

CONNECTIONS

THE NEWSLETTER OF THE DESCENDANTS OF
THE JEWISH COMMUNITY OF AUGSBURG



December 2019

Volume 2, Number 2



Choices on How to Handle Family Heirlooms and Artifacts

We asked you: How has your family handled your heirlooms, papers, books, artifacts? Were they contributed to a museum? Were they passed down from generation to generation? Are they papers, photos, family possessions? Here's what some readers have shared with us.

Handling Our History

By Kim Fellner, a social justice activist/writer who lives in Washington, D.C., is the daughter of Anita Fellner née Heufeld (1925-2011) from Fischach.

In *Maus*, Art Spiegelman's brilliant graphic-form memoir about his family of Holocaust survivors, there is a panel where his father hands him a box of photos, the last vestiges of their lives in Poland in the time "before." And the memories come cascading out. Many of us who are children of survivors will, at some moment, hold that box in our own hands.

For me and my siblings, Gene and Jane, that time came with the death of our parents in 2011.

My mother had escaped the Holocaust via a Kindertransport from Munich to England; my father by flight from

Vienna to Italy and eventually to the United States. My mother's parents were deported to Poland and killed. My paternal grandparents, along with roughly 500 refugees, boarded a leaky ship called the *Pentcho* and sailed out the Danube into the Mediterranean, only to crash on a Greek island. They were picked up by the Italians and eventually taken to a concentration camp in Italy, where my grandfather became ill and perished. My one surviving grandmother was eventually liberated.



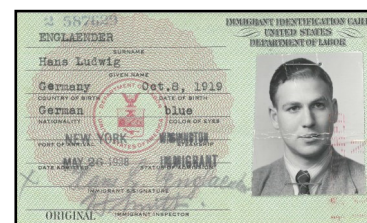
The Heufeld Family in 1938: Anita with her parents, Samuel and Erna, and her brother Walter. Walter also survived but her parents were deported and killed.

Continued on Page 7

Pride in Recalling My Dad's Journey on the 100th Anniversary of his Birth

By Jeffrey Paul Englander, the son of John L. and Eva Englander, is a practicing lawyer and partner in the law firm of Morrison Cohen LLP in NYC. John (Hans) was the son of Hedwig (Steinfeld) and Paul Englaender from Augsburg.

Hans Ludwig Englaender (*anglicized to John Louis Englander upon reaching the United States*) was born on October 8, 1919, into one of the more prominent Jewish families in Augsburg - the Wimpfheimer/Steinfeld/Sturm/Englander family. His father, Paul Englaender, was a dentist; his mother, née Hedwig Steinfeld, an amateur artist and homemaker, was one of the twin daughters of Lina and Hugo Steinfeld, owner of Wimpfheimer & Co. As such, he grew up - at least to the tender age of 18 - in a comfortable and genteel environment.



Immigrant Identification Card of Hans (John) Englaender

On May 18, 1938, at the age of 18, Dad left Augsburg without his parents - not knowing at the time

Continued on Page 5

Inside this issue...

- Pg. 2: Message from our Co-Chairpersons; From the Editor
- Pg. 3: Letter from Dr. Staudinger; Meet the Staff
- Pgs. 4-8: *Theme stories, continued:* Giving Away Family Heirlooms; The Archives Department at the JMAS; What to do with family papers; The Gift that Kept on Giving; Saving Artifacts from the Jews of Augsburg
- Pg. 9-11: Family Spotlight: Three Portraits and their Travels; Surviving and Odyssey; My Family Trip to Augsburg
- Pg. 10: Resource List for donating family heirlooms
- Pg. 12-13: Recipe Corner - Käsespätzle and Gefüllte Kalbsbrust
- Pg. 13: In Memoriam: Gert Boyle (Gertrud Lamfromm)
- Pg. 14: Food for Thought - The Past Made Present
- Pg. 15: Feedback from our Readers; Next Issue Theme



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- Build Community
- Preserve History
- Conduct Outreach
- Support the Jewish Museum
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*Jüdisches Museum Augsburg/
Schwaben (JMAS)*

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*Please note that posted deadlines
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A Message from our Co-Chairpersons

Written by Bettina Kaplan

I have a secret. I love research! And,
no surprise, I am our family's historian! I
read Augsburg's local newspapers from
time to time, with the purpose to learn
about anything related to its Jewish
history. I research various online
databases whether it be on the Leo Baeck
Institute's or the U.S. Holocaust Memorial Museum's website.

Recently, this led to Diane and I meeting newly found descendants in the D.C.
and San Francisco Bay areas, our respective backyards. We were both equally
delighted to learn about other descendant's stories, make new friends, and find
individuals willing to contribute to our group.

As a result of these newly found friends, please see the fabulous *Käsespätzle*
recipe in this issue that I had the great pleasure of learning how to make and
eating in Rosemary Mark's kitchen. *Connections* were formed while our history is
being preserved which relates to this issue's theme!

We all like to feel connected, whether by our hobbies, profession and even our
heritage. There is a common cultural bond that ties us together. Learning about
family stories is not only intriguing but brings meaning to the DJCA mission.

We invite you all to join us in making our heritage a way to connect with your
individual families and with other descendants, which is especially important as
our survivors' lights continue to dim. It is our opportunity to make our history be
heard and preserved; loud and clear. We feel grateful for this precious community
and hope it will continue to expand for all generations.

Thank you to every individual who has contributed to this issue of *Connections*.
We look forward to your continued support! ✿



L-R: Diane Castiglione and Bettina Kaplan

From the Editor

This issue of **Connections** focuses on the theme of How to
Handle Family Heirlooms and Artifacts. The input we
received for this issue was tremendous, and ranged from
family stories to lists of recommendations of where and how
to handle heirlooms. It's so important to preserve the past so
these times are never forgotten, even when those who have
cherished memories pass away. We do this for the
generations to come.

Thanks to everyone who contributed to this issue! We hope our readers get a lot out of the compelling stories in our **Family Spotlight**.
Our reader-suggested **Recipe Corner** features recipes for *Käsespätzle*
(mentioned above) and *Gefüllte Kalbsbrust*.

We are pleased to present the second "Meet the JMAS Staff" interview series,
featuring Monika Müller. We greatly appreciate Michael Bernheim's assistance
with this feature, and look forward to meeting a new staff person in the next issue.

We invite you to contribute to our June issue, the theme for which will be
family attitudes towards German traditions and culture. What was your
family's attitude towards maintaining German traditions and culture in the home
where you grew up? This could include food, language, music, games, etc. Did
you own a copy of *Struwwelpeter* or *Max und Moritz*? Did your parents play
"Hoppe Hoppe Reiter" with you? Have any of these traditions continued in your
own families? Did you sing German folk songs? Which ones? Please let us know
about your family traditions - - or those they chose to let go of.

If you have something you'd like to contribute related to the theme, a Family
Spotlight, a Family Recipe or a Food for Thought to share, we hope you'll send it
to us. We look forward to hearing from you. It's your input that makes *Connections*
so special and important. **Thank you.** ✿



Deborah Sturm Rausch

Letter from the JMAS Director

Dear Descendants of the Jewish Community of Augsburg - Dear Friends of the Jewish Museum,

Our exhibition "Across Borders, Beyond Limits. Children on the Run 1929/2015" in our museum site, the former Synagogue Kriegshaber, opened in July and was extended through the end of November. It tells the stories of Jewish children from Augsburg and Swabia who were able to flee Nazi Germany through the Kindertransport. I am particularly pleased that the exhibition was an opportunity for some descendants to contact us and share their memories with us. Many thanks to everyone who supported us with their stories, documents, and photographs. The exhibition has brought new connections to descendants of the Jewish community of Augsburg Swabia and strengthened old ones. We are currently working on an accompanying publication to the exhibition, which will also be published in English.

The terrible attack on the synagogue in Halle and the murder of two innocent people have shown us how quickly the past can arrive in our present. Germany has long believed that anti-Semitism was no longer a problem. Now it has become clear how wrong and dangerous this assumption was. Fighting anti-Semitism and making people aware of all forms of racism must be the task of every cultural institution - including the Jewish Museum.

On December 17 we will open our exhibition "The City Without. Jews, Migrants, Muslims, Refugees" which will be available to the public in the State Textile and Industry Museum Augsburg until March 29. The exhibit was developed, and is presented, in cooperation with the Munich Documentation Centre for the History of National Socialism. It shows how mechanisms of social exclusion functioned in the 1920's and function today, retracing the individual stages of the exclusion process from the polarization of society to the final expulsion of the scapegoats. The scapegoats have changed: in the 1920s they were the Jews, today they are refugees, foreigners, Muslims and - still - Jews. The exhibition asks in which direction our society is developing and whether we are experiencing a second Weimar Republic, as written in many newspapers. It is a comparison, not an equalization. We do not know how things will continue today, but we do know what happened back then: The increasing exclusion, looting, deprivation of rights and dehumanization of the Jewish population ultimately led to the Shoah, to the murder of the European Jews. In its last chapter, the exhibition tells this story with a few objects from Augsburg and Swabia, such as the deportation lists of the Swabian Jews. In conjunction with this exhibit, the silent movie "The City without Jews" (1924), based on the 1922 novel of Hugo Bettauer, will be shown in Augsburg.

Soon it will be Hanukkah - the festival of lights, but also a festival of resistance, which assures us that the weak can win against the powerful, that resistance is always possible. I wish everyone a beautiful and peaceful time. ✿

Yours,
Barbara Staudinger



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MEET THE STAFF

We are pleased to profile a different staff member of the Jewish Museum in each issue. The local interviews are conducted

by Michael Bernheim, a descendant of the Bernheim family who lives (again) in Augsburg.

Meet Monika Müller



Introduction: I have been working for the Augsburg Jewish Museum for 13 years in different functions. I am currently a research assistant and curator based in the former Kriegshaber Synagogue. I grew up in Günzburg. I studied modern and contemporary history, Catholic theology focused on Old Testament exegesis, and educational sciences in Freiburg. During my studies, I spent one year each in Jerusalem and Berlin. My time in Israel increased my interest in German Jewish history. It led me to deal intensively with the Nazi era and the work of memorial sites in Germany. Before coming to Augsburg, I was involved in various projects on Jewish history in southwest Germany.

What is your role at the museum? I work on exhibition projects including conducting research, finding suitable objects, making loan requests, preparing loan contracts, insurance and transportation of each object, and creating reflections on the design of the exhibitions in cooperation with graphic artists. I also conduct guided tours and workshops.

What do you like best about your work? My job is versatile and diversified. It includes scientific research, cooperation with others, and contact with visitors.

How did you get interested in German Jewish history? As a child I went to church with my family and found the Old Testament most interesting, especially the literal meaning of Hebrew terms in the original text. I developed a great interest in the Hebrew Bible and Jewish culture in general. I noticed that adults were sometimes very emotional when they talked about Jews... they either showed an odd kind of reverence or a hateful aggression. That made me curious. I wanted to discover what was behind this.

What do you feel is the most important aspect of the work being done by the Museum and the Descendants of the Jewish Community of Augsburg? Reaching out to the public and making them conscious of Jewish life in Augsburg and Swabia.

What do you like to do when you are not at work? I like hiking in the mountains, preferably in the Black Forest, swimming, visiting exhibitions, going to concerts, reading, and cooking.

What is your favorite food? I love couscous with vegetables and yogurt; fruits/vegetables in general.

What is your favorite travel destination? Freiburg, where I lived for 17 years, and Berlin.

What superpower would you like to have? Sometimes, in beautiful moments when everything feels just right, I wish I could stop time. ✿



Giving Away Family Heirlooms

By Steven Anson who lives in Glasgow, Scotland. He is the eldest son of Beate Einstein (Pat Anson) who lived in Kriegshaber, a suburb of Augsburg.

After my parents passed away, we were left with a substantial 1933 walnut veneer German bookcase full of German books. My father brought it over in a "lift" (small container) when the family emigrated to Great Britain in July 1939. We asked ourselves: What to do with all the books? They had no value to us as we couldn't read the German Gothic script. Did they have historical value? How do we find a good home for them?



Martin Ansbacher (Anson) in front of the bookcase

We proceeded to list the books by title, author, and year of publication in a document and circulated this list to various Jewish and German Refugee organizations. The document finally ended up on the desk of Aubrey Pomerance, one of the curators of the Jewish Museum in Berlin (JMB). Aubrey called us to discuss the books he was interested in and we agreed to ship them to the JMB. We also talked about the Jewish community in Glasgow, the Jewish immigrant composition, and, in particular, those who came to Scotland and the U.K. to escape the racism and persecution in Nazi dominated Europe. Aubrey also wondered if there may be other items that we may wish to donate to the JMB, and whether others in the Association of Jewish Refugees (AJR) in Scotland, where we are volunteers, may be interested in donating heirlooms and memorabilia.

We agreed for Aubrey to come to Glasgow and stay with us to preserve JMB funds, and to meet members of the AJR. I congratulated Aubrey on his excellent English, to which he responded "Of course it is good. I grew up in English speaking Calgary, Canada." Aubrey talked to the AJR members and explained that although their heirlooms have great value to them, they have less value for the second generation. By the time the third generation is clearing houses when the first and second generation have died, there is little knowledge and emotion attached to these items. Often items of great historic and emotional value are not understood. Subsequently, they are thrown out or given to charity shops and become lost forever.

This is where the JMB can assist. They can preserve family papers, photos, and artifacts for all time. Items can be donated now, or left to be given at time of death. A number of people made appointments with Aubrey to show him their treasured possessions. As a result, items were donated to the JMB.

When Aubrey stayed with us, it was like having our own "personal curator" go through our documents and memorabilia. He translated a moving letter to our mum, Pat, written by an eyewitness testifying she was the only survivor of the transport to Auschwitz where Pat's parents were murdered on arrival.

He recommended that for all photos, it is important

for preserving the essence of the events portrayed, to write in pencil on the reverse side: date, place, subjects/ persons, and where they are located in the picture, i.e., left to right. We agreed to donate some items to the JMB, while others were lent to be scanned, recorded, and returned.

We were excited to learn that my Dad's, Martin Ansbacher (Anson), Bavarian Trachten jacket and lederhosen will be featured as one of the exhibits in the JMB's newly refurbished permanent exhibition. It will be placed besides a 1938 photo of Martin in the same clothing. Looking forward with interest to seeing my Dad's exhibition feature! ☘



Pat and Martin Anson in Germany, as friends, before they married. The photo was taken around 1938.

The Archives Department at the JMAS

by Sarah König, JMAS Archive and Research Assistant

Since the Jewish Museum was founded in 1985, it has been collecting artifacts as well as documents and photos on Jewish history. The main emphasis of our collection lies within the history and stories of Jewish life in Augsburg and the surrounding area of Swabia. What started off as a small collection has now grown into an important archive of artifacts, photos, documents, and written as well as spoken records of contemporary witnesses. And the archive is still growing today.

This ongoing documentation aims to provide a closer look at the development of Jewish history in the city and the whole area and helps us and our visitors to review this history from multiple perspectives. By doing so, the museum plays an important intermediary role and not only provides access to information on this special topic but also offers its visitors the chance to reflect on urgent contemporary questions, as well as historical issues.

The Archives department at the JMAS collects, evaluates, and aims to provide its visitors and users with as much information as possible. Therefore, we are first and foremost reliant on biographical material that we are granted access to by Augsburg's former and current Jewish families. We are truly amazed by the number of documents, artifacts, and stories we already have in our collection.

The Descendants of the Jewish Community of Augsburg (DJCA) is an invaluable partner in the quest to preserve the history and memory of the former Jewish community. Since this is an ongoing task, we are always grateful to receive whatever piece of history we get in order to enrich our collection. In regards to our new permanent exhibition, which will have a decidedly biographical approach, we are especially still looking for original copies as well as scans of pictures, documents, and other artifacts of Augsburg's Jewish families. We do

Continued on Page 7

whether he would ever see them again - setting sail from Hamburg on the S.S. Washington (US Lines). He arrived in New York City on May 26, 1938 with nothing in the way of a support system of the kind to which he was accustomed in Augsburg. As it turned out, he never did see either of his parents again, as they took their own lives along with several other couples who were still in Augsburg on the evening before the second transport on March 6, 1943.

Dad was drafted into military service, being inducted into the U.S. Army on August 15, 1941. He, along with other Jewish émigrés received accelerated citizenship so they could serve the United States in Military Intelligence. He was trained at Camp Ritchie, Maryland, was swiftly promoted to the rank of Lieutenant and was sent back to Europe to assume a variety of intelligence duties, along with close to 2,000 other "Ritchie Boys."

I will save the particulars of his formative years in Augsburg and life in the United States for a future installment. This article was solicited by my cousin, Debbie (Sturm) Rausch, *Connections* Editor, for the explicit purpose of explaining my Dad's decision in 2004 to donate his collection of papers - mostly correspondence but other materials as well including poetry books and photographs, and other materials, for example, a menu card from his trip to New York on the S.S. Washington - to the Leo Baeck Institute.

In the mid-1990's and until his death in 2007, Dad and Mom spent several days a week commuting from their apartment in Forest Hills, NY to the offices of the Leo Baeck Institute on West 16th Street in NYC. There they volunteered by sorting and translating the personal papers of hundreds of Holocaust survivors. As many readers of this publication are aware, The Leo Baeck Institute – New York | Berlin ("LBI") is a research library and archive focused on the history of German-speaking Jews. Its extensive library, archival, and art collections comprise one of the most significant repositories of primary source material and scholarship on the centuries of Jewish life in Central Europe before the Holocaust. The Institute's DigiBaeck™ archive, a growing treasury of artifacts that document the rich heritage of German-speaking Jewry in the modern era, is extensive beyond words and has created a legacy available nowhere else.

My Dad had special linguistic talents. His facility in English - his second language - was more proficient than 98% of native English speakers. His German was also excellent, as was his proficiency in Spanish and French with a smattering of Swedish, learned while attending school in Minnesota. His usefulness to LBI was magnified by his ability to read and translate documents from Fraktur (German script).

As with many in Dad's generation, family members waited anxiously for correspondence from Germany from those left behind and unable to obtain exit visas. This was a far different time than the instant messaging and gratification which exists in the 21st century. So letters received (or telegrams from the Red Cross) were the sole and most important means of communication. It was those important, largely handwritten documents which Dad concluded should be submitted to and archived by LBI.

In looking back to my father's thought process regarding LBI, I called upon the sources at LBI with whom Dad worked as a volunteer. Dr. Frank

Mecklenburg. LBI's Director of Research and Chief Archivist, responded, in part, as follows:

"I think the motivation to donate the (Englander) family papers to the Leo Baeck Institute Archives came from at least two different sides, one by connection to Ernst Cramer, who was a very long term connection to the LBI and I imagine that Ernst encouraged your parents to donate the family papers. But maybe the second reason (is because they gained) ... deeper insight into the lives of other families (because of their work here), that may have contributed as a strong motivation."

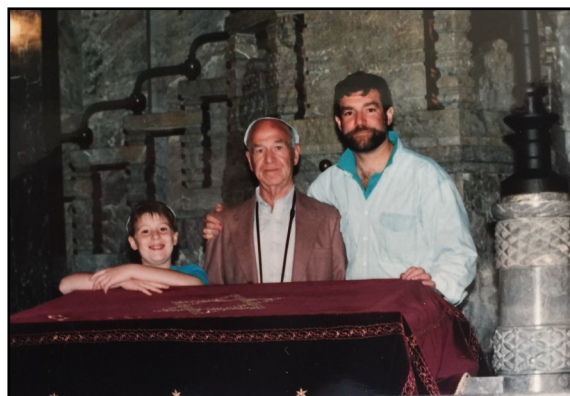
In my father's own words:

"I do plead guilty to having kept and collected too much paper of all sorts. This includes letters, photos and documents of all kinds from the Holocaust era, the principals being my parents, grandparents, the Sturm family and, of course Lisl (John's sister) and myself. Most of this I have kept locked away for quite a few years, as I had reached a point of not being able to re-read this mostly tragic material. Yet, necessity being the mother of invention, I cannot avoid the conclusion at this time that I had better make proper disposition. Accordingly, I am starting to prepare this documentation for turnover to the Leo Baeck Institute which is a renowned archive for preserving this sort of material. The reason for not giving this stuff to Jeffrey is that most of it is in German and also that at least up to this point in his life, he seems so frantically occupied with the concerns of his kids, his work . . . that there is not much attention span available for this subject; so in sum the desired preservation for posterity seems better served by the Leo Baeck Archives . . . which incidentally have assured us that our progeny will always have access to this collection, if desired."

As usual, Dad's words are the most direct, succinct and to the point.

Following my mother's recent passing in November, 2018, and the obligation one more and final time to review and make decisions about all of my parents' remaining personal effects, I am gratified and relieved that LBI has already taken possession of and is safeguarding the most important of those artifacts. And the fact that our kids and grandkids can access these materials (as I have done already from time to time) is both gratifying and comforting.

In the current atmosphere in which we are seeing more of the ugly and dangerous signs of the type of thinking which gave rise to the Holocaust, LBI's archive is an ever more important repository of past experience

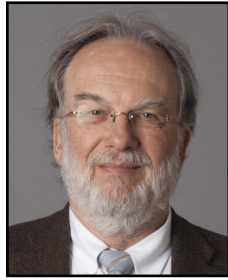


Jacob, John, and Jeffrey Englander visited Augsburg together in June, 1993. They are pictured here on the Bimah of the Augsburg Synagogue on Halderstraße.

© Jeffrey P. Englander – 1993, Printed with permission.

What to do with family papers?

By Dr. Frank Mecklenburg, who is the Director of Research and Chief Archivist at the Leo Baeck Institute (LBI) in NY. In 1981 he received his PhD in History, and has worked at LBI since 1984.



Dr. Frank Mecklenburg

The children and grandchildren of German Jewish refugees often have to deal with the papers, documents, photos, and artifacts of their families. Often it is hard to make sense of what these things mean, as they are written in the German language and especially when in the old cursive script. Given that people considered these items so important that they carried them to the new country among the few things they could bring, these historical documents should be taken seriously and be preserved and made available to generations to come to help tell the story.

Leo Baeck Institute (LBI) is one of several libraries and archives that does exactly that. It is dedicated to collecting a wide-range of material documenting the German-speaking Jewish experience in all conceivable aspects. (Also see *Englander story*, cover page) To get the full picture, you don't want to break up and scatter your family papers. The significance of your family papers goes beyond the value they have for you. There is much to tell from those papers about the history not just of your family, but of the community and the larger history that they are connected to. People often do not know that Jews had lived in Germany for hundreds of years.

What types of materials ought to be preserved?

Papers - Among family papers are many valuable things, ranging from personal correspondence, genealogical materials, business and public records, vital documents, educational certificates and school records, immigration papers, personal diaries, memoirs, and often community histories at the time when families began to see that they had to leave Germany. Among the most precious and interesting letters are those written in the late 1930s and early 1940s between those who had left Germany and those who couldn't. There are many of these exchanges in the archives of the LBI; they are all similar and yet different. Each family has unique circumstances which are recorded in those letters. Paper documents might also include restitution files and correspondence with the post-war German authorities.

Photographs - Archiving photographs and photo albums that document the history of the family in Europe as well as during the Nazi period and the escape from Europe is an important part of preserving the legacy. The visual record together with the written documentation enable researchers to get deeper into the story; even where the individuals and depicted scenes are not clear, they will remain in context in the archival collection. Photos can be of families, homes, businesses, vacations, events, etc. - whatever documents the history of the individual or family.

Artwork - Paintings, works on paper (prints and drawings), especially from the days before photography.

People considering donating their family legacy items may want to consider the following questions before making a choice about where to donate items:

Do I need to get an appraisal?

If you live in the United States and you donate your papers to an American institution, then you are entitled to a tax deduction for a non-monetary contribution, if you itemize your taxes. If an item is valued at up to an equivalent value of U.S. \$5,000, you do not need an official appraisal of the antiquarian value. The rule of thumb is a value of \$500.00 per linear foot, meaning only if you donate large amounts of papers will an official appraisal be necessary. Another thing to consider is whether it makes sense to claim more, since you will need to pay an appraiser. The official appraisal cannot be done by the recipient institution. However, if you have autographs or manuscripts by prominent people of monetary value on the antiquarian market, there might be a larger tax deduction. And if you do not want to pay the appraisal fee, consider donating items over a period of years.

Do I need to sign a contract or agreement?

The short answer is yes. Handing over your family correspondence and documents to an archive does not necessarily mean that you transferred rights to the contents. That needs to be agreed on with a contract in which you stipulate whether you retain copyright -- that is, only with your permission can text be used in a publication or in an exhibition -- or you turn those rights over to the archives which makes your life easier (keeping track of your address over time is always a problem). A trusted institution will handle your papers in a responsible fashion. But you have to ask about this; different institutions have different rules.

Will I have access to my heirlooms?

Once you have sent your papers to the archive and they are processed, catalogued, and made publicly available, you and your family should always have privileged access to the papers. If necessary, you should include that stipulation in the donation agreement. You ought to have full access to originals in case you need them. At LBI we consider ourselves the guardians of your papers. Our main job is to continue preserving what you have been keeping for generations. But these are still your papers.

Other Questions

Will documents become accessible on site or online? How long will it take until my papers will be available? Will documents be on permanent display? How do I need to transfer the papers and what insurance is needed to send them? Families should get a good sense from the archive about those specific questions before donating anything.

What else can you do?

Documents and pictures give us a great sense of family life in the "olden days." But there is more to know. What stories have you heard from your parents and grandparents that cannot easily be discerned from the family papers? We suggest annotating items to the best of your knowledge; it will greatly enhance the value of these materials for researchers and the family. You can also donate funds to the archive you select, which is helpful.

To safeguard your precious family papers and documents for the future, let an institution with a proven track record take care of them. Future generations will thank you. ☸

Given those histories, it is astonishing how much they managed to salvage. We inherited a rich trove of photos, letters, diaries, and documents from both sides of the family, marveling that they had made the journey to us: my father's baby pictures, my mother's report cards, her luggage tags and packing list from the Kindertransport, last letters from home, diaries, and a passenger list from the Pentcho. And there were the photos of lost grandparents, uncles, aunts, and my mother's little cousin Rolf—proof that they had once lived and been loved.

My brother Gene had done an oral history with my mother back in the 1980s, but in 2011, my sister Jane became the family archivist. She sifted through the documents and, with the help of a computer application called Mixbook, produced beautiful compilation books which integrated the photos and documents with text, so that her three sons would know and understand the family history.

But we worried about the original materials. While there is something evocative and poignant about holding history in your hands, many of the documents were fragile, written on thin and fraying paper. Given the vagaries of modern life, we worried about how they might survive through a few more generations, and we also felt like they should somehow be kept together.

Then, a friend told me that the U.S. Holocaust Memorial Museum in Washington, D.C. was on a mission to augment their collections. They perceived this as a pivotal moment, when the last of the Holocaust survivors are dying and we, their children, are aging. We decided to pursue the option of contributing our materials to their archives.

In 2014, I took Jane's books and our documents and met with Judith Cohen, director of the museum's photography archives. I was instantly charmed by the unflashy warren of rooms stacked with materials and by the knowledge and warmth shown by the staff. The magic moment came when I showed them small photographs of the Pentcho shipwreck that had somehow survived with my grandmother. Judith took two loose-leaf binders down from the shelf, filled with photocopies from the Pentcho shipwreck. "We've only had copies so far," she said. "These are the first original photos we'll have in our collection." And, as I looked at their photocopies, I said, "Oh, look, that's my grandmother," and a woman who had been anonymous to them suddenly had a name. I felt our family's particular experience become part of a communal story.

Soon after, we were delighted, and relieved, to make our legacy part of the larger historical record. It was not just an act of memorial, my brother Gene observed, but a way to contribute to the larger conversation about the consequences of bigotry and illuminate the connection between our experience and the oppression of others—that "never again" is not just about us.

The museum treated us well, made us feel valued, and provided each of us with a thumb drive with images of everything we had donated. Gene and I don't have kids, but we gave Jane's sons a chance to pick something they might want to keep; my eldest nephew Sam, for example, kept his paternal grandfather's set of metal magic puzzles. But mostly, we turned it all over, knowing that our material would be in the best of hands for long-term preservation, and that we were creating a

family archive that could be accessed online by scholars everywhere for decades to come. And five years later, the Jewish Museum in Augsburg was able to find me through that archive and include my mother's story in their exhibit about the Kindertransport.

Some Take-Aways:

- Candid discussion and consensus within the family makes the process easier; a generous spirit makes it work.
- It's good to involve the next generation. We consulted with Jane's sons, so they could be part of the decision-making and on board with the outcome.
- It is useful to live with the material for a while, and find a way to absorb it and make it your own, before giving it away. Thanks to Jane's efforts - and the wonders of technology - we were able to do that.

We would highly recommend the U.S. Holocaust Memorial Museum as a repository. They made us feel integral to the process, and appreciated. If you are interested in donating materials, you can reach them at: curator@ushmm.org. ☸



Anita Heufeld, England, 1943

JMAS Archives, Continued from Page 4

not use artifacts, documents, or photographs for illustrative purposes. As they are objects that tell one or more stories, we would like to learn as much as possible about them: When was a photo taken, by whom, and on what occasion? Who is shown in the photos? What is the relationship between the persons and do they have a common history? Where was the photo kept? For whom was it an important memory and why? We ask many questions about our objects and are happy to receive as many answers as possible.

The donations that we receive, whether originals or copies, will be handled with care and included in our biographically organized collection in order for them to be accessible for historic and scientific research. Our Archives department works in accordance with common German archives provisions and ensures a professionally restricted safekeeping of the archival material. And, of course, our archive is the source for finding objects for upcoming exhibitions and museum publications.

We hope this short introduction to our department gives you an overview of what we are working on in our archive. If you have any questions or need further information, we are more than happy to be of service. Please contact archiv@jkmass.de. ☸

The Gift That Kept On Giving (And Taking): The Embattled Ground

By Richard Mayer who lives in Monterey, California, and is the son of Julius Mayer of Augsburg.

My uncle Ludwig Mayer, my father Julius, and their family were members of the Augsburg synagogue before they emigrated to the United States in the 1930s. Ludwig was a lawyer in Augsburg from 1931 to 1933, and wrote short stories and novellas in his spare time. The family relocated to Minneapolis, Minnesota, where Ludwig retired in 1975 and resumed his literary activities, continuing to write his stories in German.

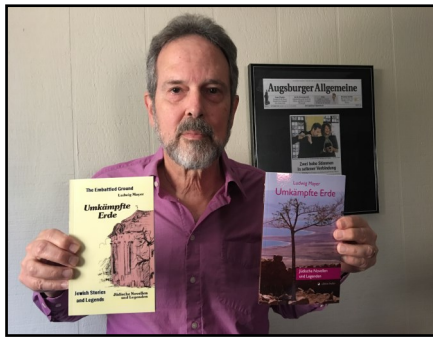
In the 1980s, Ludwig Mayer decided to publish a collection of these stories in Germany. Not long after the original German edition of this book was published in 1986 in Augsburg with the title *Umkämpfte Erde: Jüdische Novellen und Legenden*, my uncle sent me a copy. It was inscribed as follows:

**To my nephew
Richard Mayer
with affection.**

**April 1986
Uncle Ludwig**

As I remember, I was pleased to receive his book but largely unaware that he had undertaken to write anything for publication, well into his 80s and comfortably retired from his accounting practice. I probably next felt a sense of panic, because as soon as I opened the book, I realized that my knowledge of German was quite inadequate to read what my uncle had written in its original German. In fact, my knowledge of that language was limited to three ineffectual years of study in high school and college, followed by a summer stay in Germany and 15 months there in the U.S. Army, during which most of the Germans I knew preferred to speak with me in English. I quietly shelved the book in 1986, where it bided its time for a number of years.

In the meantime, Uncle Ludwig died in 1995, not long before his 92nd birthday. Ten years later, I happened to take his book from the shelf one day, and looked at the Afterword in the hopes of understanding some of it. There, I came across the name of Gernot Römer, the Augsburg newspaper editor who had helped Ludwig publish the book's first edition. I contacted Herr Römer to thank him for helping my uncle, and this new contact started a chain of events that was to eventually include a number of visits to Augsburg, German citizenship for myself, and my renewed interest in studying the language that finally enabled me to read and then translate my uncle's book into English, culminating in an English edition that was published on Amazon for the Kindle and entitled *The Embattled Ground – Jewish Stories and Legends*. ❧



Richard Mayer holding a copy of each book in German and English

Saving Artifacts from the Jews of Augsburg

By Rick Landman, son of Henry (born Heinz Landmann) and Lisa Landman. Rick is a retired attorney who lives in NYC. He is the founder and director of **InfoTrue Educational Experiences** <http://www.infotruer.com/index.html> and author of the soon to be published *Memoir of a Gay Jewish German-American Pioneer - Riding the Arc of History*.

A worn, greasy pair of leather shorts: What is Jewish about them? You have to know their history to understand why they are such a precious exhibit from the Bavarian Allerweltskleidung. These leather pants are now on exhibit at the Jewish Culture Museum. They were worn by the then 18-year-old Augsburger Heinz Landmann during Kristallnacht of 9 November 1938 and they were returned upon his release from Dachau concentration camp. His family subsequently escaped from Nazi Germany. On April 28, 1945, Henry Landman marched as a soldier of the U.S. Army upon his return to Augsburg - now as a liberator of his hometown. (His infantry also liberated the cities of Munich and Dachau.) Decades later, he donated both his cherished leather pants and his American uniform jacket to JMAS and they are now part of the permanent exhibit at the Museum.

For the Museum's former director Benigna Schoenhagen, who documented the leather pants, they show how much the German Jews were integrated into German society. "They were part of the middle class and felt absolutely attached to their hometown. In family photos during this time, women often wore a Dirndl and men wore lederhosen," she explained.

Henry was able to ship some items to NYC in a lift in the spring of 1939 and to send photos and documents to his family living in Washington Heights at the end of the war.

For decades I have been distributing these artifacts to museums in Washington and Augsburg. In addition to the lederhosen and army uniform, there is also a Henry Landman collection of more than 1,000 artifacts in the U.S. Holocaust Memorial Museum. The U.S. Holocaust Memorial Museum is now interested in taking my dad's skis that he packed in the lift. He accidentally skied with Rudolf Hess while wearing them.

I also helped my dad put together two reunions in the Catskill Mountains for the Augsburger Jews (and Gernot Roemer who was invited as an honorary Jew). I remember that around 88 families from all over the world attended the first one. Now documents related to those reunions are being considered for archiving by the U.S. Holocaust Memorial Museum as well.



Henry as an adult trying on the lederhosen that he wore in 1938 when he was arrested and sent to Dachau. The lederhosen still fit him when he was in his 80's.

Continued top of Page 10



Family Spotlight

The **Family Spotlight** is a regularly featured column in our newsletter. This is a place where you can help us get to know your family and its history by sharing stories that focus on an event, a family heirloom, your family's contributions to Augsburg, etc. Please include photos (.jpgs please) and contact information with your submission. Thank you!

Three Portraits and their Travels

By Gertrud Aub-Buscher. Born in Augsburg, the daughter of Rudolf and Julia Aub, she lives in (Kingston upon) Hull, England.

Some time in the first half of the nineteenth century, an art teacher in Bayreuth painted a fine set of portraits of our great-great-grandparents, Isaak Meier Aub and his wife, Perl Berda née Fischl, and their daughter (name and fate unknown, alas). Set in their golden frames, all three have survived until this day, after much travelling.

Starting from Bayreuth, their first port of call was Augsburg, where our grandfather, Ignaz Aub, had settled in 1893. I first saw them in the 1930s in Beethoven Straße 8, the home of our widowed grandmother, Lina Aub (née Rödelheimer). The Nazis confiscated many of her possessions, but left the portraits. She died in January 1940 before she herself could be taken away.

By that time, our father, Rudolf Aub, was in the British colony of Sierra Leone. He had been arrested just after Kristallnacht and spent six weeks in Dachau. He was saved by being able to emigrate in February 1939, but had to leave behind his wife, Julia, and three 'half-Jewish' children: my brothers Martin and Conrad and me. The plan was for us all to be reunited in the United States, where a certain Professor Joseph Aub had given an affidavit supporting my father's application for immigration, but the outbreak of war put an end to that idea. In September 1939 we moved from Augsburg to Vorderhindelang, a tiny village in the German Alps, and from there to Lindau on Lake Constance. After our grandmother's death, the portraits followed us.

Their next journey was to be a much longer one. Although the Nazis had taken away Father's German citizenship, when war broke out, he was an 'enemy alien' as far as the British were concerned. He was interned in Sierra Leone but in December 1940 was sent to Jamaica. Set free in 1943, he was appointed a doctor at the public hospital in Kingston. He fell in love with the island so, once the war was over, he started the process of getting us to join him there. The documentation needed for that - not just permission to enter Jamaica, but all the permits required to leave war-torn Germany, travel through France and get on a boat in England - took two years. In October 1947, we finally left Germany for our new home in Jamaica. Among the contents of the crates which followed us were the three portraits. They took up their place in our parents' house in Kingston, and on one occasion they came to play an active role. When the sister of the aforementioned Professor Aub came on a visit to Jamaica and stood with me under the portraits, the evident family likeness seemed to make it clear that we shared more than just a name.



Gertrud with a portrait of her great great aunt

Surviving an Odyssey

By Michael Bernheim. Michael is Willy Bernheim's grandson and lives in Augsburg.

My grandfather Willy Bernheim was arrested by the Gestapo in 1933 only a few weeks after the Nazis assumed power in Germany. Before that, he had been a successful businessman in his early thirties; he and his wife had two little boys; the family lived in a spacious apartment, they had a servant, a sportscar, and a horse. Willy had traveled to many European countries and to the United States. In 1933, he lost pretty much everything. He was sentenced to two years in prison and dispossessed of everything material he owned. His good reputation was destroyed in a smear campaign by the newspapers, and, eventually, he and his non-Jewish wife filed for divorce.

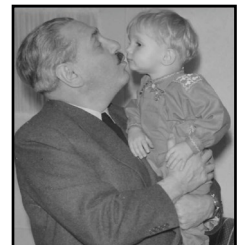
After the pogrom in 1938, he fled to France which turned out to be the beginning of an odyssey. When the war broke out, being classified as an enemy foreigner, he joined the French Foreign Legion and served in Northern Africa. Then, after France had been



Willy Bernheim (left) with fellow soldiers in the French Foreign Legion, 1940.

defeated, the Foreign Legion was dissolved and Willy Bernheim, again a civilian, moved to the south of France, which at the time, was ruled by the German-friendly Vichy regime. Here, life for Jews became more and more dangerous, and eventually, just before the Germans marched in, he fled on foot across the Pyrenees to Spain and enlisted in the Foreign Legion again, which was newly formed after the allied victory over the Germans in Northern Africa. From there, he was transferred to England to the French Division Leclerc, which was part of the Allied Expeditionary Forces preparing for the invasion in Normandy. Serving as driver of an ambulance truck, and being already 44 years old, Willy participated in the entire campaign from Normandy to the south of Germany. After the war, he decided not to return to Germany, but to live in Paris. He died in 1959 during kidney surgery and was buried in the Jewish cemetery in Augsburg.

My grandfather left memoirs about his adventurous life between 1933 and 1945. The manuscript was stored somewhere in the attic of my parents' home. It is the merit of Gernot Römer, the former chief editor of the Augsburg newspaper, to have written a book about the displacement of the Jews in Swabia in 1987, which contains a chapter about Willy Bernheim. Obviously, my father Erhard, Willy's elder son, had



Willy Bernheim with grandson Michael, around 1956.

Continued on page 11

Continued on page 11



My Family Trip to Augsburg

Sheela Saneinejad is the granddaughter of Ralph Dreike (formerly Dreifuss) and great granddaughter of Ludwig Dreifuss of Augsburg. She currently resides in Berlin.

This past summer, Sheela accompanied her mother, Marianne Saneinejad, and three aunts (Rosemary Mark, Anita Lischak, and Elizabeth Almer) and her grandfather, Ralph Dreike, 97 years old, to Augsburg where he'd lived until 1938. The following interview was conducted by Bettina Kaplan.

Briefly, tell us about your grandfather and his Augsburg family.

My grandfather left Augsburg in 1938 when he was 15 after many formative years and having experienced much emotional and physical hardship. It is only now that I have lived in Germany that I fully understand how deeply "German" my grandfather is and how conflicting and painful his situation must have been. My great grandfather, Ludwig Dreifuss, survived the 30's to early 40's and Theresienstadt. He was appointed the first mayor of Augsburg after the war by the United States Military. My great grandmother was Catholic. She hid in a convent in the later years of the war waiting to be reunited with her husband.

What prompted this trip?

My grandfather said for a long time he was too old to visit Germany again. However, out of the blue, he asked his daughters if they would take him one last time and they made it happen. We think it may have been prompted by a letter he received from the Jewish museum in Augsburg asking to interview him.

What did you do in Augsburg? How did it feel to be in Augsburg with your grandfather?

It was my first time in Augsburg. The Mayor's office organized a special reception in the Rathaus which included a speech to honor my family/great grandfather. It felt amazing to be in Augsburg with my family. It is so special for my grandfather to have this experience after his childhood; I believe no one who experienced persecution has ever had the pleasure of experiencing a welcoming like this.

Your grandfather was raised in the Catholic faith by a Catholic mother and Jewish born father who converted to Christianity. Yet during the Nazi period, your grandfather and great grandfather were treated as Jews. How does this make you feel?

To be honest, this is frustrating and I can only imagine how my grandfather must have felt about it. To me, this proves that what happened had nothing to do with the Jewish faith and had everything to do with jealousy and greed. The Nazis aren't the only ones who have acted on those feelings. Yet, I believe the Germans have done so much to reconcile and remember this dark part of their history. However, they should do more to understand why it happened.



Ralph Dreike with his daughters and granddaughter at Oberbürgermeister - Dreifuss Strasse.

Saving Artifacts, Continued from Page 8



While all of this is going on, I am exploring how to archive my mother's things, since she is a survivor born in Nuremberg. This may take the rest of my life to figure out, but I am intent on making sure the materials are preserved for future generations.

Photo of Henry Landman's U.S. Army Uniform in the Jewish Museum of Augsburg.

RESOURCE

As a resource, we are providing a list of organizations with which our contributors have worked with when deciding what to do with their family heirlooms and artifacts. Please note that this list, which is presented in alphabetical order, is not exhaustive. *Special thanks to Miriam Friedmann for her suggestions.*

United States

- ⇒ American Jewish Historical Society (AJHS) – <http://www.ajhs.org/>
- ⇒ Leo Baeck Institute – <https://www.lbi.org/>
- ⇒ Museum of Jewish Heritage - <http://www.mjhnyc.org/index.htm>
- ⇒ United States Holocaust Memorial Museum – curator@ushmm.org

Germany

- ⇒ Jewish Museum Augsburg Swabia – archiv@jkmass.de
- ⇒ Jewish Museum of Berlin – <https://www.jmberlin.de/en/archive>

Israel

- ⇒ Yad Vashem, Jerusalem – <https://www.yadvashem.org/>; collect@yadvashem.org.il

Other

A listing of Jewish museums, including those with exhibits about the Holocaust can be found here: https://en.wikipedia.org/wiki/List_of_Holocaust_memorials_and_museums_in_the_United_States

Continued on Page 11

Our mother died in 1967 and father remarried. In 1980, he and his German second wife moved back to Germany, so the portraits crossed the Atlantic again - in the opposite direction - back to Lindau.

They seem to have lived there happily until Father's death in 1989, when they had to travel yet again. It was agreed that great-great-grandfather and -mother should go to my brother Martin, the eldest child. Since he still lives in Jamaica, they made their third Atlantic crossing and now hang in his house, in the hills overlooking Kingston. The daughter's journey was a shorter one. I had left Jamaica in 1979 to take up an appointment at the University of Hull, so she only had to cross the North Sea to take up residence in my home. But since the next generation of Aub descendants is scattered on both sides of the Atlantic, she and her parents may well continue their peripatetic existence. ❧

Surviving an Odyssey, Continued from page 9

made the manuscript available to him for that purpose. In 2000, Gernot Römer and my father published a small book about my father's own fate during the Nazi regime in which my grandfather is referred to as well. My wife secured the manuscript when my parents' household was dismantled after my father's death in 2001. Ever since, it was buried somewhere in my own home, wherever that was.

What finally inspired and encouraged me to make the full content of the memoirs known to a larger audience and to the generations to come, was the formation of the descendants' network in 2017 and the first newsletters. I am grateful to all who have contributed!

The manuscript consists of 200 pages in German, written with an obviously French or English typewriter (e.g., the German umlaut "ä" spelled as "ae") and furnished with neatly written manual changes. As a first step now, a young scientist typed it on a computer, while making as few corrections as possible, in order to maintain its original status. Thanks to her expert work, a well readable word file is now available. I spent some days proofreading it. It turned out to be not just a dry report of facts. My grandfather described how it felt losing his wealth, his status, his home country, and his mother who died in Theresienstadt, and leaving his wife and children behind. But he enjoyed making new friends among his fellow refugees and soldiers. And he learned to enjoy simple amenities like a clean bunk. And he felt comfort in finding a new home country, France. This was not all that easy, since throughout World War II, he had to cope with situations in which he was treated with suspicion, being German (which he still was) and, hence, a potential spy.

Reading the 200 pages turned out to be deeply moving and greatly rewarding. My siblings and I plan to have the manuscript scientifically evaluated and critically commented, published in a small edition and, possibly, also translated into English. ❧

What did you learn from your visit?

Germany is still trying to heal and make up for what happened. I am from the San Francisco Bay Area (California) where diversity and equality are commonplace. Because of my upbringing, I thought Germany had reconciled with its past long ago. However, living here has shown me that only in the last 5-10 years has Germany made big strides and the country still has a very long way to go.

How would you describe your life in Berlin given your heritage?

My life in Berlin is like any other Berliner's except for my family history. It is a strange thought that I do not know a single person with Jewish heritage here, but I suppose it makes sense. I never really thought about these things in life, as I was brought up agnostic, but here I am confronted by it. I am actually able to use my heritage to my advantage at times to earn respect. Society here was a bit of a shock to me having come from San Francisco, and Cambridge and London, UK, where society thrives on equal opportunity, merit, and diversity. I am also extra sensitive to what my family went through given I only knew a small fraction about it before moving here. My grandfather's wife's family was prominent in Berlin Wannsee and the grand property they left in 1933 still stands a ten-minute train ride from my apartment. I am working on deciding how to handle that as I consider the villa somewhat of a family heirloom even though we no longer own it.

Do you have German citizenship obtained through your grandfather? If so, how has it impacted your life, if at all?

I have German citizenship and it has made a huge impact on my life. I met my German boyfriend in San Francisco and two years later, after finishing my masters in the UK, it would have been much more difficult for us to be together. It makes life in Berlin easier in many ways. I am very lucky and I cherish having both passports. I do not know anyone in the United States with dual citizenship, let alone with Germany, and it is sort of a mark of my rich family history. In Germany, it really sets me apart. People are generally surprised when they find out and it causes them to be curious, which gives me an opportunity to tell the story of my grandparents. It seems so silly to me, since I grew up in a diverse community where I did not think about being 'accepted' vs being 'an outsider'; however often when I go out to places where I might need an ID, I bring my German passport because then, I'm not a foreigner. I think it makes me feel safer somehow.

I also believe my dual citizenship and my family history may put me in a position to be a voice or force to help others who might have feelings similar to my own not only here in Germany but anywhere in the world which is thwarted by other evils or vested interests. ❧



The Ralph Dreike family was welcomed at the Goldene Saal during their trip.

Recipe Corner

KÄSESPÄTZLE

Submitted by Rosemary Mark, daughter of Ralph Dreike (Dreifuss) and granddaughter of Ludwig Dreifuss (see page 10). Rosemary is a recipe writer/developer for food brands, lives in Walnut Creek, California, and blogs at www.getcookingsimply.com.

Bavarian meat and gravy dishes such as sauerbraten and rahmschnitzel are often served with the egg noodle-dumpling called spätzle. Spätzle is also served as an entrée, lavishly laced with cheese and caramelized onions, and called Käsespätzle. My mother was from Berlin, and learned to make spätzle with this recipe that continues to be a family favorite for holiday parties. It's a fun recipe to make with a group, taking turns with the spätzle maker, and frying the spätzle and onions. There are several styles of spätzle makers available. The simplest is the box style, but if you can find one that looks like a round food mill, it would be my recommended choice.

Prep. time: 10 minutes
Cook time: about 30 minutes
Makes: about 8 one-cup servings

Equipment:

- Spätzle maker, various styles: box, press, strainer or food mill
- Large stockpot, about 12 quarts
- Strainer basket that fits in stockpot, a mesh strainer or large slotted spoon
- Large non-stick skillet for browning spätzle
- Large skillet for caramelizing onions

Ingredients:

4 cups all-purpose flour
1 teaspoon table salt
1/4 teaspoon fine ground black pepper
1/4 teaspoon ground nutmeg
5 large eggs
1½ cups warm tap water
6-8 tablespoons butter
About 1-pound shredded Gruyere, Jarlsberg or Emmenthaler cheese
Caramelized Onions – recipe below

Directions:

Start boiling about 8 quarts lightly salted water in a stockpot.
Meanwhile, in a large bowl whisk together flour, salt, pepper, and nutmeg.
Make a well in the center of the flour. Break eggs into the well.
Begin whisking the eggs into the flour, then gradually whisk in the water. Mix well until batter is smooth. It should be thicker than pancake batter and flow in a thick mass when poured from a spoon.
Place spätzle maker over briskly simmering water. Scoop about 1 cup of batter (depending on size of

spätzle equipment) into the maker; operate maker to force batter through the holes into the water. Set maker aside. Allow spätzle to float to the top, or gently run a spoon through the water to loosen any on the bottom. Let simmer 1 minute after the spätzle float to the top. Lift strainer basket or scoop out with a large slotted spoon and transfer to a large bowl. Add 1 tablespoon butter and stir until butter is melted. Repeat with remaining batter and butter.

At this point spätzle can be refrigerated up to 4 days, or frozen up to 6 months in an airtight plastic bag or container.

To serve: Brown spätzle preferably in a non-stick skillet, adding additional butter if needed to prevent from sticking. Just before removing from pan, toss with about half the cheese and onions.

Serve warm, topped with remaining caramelized onions and add shredded cheese to taste.

Caramelized Onions: Vertically slice two large onions (about 8 ounces each), into thin strips. In a large skillet over medium-low heat, slowly cook onions in 2-3 tablespoons butter until very soft and deep golden brown. Keep warm. ☞



Rosemary Mark with her Käsespätzle

Gefüllte Kalbsbrust (Stuffed Veal Breast)

Submitted by Michael Bernheim, Augsburg, Germany

My father Erhard, born in 1923, kept describing the pleasure of eating this enormously rich dish at the table of his parents' and/or grandparents' home. The recipe was lost, so my mother reinvented it in the 1950s. It became one of her signature dishes. It is not kosher (milk in the stuffing). This recipe serves 6 - 8 people.



Ingredients:

Meat

1 breast of veal (1 ½ to 2 kilograms or 3-4 pounds) pre-ordered at a good butcher's shop
1 kilogram (2 pounds) of veal bones cut into 5cm (2 in) pieces
800 grams (2 pounds) of vegetables (onions, carrots, celery stalks, leek), cleaned and peeled; salt, pepper, caraway
1 liter (33 fl. oz) of veal or beef stock
corn starch
butter

Continued on Page 13

Stuffing

5 stale bread rolls or equivalent amount of stale white bread
1 onion
1 clove of garlic
90 grams (3 ounces) of butter
1 cup of chopped parsley
½ cup of chopped lovage (or celery leaves)
100 cc (3 fl. oz) of milk
4 eggs
nutmeg, pepper, salt, grated lemon peel

Directions:

Stuffing

Cut 1 carrot, 1 celery stalk, some leek, the onion and the garlic clove into very small pieces and sauté them in butter.
Add parsley and lovage and add everything to stale bread cut in 5 mm pieces.
Add eggs, nutmeg, pepper, salt and grated lemon peel. Heat milk to about 40-50°C and add to mixture. Knead mixture manually to form a soft dough. **Remark:** the ratio of starch to liquid is crucial. It is recommended to start with less milk and add more if the dough is too firm.

Meat

Fill stuffing into pocket of veal breast (cut by butcher to order) and stitch up.
Rub breast with salt, pepper and caraway.
Put veal bones into roasting tray, add veal or beef stock up to 2 cm (1 in) level and put stuffed breast on the bones.
Roast for 1 hour in oven at 200°C (400 F). Add rest of vegetables cut into pieces.
Turn veal breast to other side and roast for additional 1½ hours at 180°C (360 F) while frequently dousing with additional stock.
Take out breast, pour meat juices into small casserole and concentrate at medium to high heat.
Filter and put back into casserole. Add some cornstarch while stirring and stir in cut pieces of cold butter.
Slice veal breast into 1 cm (1/2 in.) thick pieces and add sauce. Serve hot.

Editor's Note: For those in the United States, **lovage** is a hardy perennial delicious herb that bears the clean, sweet taste of fresh cut celery. Commonly found in Germany, it is hard to find in the United States. Seeds are available online. ☘



Lovage



PLEASE SEND
YOUR FAMILY RECIPES TO
djcaugsburg@gmail.com
THANK YOU



In Memoriam

Please let us know if a former member of the Jewish community of Augsburg passes away. Please send an article and a photo to djcaugsburg@gmail.com. Thank you.

Gert Boyle, née Gertrud Lamfromm

Submitted by Jeffrey Englander, son of John and Eva Englander.

Gert Boyle, née Gertrud Lamfromm, daughter of Paul and Marie Lamfromm of Augsburg and former president and chairperson of Columbia Sportswear of Portland, Oregon, passed away at the age of 95 on November 3, 2019. In Augsburg, the family owned and operated the prestigious and successful Lamfromm & Biedermann (later Wäschefabriken Augsburg AC), a wholesale linen and woollens business.

The Lamfromm family immigrated to the west coast of the United States where, in short order, Paul purchased the Rosenfeld Hat Company which, sensitized to potential prejudice even in his new, free country, soon became the Columbia Hat Company. After the next generation took over the management of the business, and after the untimely death of her husband Neal at age 46, Gert, then a housewife, is credited with having - against all odds - turned Columbia from a local business with significant cash flow concerns to an international icon familiar to one and all. Perhaps her most oft-quoted line was in response to a lender's offer to purchase the company from her for the sum of \$1,400. She advised the bank that "for 1,400 dollars, I would just as soon as run this business into the ground myself!" (the language was reportedly a bit more colorful than as quoted).

Gert and her siblings grew up with, and were close friends with, their counterparts - the offspring of the Wimpfheimer/Steinfeld/Sturm/Englander family. As with the Lamfromms, the Wimpfheimer/Steinfeld family was successful in commerce in Augsburg before the rise of the Nazis - operating Tuchausstellung Augsburg-Wimpfheimer & Cie., a well renowned and reputed textile business. My Dad, John Englander, and our cousin Walter Sturm, were friends with Gert in Augsburg and both reconnected with her once they were in the United States.

In 2004, when Gert visited New York to introduce a new Columbia line at Paragon Sports on Broadway in New York City, my Dad asked me to take him to the store so he could reintroduce himself to Gert after 66 years since their last

time together. When Dad walked up to Gert to speak with her, she took one look at him and said "your father was my dentist!" True. It was a lovely reunion.

Our families, including my daughter Rachel and Gert's son Tim, the current Columbia Sportswear CEO, have stayed in touch, both in business and as colleagues. After so many years, the continuing strength of these bonds is a testament to the strength of all bonds growing out of the displaced Jewish families of Augsburg - even generations and half a world away from their origins. ☘



Gert and John together in 2004

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The Past Made Present

By Kim Fellner, a social justice activist/writer who lives in Washington, D.C. She is the daughter of Anita Fellner née Heufeld (1925-2011) from Fischach.

In April, 1939, just short of her 14th birthday, my mother Anita Heufeld (later Anita Fellner) left her village of Fischach and boarded Kindertransport #8 from Munich to England as an unaccompanied minor. That's how she escaped being killed by the Nazis, while her parents and most of her family perished. She never went back.

Yet, eighty years later, there I was, along with my husband Alec and my nephew Sam, in the heart of Bavaria, the place she once called home.

My visit had been prompted by a letter from the Jewish Museum of Augsburg Schwaben. They were planning an exhibit, "Across the Borders: Children on the Run," to explore what happened to the roughly 20 Kindertransport children from the region (including my mother) whom they had been able to identify by name. The Augsburg museum was able to track me down thanks to the U.S. Holocaust Memorial Museum in Washington, D. C. to which we had donated our family's records. (See cover story.)

The decision to travel to Augsburg was goaded by a convergence of the personal and the political. Personally, it gave me an opportunity to honor my mother, who emerged from her early losses with her intellect and spirit remarkably intact. Anita was resourceful, creative, and bracingly practical, with a low tolerance for fools and a finely tuned moral compass. Not to mention that she was a crackerjack professional seamstress and peerless mom. It provided an avenue for me to speak out about the rise of white supremacy around the globe and the weeping migrant children crowded into cages in my own country. I would struggle with those complexities throughout my visit, as I wrote up my remarks for the exhibition opening, visited my mother's village, and walked the grounds of Dachau, where my grandfather and uncle had spent some wretched weeks in 1938. Although each piece of the journey could be its own essay, I was especially grateful for moments that captured the past and the present in the same frame.

Making the Connection: From its conception, Museum Executive Director Barbara Staudinger had been clear that she wanted the Kindertransport exhibit to focus on the lives of children post-relocation. "All we ever see of this story is a child clutching a suitcase and a teddy bear," she explained, "We wanted to move beyond that, to explore how their lives evolved from that point." Each display panel featured the life trajectory of one of the children and focused on an aspect of the survivor experience; the panel devoted to my mother was titled, "Weiterleben" or "Living On." We were also delighted that the Museum had juxtaposed the lives of the Kindertransport children with the lives of young refugees who had recently resettled in southern Germany from the Middle East and Africa. "This exhibit underscores the contradictions of empathizing with the Kindertransport children, while denying that compassion to migrant children who need our help today." Staudinger said. "That's why we felt the exhibit was so relevant."

Living Memory: Although the Heufeld house in Fischach no longer stands, the village retains a scale and

footprint that made the past seem closer. Suddenly, my mother's memories took shape in a physical context: the Jewish school next to the building that had once housed the synagogue; my family's house a short distance away; the corner bakery where the Jewish families had taken their Sabbath challah to be baked, and where each child could recognize the family loaf by how it was braided. And the awareness, too, that this community had not been ghettoized, that the Jews had lived dispersed among their non-Jewish neighbors, and then systematically, edict by miserable edict, been disenfranchised and destroyed. First, the Jews got tossed off the city council, then from the volunteer fire department. Then Jews were ousted from the men's chorus and the garden club. At age 11, my mother could no longer attend school. It was a bracing reminder that the path to their destruction was littered with incremental harms: from propaganda and dehumanization, to inciting people with fear and hatred, to bullying and punitive legal action, to the stripping of rights and freedom, to acts of brutality and murder. I wondered where in that cycle we might be now.

Truth and Reconciliation:

Prior to this trip, I had not known about the little committees of mostly non-Jews, who have become guardians of Jewish history and cultural memory. In Fischach, two women from the local group, retired schoolteacher Anne-Marie Fendt and the mayor's associate Marianne Koos, served as our guides. They reminded me that, while there may be an international fascist network, there is also an inter-national resistance. And sometimes, the children of the perpetrators and the children of the victims are on the same side of history a generation or two later. That alone was worth the journey. "I learned a lot, and like you, I had a lot to think about," Marianne Koos wrote me. "Questions that fill my mind... What would I have done if I had lived at those times? I know for sure that I never ever would have been one of those Nazis! But what about being a coward? Saying nothing, doing nothing. Maybe our generation isn't responsible for the past, but I think we are responsible for the future."

That's true for all of us. And we cannot afford to be bystanders.

Given the current world situation, what do YOU think people should be doing now?§



Kim Fellner stands in front of the photo of her parents at Kindertransport exhibit at the JMAS in Kriegshaber, 2019



Please email your Food for Thought comments to djcaugsburg@gmail.com. We would appreciate receiving them in time to post them in our June issue. Your input is important to us. **Thank you!**

Do you have an idea for a future "Food for Thought" topic? We would love to hear from you! While we are especially interested in hearing thoughts from grandchildren of survivors, everyone's input matters! Please let us know what you'd like to discuss on these pages. **THANK YOU!**



We welcome your feedback!

Please send your comments, suggestions or corrections to the editor at djcaugsburg@gmail.com.

We may not be able to print all of them, but we will certainly try. We will definitely respond to you. **Thank you!**

Letters

Ladies,

First of all, thank you very much for your valuable work for the memory of the former Jewish Community of Augsburg!

The article about the "servants" in Jewish families brought back many memories of my own childhood after the war. My father, born in 1923, kept telling me about the housekeepers and maids in his parents' and grandparents' households. Some of them must have been very attached to him. After 1945, my father re-established and maintained contact with them. And the tradition continued: in my parents' household, where I grew up from the early fifties on, there too was a housekeeper who belonged more to the family than many of our relatives and who loved me like her own son.

Regarding stories about non-Jewish people helping Jews: my father kept telling more stories of this kind, rather than events in which he was mistreated by Nazis. It was probably his way of suppressing traumatic memories.

Best regards,
Michael Bernheim



(Editor's Note: DJCA sent an email in November informing our readers that Rabbi Walter Jacob, formerly from Augsburg, wrote about his personal November Pogromnacht/Kristallnacht experiences. This letter came in response to that email. Due to space limitations we could not reprint the entire letter.)

Dear Descendants,

My father used to tell me stories of how he pushed Rabbi Walter Jacob in his baby stroller when he was growing up in Augsburg. On the night of November 10th, when the Jews of Augsburg were interned in Dachau, the first three men who were given their space to sleep were Rabbi Walter Jacob's father at the corner, then my dad, and then my grandpa. My dad told me that up until then, he was just overwhelmed with all of the events. He was woken up at 5:30 am by the Gestapo in his Augsburger bed, and now was sleeping in between the Rabbi and his father in Dachau. Block 10 Stube 3.

My father went back to Augsburg to give a talk on Kristallnacht on November 9th of both 1988 and 1998. I had made a webpage back then to describe the day's events and included both speeches that my father gave in German and its translations. I think I also wrote things

because we started a Second Generation Group back then with a separate website. That website is at: <http://www.infotrue.com/Augindex.html> and my cousin Renie Avery helped to create it. It is quite outdated, but ironically it is an archival piece of the internet.

You can see the webpage about Kristallnacht at: <http://www.infotrue.com/k.html>. That contains the speeches and photos...
Rick Landman

Update

Dear Descendants,

I wanted to let your readers know that our film *Die Stille schreit*® is now available as a DVD. For further information or to order the DVD, please visit our website at:

www.diestilleschreit.de. Thank you.
Sincerely,



Correction

Photo caption correction:

Anita Skinner holds a photo of her **parents** on their wedding day.

Her father is wearing his British army uniform. The wedding took place in London on the 19th of January 1942.

(We had incorrectly stated that the photo was of her grandparents, and are sorry for the error.)



NEXT issue

Coming in June 2020...

The theme for the June **Connections** is family attitudes towards German traditions and culture. What was your family's attitude towards maintaining German traditions and culture in the home where you grew up? This could include food, language, music, games, etc. Did you own a copy of *Struwwelpeter* or *Max und Moritz*? Did your parents play "Hoppe Hoppe Reiter" with you? Have any of these traditions continued in your own families? Did you sing German folk songs? Which ones? **Please let us know what your family members have or haven't done regarding these or other connections with Germany.**

Please send your submission(s) to us at djcaugsburg@gmail.com to be received not later than April 15, 2020. **Thank you.**