaps the most important lesson from Nuremberg was how little interest there was among the victors and even among the prosecuting lawyers in the mass murder of Jews and other ethnic groups by the Nazis. As David Cesarani writes in his major work, *Final Solution* (2016), Justice Robert Jackson 'refused to permit Chaim Weizmann to deliver an address to the [Nuremberg] tribunal coherently setting out the extent of German crimes against the Jews. Consequently, the persecution of the Jews in the Third Reich and the implementation of genocide emerged fitfully over the duration of the proceedings between November 1945 and October 1946.' Cesarani goes on, 'The partial comprehension of German anti-Jewish policy and its unprecedented character also account for the difficulty that Jews had in the parallel legal process of obtaining restitution and reparation. In 1945 there was simply no legal framework for dealing with state-sponsored larceny coupled with genocide on an international scale...'

These accounts of the successes and especially the failings of the Nuremberg Trials in 1945-6 by many leading British historians of the past 26 years make numerous valuable contributions to our understanding of the Trials. But what is striking is how few pages Nuremberg takes up in these major works on the history of The Third Reich. We are talking about literally a few pages in books of over 800 pages. And, most striking of all, only Cesarani and Judt strike a dark note about the failures and omissions at Nuremberg.

The same points are made by two fascinating books about writers at Nuremberg. *The Judicial Imagination: Writing After Nuremberg* (2011) by the critic, Lyndsey Stonebridge, includes fascinating chapters on accounts by Rebeccca West and Martha Gellhorn of Nuremberg. 'West,' Stonebridge writes, 'gave one of the first critiques of the extent to which Nuremberg's radical jurisprudence failed to find an imaginative form adequate for its moral ambitions.' And last year Uwe Neumahr's *The Writers' Castle: Reporting History at Nuremberg* (2025) told the story about how some of the most famous writers of the mid-20th century attended Nuremberg and what they made of the Trials. The most astonishing moments in Neumahr's book all concern Jews. Only one Holocaust survivor, a German Jew, reported on the Trial but Jewish correspondents reported on the Trial for the Hebrew press in Palestine. Of the 139 witnesses who testified at the Trial only three were Jewish. When Avrom Sutzkever started to testify in Yiddish, he was told that there was no interpreter for Yiddish and that he would have to speak in Russian.

What stands out from these recent books is how the International Military Tribunal at Nuremberg was an opportunity missed. It did not charge defendants with 'genocide' because it had not yet been formally established in international treaty law. Instead, prosecutors used charges of crimes against humanity, war crimes, crimes against peace and conspiracy. It was a story of failure and this has only been properly understood in recent years by a new generation of critics and historian, many of them Jewish.

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A NEW ROADMAP FOR HOLOCAUST EDUCATION IN BRITAIN

More than 123,000 people have been reached directly by Holocaust education and remembrance projects funded by the AJR since 2023, according to a new report.

AJR's landmark report, *'What's Next for Holocaust Education, Research and Remembrance in the UK?'*, describes a well-established, diverse sector with considerable expertise and sustained public interest, but which needs greater collaboration and consistency to overcome rising challenges.

This first-of-its-kind report was compiled by Ben Barkow CBE, former Director of the Wiener Holocaust Library, and Clementine Smith, an independent education consultant. It draws on 50 expert interviews representing 25+ organisations, as well as analysis of AJR-funded projects, a cross-sector focus group and a practitioner survey.

The findings were unveiled at *Remembering & Rethinking 2026: Convening the Sector* – AJR's two-day cross-sector forum at Holocaust Centre North, University of Huddersfield.

In a message to the conference, Prime Minister Andy Burnham said: "I am grateful to the Association of Jewish Refugees and its partners for bringing together such a distinguished gathering to share expertise and consider the challenges facing Holocaust education and remembrance today."

The Prime Minister also emphasised the importance of preserving survivor testimony, safeguarding Holocaust memory and combating prejudice for future generations.

The report examines teaching after 7 October, geographical 'cold spots', innovation, links between academic research and classroom practice, and the government's role in promoting Holocaust memory. It identifies opportunities to reduce duplication, share knowledge and resources, and set clearer collective priorities.

Alex Maws, AJR's Head of Education and Heritage, said: "The question is no longer whether good Holocaust education is taking place – this report shows emphatically that it is. The challenge is how, as a sector, we can demonstrate the difference it makes and ensure that expertise and resources reach the places it is needed most. At a time of rising antisemitism, rapidly changing technology, and the dwindling of the survivor generation, we cannot afford to work in silos. This is not about telling individual organisations how to work but identifying where cooperation can make us stronger and increase the impact of Holocaust education across the UK."

Recommendations include mapping Holocaust education across Britain to identify geographical 'cold spots'; developing shared measures of reach and impact; providing monitoring and evaluation support to AJR grantees; publishing an annual cross-sector insight report; and continuing dialogue between Holocaust organisations and academics on shared priorities and emerging challenges.

Anecdotal evidence suggests that remote, rural, and coastal communities may have poorer provision, although further work is needed to establish the extent and causes of this. AJR proposes cross-sector research to map current reach, identify gaps and guide future resources.

The report concludes that the sector can become more connected and better demonstrate its impact by sharing data, insight, and good practice. AJR will use its UK-wide relationships and position as a funder to convene partners, encourage collaboration, and turn the recommendations into action.

Gemma Blane

HELLO HANNAH

At our Annual Meeting on 8 December we will be electing a new Trustee: Hannah Goldstone, MA Holocaust Studies.

Hannah is Head of Fundraising at Holocaust Centre North, where she works to preserve Holocaust memory, educate future generations and challenge antisemitism. Her commitment to Holocaust education is deeply personal: her grandfather, Martin Wertheim, came to Britain on the Kindertransport.

Hannah is also a trustee of the Northern Holocaust Education Group and Chair of Yom Hashoah Manchester, which annually attracts over 1,000 attendees. Through her professional and voluntary work, she is passionate about ensuring that the stories of Holocaust survivors are remembered, that their legacy continues to educate and inspire, and that remembrance translates into meaningful action for future generations.



AJR

AJR ANNUAL ELECTION MEETING

TUESDAY 8 DECEMBER 2026 at 3PM

susan@ajr.org.uk

From Vienna to Bexhill

THE LITERARY LEGACY OF FRIEDRICH ROSENFELD



Margarete Rosenfeld with her three children Friedrich, Egon and Walter in Vienna



Friedrich Rosenfeld in his office in Bexhill-on-Sea



Egon with his wife Margrit (left) and Ellen

Alison Cook looks back at the life and career of a Jewish refugee who went on to shape the imaginations of generations of young readers.

Friedrich Rosenfeld, a graduate of University of Vienna, had built a vibrant career in the interwar Austrian cultural capital as an editor, journalist, film critic, playwright and lecturer. Then the annexation of Austria and the horrors of Kristallnacht on 9-10 November 1938 fragmented his family, prompting Rosenfeld's perilous flight to Prague, his subsequent escape to England in late 1939, and his vital wartime service translating for the BBC in London.

The history of the mid-twentieth-century Jewish diaspora is often measured in numbers of losses yet can be equally defined by the staggering cultural and intellectual contributions of those who survived. Rosenfeld is one such example. Writing primarily under the pseudonym Friedrich Feld, he wrote over 254 children's books which helped to shape the imaginations of generations of young readers across Austria, Germany, Czechoslovakia, and the United Kingdom.

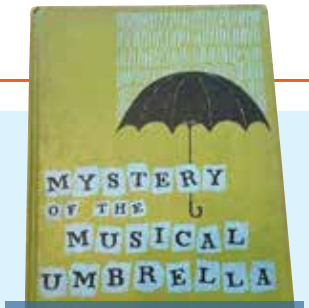
For a man whose career was dedicated to creating worlds of safety, wonder, and moral simplicity for children, his own life was relentlessly upended by the realities of Nazi persecution. Rosenfeld's journey from the cultural heart of Vienna to London during the Blitz, and finally to the quiet coastline of East Sussex, provides a profound record in how Jewish refugees preserved their identity, their families, and their creative callings amidst global catastrophes.

The Rosenfeld family's cultural and spiritual foundations were anchored in the intellectual background of pre-war Vienna – a vibrant global hub for philosophy, literature, science, and the arts. Friedrich's father, a distinguished Professor Rabbi, instilled a profound love and respect for language, education, and faith within his three children. However, the world of Viennese Jewry was irrevocably shattered on the nights of 9-10 November 1938 during the state-sponsored violence of Kristallnacht. As synagogues burned and Jewish institutions were systematically liquidated, the Rosenfelds found themselves targets of immediate Nazi terror, initiating a sudden, chaotic dispersion that scattered the family across half the earth.

While Friedrich made immediate plans to flee northward toward the fragile safety of Prague, his brother Walter managed alternate escape routes to Trinidad where, in 1948, he obtained British naturalisation. After his mother died in Vienna, his father managed to escape to Chile. Meanwhile, his brother Egon faced the immediate brutality of the regime. Arrested alongside his father-in-law by the Gestapo in the wake of the pogrom, Egon was brutally herded onto a train for Dachau. He would later record that the train ride *was the most horrific time of my life*. He never saw his father-in-law again. In a miraculous twist Egon was granted a temporary, conditional release. In his *iWitness USC Shoah Foundation* interview on 19 November 1996 he said: *I have seven days, nothing else … I had seven days to prove that I have three Aryan grandparents.* With such a desperate reprieve, Egon's wife, Margrit, worked with frantic urgency to secure documentation and funds for passage necessary to leave Europe. With their visas they fled Vienna via Italy, seeking permanent asylum in Chile. This high-stakes escape illustrated the varied, perilous, and often highly improvised survival strategies that fractured European Jewish families during the dawn of the Holocaust.

Friedrich Rosenfeld's window of safety in Prague proved tragically short-lived. As Nazi forces annexed the Sudetenland and prepared for the total occupation of Czechoslovakia, Rosenfeld was forced into flight once more. In 1939, as the clouds of WW2 officially gathered over Europe, he managed to secure passage to England, arriving as a refugee on 24 November 1939. He faced the daunting task of rebuilding his life, not knowing the whereabouts of his family. Like many of his fellow Jewish refugees, he soon found himself interned in the Hutchinson camp on the Isle of Man.

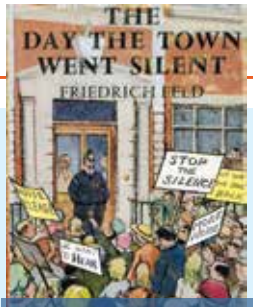
Upon release Friedrich moved to 42 Belsize Avenue in Hampstead. He lived there for over 15 years, enjoying the company of many other Jewish intellectuals and professionals who had also found safety in England. His linguistic mastery quickly became an asset. After an initial spell in



1962 edition of the *Mystery of the Musical Umbrella*



1964 edition of *The Parrot of Isfahan*



1965 edition of *The day the town went silent*



1987 edition of *Michaela und das wundersame Haus*


Walter with his wife Jetti (left) and Ellen


The tranquil bungalow by the sea in Bexhill where Friedrich spent his final years and in which Alison Cook currently lives

a machine factory, where he found the heavy metal damaged his hands, he sought employment with BBC London. He used his fluent command of German and Czech to translate vital broadcasts, thus helping in the information war.

In 1942 he recorded a radio report for the BBC entitled *An Austrian Worker in an English Factory.* He also placed stories in the Jewish newsreel in Buenos Aires and the *Neue Volks-Zeitung* in New York and began working on radio plays for children. Remarkably, the psychological weight of the war and his extensive broadcasting duties had not diminished his creative drive. Throughout the Blitz, Friedrich continued to write stories for children. Writing became an act of spiritual resistance while the Nazi regime sought to destroy Jewish culture and future generations. He spent his evenings writing around 47 books to nurture the minds of children, refusing to allow the darkness of the era to dictate his life's work. From 1946 to 1962 he continued his media career as a translator for the Reuters News Agency.

I like to think that Friedrich and Ellen Kamnitzer, a fellow Jewish refugee who fled the Nazis in Berlin, met in the Cosmo restaurant on *Finchleystrasse,* as it was affectionately known, where so many refugees came together. Perhaps a meal or two; with familiar tastes and smells, conversations in different tongues, companionship; food; perhaps goulash or wiener schnitzel and almost always a dish of apfelstrudel. A blue plaque commemorating the cafe once considered sanctuary for Jewish refugees fleeing Nazi oppression, was unveiled by AJR in 2013.

Friedrich and Ellen's marriage in 1955 represented a poignant union of shared survival: two individuals who had lost their homes, their communities, and parts of their families to the same regime, finding solace in one another, seeking peace after decades of displacement. On retirement the couple moved to the quiet coastal resort of Bexhill-on-Sea, which provided the ultimate sanctuary. They enjoyed pleasure in getting a bus into Bexhill, to a Chinese or Indian restaurant. They employed a gardener, sat in the garden with their cats, and savoured views over the monkey puzzle tree to the sea, as well as walks along the promenade by the sea.

They also returned to Vienna to attend the Viennese Opera where Herbert Von Karajan, a favourite of Friedrich's, was conducting.

In 1978 they had a joyous occasion: Friedrich's two brothers Egon and Walter, together with their wives, visited *Beschile* as Friedrich spelt it. Such a wonderful occasion to find peace at last for the three brothers whose family had been shattered in 1938.

Friedrich spent his final years in tranquility, leaving behind a monumental bibliography of over 254 books, a testament to a Jewish life that could not be silenced.

This narrative might have remained lost to obscurity if not for my eight-year investigative journey that began with a chance discovery of Friedrich Rosenfeld's name in a local archive at the Bexhill Museum. In a striking twist of historical continuity, I discovered that I currently reside in the very coastal bungalow that Rosenfeld purchased as his final sanctuary in 1966. Living in his former home, I have spent nearly a decade piecing together the precise geographical and emotional map of his family's displacement, heavily anchored in the streets of wartime London. I feel honoured to be a part of Friedrich Rosenfeld's story.

Written in honour of:
Friedrich Rosenfeld 1902-1987
Ellen Margot Rosenfeld 1910-1999

Feld's legacy

Friedrich Feld's popular children's books include *The Marvelous Matches*, *The Mystery of Musical Umbrella* and *The day the town went silent*. The 1965 edition of the latter was illustrated by Raymond Briggs, best known for *The Snowman*, and is now a collectors' item.

Ellen Rosenfeld had Friedrich's estate packed into 17 crates which are now held by the VGA, Vienna, Nachlass Fritz Rosenfeld Verein für Geschichte der ArbeiterInnenbewegung Rechte Wienzeile 97, 1050 Wien.
office@vga.at

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. Please address any letters to editorial@ajr.org.uk.

WILLEM FRISCHMANN

I was very pleased to see the obituary of Wilem Frischmann in your October issue. Having previously read his obit in *The Times* (31 August) I felt it did not do him sufficient justice.

Personally I found it astounding that a young Hungarian boy incarcerated in Auschwitz 1944, managed not only to survive but, through his exceptional mathematical abilities, to achieve fame as *'A buccaneering structural engineer whose solutions for [the foundations] of Centre Point made possible future generations of tall buildings in London' (The Times headline).*

Given the soft clay of the City of London, without Frischmann's work the development of Canary Wharf and so many other projects worldwide would not have been possible, and London's skyline would be quite different today.

Hardly anyone will have heard his name before his death. He was only one of so many of our people who came in the 1930s and who made such an extraordinary contribution to Britain's cultural, scientific and economic life….so few of whom are known to the wider modern public.

Does anyone have any ideas how we can solve this problem?
Peter Briess

Note from Editor: This month the AJR is publishing a new book, Uprooted Lives: Obituaries of Refugees and Survivors of the Holocaust, which tells the extraordinary stories of many Jewish refugees who found sanctuary in Britain. It includes several eminent names and also dozens of less familiar but equally compelling life histories, all of which have been featured in the AJR Journal between 1955-2025.. Spanning eight decades, the book provides a unique record of our community and, we hope, will go some way to promote awareness of its contribution to British public life.

NINE SUITCASES

May I be forgiven for pedantry but It always grieves me when our Hungarian names are misspelt. The correct name of the author of the above wonderful book Steven Dorner refers to in his letter published in your October Journal is Béla Zsolt, not Bela Szolt. It is available on Amazon and other online bookstores. I cannot recommend it highly enough. My father barely escaped with his life from forced labour service, so I found Zsolt's description of the main character's experience in Ukraine of that form of slavery particularly affecting as my father never talked about his.
Tibor Gold

MARION CAMRASS

I read with the interest the recent obituary of Marion Camrass in the September edition of the *AJR Journal*. Your readers may be interested to know there is a full interview with Marion on our website: **https://gatheringthevoices.com/marion-camrass-life-before-the-war/**

I am one of the trustees of the Gathering the Voices Association. Based in Glasgow, we have interviewed over 50 refugees from the Holocaust who came to settle in Scotland. One of the first refugees we interviewed was Marion Camrass. Our website is known internationally because of our innovative educational approaches and our collaboration with younger generations through my connection with the very supportive Glasgow Caledonian University.

One of our exciting projects is developing educational computer games, and one of the first examples was Marion's Journey. In 2014, Marion was the star at a reception hosted by the University where the initial version of the game was demonstrated. I fondly remember her look of amazement when three young students showed their game concept to her.

A few years later, with the financial support of AJR and other benefactors, we collaborated with a small start-up company (Chimera Tales Ltd) to develop an award-winning version of Marion's testimony. The game has been played hundreds of times and is featured on our website: **https://gatheringthevoices.com/marions-journey/**
Dr Angela Shapiro, The Gathering the Voices Association

RUTH SCHWIENING



Danny Kalman, Amy Williams and I greatly enjoyed our recent visit to see Ruth and her daughter, Erica, at Ruth's fabulous home in Market Bosworth. Alongside her own art works, including glass paintings and drawings, was a collection of books that would make a library jealous.

Ruth came to the United Kingdom on a Kindertransport, together with a cousin, but while she was reunited with her parents and brothers, they endured further dislocation and great hardship once they arrived.

Ruth and her twin Michael were born in Breslau and they had an older brother, Peter. Their parents were farmers but lost possession of their land under Nazism and had to flee to Austria. It was from there, after the Nazis occupied the country, that Ruth's father, Lothar, was deported to Dachau.

Ruth's mother, Hilde, managed to get to Berlin from where she arranged for Ruth to come on the Kindertransport arriving on 3 February 1939. Thanks to the lists of those who journeyed on the transports, discovered by Amy, we now know that Ruth travelled on the same train as two sets of four siblings.

Miraculously, Lothar was released on condition he left Germany which he duly did

arriving just a week after Ruth with Hilde and the boys following just a few weeks later. Years later, the family discovered that Cecil Insel, deputy to Captain Frank Foley, had issued the family their visas to come to Britain.

Among Ruth's many original artefacts and documents is her original Kindertransport registration card, that was stamped in Harwich on arrival, and a small red purse given to her by her mother before she journeyed.

Ruth has kindly hosted AJR members and groups at her home and was part of the group we took to Berlin in 2023 to mark the 85th anniversary of the Kindertransport. We'll make sure to mark her card for the 90th anniversary in December 2028!
Michael Newman, AJR Chief Executive

INACCURACIES
Your October 2026 issue includes (at least!) two minor omissions/inaccuracies which merit correction.

First, in Adam Schalit's article, Jack's clothing shop was designated as offering not merely 'Tailoring' but 'Bespoke Tailoring' (Massschneiderei, the first two s's being written in German as a beta).

Second, the initial "House of Secrets" at Trent Park was followed by two other houses where German PoWs were bugged by (essentially) German-Jewish refugees, at Beaconsfield (Wilton Park) and Amersham. The majority of the 100 or more "secret listeners" worked precisely in the latter two locations and not in fact at Trent Park, where the number of captured Germans was still relatively small.

There are several well-known books on this subject, both in English (*The Walls Have Ears* by Helen Fry) and in German (*Abgehoert!* by I-forget-who).

My interest in the topic arises from the fact that my father (Sgt. Rudolph Oppenheimer, service number 13802972) was one of the listeners in Beaconsfield and Amersham. In autumn 1945, while still in uniform, he brought to this country his two Holocaust survivor nephews and niece (ie my cousins) who survived Belsen, where their parents (my father's brother Johann and sister-in-law Rita) both died. The elder of my two male cousins, Paul, later continued the story with his book, *From Belsen to Buckingham Palace*, recording his account of being awarded an MBE for his contributions to vehicle braking standards alongside the fact that his grandparents (i.e. my paternal grandparents) were murdered in Sobibor.

Remarkably, my father never forgot the positive aspects of German culture. I was born in London in 1938 (immediately British therefore, unlike my refugee parents). My parents ensured that in 1945 I learned all about the Holocaust – so far as that is possible at the age of seven – and did so in German (my first language, in short, giving me very deliberately the benefit of being bilingual and knowing a few basics about Goethe, Heine, Wagner etc. I still smile in gratitude when I read in AJR publications of assorted second-generation participants struggling to converse in basic German.) I recall my father raising his voice ("Nicht mischen!" – Don't mix!), should I slip an English word into an otherwise German utterance.
Peter Oppenheimer

AUSTRIAN TEARJERKER
Having booked a last minute holiday in the Austrian Alps, I suddenly realised that I would be there for Rosh Hashanah. Through internet searching, I was able to ascertain that there was a synagogue in nearby Innsbruck and, after many e-mails, finally got permission to attend the first morning service.

I arrived at a very unobtrusive building which was protected by two armed police who checked my passport, after which I entered the little but attractive prayer house which housed a small orthodox congregation. I partook of the service and was offered refreshment afterwards.

It was so poignant for me to stand in front of torah scrolls in Austria, the only member of the family left to honour the memories of my grandparents, aunt and uncles who endured the horrors of post-Kristallnacht Vienna and final deportation to their deaths, being shot on arrival in Riga or perishing during slave labour somewhere in Latvia. It was a truly memorable experience.
Marion Sipser

WEST BANK POLITICS
It was with great relief that I learned, via *The Guardian*, that several senior rabbis have spoken out against the illegal settlements being constructed by Israel in the West Bank.

At the same time the British Government is proposing sanctions on goods/imports from these illegal settlements, which are deeply offensive to Palestinians. I watched, as no doubt many readers will have done, the British Foreign Secretary's speech, which he began with "As a proud British Jew"…. For me, it felt very good to hear those words spoken in the House of Commons. The words Ed Milliband spoke felt all the more profound and important because they were said by a Jew. It was crucial that he made a distinction between Israelis and Jews as a whole.

Unfortunately far too many people still conflate 'Jews' with 'Israelis'. This damages diaspora Jews, including British Jews. I am a Jew, but I am not an Israeli, and I have not voted for this Israeli Government; nor do I have the right to do so. In no way do I want to be seen as supporting settler violence nor the Israeli Government's actions. The violence and abusive actions are NOT in my name. I am horrified to see these extremist settlers going against Jewish values, and I have nothing in common with them.

I hope that more British rabbis will come forward and speak out against the actions of Netanyahu's government. Blind support for Israel is now at the expense of these precious values, which are at the core of our identity as Jews. I feel they need defending vigorously.
Sonia Sampson

Note from Editor: Please note this issue is going to print before the Israeli elections on 27 October.

A VOICE OF THEIR OWN

Jo Briggs looks at the contribution that women in the AJR community have made to British broadcasting.

Dame Esther Rantzen, who died in September aged 86, left an extraordinary legacy. But, for the AJR, there is a particular reason to remember her with gratitude. In 1988, her BBC programme *That's Life!* brought Sir Nicholas Winton face-to-face with some of the Jewish children he had helped rescue from Nazi-occupied Czechoslovakia. It was an astonishing piece of television: Winton had no idea that survivors were sitting around him in the studio until they stood to thank him.

That broadcast did more than create an unforgettable television moment. It brought the Kindertransport into millions of British homes and helped transform a little-known chapter of refugee history into a story the public could understand and remember. In 2024, nine AJR members, all of whom owed their lives to Winton, wrote to Dame Esther to thank her, saying that *That's Life!* had significantly helped popularise the unique history of the Kindertransport. Dame Esther's own parents had also fostered a Jewish boy whose parents were murdered at Auschwitz, giving her a deeply personal connection to the subject.

Rantzen's achievement provides a fitting starting point for a wider story: the remarkable Jewish women whose lives were shaped by Nazi persecution, and who went on to find their own voices in British broadcasting.

One of the most prominent is Emily Maitlis, the former *Newsnight* presenter and now broadcaster and podcaster. Maitlis was born in Canada to British Jewish parents; her paternal grandmother was a Jewish refugee who fled Nazi Germany. It is striking that the granddaughter of someone forced to leave Europe became one of Britain's most formidable interviewers, eventually conducting the celebrated BBC interview with Prince Andrew.



Dame Esther Rantzen with Sir Nicholas Winton



Emily Maitliss



Emma Barnett presenting *Woman's Hour*

Then there is Emma Barnett, another broadcaster whose family story reaches directly back to Nazi Europe. Barnett, who presented BBC Radio 4's *Woman's Hour* from 2021 to 2024 and is now part of the *Today* presenting team, has spoken openly about her grandmother Mimi, who was forced to flee Vienna in 1939. Barnett has recently applied for Austrian citizenship and has also spoken movingly about her grandmother's escape and the support she received from refugee organisations.

There is something particularly resonant about these women working in broadcasting. Their careers are built around listening, questioning and giving people a platform. Those are precisely the qualities needed to preserve refugee testimony: the ability to ask the next question, to listen to an unfamiliar story and, crucially, to make an audience care.

And that brings us to the BBC's *Woman's Hour*, which last month celebrated its 80th anniversary. First broadcast on 7 October 1946, it has spent eight decades doing something deceptively simple: putting women's voices at the centre of public conversation. Over the years, those voices have included several Jewish women whose lives were transformed by the Holocaust.

In 2019, *Woman's Hour* featured Eva Schloss, Anne Frank's posthumous stepsister, in a programme marking the 90th anniversary of Anne's birth. In 2023, it returned to the Kindertransport, telling the story of more than 20 Jewish girls who found sanctuary in a house in Tynemouth. Presenter Anita Rani spoke to the daughters of two of them, Ruth David and Elfi Jonas, bringing a second generation into the conversation.

And in 2024, *Woman's Hour* featured Holocaust survivor Anita Lasker-Wallfisch and her daughter Maya alongside the son of Auschwitz commandant Rudolf Höss, in connection with the documentary *The Commandant's Shadow*.

These broadcasts form part of the same chain of remembrance that Esther Rantzen helped strengthen: a survivor tells a story; a broadcaster listens; an audience hears; and the story passes to another generation.

In that sense, the microphone becomes more than broadcasting equipment: it becomes a bridge between generations, linking memories carried from Europe with listeners growing up in Britain today.

As the number of living refugees from Nazi Europe sadly diminishes, that chain becomes ever more important. Perhaps the most fitting tribute to Dame Esther Rantzen – and to the women who followed her into broadcasting – is that their voices continue to make room for the voices of those who might otherwise be forgotten.

My friend and neighbour


Hedi Schnabl Argent with the Austrian President Alexander Van der Bellen and his wife Doris Schmidauer


Charlotte Balazs and Hedi Schnabl Argent


Hedi Schnabl Argent addressing the Austrian Parliament

AJR 2nd generation member and volunteer Charlotte Balazs, who writes below, first met Holocaust refugee and fellow AJR member Hedi Schnabl Argent twelve years ago.

Hedi was 10 years old when she arrived in England from Austria with her parents in July 1939. At 97 she is still actively engaged in telling her family story, supporting Holocaust education, advocating against fake news and conspiracy theories and encouraging the next generations to keep the truth alive and relevant in an increasingly hostile world. The past year has been particularly busy.

Hedi is my friend and neighbour. We live at New Ground – a cohousing community of 26 women over 50 years of age in High Barnet. My parents were also refugees from Austria and so it was easy to bridge the generations and to become friends.

Since meeting Hedi in 2014 I have learned much about her tireless, voluntary work with the Holocaust Education Trust (HET) **https://www.het.org.uk/** and the National Holocaust Museum **https://www.holocaust.org.uk/**. She gives her testimony to school children of all ages, university students, community groups, international corporations and even football clubs. For the past few years it has been my privilege to accompany Hedi to many and varied events. In addition, Hedi is involved in the AJR project giving her testimony via Zoom to hundreds of school students at any one time.

The past twelve months have been particularly significant.

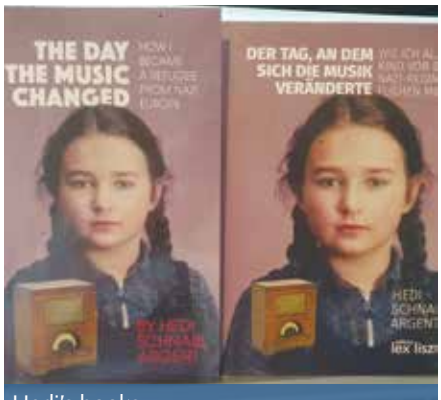
In 2023, Hedi's book *The Day the Music Changed* **https://www.holocaust.org.uk/shop/the-day-the-music-changed-hedi** was published by the National Holocaust Museum. The book is written for school age students. Hedi's wish was that it should also be available in German for students in Austria. A publisher and translator were found and in November 2025 I travelled to Vienna with Hedi, her daughter and son in law for the book launch at the British Embassy hosted by Ambassador Lindsay Skoll, herself the grandchild of a Holocaust survivor. The translated book is now available as an education tool to schools throughout Austria.

In May 2026 Hedi was invited to give a speech in the Austrian Parliament to commemorate the 80th anniversary of the liberation of Mauthausen concentration camp and its sub camps. Hedi's much loved cousin, Bubi, was liberated from one of these camps and died two days later in hospital, two months before his 17th birthday. The speech was met with an unprecedented standing ovation. Hedi had decided to focus on the kindness and courage shown by some ordinary Austrians after the Anschluss, in spite of horrors she herself experienced as a child. It was a speech based on her mother's saying: "There are no good or bad people, just ordinary people who can do good or bad things or both". The speech was given in German and was dedicated to her parents Lisa Schnabl and Doctor Max Schnabl.

Following this event, Hedi was nominated for the annual Simon Wiesenthal Prize, which recognises individuals who have shown special civic engagement to combat antisemitism and/or promote Holocaust education. The award will be presented to Hedi in the Austrian Parliament on 12 November. To quote the award jury: *By talking about their experiences, these survivors provide the most compelling and valuable testimonies of all in the efforts to come to terms with the Holocaust and take a stand against antisemitism'. Their work and dedication should and must be an example to us all.*

I believe that we – the 2nd, 3rd, 4th and future generations – have a duty to carry on this work.

Hedi continues giving her testimony and I will continue to support her.



Hedi's books



A FAMILY REUNION

The AJR is grateful to the author Chris Vanocur for sharing this incredibly moving letter to his late grandparents.

Dearest Oma and Opa Pick,

Forgive me. It has been a long time. Too long.

I am writing you belatedly because I need to share something. It involves a journey that began in one century and continues into another, spanning the Atlantic and numerous countries. For nearly four decades, this personal odyssey has consumed me. And you were the ones who set it in motion.

My part of the journey began in the summer of 1989, when my father, your son-in-law, sent me an article from *The Washington Post*. It was a story about something called the Kindertransport, a term I was unfamiliar with. Accompanying the front-page article was a large black-and-white photograph of a young woman, slumped over from physical and emotional exhaustion. The caption read: A refugee girl from Nazi-occupied Vienna bows her head on arrival at Harwich, England, on Dec. 12, 1938. My father included a short note: 'I think this may be your mother.'

This brief handwritten note launched a 37-year quest to find out more about my mother, your daughter. Because Mom never told me about her younger days, I had to unravel a mystery. This genealogical search would eventually take me from the comfort of my American home to several European countries with haunting pasts. Now, after all these years, it has brought me back to you.

Some of what I am about to share you already know. But there are also new details here, many of which will make you smile and feel proud. Others, however, are not just sad but tragic. I know I have shed some tears. But family reunions have a way of doing that, don't they? Sometimes these encounters dredge up unpleasant truths. But they can also bring us warmth and maybe closeness.

The first part of this story you know all too well. It happened in 1939, 50 years before Dad sent me that article. In the summer of '39, you were forced to say goodbye to your 15-year-old daughter, Edith Pick. I can't begin to imagine the anguish of having to say goodbye to your only child. But this was the double-edged sword of the Kindertransport. Your daughter escaped Hitler's reach, but you had to stay behind. While she was able to escape the worst of the Jewish persecution, you would not be so fortunate.

While I would later learn the young girl in *The Washington Post* picture wasn't your daughter, that didn't stop me from delving deeply into Mom's journey or yours.

I don't know if Mom wrote you when she got to England, or if you were able to write her. But I do know from the dated and fading documents I recovered that she was, understandably, 'very unhappy' in her early time in England.

But your daughter proved to be tough and resilient. Despite being separated from you at such a young age, she eventually persevered and made England her new home. With the fashion and designing skills she learned in Austria, she found work in a dress shop. The documents also noted she was 'thoroughly reliable' and displayed 'a great deal of courage'.

Now, fast forward to the years after WW2. Your daughter met and married a dashing and highly intelligent American journalist. Before long, he whisked her away to New York City. Here, yet again, she began a new life.

Dad found work at *The New York Times*. New York was also where your first grandchild, Nicholas, was born. After my father switched to television, our family moved to Chicago. There, your second grandson was born. That would be me, Christopher Peter Vanocur.

In the early 1960s, our family moved to Washington, D.C. Dad became a White House correspondent for NBC News, cementing a close relationship with President John F. Kennedy and the Kennedy family. I believe these were well-deserved happy years for Mom.

Your daughter, Edith, became something of a celebrity herself. She wrote several cookbooks, a food column in Washington's leading newspaper, and hosted a cooking segment on one of America's most popular TV shows. She did all this despite the WW2 drama she endured.

During my entire childhood Mom remained silent about what happened to you and to her. She never told me about the Kindertransport or about being forced to flee Austria. Whenever I asked about my maternal grandparents, Mom's answers were terse or vague. Only later would I learn that Holocaust survivors often shielded their

children from the ugly truths of what had transpired.

As the decades went by, I also began to make a name for myself, just like my parents. During my reporting years, I broke a major international story about alleged corruption in the Olympic Games and earned America's top journalistic honors. But the stories I treasured most were the ones I did about Mom's past and yours. I even won an Emmy Award for a personal story about my visit to the Holocaust Museum in Washington, D.C.

But after reporting on our family for decades, I mistakenly thought there was little more to say or learn about our family's ordeal. It was only after an innocent remark by a friend that I realized I was wrong.

My friend casually mentioned he knew someone whose grandparents were Austrian and thus was able to apply for citizenship there. I was initially stunned that this was possible and soon felt inspired to do the same. You were both Austrian and so was Mom. I thus decided to seek this European birthright for myself.

I quickly began researching what I needed to do. Before long, I stumbled upon Section 58c of the Austrian Citizenship Act. It allowed direct descendants of those persecuted by the Nazis to apply for citizenship without giving up their current nationality. I had no idea this act existed.

I hired a lawyer in Vienna who specialized in helping 58c relatives obtain Austrian citizenship. Luckily, after doing numerous stories about Mom and you, I already had all the required documents. A few months later, I received my citizenship certificate. I was now an Austrian.

While I was personally excited by this development, what made me happiest was realising that I was honoring my grandparents and my mother. That was my real impetus for applying to be an Austrian citizen. I felt I had finally regained something which had been taken from our family. Eighty years after the end of WW2, our Austrian heritage had been reclaimed.

But now the part of the letter I have dreaded. I write the following with both trepidation and much sadness. Simply put, I found out what happened to you.

From Red Cross records, I learned you were initially sent to Theresienstadt, in what is now the Czech Republic. My research also suggested Grandpa's WW1 injuries and disabled veteran status may have helped spare both of your lives in the early 1940s. But sadly, it would prove to be only a temporary stay of execution.

On October 19, 1944, you were transferred to Auschwitz. This is where your lives ended. If only somehow you had been able to stave off death a little longer. This notorious concentration camp was liberated just months later.

Because of the tragedy which befell you, I knew what I had to do with my new Austrian citizenship. I had to visit Vienna. I felt I owed that to Mom and to you. I had to see for myself the city where you lived but were forced to leave. Once there, I also knew where I needed to go first.

On a gray, overcast morning, I found myself at the Shoah Wall of Names Memorial in Vienna. This memorial pays tribute to approximately 65,000 Austrian men, women, and children killed by the Nazis.

As a sad rain began to fall on the memorial, I walked around the different sections of the wall. Before long, I found what I came to see and yet didn't want to. It was your names, Leopold and Malwine Pick, etched on the wall. I slowly ran my finger across your names to let you know I was there and our family, at last, was together.

Although Mom didn't raise us to be Jewish, over the years I have become more aware of and respectful of Judaic culture. With that in mind, I gathered some small stones and placed them at the foot of the panel that bears your names. The stones are symbols of enduring remembrance and respect.

As I got ready to leave the Shoah memorial, I took one last moment to stare at your names on the wall. Then, something most unexpected occurred. Very quietly I whispered the words, "Thank you." I hadn't planned on doing this, but when I did, it seemed very natural and appropriate. I wanted to thank you for what you did for our family.

Oma and Opa Pick, as I walked away from the memorial, I realised this was the closest I had ever been to you or ever would be.



Chris's mother's ID card



The Memorial panel which bears the names of Chris's grandparents and the stones he placed at the bottom of the panel

Your lives were taken fifteen years before I was born. I have never even seen a picture of you. But your courageous selflessness in sending Mom to England saved her life. She, in turn, was able to give me life. For that, my gratitude is eternal.

But now, as I end this long-overdue correspondence, I find myself alone with these words. Your daughter died much too early at age 51. Dad passed a few years ago, as did my brother. I am the lone survivor. I have only recently realised it is up to me and me alone to bear witness for our family. While I know this is a letter you will never read, it is still one which needed to be written.

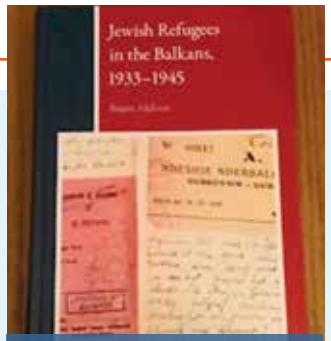
With everlasting love and appreciation,

Your Austrian grandson,

Chris

Chris Vanocur is a past winner of both the Alfred I. duPont–Columbia University Award and the George Foster Peabody Award. He is also the author of *Sander's Study: A Son's Story*.

BACK TO THE BALKANS



Aleksov's book examines the vital role played by the Balkans in saving the lives of many Jewish refugees



Vesna Domany Hardy

AJR member, Vesny Domany Hardy, who was born in Croatia, looks at the role of the Balkan states in enabling Jews to escape Nazi persecution.

The Holocaust remains an inexhaustible subject of historical research, with each new study revealing previously unknown aspects. For me, a book that was published in 2023 filled a significant gap. **Jewish Refugees in the Balkans, 1933–45 by** Bojan Aleksov examines Jewish refugees from Central Europe who fled to the Balkans after Hitler's rise to power and remained there until the Nazi occupation of the Balkan countries.

This is a subject that has received relatively little attention in the West. Aleksov takes the reader back to the early 1930s, when Nazi persecution was intensifying, antisemitism was spreading through government policies, and the borders of neutral or yet unoccupied countries were progressively closed to Jews. For many refugees, the Balkans represented one of the few remaining possibilities of escape.

Although much was written after WW2 about the war in the Balkans, the story of foreign Jewish refugees who arrived there during the 1930s remained largely unknown. Aleksov was inspired to recover this history in part by the refugee Imre Rochlitz, who arrived in Zagreb as a teenager after the Anschluss and later recorded his wartime experiences.

His research draws on memoirs, interviews with survivors and their descendants, and extensive archival material tracing individual lives. One of the book's greatest strengths is the range of sources which Aleksov brings together to illuminate a period that has long remained in the shadow of the better-known history of the Holocaust.

By April 1941, when war reached Yugoslavia, more than 50,000 Jewish and political refugees had officially entered, passed through, or resided in the country. The first arrivals after Hitler's accession to power were largely political refugees. Following the introduction of racial laws, increasing numbers of Jews sought refuge there, many unable to gain entry to France or other European countries because of restrictive immigration policies.

Particularly illuminating is Aleksov's discussion of the informal networks through which refugees survived. Illegal border crossings, personal connections, payments to officials, and documents obtained outside normal procedures cannot simply be understood as corruption or unlawful behaviour. In many cases they were precisely what enabled people to escape persecution.

Albania provides one of the clearest examples. There, the absence of a strong tradition of antisemitism combined with deeply rooted customs of hospitality and protection of guests. Those who reached Albania often survived because local people sheltered and protected them. Elsewhere, civil servants and military officers issued travel documents or allowed refugees to pass, sometimes for payment but often from humanitarian conviction. Many of those who helped were later recognised by Yad Vashem as Righteous Among the Nations.

The refugees arrived in Yugoslavia from Germany and Austria, particularly after the Anschluss, as well as from Czechoslovakia and Poland. Aleksov reconstructs their movements and the networks through which inhabitants of Yugoslavia assisted them. He also follows those who continued their journeys, settled elsewhere, crossed into Italian-occupied territory, joined the Partisan movement, or perished following the German occupation.

Aleksov draws on an extraordinary range of testimonies and published memoirs, including important Croatian sources. I repeatedly encountered names of people whom I had personally known or whose work I had previously read. The breadth of material cited in many languages, together with the testimonies of survivors and their descendants, is remarkable.

The book also draws attention to the rescue carried out by the Yugoslav Partisans after Italy's capitulation in 1943, when approximately 3,000 prisoners were evacuated from Italian internment camps to El Shatt, saving them from almost certain death in the Nazi extermination camps.

Through these individual stories, Aleksov constructs a vivid picture of people trapped between Nazi persecution and the bureaucratic barriers erected by much of Europe. The Balkans became one of the few remaining routes of escape, although this refuge lasted only until the Nazi occupation of the region.

This book is therefore far more than a regional history. By reconstructing the movements of tens of thousands of refugees and the networks that enabled many of them to survive, Aleksov restores the Balkans to their proper place in the wider history of the Holocaust and Jewish flight from Nazi persecution. The book deserves a wide readership among historians of the Holocaust and the Balkans, as well as all those interested in refugee history, migration, and the ways in which ordinary people and informal networks could influence the fate of individuals during one of the darkest periods of European history.

WEAVING NEW LIVES



Liesl Herbst



Roger Lynton on the right with Liz Trenow's brother and father greeting Princess Anne on a visit to the silk mill in 1974. They wove her wedding dress fabric

Lesley Ford, who is the Project Coordinator for the UK Holocaust Map, shares some insights about the latest map entries.

This has been a busy month, with stories coming in from descendants of Jewish refugees, families of those who helped them escape and find a new life in the UK, and academics doing their own research in the subject.

When Jewish refugees arrived in Britain, many had left behind not only their homes and families but also careers and businesses painstakingly built over generations. They brought with them something invaluable: their skills, experience, determination and an extraordinary capacity for hard work.

The UK Holocaust Map contains a growing collection of entries about businesses established by refugees, and those that gave refugees a helping hand, offering a fascinating glimpse into the contribution they made to British industry.

One particularly lovely story comes from Sudbury in Suffolk, where the silk-weaving company Stephen Walters & Sons, whose origins date back to the eighteenth century, offered work and accommodation to Jewish refugees before WW2. Members of the Walters family had connections with Jewish textile manufacturers in France and Austria and were keen to help. They sponsored refugee couples, finding them employment and somewhere to live, and even visited a refugee centre near Ipswich to recruit teenage boys, several of whom they trained as silk weavers.

Among those who found a home at the mill was Kurt Jacob Levenbach, who arrived from Cologne in August 1939. His journey was far from straightforward. Interned as an enemy alien after the outbreak of war, he was deported to Australia aboard the notorious ship *Dunera* in 1940. There he had to build his own prison camp. Eventually the British government allowed Kurt to return; he had a very pressing reason for doing so: he had fallen in love with the village postmistress in Suffolk.

Following his return to Britain, he served in the Pioneer Corps, changed his name to Roger Lynton and became a naturalised British citizen in 1947. He returned to Stephen Walters & Sons after the war, eventually becoming a senior employee. The company even sent him to Zurich for further training in silk weaving.

Roger's story is also one of lasting friendship. He became so close to the Walters family that their daughter, the author Liz Trenow, remembered him as an uncle. Roger and his wife Joan remained close friends with the family for many years. There is a particularly poignant aspect to his story: his children knew very little about his refugee experiences, and much of what is now known came from the Walters family and his widow after his death.

The mill itself went on to make a very special contribution to British history, weaving the fabric for Princess Anne's wedding dress. The photograph on the map shows Roger alongside members of the Walters family welcoming the Princess on a visit to the mill in 1974. It is a remarkable connection between a young man who had fled Nazi Germany and a company that helped him rebuild his life.

Not all the stories on the map are about business. Another recent addition celebrates Liesl Herbst, an Austrian Jewish tennis champion who escaped to Britain with her husband and daughter in 1939. Having won at least 15 singles titles in Austria, Liesl was determined to resume her sporting career. Within months of arriving in Britain, she had qualified for the 1939 Wimbledon Championships.

After the war interrupted the tournament for six years, Liesl returned to Wimbledon in 1946, this time playing doubles with her daughter Dorli. They are still the only mother and daughter partnership to have played doubles together at the Championships. It is a remarkable sporting achievement, particularly given the terrible persecution that had forced Liesl to leave Austria and the loss of her mother and two sisters in the Holocaust.

These two stories, so different in their circumstances, demonstrate the extraordinary range of lives and talents represented on the UK Holocaust Map. Whether through craftsmanship, enterprise, sport or the simple determination to begin again, refugees made an enormous contribution to the country that became their home. Take a look at the map for more on these remarkable stories – and many more.

The map continues to grow, and we would love to hear from anyone who can help us add to this collection. Perhaps your family ran a business established by refugees, you remember a refugee-owned shop or factory, or you have photographs, documents or memories that could help us tell these stories? Even the smallest detail can make a difference – please contact us via map@ajr.org.uk.

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WAVES OF CHANGE IN BOURNEMOUTH

Any discussion of 'Jewish Bournemouth' inevitably turns to the popularity of the Jewish hotels. But, as a new exhibition shows, the town also has a rich history of welcoming refugees.

Waves of Change: the natural history of Jewish Bournemouth, which runs throughout the month at the town's Russell-Cotes Gallery, tells how people from different backgrounds pooled their talents to create a unique community in several waves.

Bournemouth's transformation began in 1810, when Captain Lewis Tregonwell established the foundations of what he envisaged as an exclusive marine village. Its pine-scented air, beaches and coastal setting attracted wealthy Victorian visitors seeking recreation and relief from respiratory illnesses.

The arrival of the railway during the nineteenth century democratised the resort. Bournemouth was no longer restricted to those wealthy enough to travel by private carriage. Middle-class families, followed by working-class holidaymakers, discovered its attractions, stimulating the expansion of hotels, boarding houses and commercial enterprises.

Meanwhile Britain was experiencing substantial Jewish immigration from Eastern Europe. Between the 1880s and WW1, approximately 150,000 Jews arrived, many fleeing antisemitism and economic hardship in the Russian Empire and neighbouring territories. Although most initially settled in London and the great industrial cities, some made their way to the south coast, bringing skills in tailoring, manufacturing, and small business. Among them were families whose descendants would become prominent in the town's hospitality industry.

The Second Wave

The rise of Nazism brought another wave of Jewish migration, demographically very different. Many of these refugees came from established professional, academic and commercial backgrounds. Doctors, engineers, scientists, artists and businesspeople who had found themselves stripped of their livelihoods, property and citizenship. Some arrived with their families, others came alone, including 10,000 children through the Kindertransport.

The Bournemouth and District Refugee Committee formed part of a nationwide network of organisations and individuals responding to the humanitarian crisis. Through sponsorship, fundraising, accommodation and practical assistance, local people helped many refugees establish new lives. Examples include:

Walter Kammerling: Born in Vienna in 1923, Walter was sent on a Kindertransport in December 1938, aged fifteen. His parents and one of his sisters were subsequently murdered in Auschwitz.

After spending time in Northern Ireland, Walter served in the British Army. He then returned to Austria before settling in Bournemouth in 1957 with his wife Herta, a fellow Kind. Walter devoted much of his later life to visiting schools and educational institutions, sharing his experiences of persecution, separation and survival. In 2019 he was awarded the BEM for services to Holocaust education.

Sir Paul Fox: Another young refugee whose life intersected with Bournemouth was Sir Paul Fox, one of the most influential figures in British television. Born in Germany in 1925, Paul arrived aged thirteen on the first Kindertransport in December 1938 but his mother perished in the Holocaust. A foster family in Bournemouth took him in, and he attended Bournemouth Grammar School. At eighteen, he joined the British Army, later recalling the stark contrast between arriving in Britain as a refugee and returning to continental Europe as a British soldier.

After the war, Paul entered journalism, eventually joining the BBC in 1950 where he made a remarkable career. As Controller of BBC One between 1967 and 1973, he oversaw the development of programmes including *Dad's Army*, *The Two Ronnies*, *The Generation Game* and *Parkinson*. He later became Managing Director of BBC Television.

Samuel Becher: Samuel Becher, born in Stryj in 1903, was a Jewish violinist who survived the Holocaust and subsequently lived in Bournemouth. His gravestone is poignantly inscribed with the image of a violin and the words: 'His heart was broken when his Dear ones died in the Holocaust in 1943'.

The Loewy Brothers: Ludwig Loewy was a highly skilled German engineer who escaped to Britain in 1936 and created the Loewy Engineering Company. His brothers Siegmund and Alfred joined him, while another brother, Erwin, established engineering operations in the United States.

At the outbreak of war, the company relocated to Branksome Park, Poole, where its expertise became invaluable to the war effort, producing complex metal components for aircraft.

Siegmund and Ludwig both died in 1942, but the business continued. After the war, Loewy Engineering expanded into premises at Wallisdown, providing employment, apprenticeships and technical expertise to the local economy for decades.

The Third Wave

The years following WW2 brought Holocaust survivors and displaced families seeking new beginnings, while later political upheavals in the Middle East and North Africa contributed to further Jewish migration. Bournemouth's established Jewish community offered religious institutions, commercial opportunities and a familiar cultural environment.

The town's kosher hospitality industry reached its celebrated golden age. Modest family boarding houses developed into grand establishments along the East Cliff, creating the area affectionately known as the 'Jewish Mile'. The Cumberland, Green Park, Majestic, Ambassador, Normandie and other famous hotels attracted Jewish holidaymakers from across Britain. More than simply places to stay, they provided opportunities to renew friendships, observe Jewish traditions and enjoy a sense of belonging after years of upheaval. The Marriott, Richman and Feld families were among those whose enterprise helped establish Bournemouth's national reputation.

Michael and Ilse Katz: Michael and Ilse arrived separately from Germany in 1939,



1) Walter Kammerling's ID card; 2) Michael Katz being awarded Master of the Worshipful Company of Butchers by our late Queen: 3) Samuel Becher's gravestone; 4: Ludwig Loewy; 5) Street in Poole named after the Loewy family; 6) Advert for the Waves of Change exhibition.

having both lost family members in the Holocaust. They married in 1940 and began rebuilding their lives, determined to share their good fortune with others.

Drawing upon Michael's family expertise in the meat industry, they developed Scot Meat Products, originally around the curing of pork! They purchased a holiday home in Canford Cliffs in 1973, then settled permanently in the area in 1980, becoming prominent supporters of local charitable, medical and cultural organisations, including Poole Hospital, the Royal Bournemouth Hospital and the Bournemouth Symphony Orchestra. Their prosperity enabled them to establish what became the Michael and Ilse Katz Foundation and in 1999 Michael was appointed an OBE for his charitable services.

The Fourth Wave

In the 1960s Jewish Bournemouth began another transformation. Affordable foreign travel, package holidays and increasing visits to Israel gradually undermined the traditional kosher hotel industry. One by one the grand establishments closed, changed ownership or were converted to other uses.

Bournemouth's resident Jewish community also experienced a demographic shift. Younger generations left to attend university, pursue careers and establish families in London, Manchester, Leeds and elsewhere. The established Orthodox and Reform communities faced ageing congregations and the challenges of maintaining their institutions.

Yet, while the resident community has diminished, the town continues to attract Jewish visitors, particularly from members of Britain's expanding Charedi population seeking fresh air, the seaside and the companionship of their own community. During holiday periods, large numbers of strictly Orthodox families are increasingly visible, albeit favouring self-catering accommodation. Their presence reflects a changing pattern of Jewish life, although it remains uncertain whether seasonal visits can revive permanent Jewish settlement.

A legacy worth preserving

The story of Jewish Bournemouth is not simply one of a community that grew, prospered and declined. It is the story of successive generations who arrived seeking opportunity, safety and, in many cases, sanctuary from unimaginable persecution. Some came with considerable professional knowledge and experience; others arrived with little more than the determination to rebuild their lives.

Together, they helped shape Bournemouth's economy, industry, culture and community. Their hotels may have closed, their businesses may have disappeared, and the generations who knew them may be passing, but their contribution remains woven into the town's fabric. The *Waves of Change* exhibition, and its parent project *The Living Stones*, is not simply an exercise in nostalgia but about recognising the individuals behind the history, celebrating what they achieved, and remembering the losses that accompanied their survival.

The exhibition and The Living Stones Project (https://bjc-thelivingstones.org.uk/) have been supported by a grant from the National Lottery Heritage Fund.

Howard Freeman

LOOKING FOR?

PELICAN PEOPLE

Aida Verri is a creative producer who is working on *Pelican*, a collection of personal stories from refugees who moved to their new countries as children in the years immediately after WW2 .

She would love to hear from anyone aged between 75 – 90 who left their country of birth before the age of 13 and grew up in another European country. Their stories will initially be published as a collection and will later inspire an animated short film – see more info on

www.aidaverri.com/pelican

aidaverri@gmail.com

WORLD JEWISH RELIEF ARCHIVE

The World Jewish Relief (WJR) archive is a vital resource for anyone who is researching their family history. The archive holds registration slips of over 277,000 people, as well as records for 35,000 refugees the charity directly supported during the 1930s and 40s. WJR is hoping to return all these documents to families. Sometimes only a registration card remains but they may also contain papers such as case files, birth certificates, immigration papers, school records, letters and records of financial support provided by WJR.

You can start a search via www.worldjewishrelief.org/what-we-do/archives-your-family-history/ or call 020 8736 1250.

REVIEWS

CHILDREN OF THE THIRD REICH: THREE PASTS, THREE FUTURES
By Catrine Clay
Weidenfeld & Nicolson

Three remarkable stories of people from Germany, the United States and Israel who confront their difficult pasts while searching to find a better future are told in this fascinating and engrossing book. Renate's father was a leading SS General and Joe was born to Polish parents in 1946. Dan meanwhile came into the world to two German Jews who had escaped to Israel (then Palestine). But, like other refugees, the past left a long shadow and, although their stories were each very different, all three were shielded by secrets their parents kept. Decades later they all met up together with descendants of Nazis, each trying to come to terms with legacies of silence.

Most fascinating but chilling is Renate's story. She was born in 1941 to a Cologne bank clerk, Else Röder, still single at 35, whose married admirer suggested she get pregnant by him. The idea was that the baby would be born in a special maternity 'Lebensborn' home set up for racially pure mothers for adoption by high ranking childless Nazi couples. But, unusually, Else claimed Renate back and tenaciously remained in love with her father Friedrich Jeckeln – responsible for the murder of 100,000 people – until her death in 2010. The couple kept in touch throughout the war, exchanging 83 passionate love letters. Renate was later told she looked the spitting image of her father, which she found very upsetting.

Joe Albeck's parents met at the horrendous Warsaw ghetto. Lonia and Mendel miraculously survived, including an incredibly risky escape from Poniatowa concentration camp and getting back to Warsaw. Here they hid in sewers, having tragically lost their extended family. Then, despite Lonia's pregnancy, they set off on foot, enduring weeks trekking through the freezing Sudeten mountains into Czechoslovakia and to Germany. Here Joe was born in a displaced persons camp. Eventually they emigrated to America where his talented father spent the rest of his working life putting metal clasps on handbags. Joe did well academically and was sporty but weighed down by his parents' darkness. But he went on become a distinguished psychiatrist, fittingly specialising in intergenerational trauma.

Dan Bar-On's parents were German Jews with the foresight early on to realise the threats posed by Nazism. They escaped to Palestine in 1933 and were joined by other close family. Here Daniel was born in Haifa in 1938. Life was harsh, and his father struggled to find work as a doctor. Daniel served in the Israeli army, living on the kibbutz for 25 years and working with survivors' families before joining Ben-Gurion University of the Negev's behavioural science department and subsequently winning many honours. He went on to play a key role interviewing the children of Nazi war criminals. Then in 1993 acclaimed historian Catrine Clay and her BBC camera team were on hand when he valiantly organised a conference between children of Nazi perpetrators and those of Holocaust survivors.

This work has an underlying theme of what happens to ordinary people when power gets in the wrong hands. The author has explored trauma passed through parent to child. As she explains: "Although Renate, Joe and Dan didn't live through the Nazi period themselves, they discovered they were all children of the Third Reich". The conference at Neve Shalom proved invaluable in signposting the way forward, leading to further reunions and reconciliations.
Janet Weston

HITLER'S VICTIMS: REFUGEE MEMOIRS OF NAZI PERSECUTION FOR BRITISH READERS DURING APPEASEMENT AND WAR
Ellen Pilsworth
Berghahn Books, September 2026

Dr. Ellen Pilsworth is Associate Professor of German and Translation Studies at the University of Reading and currently leads a research team working on a four-year project, 'Nation of Refuge', which sets out to explore how we think and talk about the history of Britain offering refuge to those fleeing persecution. It looks back at the last hundred years of British history, exploring how Britain has responded to those seeking asylum.

This, her first book, explores autobiographical texts written by both Jewish and non-Jewish refugees from Germany and Austria that were published in Britain, looking at how these works were received by publishers, organisations such as the Ministry of Information and the BBC, as well as general readers at the time.

Pilsworth draws on a wide range of primary sources: archives, printed sources such as national and regional newspapers and advertisements in the press and numerous memoirs from 1933-44, some by such well-known authors as Stefan Lorant (*I Was Hitler's Prisoner*, 1935), Franz Borkenau (*Austria and After*, 1938) and Sebastian Haffner (*Offensive Against Germany*, 1941), and others who may be less familiar to readers of the *AJR Journal*.

Perhaps what is most surprising about her book is how rarely Jewish victims were represented and the assumptions about who Nazism's main victims were. '[T]he issue of Nazism's persecution of Jews,' writes Pilsworth, 'did not rank highly among the factors that influenced how most British people thought about Nazism.' 'Ambivalent feelings about Jews ...was an important factor in how British observers responded to news of persecution. As a result, the Jewishness of Nazism's victims was often minimised...' Perhaps surprisingly, books which represented 'ordinary' (that is, Christian) Germans as Hitler's main victims were more popular and translators and editors were expected 'to mask or ameliorate the specific Jewishness of Jewish refugees' experiences.'

Pilsworth shows that many key figures in British publishing were so ready to 'exclude Jews' from accounts of victims of Nazi persecution. She argues that there were a number of reasons for this. First, because Jews were often associated with the Left. Conversely, people on the Left often associated Jews with financial power and wealth and were more sympathetic to Socialist and Communist victims of Nazi persecution. It was thought that Jews complicated the prevailing Marxist interpretation of Nazism which saw it 'through the lens of class warfare.' Second, Jews were still often thought of as racially 'other'. Finally, ordinary Germans or

Austrians were often thought of as victims who were more deserving of our sympathy (think of *The Sound of Music*, a huge box office hit as recently as 1965).

For all these reasons, in Britain in the 1930s and early 1940s, writes Pilsworth, 'privately held prejudices about Jews, ambivalence towards them as a group, and a resulting lack of empathy for Jewish victimhood, created a passive form of institutional antisemitism.' This influenced which refugee memoirs were chosen for publication and translation and which were not. As a result, 'The figure of the Jewish victim did not feature prominently in the British public imagination.' This in turn fed into British policy decisions about appeasement, immigration and internment.

Perhaps the most surprising fact in Pilsworth's fascinating account of refugee memoirs is that 'no Jewish victim memoirs were published at all before [Bruno] Heilig's memoir eventually appeared in 1941...' In addition, passages relating to a subject's Jewishness were removed from a number of refugee memoirs. Jewish victimhood was marginalised and minimised. This was a world away from the 1990s and the growing interest in the Holocaust, in figures like Anne Frank, writers like Elie Wiesel and Primo Levi, film's like *Schindler's List*. We should be grateful to historians like Ellen Pilsworth, Tony Kushner and the late David Cesarani, for reminding us how eighty-five years ago Britain was another country, very different from how we would like to remember it.
David Herman

AND THE CELLO CAME TOO
Robin Lustig
Marble Hill Publishing

When Jewish refugees fled Nazi Germany in 1939, what did they choose to take with them? For Fritz Lustig, it was his cello. That simple but poignant detail gives Robin Lustig's family history its title and provides a fitting metaphor for the experience of those forced to flee in order to survive.

Robin, a distinguished journalist and former BBC Radio 4 presenter, has turned his considerable storytelling skills to exploring his own family's past. Drawing on family letters, photographs and memoirs, he reconstructs a history extending across generations of European Jewish life, culminating in the upheaval and persecution of the Nazi era.

It is a family tree that runs to dozens of names. Put together from diaries, trips to important landmarks, tales recounted by his grandmother, family memoirs and boxes of letters and photographs, *And the Cello Came Too* is a fascinating account of upheaval and resilience, luck and misfortune, and the remarkable power of families.

Lustig's earliest known forebear was Jacob Segal HaLevi of Nuremberg, who died in 1380. But the main characters in his memoir are his grandparents, parents and aunts and uncles, most of whom managed to escape from Nazi-occupied Europe in the 1930s and 1940s. Both sides of the family were the embodiment of assimilated German Jews. Franz Lustig, Robin's grandfather, had a doctorate in chemistry, but was forced to take a job as a sales representative when the Nazis enforced their anti-Jewish laws. Thankfully Franz, his wife Rose, and their three children all escaped the Nazis in time.

The story of Fritz, Robin's father, is particularly remarkable. Having escaped Germany and arrived in Britain in 1939, he worked as a builder before his internment as an enemy alien. Volunteering for the British Army he was subsequently recruited as one of the 'secret listeners' at Trent Park, the requisitioned country house in north London, where captured German generals and senior officers were encouraged to talk freely, unaware of the hidden microphones. Working in concealed basement rooms, German-speaking refugees, many of them Jewish, listened to and transcribed these conversations for British intelligence. Information gathered through this operation helped the Allies understand German military capabilities and plans (see *AJR at the House of Secrets*, October 2026).

It was also through this intelligence that Fritz met Susanne Cohn, Robin's mother, who had escaped from Breslau in July 1939. Their story challenges any simplistic distinction between refugees as passive recipients of sanctuary and refugees as active contributors to their adopted country.

Robin's family history also underlines the importance of preserving personal archives. Letters, photographs and recollections restore individuality to historical events, ensuring that the people behind the statistics are not forgotten. Fritz's cello remains a poignant symbol of continuity: a connection with the life Fritz had left behind, and a reminder that something precious can survive displacement.
Jo Briggs

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OBITUARIES



Rev Bernd KOSCHLAND MBE

Born: 27 January 1931, Fürth
Died: 3 October 2026, London

Bernd was a respected minister, teacher and communal leader who was determined that future generations should understand the past. He combined deep religious commitment and scholarly distinction with practical kindness and a wonderfully dry sense of humour.

Bernd was born into an Orthodox Jewish family. His father, Jakob, began teaching him Hebrew when he was barely four. His childhood was happy, but the rise of Nazism soon shattered the security of family life. On Kristallnacht Jakob was arrested and sent to Dachau, returning home after his release in early 1939. With the family's future increasingly precarious, the decision was made to send Bernd to Britain.

In March 1939, aged eight, he travelled to England on a Kindertransport. His mother accompanied him to Hamburg, where he boarded a ship carrying 80 children. It was the last time he saw her. His parents hoped they would eventually join him, even promising to buy him a suit with long trousers for his bar mitzvah. They never escaped Nazi Germany.

Two small details stayed with Bernd throughout his life. His mother packed a hairbrush labelled with his name, anxious that her son should remain tidy; his father was more concerned that he should have the prayer books and religious essentials he would need. The brush became a poignant reminder of his parents' love.

Bernd was initially accommodated in Margate before being evacuated to Staffordshire, where a kindly couple, the Cotterills, gave him a temporary home. He later moved to an Orthodox hostel at Tylers Green, Buckinghamshire, which sustained his religious identity. After moving to London, he studied at Jews' College, specialising in Biblical and Medieval Hebrew and Aramaic and gaining a first-class honours degree. Encouraged by the college's principal, he entered the ministry.

His ministerial appointments included Kingston and Woodside Park. In 1964, he joined JFS, where he spent 24 years teaching Hebrew and Religious Education and helped establish in-house printing facilities for the school magazine. He later taught at the City of London School for Girls, retiring in 1995. He also became a senior examiner in Religious Education and Biblical Hebrew.

Bernd's commitment to education continued long after retirement. As chair of Barnet's Standing Advisory Council for Religious Education for 15 years, he helped develop and revise the borough's syllabus. One particularly moving initiative was the planting of 50,000 snowdrop bulbs in memory of children murdered in the Holocaust.

The AJR was another constant in Bernd's life. His commitment extended over many years, notably through his long term membership of the Kindertransport Special Interest Group. He understood the importance of bringing Kinder together, ensuring that the stories of those who had found refuge in Britain were not forgotten.

He also gave generously of his time to practical welfare. From 1972, he was involved with the Jews' Temporary Shelter, eventually becoming a trustee and director. As the organisation developed its work, including grants towards accommodation and furnishings, Bernd took pride in helping people obtain assistance quickly when they needed it. He also volunteered at the SAGE nursing home, after his wife, Ruth, moved there, and served for three years as a director of North London Dial-a-Ride.

Holocaust education remained close to his heart. Bernd spoke to young people about the Kindertransport and his own experiences and helped prepare educational materials for Holocaust Memorial Day. He knew that historical facts alone could not convey what it meant for an eight-year-old to leave his parents and home, never to see them again. His testimony gave that history a human face.

Bernd and Ruth had two children, Jonny and Beth. Ruth's death in May 1996, following a series of strokes, was a profound loss for him. In later life, he found happiness and companionship with Michelle Goldberg.

His MBE, awarded in 2018, recognised a lifetime of contribution, although Bernd characteristically saw the honour as a tribute to the many people who had helped and supported him. His humour never deserted him. When he became a Freeman of the City of London, he promptly asked the Lord Mayor whether he had any sheep he could drive sheep across London Bridge.

Bernd Koschland's life began with separation and loss, but he responded by building a life rich in faith, learning and service. Through his work in schools, Jewish organisations and Holocaust education, and through his enduring commitment to the AJR and the Kindertransport community, he ensured that remembrance was not simply about looking back. It was also about supporting people in the present and safeguarding the future. His legacy is one of generosity, resilience and quiet determination.

To read Bernd's full *My Story* book see ajr.org.uk/testimony/rev-bernd-koschland/

www.fishburnbooks.com

Jonathan Fishburn
buys and sells Jewish and Hebrew books, ephemera and items of Jewish interest.

He is a member of the Antiquarian Booksellers Association.

Contact Jonathan on 07813 803 889 for more information



Ursula WELLEMIN (née Hess)

Born: 7 May 1925, Dresden
Died: 22 September 2026, Pinner

Our mother, Ursula Wellemin remembers the morning of Kristallnacht when a crowd of Nazis banged on the door of her Pirna home (near Dresden), and arrested her father.

Ursula had hitherto lived a comfortable, happy family life until the Nuremberg Laws in 1935 took away their citizenship and various restrictions were instigated. She was the first child of Manfred Hess, a chemist specialising in paints for the optical, photographic and electrical industries, and Gertrud (née Simson), who had studied piano in Munich. Ursula had a sister, Luise, five years younger.

On the afternoon of her father's arrest, Gertrud received an anonymous call, probably from one of the loyal employees of the family's paint factory. "Put the lights out and go to the back of the house," the voice said. Ursula, then aged 13, her mother, sister and uncle hid under their stairs which led to the cellar and offices.

A mob of about 200, from another town, stormed their house after throwing bricks and stones through the windows. One tried to open the door to the hiding place but thankfully Ursula's uncle had locked the door from the inside.

When the Nazis eventually left, the family went down the stairs, through the offices to the gardener's flat. The gardener called a taxi which took them to Ursula's grandmother's home in Dresden.

Ursula's father had been taken to the police prison in Pirna, then to prison in Dresden where the Gestapo told him he would be shot. Instead, he was transported by train to Buchenwald concentration camp.

After three weeks in Buchenwald, Ursula's family received an affidavit from a great uncle in America, the family factory was seized and as a consequence her father was freed. At that time Hitler was trying to banish Jews to other countries.

Ursula lived with her grandmother in Dresden until her father was released from concentration camp, then the family moved to Berlin. Ursula and Luise were sent to England with an aunt in early June 1939. Her parents had had their passports confiscated so had to say goodbye to their daughters at Berlin airport not knowing if they would see them again.

Luckily Ursula's parents had their passports returned by an SS man in exchange for 600 Reichsmarks to buy a new motorbike. They arrived in England via Holland, arriving just eleven days before WW2 broke out. Her father was interned as an 'enemy alien' for four months on the Isle of Man, after which the family settled in Wolverhampton.

Ursula was sent to a boarding school which she loved. School fees were reduced significantly for refugees by the head teacher but she only stayed a year as the family could not afford the fees. After passing her certificate, Gertrud found free physiotherapy training for Ursula lasting six years, initially as an orthopaedic nurse. Ursula's physiotherapy career started in a Birmingham hospital and later moved to London, at St George's and St Mary's hospitals.

Ursula met our father John in 1952. He was born in Prague and also came to England as a refugee. They married in 1954 and moved to Pinner with daughters, Carey and Alison. Ursula's parents relocated to nearby Northwood when they retired. John died in 2006 after 51 years of happy marriage, three years of which they spent in Connecticut, USA, near to Luise and her family. In her younger days, Ursula enjoyed entertaining, skiing, travelling, theatre and art galleries in the company of her beloved husband.

Ursula was a member of the Pinner AJR group and found contact with the group deeply meaningful. She remained in the family home until the age of 99 when she requested to move to a local care home, where she died at the age of 101.

Ursula personified kindness, unselfishness and generosity and her personal mantra of *Doing the Right Thing* remained with her until she died. She was never happier than when she was with her family and gained much joy from knowing her loved ones experienced the peace and freedom she herself had been denied as a child.

Ursula is survived by her two daughters, five grandchildren and two great grandchildren (and another one on the way, about whom Ursula was delighted).

Carey Philpott and **Alison Wellemin**

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WHAT'S ON www.ajr.org.uk/ajr-events/

Across the UK and online, the AJR offers a vibrant programme of events designed to inform, connect, and inspire. Our programme is updated regularly, so this is just a selection – see our website for full details of our latest programme.

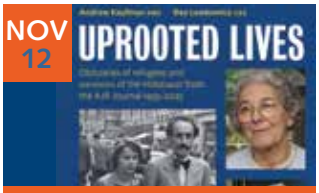


NOV 10

AJR's Annual Kristallnacht Service 2026

Join us for our annual service commemorating Kristallnacht – The Night of Broken Glass, the devastating pogrom against Jewish communities in Nazi Germany and Austria in November 1938

North West London



NOV 12

Uprooted Lives: Obituaries of Refugees and Survivors of the Holocaust from the AJR Journal 1955-2025

Book Launch – Uprooted Lives

North West London



VARIOUS DATES

AJR Chanukah Celebrations

Join our Chanukah parties or lunches in Glasgow (18 Nov), Manchester (2 Dec), Newcastle (2 Nov). Liverpool (8 Dec), Edinburgh (9 Dec), Leeds (9 Dec) & London (10 Dec).

Various



APR 04

AJR Heritage Tour to Slovakia April 2027

Join us for a four-night heritage tour of Slovakia. Basing ourselves in Bratislava, we will also visit Zilina, Sered and Nitra.

Slovakia

ENGAGE WITH US ONLINE

DATE AND TIME	TOPIC	ZOOM ID
Monday 2 November @ 4pm	Margaret Mills – Agatha Christie: A Mysterious Lady	879 6574 9107
Tuesday 3 November @ 4pm	Rick Blaskey – The Power of Music	814 0910 4741
Wednesday 4 November @ 4pm	David Barnett – Miriam Moses: a remarkable life of service to others	823 7030 0086
Monday 9 November @ 4pm	Lola & Ronnie Fraser – The Armistice through Jewish eyes	885 9218 1573
Wednesday 11 November @ 4pm	Laura Henley Harrison – A journey through Welsh Jewish History	836 8622 5688
Monday 16 November @ 4pm	Evy Yedd – How the Guides International Service helped to repatriate displaced persons between 1942-1950	891 3305 9033
Wednesday 18 November @ 4pm	Book Discussion (no speaker) – *There are Rivers in the Sky* by Elif Shafak	827 1852 2534
Monday 23 November @ 4pm	Howard Slater – A tribute to Ira and George Gershwin	889 9174 1396
Tuesday 24 November @ 4pm	Jonathan Bergwerk – Jerome Kern, the father of American musical theatre	858 3080 4358
Wednesday 25 November @ 4pm	Asher Schwartz – Israeli animator, filmmaker and creator of *The Fiddle*	874 0083 5617
Monday 30 November @ 4pm	Jill Culiner – Canadian folk artist and photographer	865 5027 6437
Every Monday @ 10am	German conversation	882 8761 1039
Every Monday @ 10.30am	Yoga and seated exercise	8524 688 9439
Every Tuesday @ 11am	Shelley's Exercise class	884 6694 5622
Alternate Wednesdays @ 11am	Poetry Please	882 4622 5393

COME AND MEET US IN YOUR LOCAL AREA

DATE AND TIME		LOCATION	CO-ORDINATOR
Monday 2 November	Morning	Central London	Karen Diamond
Tuesday 3 November	Lunchtime	Bristol	Ros Hart
Wednesday 4 November	Morning	Ealing	Ros Hart
Tuesday 3 November	Lunchtime	Sheffield (with Toby Simpson from IWM North)	Michal Mocton
Wednesday 4 November	Afternoon	Edinburgh	Agnes Isaacs
Thursday 5 November	Afternoon	Pinner	Karen Diamond
Tuesday 10 November	Lunchtime	Yorkshire	Michal Mocton
Monday 16 November	Morning	Art Class	Karen Diamond
Monday 16 November	Afternoon	Hampstead	Ros Hart
Tuesday 17 November	Morning	Essex and East London	Karen Diamond
Wednesday 18 November	Lunchtime	Glasgow (with Michael Kushner talking about Bletchley Park)	Agnes Isaacs
Wednesday 18 November	Lunchtime	Bournemough	Ros Hart
Tuesday 24 November	Lunchtime	Norwich	Karen Diamond
Wednesday 25 November	Lunchtime	Edgware/Stanmore	Ros Hart
Thursday 26 November	Lunchtime	Birmingham	Karen Diamond
Monday 30 November	Lunchtime	Bromley	Ros Hart

Scan here to see all our events

Contact your local co-ordinator for more details about local events:

Agnes Isaacs	Scotland and Newcastle	agnes@ajr.org.uk	07908 156 361
Ros Hart	London and South East	roshart@ajr.org.uk	07966 969 951
Karen Diamond	London and South East	karendiamond@ajr.org.uk	07966 631 778
Michal Mocton	Northern England	michalmocton @ajr.org.uk	07966 886 535

Check your inbox for our regular newsletters containing latest details of upcoming events