



Kindertransport

A special interest group of

The Association of Jewish Refugees
SERVING HOLOCAUST REFUGEES AND SURVIVORS NATIONWIDE



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From the Editor's Desk

Dear Kinder and Friends

Once again the Newsletter contains a variety of interesting articles of which *A Journey to remember* is the most memorable. Thanks must go to all involved in its most successful organisation. The theme of remembering is very near with the approach of Rosh Hashanah and Yom Kippur. May the coming year be a more peaceful one, which in the words of our prayers, "*may those who perpetrate wickedness perish as in a moment.*"

I wish you and your family a happy and healthy New Year. שנה טובה



Summer is nearly over and the High Holidays are just around the corner. A lot has happened in the past few months which I sincerely hope you enjoyed. We were certainly blessed with a beautiful sunny day down in Glyndebourne. I trust you liked the opera. I have written separately about our journey to Harwich which was undoubtedly not only well organised but also very emotional for most of the participants. Meanwhile the A.J.R have moved from Stanmore to Finchley and I hope that has not meant any difficulties for those that have to visit there.

So Chag Sameach and Shana Tova to you all, Erich



A Journey to remember

Harwich



Liverpool Street Station



It was indeed a momentous day. From the moment we joined the train at Liverpool St. Station together with the other 'Kinder' and hundreds of children, on our way to Harwich. There we were met by children from the town who applauded the kinder as they made their way down the length of the platform to a wonderful welcome reception by the Mayor of Harwich and other Dignitaries at the far end of the platform. The kinder were all presented with posies before a number of speeches were given. The most significant was no doubt the one by Jonathan Arkush, the President of the Board of Deputies, who reminded those assembled, particularly the school children, that we should never be prejudiced against people because of their religion, culture or beliefs. The group which included the Israeli Ambassador Mark Regev and Sir Eric Pickles MP for Post Holocaust issues were then taken by Vintage buses to St. Nicholas church for a Service of Remembrance and Thanksgiving. On the way we passed Dovercourt, which housed the Kinder who had arrived from Europe in 1938/39.

Even though I personally arrived in London Docks, not in Harwich, I also felt the emotional impact the day gave all those Kinder who docked at Harwich so many years ago.

All in all a wonderful day organised most beautifully by Peter Hedderly.

Erich

Dear Michael and Sir Erich,

I'm sorry it's taken me such a long time to get around to writing to you - but I wanted to thank you for your help with the day trip to Harwich, in facilitating contact with the Kinder, encouraging and supporting the day. I was really impressed with Jonathan Arkush. Nobody could have expressed my feelings better about the need to learn from Europe's painful history and apply those lessons to our world today, both in extending compassion to victims of the current refugee crisis and in the constant need to guard against all kinds of prejudice and intolerance. Through education of our younger generation we may hope to avoid repeating the mistakes of the past and leave a better world for our own children.

Of course I was rather nervous about inviting people who are Jewish - or at least highly likely to be Jewish - to a Christian church. I'm not particularly religious

myself, but it seems to have been well received as appropriate to give thanks in a house of God, there being no synagogue in Harwich of course.

It's still something of a work in progress due to the schools being preoccupied with SATs and Ofsted reports, but we hope to raise between £20k and £40k for child refugee causes relating to the current crisis and thereby not only teach the next generation about the history of the KTs, but also make a positive difference to those less fortunate than ourselves.

I'm not quite sure what will come next, but I don't think this will be the end of it. There is much to be learnt from the story of the Kindertransports.

Kindest Regards and thanks once again,

Peter Hedderly

Dear Michael, Peter and Nigel

You couldn't have made this a more impressive event if you had done backflips along Platform 6 in the good old Liverpool Street Station.

I felt privileged to be allowed to join as a second generation participant, but with a legacy of my own - the memories of the ordeals of my own parents before making it to Britain from Berlin in 1938; although their ship had docked in Southampton, the Sir Nicolas Winton train became symbolic of their journey to a new life and a new freedom. I thought about them a lot on that train to Harwich.

On arrival on Platform 6, I found myself embraced by the Austrian Ambassador and welcomed by Tobias, a young vibrant Austrian man who had come along with the Ambassador. Tobias stayed for the ride and his conversation during the day made me aware of new compassions and new awarenesses in someone young and hopeful which we don't often come by in a world that seems all too often ferocious and deviant and unlistening.

I was uplifted by the extraordinary welcome in Harwich for all the Kindertransport survivors who had had the courage to take this journey. The whole occasion was extremely moving: the children's applause as we got off the train, the warm welcoming speeches, the individual posies for all the Kinder, the special tour of Harwich on the old red bus with its vintage seating - great stuff. It was wonderful to see sea and to be transported so expertly and in such style to surprise places.

The service at St Nicholas Church was very moving and what a beautiful thought to show old Pathé clippings of the Kinder's arrivals at the wonderful Electric Palace Cinema. It rather reminded me of the Saturday morning pics of my youth. I was very moved to have Kinder sitting next to me right there and very touched to spot Tobias struggling with a battered umbrella when the rains came to cover Harry, one of the Kinder as they sought refuge during the break. Some of us stumbled in the rain toward an elegant hotel which served up a lovely menu. It was good to talk, just as it was good to have a day alone for reflection and for loving if painful memory.

You all did a superb job. The inclusion of the children of today being part of an experience of this kind is uplifting and it is good to know that their own endeavours will go toward other refugee children.

Many thanks for all your original thought and work in this,

Yvonne Klemperer

P.S. I would be most grateful if you can convey this to Tobias and his Ambassador

A Harvest of Change

What a great 'dish!' Lovely, but think about all the preparations until it appears. That 'dish' is Rosh Hashanah accompanied by Yom Kippur and Sukkot. Think of all the preparations beginning in earnest with 1st Ellul – the addition of Psalm 27 to the services, the shofar in the morning, the personal preparations of reflection regarding one's moral, ethical and religious duties. On a real practical side: the hectic activities of synagogue offices and officials and not forgetting the housewives, what food to order, apple and honey and other edible symbols for a good new year, menus for the meals and the resolution to a serious problem 'What to wear, old or new?' All this may sound a little light-hearted and flippant; it isn't if one goes through all of the ingredients that make up the Festivals.

Yom Tov begins and so does the solemnity of *Yom Hadin*, the Day of Judgement, i.e. Rosh Hashanah. Where does the concept of solemnity, of self-examination, of introspection originate? The term *Rosh Hashanah* occurs only once in the Bible, in Ezekiel 40:1, without any connection to the Festival, is merely as a date. The Torah in Leviticus and Numbers refers to it as a day of Sabbath (*Shabbaton* - a day of rest), abstaining from work and with a sacred assembly commemorated (*zichron*) with the sound of trumpets (or, depending on the translation of *teruah* which is understood as *shouts of elation*), abstaining from work and the festival sacrifices. The one day Festival is not related to any historic event. According to ancient sources late BCE the day might have had an agricultural connection. Yom Kippur, despite its detailed Temple ritual seems to have been ignored at the dedication of Solomon's Temple (1Kings 8). It could have been a jolt to remind people that '*The earth is the Lord's and the fullness thereof*' (Psalm 24) i.e. the earth and what it contains, including the harvest which is for the benefit of all. With that jolt to people, Sukkot is the Festival of supreme joy as the harvest is brought in. The eighth day (*Shemini Azeret*) is the closing Festival, a sort of final summary (like in a book) of the Festive season but on a slightly more solemn note of *Yizkor* and the Prayer for Rain.

The rise of the Synagogue and historical events changed the whole nature of the Festivals: Rosh Hashanah became a new year or **the New Year** - 'There are 4 New Years, of which 1st Tishri is one (*Mishnah Rosh Hashanah* 1:1). Now the Rosh Hashanah as we observe it. It is the Day of Judgement when the Divine Books are open with our personal record, a day of awakening with the sounds of

the shofar accompanying our prayers. Yom Kippur, with the loss of the Temple and its ritual, became a synagogal day in the main together with personal affliction (Leviticus 23 23:27). Through our prayers we ask for forgiveness and hope that we are entered in the Book of Life. The 'account; is finally sealed on Hoshana Rabbah, 7th day of Sukkot. Sukkot changed little with the Sukkah, Lulav and rituals connected with them. A joyous addition is the later 'arrival' of Simchat Torah.

Zichron – Teruah. We must always remember (*zichron*) what the Festivals were and are. Their significance for each generation and the special meaning they have for each of us as individuals.

Ezra read the Torah to the people on 1st Tishri –no name of the day – and then sent them home to eat, drink and rejoice and send gifts to those in need (Nehemiah 8). The book of Jubilees, written in Hebrew 2nd – 1st century BCE , paralleling Genesis and briefly to the Exodus. It links, for example, Yom Kippur with the sale of Joseph and one of the two sacrificial goats of the day recalls the blood of the goat in which his garment was dipped.

A happy New Year and תג שמחה

BK

Students of Leo Baeck High School 18n - Yad Vashem Prize for EXCELLENCE IN Holocaust Studies

My name is Ruth Ash and I am the director of the library resource centre of the Leo Baeck Education Centre in Haifa, Israel and a history teacher. I have read about AJR and its commitment to ensure that future generations will learn about the Holocaust and about the organization's support of educational, research and commemorative projects.

So, I'm delighted to share with you some information about a unique voluntary translation project, which took place in our high school this year, of translating testimonies of children from the Kindertransport from the book called I CAME ALONE Our students translated the stories and built a site <<https://sites.google.com/a/leobaeck.net/icamealone/>> presented both in Hebrew and English (still in progress). You will find detailed information about the project in the article attached<<http://leobaeckhaifa.org/leo-baeck-high-school-students-win-yad-vashem-prize-for-excellence-in-holocaust-education/#more-4154>>.

We are looking forward to enhancing the project and spreading the news about it in order to find collaboration with teachers abroad who would like to use this opportunity to partner with a teacher in Israel to learn more about this common and important subject. We would like to find relatives of the children whose stories were translated by our students and add updated information and photographs if possible.

Our site is in continual development and we hope it could help preserve and deepen the study and knowledge about the Kindertransport. There are still some stories to translate to Hebrew and it will be done during the next school year by our students. We hope that the digital platform <https://sites.google.com/a/leobaeck.net/icamealone/the> students created, in both Hebrew and English, can contribute to achieving this goal. We still have more ideas for developing this project, and we will be very grateful for any help we can receive.

To contact us please send an email to:
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Dr. Ruth Ash-Argyle

The Winners

About our school:

The Leo Baeck Education Centre is situated in Haifa, high on the western slopes of Mt. Carmel with commanding views of the Mediterranean Sea.

Established in 1938 as a kindergarten for children fleeing pre-war Europe, the Leo Baeck Education Centre is now considered one of Israel's finest educational institutions. Our K-12 schools provide 2,500 children with a first class education that is rich in humanistic values and embedded within a Progressive Jewish framework.

The school's 150 full and part-time teachers educate 1,100 students from grades 10 through 12. Our high school students come from a variety of socio-economic backgrounds, and include many new immigrants as well as members of the Druze, Christian and Muslim communities.

At its core, the High School focuses on academic excellence, an appreciation for Arts & Culture and a love of Israel. All students are also encouraged to make a personal contribution to the well-being of civil society and extensive community service is part of the curriculum.



Last year, Yaffa De Goede, a volunteer in the Leo Baeck high-school library, brought in a book written in English called "I Came Alone", comprising over one hundred testimonies of children from the Kinder-transport. She thought it would be educationally beneficial if someone would translate these testimonies into Hebrew, in order to widen the readership of this important book. Ruthie Almog, an English teacher and translator was asked about taking on this project. She and the director of the library, teacher-librarian Dr. Ruth Ash, came up with an idea to offer the students, with their guidance, to tackle the task. After receiving the blessing from the family of Bertha Leverton, the original editor of the compilation, we began the translations.

Dr. Ash sent an email to the students to see who would bite the bait. To their delight, twenty-seven students took it upon themselves to translate 3-10 testimonies each. After translating a story, each student met with Ruthie Almog, went over their work while learning the subtleties and nuances of translation, and discussing the linguistic, factual and emotional differences in the testimonies. Each translation was then sent to Dr. Ash for the final editing.

We were fortunate and privileged to host Ms. Alisa Tennenbaum, Chair of the Israel Kinder-transport Association in Israel in the Leo Baeck library at the end of our project, and hear her full testimony.

The Holocaust Memorial Day in our school was dedicated to the children of the Holocaust, especially those who were part of the Kinder-transport. A number of especially poignant translations were read aloud by the students at the ceremony. The backdrop comprised drawings done in Mr. Yonathan Bar-On's English classroom as part of the Centropa project he leads.

Three students, Ofer Bar, Roi Zohar and Ilan Goltman simultaneously created a website documenting all of the translations and any other information discovered about the kinder-transport writers ([click here](#)).

Meanwhile, unbeknownst to us, Dr. Ash shared our project with *Yad Vashem*. Subsequently, two members of the *Yad VaShem* education committee visited us, and interviewed us together about the process. We were notified a few weeks later that we had, in fact, won the Prize for Excellence in Holocaust Education and were invited to the annual ceremony at Yad VaShem in order to receive the prize.

Four of the translators, along with Dr. Ash, Ruthie Almog, Yonathan Bar-On, Alisa Tennenbaum, and Yaffa De Groede travelled to Jerusalem to *Yad VaShem* where we received the prize. We were honoured and thrilled that our project had received this level of recognition. Next year we hope to use the translations in other classes, such as history, civics, and education, and perhaps share the testimonies with classes in the lower grades.

Letters home from Holland

Bookaholicks should keep away from bookshops. As one of that ilk, I wandered round the Jewish Museum's 'danger spot' while waiting for a meeting. On my quick tour I spotted a thick book, 'No' I told myself, but 'Yes' won. The book is a vital addition to my library – it is *Pogrom, November 1938* (a prelude to the Holocaust; testimonies from Kristallnacht edited by Dr Ruth Levitt, Souvenir Press and Wiener Library, 2015) which was admirably reviewed in the AJR Journal by Leslie Baruch Brent (February 2016). Reading a large part of it in bite-sizes made me think how could such savagery happen – the book is concerned with the Night of the Pogrom and a few days before and after. But then something clicked; aren't we experiencing it all gain since –beheading, hanging, firing squads, people disappearing into the unknown, camps, genocide in its full sense? *Pogrom* fleshed out for me, the then 7 years old, the totality of events of that night.

In reading, I picked out reports relating to Kindertransport (pages 177-187). The book preserves reports collected by Alfred Wiener. The messages home are of varying lengths. They were written after crossing into Holland *en route* for the Hook and Harwich and stop short at the point before embarking. The Kinder all express their joy of reaching Holland and the kind ways they were treated with food and drink once they were over the border. Some describe what they were given including meat. In one letter the writer states: " *We were given vegetables with kosher meat. Tasted marvellous....*" (p185) Meat, particularly kosher meat, was something undreamed of!

Some brief extracts from messages:

- *My beloved parents*
We are being received splendidly in Holland. We were given every kindness, everything that you could think of as you can imagine. Like princes. So farewell!..... (p.177)
- *My dears*

We have safely crossed the border. My suitcase has not been opened..... (p.177)

- *My dear Mutti*

....Helga and I are very happy. Just be happy. Hopefully Pappi (Dad), and then my happiness will be complete (p.179)

- *Frau K*

,,,,,,When you receive this card, the voyage will be over. So Mama, no more regrets.....(p.187)

Despite the feeling of freedom and overall happiness there is still an underlying sadness. The expressions of euphoria would seem to hide the real feelings of having to leave home for another country. Perhaps, dear reader, you were the writer of one of the messages home.

Bernd



Reviews

Olga Levy Drucker, *Kindertransport*, Henry Holt & Co 1992

This book came recently to me through a friend. As a paperback I took it to read while waiting as an out-patient and found I could not put it down. A blurb on the back suggests that 'middle - school pupils would devour it.' I do agree with this comment. The story of Olga takes us from an early age of a pre-1933 happy life for the family in Stuttgart, through the later Nazi period to Kristallnacht and on to Kindertransport and being hosted by several foster parents. Eventually Olga, and later her brother, were re-united with their parents who had reached the USA in 1941 via Lisbon. The Afterword brings her to the 1st Kindertransport re-union organised by Bertha Leverton. Olga recalls that she visited her last foster parents several times and they visited her, with the children of both families becoming firm friends.

In many ways the book is essential reading for children of all ages (and adults!). As Olga's story moves through the years, life in Nazi Germany, with its anti-Jewish legislation comes through, not in great detail, but there is enough to make one aware – the Nuremberg Laws and their application, the departure of German help in a Jewish home, Kristallnacht, Dachau, loss of work and property, such as the taking over of her father's factory and 11 year old Olga's departure for the UK.

Like with many of us, there are personal issues raised in the book which Kinder also had to face. There is the sudden arousal to being Jewish (her family were not at all observant) by having to attend a Jewish school where Chanukah replaced the celebration of Christmas. Like other Kinder, she landed with a strong Christian (Baptist) foster mother. There was Sunday observance by attending church and only Bible reading and hymns, but still recalling she was Jewish She became Bat Mitzvah at 63!. Like with so many Kinder, the trauma of leaving parents behind comes strongly across, not knowing whether the promise of being re-united would ever be fulfilled; what would Papa or Mama have said or done in a given situation. Lack of English caused problems, except for a sentence recalled from learning with an English teacher in Germany: '*The dog sits under the table.*' Shades of *The Pianist of Willesden Lane*, as Olga's mother wanted her to be a concert pianist, but this did not happen. Her parents, like those of many others as refugees in the UK or US, deprived of decent life style, had to re-start at rock-bottom, from factory owners to working in lowly restaurant jobs in New York. Once in the USA, her parents wanted her to join them as soon as possible; did she want to go? was it an issue as she felt she had put down new roots in the UK? Of course she joined her parents, but how often did Kinder consider the same issue, pull up tender roots and move on to start anew again. There is very little about Olga's life in the USA other than graduating from school, getting married and having three children.

Jason Hensley, *Part of the Family - The Christadelphians, the Kindertransport, and Rescue from the Holocaust*

It details the stories of 10 Kinder who found refuge with Christadelphian families or Christadelphian hostels during the 1930s and 1940s. In so many of the cases, the Kinder expressed that they were both loved and respected by members of this Christian group and became "Part of the Family."

All in all, the Christadelphians housed approximately 250 Jewish children during World War 2. This book is hoped to be the first volume in a series that will document the experiences of all of these individuals.

The Kinder, along with their family, and in many cases, their foster family as well, worked with the author to tell their unique story. The book is available on [Amazon.com](https://www.amazon.com) (search "Part of the Family").



Request for information on possible use of faked documents by Displaced Persons

My mother Ursula Rhodes (born Ursula Henriette Barbara Michel *; Ludwigshafen am Rhein, 1923) came to England in August 1939 on a Kindertransport. Her parents and younger sister were unable to leave Germany and did not survive. They were deported in April 1942, and the last trace was a letter from my mother's sister Lilli (Elisabeth Gerda Lilli Michel), giving my grandparents' address as **Icbica [Izbica], Kreis Krasnistav, Distrikt Lublin, General Gouvernement Block VII.1328** and her own address simply as **Travniki** (I have seen variant spellings such as **Trawniki, Travnicki**). This letter was written in June 1942, when Lilli was 14 years old – it's a very brave little letter.

Although this is not the main thrust of my enquiry, I would be really interested to know if anybody knows the eventual fate of anyone else in those places at that time.

In the hope of finding out exactly when and where my family died, I applied to the International Tracing Service at Bad Arolsen, and at the beginning of December 2015 I received the disappointing news that there was no further information about my grandparents – and the astounding news that Lilli had in fact survived. She had lived in DP camps from December 1945, married in 1948, emigrated to the USA in 1949.

To cut a very long story short (although I can supply more information if necessary), after a lot of research it has been established (with as near certainty as possible) that she did after all die in the Holocaust, and that after 1945 her identity was used by somebody else. Although there are many documents bearing her name, including a marriage certificate, the young lady who actually used these documents was Romanian (as was her husband). Her name was also Elisabeth (Lilli's actual first name, and therefore the one which appeared on any official records or lists), and it seems that her date of birth may have been quite close to Lilli's.

I have done some reading about Displaced Persons and their journeys (physical, social and mental) in the immediate post-war years, and the use of forged papers is mentioned quite widely. However, I haven't found out how the process works. It seems possible that it was sometimes sanctioned by the authorities, so did clerks/ officials have lists of dead people, and match up names and ages? Did money change hands (it would be understandable!)?

I'd be very interested to know if anybody knows any more about the use of documents in this way. I should just add that I have no problem with Lilli's identity being used – as long as she was no longer in a position to need it. I'd take a different view if she had survived and then come to some harm during the process, but I can't see that would be the case. But otherwise, if her identity helped somebody to a better life, and enabled a young couple to raise a family in a free country away from repression and anti-Semitism – well, that's great and I'm very pleased.

But I would just like to know more about the process whereby it all happened!

Judith Rhodes jbl.rhodes@gmail.com

Leeds, England

- An extract from KT Newsletter 2015: "*(Pastor) Maas also helped Martha Rosenzweig from Altleiningen, and **Ursula Michel of Ludwigshafen. He certainly helped more Kinder.....*** "

Strange coincidences! I was reading the Kinder Link (the newsletter of the American Kinder) and came across the letter above from Judith Rhodes. I contacted Judith and asked her if I could use it in the next edition; to which she agreed. I copied to her the November 2016 Newsletter. By return she wrote that Ursula Michelle was her mother.

Lucky to have a Danzig passport - The Free City of Danzig and its Jews, 1920–1939

Of all the new national entities created in Europe after World War I, the Free City of Danzig (German: *Freie Stadt Danzig* and Polish: *Wolne Miasto Gdańsk*) was the smallest and most short-lived. Following a decision made at the Paris Peace

Conference of 1919, Danzig was established as an independent city-state on 15 November 1920 and placed under the protection of the League of Nations. The intention was to safeguard this affluent and strategically important port city on the Baltic from the expansionist aims of Germany. The League appointed High Commissioners to oversee its administration and to ensure compliance with obligations stipulated in the Treaty of Versailles. The land area of the Free City was just under 2,000 square kilometres and consisted of the town of Danzig, the seaside resort of Sopot and about 200 villages and hamlets.

Before World War I, Danzig was a small but prosperous Hanseatic city, part of Germany. It had earned its wealth from its position at the head of the river Vistula, which drains half of Poland. The population of the Free City of Danzig was about 400,000 and largely German speaking. Although it was called a Free City, it had all the attributes of an independent state. It had its own currency, the Danzig Gulden, as well as its own postage stamps and passports. Peculiarly there were two postal services: one Danzig and the other Polish. The railways were Polish, as was the main railway station. This was important to Jews as they were able to freely congregate there and eat at the station restaurants, which they were unable to do in the rest of Danzig under the Nazi regime.

The vast majority of the population of Danzig, including the Jews, wanted to retain their German citizenship. However, the League of Nations insisted that they become citizens of the new city-state of Danzig, a decision that almost certainly saved the lives of many Jews.

Before World War I, the Jewish population was about 2,700, but by 1929 it had grown to over 10,000 as a result of a large influx from Russia and Poland, as well as some Jews from West Prussia, which had come under Polish rule. It is estimated that around 60,000 Jews came to Danzig between 1920 and 1925, the majority of whom then moved on to the USA and Canada. There was considerable tension between the German Jews, who had previously been in the majority, and the new *Ostjuden* (something still seen today with the immigration of Russian Jews to Germany).

In 1933, the Free City of Danzig elected the Nazi Party by a majority, which they did not achieve even in Germany. The Danzig Nazi Party had similarly racist policies to its German counterpart, but in many important respects treated the Jews of Danzig differently to the way Jews in Germany were treated.

Jews in Danzig did not have a "J" entered in their passports, nor did they have to change their names to include Israel or Sara. The Danzig government facilitated the sale, at knock-down prices, of Jewish-owned property to local people or institutions. Kristallnacht came to Danzig three days after the German pogrom, and the main synagogue was spared thanks to the actions of the Jewish population.

Most remarkably, after Kristallnacht, the City of Danzig facilitated the emigration of the remainder of the Jewish community who had not already fled. In order to fund this exodus, the Danzig government purchased the various properties of the Jewish community, including the cemeteries, for 330,000 Danzig Gulden. Additional funds were raised from the American Joint Distribution Committee, who in return took all the synagogue valuables to New York: ancient books, Torah scrolls, and antique silver collections.

The Danzig authorities demanded that, in order to help the Jewish community to emigrate, all members should commit as a body to leaving the state. On 17 December 1938, the Danzig Jewish community agreed to this course of action at a meeting held in the Great Synagogue.

The plan was to charter large boats from the Black Sea or Mediterranean ports and unload them illegally in Palestine. This was a double win for the Nazis: making Danzig *Judenrein*, and frustrating the British!

The first transport of 500 people left Danzig on the night of 2 March 1939. A second transport left via Trieste in September 1939, and the third and final one left Danzig on 26 August 1940, arriving in Haifa on 24 December 1940. There were also four Kindertransports to England, the last of which left Danzig on 23 August 1939.

Danzig was abolished as a Free City by the Nazis on 2 September 1939 after their invasion of both Danzig and Poland. For the remainder of the war, it was part of the German Reich.

My grandfather, Leo Anker, and his nephew Erwin Lichtenstein, were intimately involved with the Danzig community and the exodus. I am planning to write their story, and that of the Danzig community in the Nazi period, and would be pleased to hear from any readers with first-hand information at danzigproject@outlook.com - Leslie Michaels



TALKS

It was recently suggested that it could be useful and interesting to all of us who speak to schools, etc. to read comments and observations on recent visits. In this way we could exchange ideas. I'll start with a recent visit. Through the Holocaust Education Trust I went to Queenswood School a Boarding and day school (secondary) near Potters Bar, Herts. I was well received and spoke to years 7 and 9 as well as staff in their magnificent theatre. My talk accompanied with power point was well received, as I was told. Questions followed. An enjoyable morning. Please send in your experiences to the editor nisraf@compuchange.co.uk

WJR

You may have received a note from World Jewish Relief (WJR) regarding their archives. These archives contain records of Jewish Refugees arriving in the UK including Kinder. Originally they were part of the records of the Central British Fund for Germany (CBF), supporting refugees from 1933-1939. The case files have a small sheet with details such as name, date of birth, birthplace and arrival in the UK. Additionally there may also be longer reports. Because the archives contain personal information they will only be available to close family and friends, but NOT to the general public at www.worldjewishrelief.org/archives.

The London Metropolitan Archives has a few relevant items relating to Kindertransport re Dovercourt. Guardianship (including Lord Gorell, medical conditions of children from Germany 1937-8. Not open to the general public.

An interview

Elizabeth Miller – an interview with for Nurnberg video memorial archives.

(Translated from original German)

My father always believed that it all will go away, that it cannot last long, recalled Elizabeth in an interview about the fatal illusion which the upright, patriotic Jews held during the Nazi dictatorship. Elizabeth was born on 13th June 1923 in Nurnberg as Elizabeth Rosa Bein into such a patriotic family. Her father served in the First World War. She grew up with a picture of Hindenburg hanging over her bed. But suddenly the Beins no longer counted as German (citizens). Her father's toy factory, *Doll & Co*, under aryanisation had to be handed over for next to nothing. The Beins had to leave their villa and hand in in their silver and jewellery. Under the shock of the Reich Pogrom family Bein decided to emigrate. In May 1939 Elizabeth and her younger sister Ingeborg came to England on a Kindertransport and were fostered by friends. The parents, who had registered for emigration to America on a long waiting list, received their visa and transport tickets just as war was about to break out. On 2nd September 1939, they fled illegally to relatives in Holland and then emigrated further to the United States. In October 1940, the family was reunited in Boston. Elizabeth Miller lives in the neighbourhood of San Francisco.

When is my birthday?

"On 5th January 1939 Eva and I, just fourteen, left Germany on the Kindertransport. To my mind 5th January is my 'real' birthday, because that is the day I escaped Nazi Germany." These were the words of Ruth Lowenthal in interview with her daughter, Vivien Samson in 2000. The Isaac twins, found freedom and life in England, as did some of those refugees mentioned in *The Rabbi in the Green Jacket*, reviewed in the November 2015 edition of the Newsletter,

Has anyone else had the same feeling? Then write in. (Editor)